A Plain and Continued

EXPOSITION

Of the several

Prophecies or Divine Visions

OF THE

Prophet Daniel,

Which have or may concern the

People of GOD,

WHETHER

JEW or CHRISTIAN;

Whereunto is annexed a Threesfold

APPENDAGE,

Touching Three main Points, the First,

Relating to DANIEL, the other Two

to the APOCALYPSE.

By HENRY MORE D.D.

Dan. 12. 10. Many shall be purified, and made white and tried, but the
wicked shall doe wickedly, and none of the wicked shall understand,
but the wise shall understand.

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in Saint Paul’s Church-Yard. 1681.
THE PREFACE TO THE READER.

READER,

WHAT I present thee with, though it be not, nor indeed was ever intended to be, an entire Commentary upon the whole Book of Daniel, yet I hope it will prove what the Title promises, A plain as well as continued Exposition upon the several Prophecies or Divine Visions of Daniel, wherein the affairs of the Church of God whether Jewish or Christian are prefigured or predicted, which indeed is as much as to say, upon all the Prophecies or Divine Visions of Daniel. For those two Visions which I have omitted, That touching the Tree, Chap. 4, to be hewn down by the decree of the...
the Watchers and the demand of the Holy Ones, and that other, Chap. 5. of the Hand seen writing upon the wall, neither of those are the Visions of Daniel, but the former, the Dream of Nebuchadnezzar, the latter a Vision which Belshazzar saw, namely, The shape of a man's hand writing on the wall. Nor were these predictions of the State of the Church, but of the particular State of those two Kings Nebuchadnezzar, and Belshazzar, his grandchild.

So that I did not avoid them for any more difficulty in them than in those I have expounded, for it is far less; but merely because they were not suitable to my scope. The strangest thing in the former is that wonderful Metamorphosis supposed by some in the body of Nebuchadnezzar, as if he were transformed into an Oxe. But that is a mere abuse both of the Text and of him. That by the just Judgment of God he was struck with a ferine Melancholy is true. And as some in such a mania or delirancy, phantasie themselves Wolves, others Dogs, other some, Cats, which Dislempers Physicians call Λυκανθρωπία, Κουράθρωπος, and Γαλακθρωπία, as you may see in Sennertus, Institut.
Institut. Medic. lib. 2. part. 3. sect. 1. So this ferine Melancholy or Madness of Nebuchadnezzar, with which he was smitten and continued in for seven years, may be termed a Beastparría or Taweczparía: and as Physicians report of those other Distempers, that the parties that are affected with them will imitate the actions, gestures and voices of those Animals, Wolf, Dog or Cat, so might Nebuchadnezzar of an Oxe or Bull, and in this wild salvagelife of his he might grow very rough and hairy, and his nails long as the claws of a bird are, he never paring them. Which is all that is meant by that Text, * That his hairs were grown like Eagles Feathers (not broad as feathers are, but so thick set and much grown that they covered his skin as close as the feathers of an Eagle doe hers) and his nails like birds claws, that is, long especially, and something bending inward. And that this matter, this judgment upon Nebuchadnezzar, was determined by the decree of the Watchers and by the word of the Holy Ones, that is, of the Angelical Powers, this is no more than is more fully intimated in those Prophecies of Daniel which I have expounded ;
pounded; that the affairs of men and of Kingdoms especially are carried on by the activity and ministry of Angels, according to that of Theognis,

"Ἀνθρώποι τὰ μέταξις νομίζομεν, εἰδότες Ἑλέν, ὦτοι δὲ κατὰ σφέτερον πάντα τελέσθαι νῦν.

We mortals knowing nought, vain things surmise,  
But all must go as th' Holy Ones devise.

III.  
And as for that Vision of the Hand seen writing upon the wall, the most puzzling thing in that whole story is, that all the Chaldeans, Soothsayers and Astrologers, all the wise men of King Belshazzar should prove themselves such fools, as to be puzzled in the reading three or four words writ in their own language, For the words are Chaldee. This I confess Interpreters make a great pudding about, and endeavour to loose the knot various ways. Some say, they could not read it because though the words were Chaldee, yet they were writ in the old Hebrew, i.e. Samaritan Character. Others that the Characters though they were Chaldee, yet were transposed. Others that onely the Initial
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letters were writ, and so they could make no words of them. And others that they being writ without points, they did not know how to point them or vowel them. And lastly there are others that conceive that God miraculously blinded or rather dazled their sight, and confounded their perception, that he might reserve the credit of that exploit for Daniel. But it being such a night of profane revelling and feasting, why might not the wise men partly out of tipsines, and partly out of consternation of mind, in sympathizing with their perplexed Prince and his Court, be so maskard that they could not read the hand-writing on the Wall, it being writ also on purpose by the Angel Gabriel (for the Jews make him the Scribe) so scribedly as I may so say, and brokenly, that though a man of a pacate mind and quick understanding would easily read it, yet men so much gone in drink, and drunk also with horror and astonishment, would not be able to make anything of it.

And yet there is a more simple and easy solution than all these. In Chap. 4. ver. 9. Tell me, says Nebuchadnezzar to Daniel, the Visions of my dream that I have seen and
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and the Interpretation thereof. Where the particle [And] most assuredly signifies as much as [that is to say.] For Daniel was not to tell the dream but the Interpretation of it. So that the true and plain sense of that part of that Verse is, Tell me the Visions of my dream that I have seen, that is to say, the Interpretation thereof. In like manner Chap. 5. vers. 8. where it is said, The wise men could not read the writing, the particle following which is [1] and which our English Translation renders [Nor] in virtue of the negation preceding (otherwise it naturally signifies [And]) may as well be rendered [that is to say] as [Nor] And then the sense is plain and easy. The Kings wise men could not read the writing, that is to say, they could not make known to the King the Interpretation thereof, they could not read it so as to interpret it to him. For though the hand-writing was not mere Initial letters, yet they were such single incoherent words without any syntax, that none could tell what they meant but he that writ them, who haply assisted Daniel in unridling the Riddle.

For
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For the Hand-writing in Chaldee was one-
ly this, M E N E, M E N E, T E K E L,
U P H A R S I N. Which verbatim sounds
no more than thus, He has numbred, He
has numbred, He has weighed, And the
Persians. Which broken writing without
the guidance of God, or the good An-
gel Gabriel, he could hardly make sense of,
unless we may conceive that by reading the
Prophets, and being skilled in some principles
of Prophetick Interpretation, he might of
himself spell out the meaning. As for the first
part, M E N E, M E N E, He has num-
bred, He has numbred, This, by reading
of Jeremiah 25. 12. Ch. 27. 7. and Ch. 29.
10. where is expressly set down the Number of
the duration of the Kingdome of Babylon, viz.
seventy years, and till Nebuchadnezzars
Sons Son, which time was then near expiring;
he might, I say, well interpret, [He has num-
bred, He has numbred,] of the certain fi-
nishing of the Number of the duration of the
Kingdome of Babylon, to whose King the
Hand-writing is directed, and declare, as he
has in this Text, Ch. 5. 26. M E N E, God hath
numbred thy Kingdome and finished it.

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But now for the Interpretation of TEKEL. He has weighed, it is not improbable but that in the reading of ילק there might be a Paronomastical Resonancy of words in his mind, that would make out the whole sense thus, ילק וארציKal, He has weighed and thou art light. Which Daniel expresses more fully thus to the King, Thou art weighed in the balance and art found wanting, that is, found to want weight, and therefore rejected, as money illegitimate.

And the Prophetick Analyse of the last, וPhaRsin[And the Persians] is manifestly Paronomastical. Where he takes PERES by itself, which signifies a Persian, and in a Paronomastical allusion to the word ירא paras, which signifies discindere or divellere or dividere, he makes out this full sense of וPhaRsin, Thy Kingdom is divided, or rent from thee, and given to the Medes and Persians. Which whenas he could not but know would be very bitter and distastfull news to Belshazzar, and such as he would be more like to reward with a wreath of hemp than a chain of Gold, I say although he
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be attained to the sense of the Hand-writing on the wall, by a kind of art and skill, yet the full assurance of the truth thereof, and his undaunted courage and fortitude of spirit, (one great requisite in a Prophet, as Maimonides takes notice in his *More Nevochim) which imboldned him to declare the matter to the King, plainly shews that his mind was actuated by a special assistance and divine impulse. For according to all humane reasoning, besides the loss of his scarlet and golden chain, which he did not stand upon, he would certainly incur the greatest displeasure of the King imaginable, nor could escape without some such sharp and wrathfull rebuke, as that of Agamemnon to Calchas in Homer.

Μάνη κακῶν η πόλεμε μοι το χέριτον εῖπας.

Thou messenger of mischief who to me Didst never yet tell ought that good might be.

In the mean time there are two main Observables and worth the noting, in this Vision of Belshazzar, the one against the incredulous
of this age that are so slow to believe any Apparitions. Whenas the Appearance of an Hand, while it writ upon the wall, was most certainly a real Appearance to Belshazzar, and not a were fancy of his own, it having so violent an effect upon him, that it loosened the ligaments of his loins, compages renun, as the Latin has it, so that for very fear his urine came from him, as Grotius comments upon the place. The Agony that the Apparition put him into, it seems was so great that it weakened his σῶμας, relaxed his retentive faculty, and wet his knees, as else where it is expressed in the * Prophets, nay made both his knees knock one against another from the violence of his trembling and fear. Besides, that it was no fancy, the Hand-writing upon the wall was an indubitable testimony, it being permanent and visible to all.

The other Observable concerns those high conceited Witts that think so goodly and mainly of themselves, as if it were below them to be moved by any Prophetical Interpretation that is analyzed into Paronomastical Allusion. Whenas Maimonides, in the above named
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med * Treatise, takes notice of that very way* Part. 2.
of understanding some passages in Prophecies.
And here, which is above all exception,
Daniel himself that Prince of Prophets ex-
pounds the Hand-writing upon the wall accord-
ding to this very principle of Prophetick In-
terpretation, at least in the last part there-
of. What greater or more Authentick te-

timony for this way of interpreting can be
desired?

This little excursion, which I have made,
almost unawares, touching these two Visions
that are not properly the visions of Daniel,
but the one of Nebuchadnezzar, the other
of Belshazzar, his grandchild, will I hope
satisfie the Reader, if my preterition of them,
in my Exposition of Daniels Visions, may
seem any Defect, and make some compensati-
on for my omitting them, I having thus cleared
by the bye the most considerable things in them.
But to have undertaken the whole Book of Da-
niel, it would have taken more time, and
swelled the volume into a greater bulk and
price than would be ordinarily convenient, and
delayed the publishing of it, and made it less
effectual for the main design, which is the
most
most speedy and expedite succouring of the Reformed Religion, which the Agents of Rome lay such strong battery against, and by all means possible seek to undermine. Wherefore I conceived that my Exposition would prove the more effectual for that end, the less it had of any thing but what tended thereto. And yet I would not be so sparing and precise as not to take in all the Prophecies of Daniel that concern the State of the Church of God, whether Jewish or Christian; even all those entire Visions in which these affairs are predicted, though also the affairs of the Infidel Nations are involved in them, but in order to the affairs of the people of God.

Wherefore the Prophetic parts of Daniel so far as I have attempted, I thought it not improper to undertake, forasmuch as in all likelyhood it might prove an easier Province to me, than to another man, and be more speedily and more successfully administered by me; both because I have so throughly from the beginning to the end considered the Apocalypse, which is a more full Commentary upon those parts of the Visions of Daniel which fall with the times of the Visions of the Apocalypse.
lypse (whence they will wonderfully illustrate and confirm one another) and also because I had aforehand in other writings of mine, viz. my Mystery of Godliness and Mystery of Iniquity, explained some parts of the Prophecies of Daniel already, as that of the Seventy Weeks, and of the King of Pride, and others. One good use of which my Performance, I hope, will be, that when men see so palpable a correspondence betwixt the Apocalypse and Daniel, they will be steered off from conceiving any such sense in any passages of Daniel as may be inconsistent with the genuine meaning of the Apocalypse. Which was one reason amongst the rest that invited me to this task.

But now for the Performance of the Task itself, the manner and nature thereof, it is much what like that of my Apocalypsis Apoc·calypseos, an Exposition homogeneous and coherent, and as it were of one thread, though I have been here and there ever and anon assisted by several Interpreters, such as Cornelius à Lapide, Gaspar Sanctius, John Calvin, Hugo Grotius and Joseph Mede, the two first of the Church of Rome and
and high Papists, the third as high an Anti-
papist, the fourth a Cassandrian Protestant,
and the fifth a sound Christian, and the glory
indeed of our English Church. Something out
of all these Authors, besides what is spun of
mine own, makes one continued Contexture
and closely coherent Exposition of these six
Visions or Prophecies of Daniel, which I have
undertaken to Interpret.

But as for those parts of any of the Visions
which synchronize with the Times of the A-
postasie of the Church, or the duration of the
Beast with ten Horns, as I had least need of
it (the understanding the Apocalypse being
a sufficient key for the opening those parts of
the Visions) so I had least help from either
Cornelius à Lapide, Gaspar Sanctius, Gro-
tius or Calvin himself, who is more out in
his Interpretation of those parts of the Visions
touching the little Horn rising amongst the
ten Horns, and the King of Pride, than those
two Jesuits who with the ancient Fathers in-
genuously confess, that Antichrist is prefigu-
red in those parts of the Visions, though they
with the ancient Fathers rest in ignorance who
this Antichrist is. But Calvin not allowing
so much as that they are Predictions of Anti-
christ, but bounding the Vision in the seventh
Chapter, and also that in the eleventh, upon
the first coming of Christ, and interpreting
things concerning the Pagan Roman Empire,
his Expositions are so childishly argute and
whisling, so dilute, shallow and stubbering, so
preposterous, forced and confused, and so devoid
of that strength and nervosity he shews in other
things where he is unprejudiced (nor is it pre-
judice I dare say here, for he holds expressly
and zealously that the Pope is Antichrist, but
mere defect of skill and judgment) that Cal-
vin is not at all like Calvin in this performance.
And no wonder, he venturing to interpret those
parts of the Visions which are not to be unlock-
ed without the key of the Apocalypse, which
he neglected to get the understanding of, or
despaired ever to attain to the understanding
of it, by reason of the seeming obscurity there-
of. And I wish there were not so many in the
Reformed Churches that in this point Calvin-
ize also, as there are.

But yet to give him his due he is much
more tolerable than Grotius, forasmuch as he
expressly declares the fourth beast with the ten
b
That yet Grot-

Horns
Horns to be the Roman Empire, though he does not improve that light to the due advantage he might. But Grotius on the other side, was so nasute on the behalf of the Church of Rome, that foreseeing if the fourth Beast were the Roman Empire, it would infallibly fall to the share of the Pope to be the little Horn with eyes and a mouth speaking great things, that is to say, to be Antichrist, he to befriend the Papacy denies, against the authority of all Antiquity, and against the Roman Interpreters themselves, that the fourth Beast is the Roman Empire, but that it is the Kingdom of the Lagidæ and Seleucidaæ, having yet no better Author for his opinion than Porphyrius a Pagan philosopher, and professed enemy to Christians. But how foully he and Porphyrius are out, I have abundantly demonstrated partly in my Exposition itself, and more fully in my Confutation of Grotius, annexed at the end of my Exposition.

Amongst all these Interpreters, there is only Mr. Mede that I have found to have a right sense of things in those parts of the Visions I now speak of. But as for the Prophecy of the Seventy Weeks, he missing of the right
right Epocha of the reckoning, and having indeed taken two Epocha's, the one from the third or sixth of Darius Nothus for the whole entire Seventy Weeks, the other from the seventh of Artaxerxes Mnemon, for the Sixty two Weeks, not well knowing in the mean time what to do with, or in what sense to understand the seven weeks antecedent to the sixty two Weeks, and interpreting the odd week, or last week, of things appertaining to the week in which Christ suffered, as well as to that in which the City was taken by Titus and Temple demolished; I say, though he bath shewn good learning and skill in the managing his Hypothesis, yet it looking so like a Labyrinth, and seeming not so easy and natural a sense of things, I have declined this otherwise excellent Interpreter, in this point, and have taken the Epocha of Thomas Lydianat, that other singular ornament of our English Church, namely the twentieth of Artaxerxes Longimanus, and in my Notes briefly opened his chief arguments for that Epocha. And therefore this way being most simple, plain and natural, I preferred it before what was more operose, intricate and labyrinthical. And
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I believe Mr. Mede's main confidence in his own Interpretation as to these Epocha's, was this, in that he followed the footsteps of Joseph Scaliger in the main, (of whom through his innate modesty he might have an overweening opinion,) and that he saw it was not charged with those inconveniences which Funcius his Epocha was, which is the seventh of Artaxerxes Longimanus, from which inconveniences this of Thomas Lydiat is free.

Thus have I with all freeness and impartiality imaginable dealt as one of the αἰτετῶν ἐκλεκτῶν, as Laertius calls them. I have, I say, like a Philosopher of the Elective Sect, adding myself to no persons nor parties, chosen what is most sound and unexceptionable in any, and so out of diverse writers with what I have interwoven of my own made one uniform and strongly coherent contexture of things, and such as, I hope, will bear the Test of the most accurate and freest judgment. Nor have I concealed the names of those whom I have made use of, doing right as I conceive thereby both to them and to the Truth. Which thing I intimate, that no man's ears may be offended by
by my so frequent citing ever and anon some or other of the above named Authors or whatever others come in by the bye.

I must confess Hugo Grotius took another course in his Exposition of the Evangelists, and did designingly suppress the names of those writers he made use of in his Annotations, of which he renders this reason, Quod ea videam, faith he, factioso hoc seculo magis ad oblimandum quam ad defaecandum judicium valere. Because, if Authors were named, it would in this factious Age, faith he, conduce more to the muddying or obscuring than to the clearing of the judgment of the Reader; And so make him less capable of assenting to what Grotius had set down for Truth. Which reason does not at all reach our case, which I conceive to be quite contrary. Forasmuch as those parties I so often quote, most of them above named, if not all, besides Mr. Mede, being of a different persuasion from myself in other things of no small moment, as certainly the two Jesuits are Cornelius à Lapide and Gaspar Sanctius, to say nothing of Calvin and Grotius, it is the greater argument to the Reader that those things
things are the plainer wherein both they and I agree and the more assuredly true. And as for Mr. Mede he is such a μάλιστα ἀμιμον, such a modest and unexceptionable writer, and so usually successful in what he attempts, that no man's judgment can be muddied or made less capable of receiving truth by its being recommended to him by his suffrage. And thus much briefly touching the manner of my Performance of this present task.

But now for the Performance itself, I hope it will recommend itself to the Reader upon this twofold account, namely of the Utility, if not necessity of perusing such discourses, and also of the Pleasure thereof. He that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the Ancient, and be occupied in Prophecies, faith *Siracides. He will αἰσχρῶς, be very busy and diligent in searching out the true meaning of the Holy Prophecies in Scripture. In which inquiry therefore a plain, faithful and impartial Exposition, from an hand that has no design but the discovering the Truth, must be very useful and helpful to as many as have the
the fear of God before their eyes, and any regard to his law. And certainly both particular persons and whole Nations miscarry many times from their ignorance of, or non-attendance to the voices and predictions of the inspired men of God, that they will not take notice of the works of God's hand, and of his dealings with the sons of men, but think all things are hurried on in a blind career by chance, because they do not attend to what God has foretold his Church by the mouth of his holy Prophets, nor will take the pains to compare the predictions with the Events. But that woful denunciation in the Psalmist is against such, Psalm 28. 6. Because they regard not in their mind the works of the Lord, nor the operation of his hands, therefore he shall break them down and not build them up.

So that we see a kind of Necessity incumbent upon us, to study the Prophecies of the Holy Scripture, and to endeavour after the attainment of the right sense of them, and more especially of Daniel and the Apocalypse, the Prophecies there so assuredly reaching into our Times, and so lively setting out the State of the
The Christian Church, both of her Apostasie into a Pagan-like Idolatry, and of her emerging out of it. And so faithfully also forewarning the true Church what barbarous persecutions they should undergo under the tyranny of Antichrist accordingly as it is come to pass, and is copiously recorded in the Histories of Christendome to the eternal shame and ignominy of that Woman of Idolatry and Bloud, the Lady of the seven-hilled City of Rome.

I do not deny but there may be several, besides those of the profane rabble, that would willingly excuse themselves from the duty of diligently studying these Prophecies of the Apocalypse and Daniel, and that out of a demure, shall I call it, or hypocritical modesty, as if these things were so profound and sacred, so abstruse and mysterious as that they, poor humble souls! durst not presume to come near them, but were as afraid of these two Prophets Daniel and St. John, as the Gadarens were of that great Prophet our Blessed Saviour, after he had dispossessed the two Demonicacks, and brought them to their sober senses, but permitted the Devils and the swine, fit companions, to run headlong together into the
the Sea. The presence of the hoggs they could bear and of the Devils they could bear, but the singular sanctity of our Saviour's person was so unsuitable to their coarse and unsanctified nature, that out of consciousness thereof they desired him fairly to depart out of their coasts.

And it were worth the while for them that have so slight a conceit or great abhorrence from conversing with John and Daniel, to search into the condition of their own souls whether their unholy and insincere nature makes not the converse with these two holy Prophets so irksome and burdensome to them. O ye Hypocrites, saith our Saviour to the Pharisees, ye can discern the face of the Skie, but can ye not discern the signs of the Times, and thence gather that your expected Messias or Christ is come by the predictions of the Prophets, and by his life and miracles done by him, both the time of his coming and characters of his person and actions being so lively described in the Prophetick writings? And is not the like rebuke due to all the Pharisees of Christendome that pretend they have convincing marks, signs or argu-
ments to conclude things far more hard and difficult, and yet cannot discern from the plain prefigurations in the Prophecies of John and Daniel (that set out so punctually the coming of Antichrist both his time and place, the Pagan-like Superstitions he would bring into the Church, and gross Idolatries, and thereupon most bloody and barbarous persecutions) and yet, I say, cannot thence discern the signs of the times, but as the Pharisees before them did oversee the present true Christ, so they the present true Antichrist, and as the Jews a Christ, so they forsooth expect an Antichrist to come.

I say therefore it is the Hypocrifie and wickedness of their own hearts that makes men so shy and squeamish of professing themselves able to understand the Prophecies of John and Daniel. It is over sublime, cry they, and over Divine for us, a thing of miracle and inspiration. I grant the Prophecies themselves are so. And for that very reason these men are so shie to have their judgments determined by them, they harbouring other crotchets in their carnal minds more suitable to the spirit of this world and sentiments of
of the Flesh, and so seem to shuffle with God Almighty and their own consciences, as Ahaz did of old, Isai. Ch. 7. to whom when the Lord had spoken, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above; Ahaz presently returns this cunning hypocritical answer, I will not ask, neither will I tempt the Lord. What palpable Hypocrisy is this, as if it were tempting the Lord to do as he commanded him? But he was tampering with the King of Assyria and his head was full of worldly policies in which he had a greater trust than in the living God, and therefore resolving to settle on these and not to be distracted by new Appearances, he did what he could to winde himself off from any Divine or supernatural Direction, as all true Prophecies are, that he might the more fully follow the swing of his own carnal mind. And this is the usual case of those that pretend such a shyness and modesty touching the understanding of Daniel and the Apocalypse, they would not have their judgments so plainly and irrevocably determined to the truth by Divine sentence, but be left free to shuffle as occasion serves to maintain their worldly Interests.

But
But if really they do not understand them, it is no fault of the Prophecies themselves, but that they are not duly qualified that read them. For, as, that the Apocalypse is intelligible is manifest from that passage in the beginning of it, Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things which are written therein, that is, observe them, which is impossible for them to doe, unless they understand them: So it is likewise declared touching the Prophecies of Daniel, those parts especially that concern the Christian Church, that after such a time, namely the expiration of one thousand two hundred and ninety Prophetick days, which are so many years from the profanation of the Temple by Antiochus Epiphanes, though none of the wicked shall understand them, yet that the wise, namely those whose wisdom is according to Godliness, they shall understand them. But otherwise those that have heaps of Arts and Learning, and Reading (ἀνωτέρω, τούτων exacerb, having a disorderly rabble of collections and notions in their heads as Therites is described in Homer) yet these things being not ma-
naged in order to the discerning and maintaining of those grand truths that concern the Kingdom of God and Christ, and the opposing of the Kingdom of Antichrist, I say in the midst of this full light they phansie themselves in, they do become stark blind as to any discovery of the true meaning of the Prophecies of Daniel. Wherefore from the expiration of those one thousand two hundred and ninety days the understanding of Daniels Prophecies, when the sense is fairly represented to one, seems to be the touchstone to try a mans condition by, whether he be in the rank of the wicked or the wise ones mentioned Dan. Ch. 12. 10. Which is no small argument of the utility if not necessity of studying these Prophecies of Daniel, and reading impartial Interpreters of them, the rightly understanding of them being amongst other arguments, no obscure mark of our being sound, sincere and intelligent Christians.

Which I would have those seriously to consider who (though they would take themselves much injured if they were not numbered amongst the godly, yet) are so boastfully big of their ignorance of the meaning of the Prophecies of Daniel
Daniel and the Apocalypse, that they cannot forbear the declaring of it in their publick writings, as if it were forsooth such a special perfection of nature or Gift of the Holy Ghost, not to be able to understand those Prophecies. Whereas the Holy Ghost himself does declare those blessed that understand them, and that the wicked shall not understand them, but that the wise shall understand them. Whence we may note a further ignorance in these men more than they are aware of, or willing to acknowledge. They seem ignorant or insensible that they, thus publickly and boastfully professing their ignorance in these Prophecies, do but glory in their own shame, and basely and shamefully beg the applause and approbation of the Wits of the age, and the worldly Witslings who for coarse carnal ends decry all pretence to the understanding of Prophecies. And thus out of a fond and light ambitious desire of being entr'd into the list of the Wits of the times, they really record themselves in the catalogue of the Scriptures Fools. For if the Scripture tell us that the wicked shall not understand these Prophecies, but that the wise shall understand them, certainly according to Scripture,
Scripture, they that understand them not (to suppress the other more odious part of the gloss) are plainly insinuated to be no better than Fools. This is the Holy Scriptures express charge against them, not mine.

And thus much briefly to shew how useful if not necessary the reading of any impartial Exposition of these Visions of Daniel may be. But now for the pleasure thereof, I profess that to my self it was unspeakable. And indeed what man is there that has φιλεῖν Ἰχνῖν καὶ φιλεῖχρησίων, that has a soul sincerely in love with God his Creatour and Christ his Redeemer, but he must be enravished in contemplation of so clear footsteps of the Providence of God at large in the world, and more especially of that tender care and inspection of Christ our Lord (the Sovereign of all Souls that are to be saved) over his Church whether Jewish or Christian: That in dear regard to his charge the people of the Jews then carried captive to Babylon, and there remaining in servitude under the Babylonian Monarch, he should condescend personally to converse with his servant Daniel, first near the River Ulai under that mysterious name of Palmoni, and afterwards on.
on the River Hiddekel or Tigris in the Pontifical Habit of the High Priest of the Jews, which with other circumstances shews plainly that it was Christ, of whom the High Priest with his Pontifical habit was but a Type: Who I say without tears of joy in his eyes can consider this solicitude of the Son of the most High God for the despicable sons of men, who, yet further, though he did not personally appear to Daniel, saving in those two Visions, yet by his appointment, and the ministry of his holy Angels, as of Gabriel particularly, were the rest of the Visions, to say nothing of the Hand-writing upon the wall, communicated unto him?

And it is an astonishing consideration to observe how the Holy Messiah bore in his breast the care not onely of the present people of the Jews, but had pourtraied in his mind the solicitous comprehension of the affairs of the whole Church of God from that time even to the end of the world, over whom his Father had ordained him universal Protector and Governour, and accordingly he has described in these Divine Prophecies the state of his Church as well Christian as of the Jews, and indeed mainly of
of the Christian, the largeness of the Christian Church both for duration of time and amplitude of place being exceedingly more considerable than that of the Jews. Whence even those Visions that concern the Jews are so framed, that they also by way of Type lively set out both the Apostasie of the Christian Church, and the Persecution of those that bore witness against the Apostasie.

Which persecutions both Jewish and Christian this dear Sovereign of Souls the Messias faithfully forewarns his true servants of, not to avoid them but manfully to suffer them, his care and solicitude being not so much for the gratifying of their bodies, as the safely bringing back their Souls out of this Region of Mortality and Corruption, as a glorious spoil snatcht out of the hands of Satan and Antichrist to present to God his Father in those higher Regions of Immortality and Bliss. And certainly so dear and tender as well as so potent a Patron as the Messias, would never have permitted his best Clients to suffer such grievous things for his sake, had there not been a certain reward in the other world for the Souls of them that so suffered, and that been true which he told

XVIII. Why Christ did not prevent rather than predict the persecution of his Saints.
told his Disciples after he was come in the flesh; Joh. 14. In my fathers house there are many mansions, I go to prepare a place for you: Whence these things add a mighty weight to our faith, and assurance of the Immortality of the Soul, and of an unexpressible happiness to be enjoyed after we have left this body. These considerations I think must bring abundance of pleasure to them that have an heart to believe them.

XIX.

And yet I will add one thing more which I have observed, that cannot but be taking with the judicious, That as the miracles of our Saviour Christ here upon earth were never done out of any vanity or ostentation of his wonder-working faculty, but as the principle of goodness and needfull beneficency directed him, and limited him; so likewise the same Christ has behaved himself in like manner in the communication of these Prophecies. Wherein there is not the least shew of affectation of foretelling future things as future, but merely as they are in subserviency to the most certain information of his Church, whether Jewish or Christian, concerning their own state and condition, what it would be. This is more largly insisted upon,
if the Prophecies be rightly understood; but the Pagan Concerns more sparingly, and in subordination only to the affairs of the Church, which is a thing methinks very gracefull and becoming the weightiness and authentickness of these Prophecies. And this shall briefly serve to intimate what Pleasure the pious soul may reap from the reading and rightly understanding these Divine Visions of Daniel, as well as what other fruit or profit he may have thereby. The more particular usefulness of which it was less needfull for me to insist upon here, they being much what the same with those I have noted in my Preface to my Apocalypsis Apocalypseo, to which the Reader may have recourse.

I shall onely give an account of my adding The Threefold Appendage to this my Expofition of the Visions of Daniel, and then conclude. And the reason of my adding the first part thereof, viz. The Confutation of Grotius his opinion, who makes the Kingdome of the Lagiæ and Seleucidae the fourth Kingdome in Daniel, is this: It being the constant tradition of the Church, and opinion of the Primitive Fathers, besides other Interpreters (it would
would make too great a rattle or noise to rehearse the names of them, you may see them in Cornelius à Lapide and Ribera) that the times of the ten-horned Beast and two-horned Beast Apoc. 13. and also of the Beast that was, is not, and yet is, Apoc. 17. are the times of Antichrist; and Ribera expressly says of this last, viz. the Beast that is said to ascend out of the bottomless pit, that Antichrist ascends with him, and that the other Beast, Chap. 13. with ten Horns is Antichrist, from the authority of the Fathers, and the two-horned Beast his Armour-bearer or Squire of his body, though more properly the two-horned Beast is to be called Antichrist, and the ten-horned his Squire, (I wish he had had a better office and not been debased to so mean and unbecoming a ministry by the Imposture of the two-horned Beast) I say it being according to the common stream of Antiquity and Interpreters, that those times of the ten-horned Beast are the times of Antichrist, and the same being founded mainly upon that which is unexceptionably found, viz. That the times of these Apocalyptic Beasts, and of that in Daniel with ten Horns, (a-
amongst which appears that little Horn with eyes, which the ancient Tradition of the Church and all the Primitive Fathers with one consent declare to be the formidable Antichrist then to come) that those times, I say, do synchronize, or are the very same times, and both necessarily conceived in the latter time of the Roman Empire; Grotius discerning that unless Porphyrius his opinion may be admitted, viz. That the Kingdom of the Lagidae and Seleucidæ, not the Roman, is the fourth Kingdom in Daniel, and having so much wit and perspicacity of judgment as to perceive that the Papistical notion and declaration touching Antichrist is such a Romance, so incredible and ridiculous (you may have it pretty well at large in Cornelius à Lapide upon 2 Thess. 2.) that it is more fit for old wives and children to listen to, than any one that can pretend to have the understanding of a man, he (and as it seems to me partly out of the distaste he had taken against the Reformed Church of Holland for their usage of him, and partly to glaver and curry favour with the Pontifician party) that he might make all sure in the behalf of the Pope and
his Hierarchy, rejects the Primitive Orthodox opinion of the Church who ever made the fourth Kingdom in Daniel the Roman, and strikes in with Porphyrius a mere Pagan, who conceived the fourth Kingdom to be that of the Lagidæ and Seleucidae. By which device Grotius forsooth would excuse the Pope from being the little Horn with eyes, and consequently Antichrist, and cast it upon Antiochus Epiphanes, the little Horn according to him not belonging to the times of the Roman Empire, but to the times of the Kings of Syria and Ægypt. Wherefore I thought it a business of no small importance to shew the shamefull groundlesness of Grotius his opinion, and to restore truth to her due possession and place.

XXI.

The Popish fabulous notion of Antichrist, and how it drove Grotius to embrace Porphyrius his opinion, touching the fourth Kingdom in Daniel in favour of the Tribe of Dan, and be begotten by an Incubus, or at least that he shall be of the above said Tribe and make himself the Messias of the Jews, shall doe strange miracles to deceive them,
them, shall make mountains seem to remove out of their place, shall raise himself or some other mortally wounded Prince from the dead, shall bring fire from Heaven, and (like the story of Frier Bacons brazen Head) his statue shall be made to speak; He shall fly in the air, the Devils in the appearance of Angels doing homage to him; He shall rebuild the Temple at Jerusalem, and there require to be honoured as the sole God of the Universe; and in the mean time Enoch and Elias appearing again in the Flesh, shall Prophecy against him, whom he shall slay, and their dead bodies shall lye three days and a half in the streets of that City, but then a voice from Heaven calling to them to rise, they shall get upon their feet, and ascend into Heaven in the sight of all the inhabitants of Jerusalem, with other such like stuff which would be but too tedious to rehearse: I say Grotius being ashamed of such a childish story, occasioned first from the ignorance of the Prophetick style, but entertained afterwards by the Roman Clergy to save the credit of the Pope from being suspected to be the Antichrist, it is worth our noting that he had no way left to doe them a more
more solid piece of service, or to offer them any plausible pretence, That the Pope may not be thought to be the little Horn with eyes (which all Christian Antiquity with one voice declare to be the Antichrist) than by espousing the opinion of Porphyry, that the fourth Kingdome in Daniel is not the Roman, and therefore the little Horn not the Papacy nor the Pope Antichrist. For Grotius was certainly a person of so much Wit and Judgment as clearly to discern that that wooden conceit of Mahomet's being the little Horn with eyes, and consequently the Antichrist, was altogether impossible. That was such a blockish device, or rather such a stumbling-block, that so sober a man as he would never break his shins against it; it being a thing absurd at the very first sight. For it is plain out of the Text that the little Horn is an Horn growing up amongst the Horns of the fourth Kingdome, which is the fourth Beast, and therefore it is an Horn of that Beast or Kingdome, not of the Kingdome of the Saracens or Turks. Otherwise there would have been mentioned another Beast to which this Horn should belong. But there being no mention of another besides this fourth, which I say
I say, is the Roman Empire, nor does Gro-tius allow it to be the Mahometan, it is ne-cessary that this little Horn be an Horn of the Roman Empire, not Mahomet nor any Horn of the Mahometan Kingdome. And therefore accordingly, Ch. 7. ver. 20: the o-ther ten Horns are called his fellows as be-longing all to one and the same Polity the Roman Empire, and as being all politi-cal-ly conjoined or consociated into one Commu-nity as the words in the Original imply, which no Saracenical or Turkish Horn is with the Roman Empire thus divided into ten King-domes. This could not but lye obvious to the sight of so perspicacious a person as Grotius, besides the unapplicablenenes of the descrip-tion of the little Horn to the Mahometan Empire which it would be too long to insift upon.

I will onely add one notable bar more a-gainst this conceit of Mahomet's being the little Horn with eyes, viz. That what the Clay is to the Iron feet and ten toes of the Image, Dan. Ch. 2. what the King of Pride is to the Roman Empire, Dan. Ch. 11. what the two-horned Beast is to the ten-

horned
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horne Beast, Apoc.Ch.13. what the Whore is to the Beast that was, is not, and yet is, Apoc. Ch. 17. the same is the little Horn with eyes to the Beast with ten Horns, Dan. Ch. 7. So that if the Horn with eyes be Mahomet or the Turk; the Clay, the King of Pride, the two-horned Beast, and the Whore must be the Turk also. This be that understands the Prophecies of Daniel and the Apocalypse throughly is certainly assured of, and consequentely as certain that neither Mahomet nor any Turkish Polity is that little Horn with eyes, Dan. Ch. 7. But what was so very obvious you may be sure turned Grotius his stomach sufficiently from so fond and frivolous a conceit. See my Synopsis Propheticca, Book 2. Ch. 5. Consealignment. 9. where it is undeniably demonstrated, That the Whore of Babylon or Antichrist fits not now at Constantinople, but that old Rome is his Imperial Seat. Wherefore it is plain, That Grotius shewed a great deal of Judgment in not adventuring to let the Roman Empire be the fourth Beast, and so to pretend that Mahomet is the little Horn or Antichrist, it being a thing so absurd and impossible. And there-
therefore to give a stop to this grand inconvenience, that the Turk not proving the Antichrist or little Horn the Pope would be surely he, he was forced to deny that the fourth Empire was the Roman, thinking that less absurd, than that Idea of the Pontifician Antichrist or that Mahomet should be he. Whence it plainly appears of what great moment it is to be assured of this ancient Truth of the Church, that the fourth Kingdome in Daniel is the Roman.

Which made me therefore though I have competently well confuted Grotius, or made good that the fourth Kingdome is the Roman in my Exposition itself, yet for more full persuasion and impression of so concerning a truth upon the mind of the Reader, to add this first part of my Appendage, namely a particular Confutation of that opinion of Grotius. Which being found so weak and impossible as I have demonstrated, and this fable of the Romanists so foolish and ridiculous as well as that of Mahomet's being Antichrist, or the little Horn, even in Grotius his own judgment, and in any ones else that has any sagacity or reason, this very Effort of his recoylesed 2 with
with the greater strength against the Romanists, to prove that the Pope is Antichrist, he, methinks, thus plainly insinuating, that if this conceit of his and Porphyrius his will not hold, the Pope will be Antichrist and no mortal man knows how to help it.

XXII. Wherefore none ought to take amiss my diligence in making good this point. Forasmuch as the fourth Kingdom in Daniel its being the Roman, is a necessary foundation of the ancient Fathers interpreting the little Horn with eyes, Dan. Ch. 7. the King of Pride, Ch. 11. the Man of sin, 2 Thess. 2. the ten-horned Beast and the two-horned Beast, Apoc. Ch. 13. and the Beast arising out of the bottomless pit, Ch. 17. of the times of Antichrist. And if this foundation stand, as it is most sure, the Interpretation of the Fathers, so far in general, as that those Prophecies concern the times of Antichrist, must stand also. But now by undeniable demonstration in my Apocalypsis Apocalypseos, and in my Synopsis Prophetica, I have proved that those times which the ancient Fathers declare to be the times of Antichrist, are in reality the times of the Papacy. Whence it necessarily follows, That
That the times of the Papacy, if we stand to this verdict of the Fathers, are the times of Antichrist, and that it is not a piece of angry or reproachful language but a just and sober charge laid upon the Pope with his Hierarchy by the Reformed party, that he is that very Antichrist which the ancient Christians, in the very Apostles time, so much dreaded that he would come.

Which Rumour and Fear most certainly was raised from the Prophecies of Daniel, and more especially from that of the King of Pride, which St. Paul calls the man of sin, and from the little Horn with eyes. Which false Seer or Pseudo-prophet, as also that King of Pride, is, by St. John according to the vulgarly known name then in the Church, called Antichrist. Touching whom they which he wrote to in his Epistles, being solicitous, he acknowledges indeed that grand Antichrist to come that Daniel foretells of, but in the mean time warns them of such Antichrists, false Seers or Pseudo-prophets as were more near and under their noses as it were already, and gives them characters of them to shun them, as being very wretched and mischievous Antichrists.
in their time and place, as well as that other to come. So authentick a name is that name of Antichrist for that Party and Polity that should prove the little Horn with eyes, the King of Pride, or the two-horned Beast, 

XXIII. How manifest it is out of the Prophecies that the Pope is the very Antichrist. So that if the Pope with his Hierarchy be they, and I have demonstrated them in my Synopsis Prophética and Apocalypsis Apocalypseos to be so, it is evident, that the Papal Polity or Hierarchy is, as I said, the very Antichrist properly so called, which the Church in the times of the Apostles was so solicitous about, they not knowing how near his coming might be, nor having any distinct notion of him what an one he would prove when he came, though they were assured out of the Prophecies of Daniel, that, when he did come, he would prove horribly bad, as all the sincere Servants of Christ have found him, his tyranny and savage cruelty against them being unutterable, as the monstrosity of his doctrines and gross enormities in practice a thing beyond all conceit of any of the Apostolick Age, that one that professes himself the successor of St. Peter, the Vicar of Christ, the Bridegroom or Husband, if you will, of his
his Spouse the Church, and the Holy Father of Christendom, nay such an one as is styled Holiness in the very abstract, should be such a man of Idolatry and blood, a Destroyer and Murderer of the most faithfull and loyal Servants of Christ, whose Vicar notwithstanding he pretends to be. But how well this name of Antichrift which St. John and the Primitive Church has bestowed upon him does suit with him, that is, with the Pope or Papal Hierarchy, I have so fully set out in my Idea of Antichristianism, that I may well forbear to say any thing more here; but onely remind the Reader, which is the thing in hand, to what good purpose this first part of my Appendage is added, it making for the fuller confirmation, that the fourth Kingdom is the Roman, which is the foundation of the ancient Fathers Interpreting those Visions, which we know certainly to belong to the Papacy, concerning the times of Antichrist, and that consequently according as our Reformed Churches have ever declared, the Pope is be. For that is but a childish and fond subterfuge and fit for nothing but to fob off fools.
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Representation of Antichrist and false Notion of Idolatry, to shelter their Church from seeming Idolatrous, and the Pope from appearing to be Antichrist, is indeed an acknowledging the Pope to be Antichrist, and their Church guilty of Idolatry.

fools, to interpose the above described Romish prefiguration of Antichrist, as if Antichrist must not be said to come till a bastard of the Tribe of Dan sit in the Temple of God at Jerusalem, and declare himself the onely supreme God, and that he himself alone is to be worshipped, &c. I say besides the ridiculous fabulosity of Enoch and Elias their coming again in the Flesh, and their being slain by this Antichrist, and their bodies lying dead three days and an half in the streets of Jerusalem, and then raised to life and ascending into Heaven all the people of the City gazing upon them, that very one thing of his declaring himself to be the onely true God that is to be worshipped, is a figment impossible, the Devil himself would not have that impudence, nor any Devil incarnate so little wit as to declare so, besides that it is perfectly repugnant to the description of Antichrist in Daniel Ch. 11. where he is said to worship the Mahuzzim together with a strange God. Nor is Antichrists description 2 Thess. 2. such as implies that he declares himself to be the supreme God who alone is to be worshipped. For he is not said αὐτῷ ὢν ἐστιν ὑδ̅ως.
to shew himself that he is the true and onely God, but onely ὢν ἐστὶν ἕν ὢς, that he behaves himself as if he were a God rather than a man, an ἐπιτυγχάνεῑν. ὢς, as one of the Popes boasted, that the people took the Successours of St. Peter to be, or Supremum numen in terris as his glozing Canonists call him, and he abundantly exalts himself above God, I trom, that takes upon him to dispense with his Laws and enact things quite contrary to them.

But such pitiful shifts are they put to that wilfully maintain a wicked cause for worldly Interest, that they must thus pervert the Idea's and notions of things to delude the ignorant, and draw such an Image or representation of Antichrist though never so false and fabulous, so be it may but shelter the Pope from appearing to be him; And to coin false notions of Idolatry such as Rubenus Essendienfs has defined it, That it is the worship of Latria or truly Divine worship given to an accursed Devil, and that directed in such a sense as it is directed to God, whereby he would excuse the Church of Rome from Idolatry. But we have insisted too long already on this first part of
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of our Appendage, we will onely add this, That in making such gross shifts as these, they do but betray their own guilt and insinuate to the sagacious, that unless such a ridiculous and fabulous Image of Antichrist as they set forth be admitted, the Pope must be Antichrist, and unless such a false and illogical definition of Idolatry be allowed, the Church of Rome must be Idolatrous, that is, in brief, they confess their own guilt, and acknowledge the Pope to be Antichrist and his Church Idolatrous.

XXV.
The second part of the Appendage, which proves that the Vials are to follow the Rising of the Witnesses, besides that it is a confirmation of our Exposition of the Prophecy of the Opened Book as the former part of the Appendage was of my Exposition of the Visions in Daniel, and the third is of the Epistolar Prophecy in the Apocalypse, it does also confirm Mr. Mede's Scheme of Synchronisms such as I have exhibited it in my Epilogue to my Apocalypse Apocalypsis Apocalypseos with such emendations and supplements as I have signified there. Which cannot but be a gratification to men of a stable and judicious Spirit, and who are delighted with a settled and orderly
orderly comprehension of things. But sundry being not aware that the Vials, all of them follow the Rising of the Witnesses, and consequently that the Witnesses are risen already in the late Blessed Reformation, busy themselves in the inventing new Epocha's of the Medial or Antemediaal Synchronals to fit themselves for the foretelling (out of an itch of Prophecying or prognosticating things future) when that will come, that is already past, as I have demonstrated the Rising of the Witnesses to be, in this second part of my Appendage. And they that have applied the late Blessed Reformation to the second Vial, as Mr. Mede and after him Peganius has done, it was from this error, that they took it for granted that most of the Vials preceded the Rising of the Witnesses. And such is the humour, fansifullness and partiality of many, that they can hardly believe of themselves, that the Witnesses are risen, till Kingdomes, Nations, and Principalities of their own party rise into Political power, namely all Episcopal, all Presbyteri- 
as, all Calviniſts, all Arminians, all Socinians, and so of Anabaptists, Quakers and Famulists. But they erre knowing not the Scrip-
Scriptures or the true meaning of them, nor rightly considering the Records of History, where they may find what was the testimony of these Witnesses who are predicted to rise in the Reformation, and to be against before by the Beast and cruelly persecuted.

XXVI. As there was nothing to alledge against the Apostolicalness of their faith, they professing the Triunity of the Godhead and Divinity of Christ, and such like Articles of the Christian belief, and living accordingly, whereby they became idoneous Witnesses; so their plain and simple testimony against the Church of Rome was this, That the Pope was that Man of sin or Antichrist, and their Church Idolatrous by reason of their adoration of the Host, invocation of Saints and worshipping of Images, and their Religion otherwise also grossly corrupt in seeking to propitiate God by their adhering to the multifarious vain and wicked inventions of men, excogitated onely for the gain of the Priest and the keeping the people in blindness, and ignorance. This was the tenour of the Testimony of the Witnesses, both in the Pergamenian and the Thyatirian Inter-
Interval of the Church, which they witnessed with great favourinesse and assurance, in virtue of the Spirit of life and holinesse in them: And persons innumerable that bore the same testimony and were of the same sentiments, instead of being still mournfull Witnesses in sackcloth, or lying dead in a Political sense in the streets of the Mystical Prophet-murdering Jerusalem (the same with Babylon or Egypt which signify the large jurisdiction of the Pope of Rome) at the Reformation had a reviving into Political Power again, and ascended, in several Kingdomes, to the highest Honours, Dignities and Employments in Church and State. Which therefore as I have proved in this part of my Appendage must needs be the Rising of the Witnesses, they being of the same mind and profession with those that were so grievously persecuted and kept out of all power, nay burnt at the stake, murdered and massacred God knows how many hundred thousands of them.

And at this very day our own Church of England, partly in her Homilies, partly in her Articles and Liturgy gives the same testimony of the Church of Rome, even that she is
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is that old painted harlot of Babylon with her cup of fornication, that is, of Idolatry, and that the Pope is Antichrist, as I have shewn in my Synopsis Prophetica, Book 2. Ch. 21. Which, whenas our own Church, which seems most moderate, does so plainly attest, we may be sure the rest of the chiefest writers of the Reformation do not mince the matter at all. And if there be any persons in the Reformation anywhere that at all recoyl from this testimony, it is because the Spirit of life and holiness is decayed in them, and the gross Spirit of this world has blinded their eyes and darkened their understandings, and hardened their hearts against the truth, they preferring worldly power, pomp and riches before the purity of God's worship. Wherefore, I say, this is one great usefulness of my demonstrating the Vials to follow the Rising of the Witnesses, in that it is thence manifest, that the Vision of the Rising of the Witnesses was fulfilled in the late Blessed Reformation, there being thus no other Vision to predict it but this.

XXVII. Which conclusion contains a manifold usefulness in it. For, first, that acclamation in Heaven
Heaven upon the Rising of the Witnesses, That proving the late Reformation from the Vials following the Rising of the Witnesses, to be the Rising of the same. The first usefulness, viz. The discovery of the Pope-dome to be the Kingdom of Antichrist, and Reformed Christendom. the Kingdom of Christ, and indeed the fifth Monarchy begun. Which ought to stop the mouths and carrears of an ignorant and Fanatical sort of men that cannot see wood for trees, and seek for a fifth Monarchy in a fifth Monarchy, whereas so considerable a part of it is erected before their eyes already. But as I noted above, such is the folly and freakishness of ignorant and conceited men, that they would not willingly acknowledge the Witnesses to be risen till those of the same crotchets with themselves, (whole Kingdomes and Nations of them) have got into power.

But it is very true and extremely worth our noting, that, as in the times of the old
Roman Paganism all those that professed Christ according to the tenour of what we call the Apostles Creed, though in the mean time they had several different conceits about things that appertained to the Christian Religion, were notwithstanding looked upon as the Kingdom of Christ in opposition to the Kingdom of the red Dragon, the Pagan persecutive Roman Empire; so all the Reformed Churches, States and Kingdomes, though some Lutherans, others Calvinists, some of one opinion, others of another, yet they keeping to the old Orthodox Faith of the Triunity of the Godhead and Divinity of Christ, acknowledged by the Church in the Symmetrical times thereof, and renouncing the Communion of the Roman Church for her gross Idolatries and wretched and intolerable Superstitions and humane inventions, whereby she has so notoriously adulterated the purity and simplicity of the Christian Faith and worship, all these I say, are justly deemed the Kingdom of Christ, in opposition to the Dominion of the Pope or Kingdom of Antichrist.

XXVIII. Whence as I was a going to say a second special use of this our demonstration, that the late
late Blessed Reformation was the fulfilling of the Vision of the Rising of the Witnesses, is the undeceiving of those they call the Fifth-monarchy men, who would pretend to begin the fifth Monarchy, and upon that account raise commotions and tumults, whereas it is so stupendiously and surprisingly by the special providence of God, begun already.

And let a third usefulness be to reprove them, that out of rashness and conceitedness or any other worse principle vilify and contemn this great work of God the late happy Reformation, whether it be those that think there is too much done already, they having an hankering again after the Flesh-pots of Egypt, the worldly bigness and downbearing Dominion of a tyrannical Clergy over an affrighted and begotted Laity, who are made to believe, or at least out of fear to profess any thing that makes for the worldly Interest, the Gain or Revering of the Priest: (for who without astonishment and affright can look upon such a Priest as professes himself, and is believed to be a Creatour of his Creatour, and by a few words to be able to change a piece of bread into the very person of Christ who is to be worshipp'd with Latria as
as being God Blessed for ever? or it be those
that have private phantasies or freaks of their
own, and think never enough is done till Re-
formation come up to the measure of their con-
ceit, nor will suffer the Witnesses to rise or ac-
knowledge them risen, till things ascend to the
pitch of that peculiar Idea which they have
formed in their private imagination. Whenas
God be thanked things are in so good a frame
for example in our English Church, that no-
thing hinders but that a man may be a most
perfect and accomplished Christian holding
Communion with her.

Galat. 3. 22. The fruits of the Spirit are Love, Joy,
Peace, Long-suffering, Gentleness, Good-
ness, Faith, Meekness, Temperance. Which
of these fruits or privileges of the Spirit I
begeach you may you not enjoy (if it be not
long of your self) holding Communio with the
Church of England? And as for the works of the

Galat. 5. 19. Flesh, Adultery, Fornication, Uncleanness,
Lasciviousness, Idolatry, Witchcraft, Hatred,
Variance, Emulation, Wrath, Strife, Se-
ditions, Heresies, Envys, Murders,
Drunkenness, Revellings, are these any of
them, any conditions of the Communion of the
English
English Church as some of them are of the Church of Rome, as particularly that of Idolatry, to say nothing of Heresy, of Murder and Bloud, of which that Church stands so deeply guilty, which yet she justifies herself in, and they in a manner subscribe to it, that joyn in Communion with her. But as our Church engages none in the guilt of such detestable wickednesses, so it apertly declares against all the rest of the vices of this black roll, and has a pure and unexceptionable form of the worship of God, devoid of all Idolatry and Superstition. Whence those people that so slight and vilify the Reformation which God's providence has brought to pass amongst us, their Ingratitude is monstrous and horrid, and I pray God it may be never laid to their charge. They will be reforming the Reformed Churches, in things indifferent; why do they not reform themselves from their own vices and corruptions which are not indifferent, they having so full and fair opportunity by the free enjoyment of the Gospel, and no man requiring unlawful things of them, as they were required in that deplorable condition under the Church of Rome?
XXX. Wherefore fourthly, All Magistrates supreme and subordinate in Reformed Christendom being in truth the established Powers, whether spiritual or temporal, of the Kingdom of Christ in opposition to the Kingdom of Antichrist, this ought to be a rousing motive I trust, to all in the Reformed Churches to give due Reverence and Honour to them as the appointed Ministers of the Kingdom of Christ, and be obedient (in all things lawful) to the powers both Ecclesiastical and Civil, and make no Schisms in the Church, much less behave themselves rudely and malapertly as the custom of some has been, as if they forsooth were the only children of the Kingdom, when nothing but fanatical pride or mistake, or the perfidious suggestions of foreign Emisaries, or the envy of Satan has driven them to such misdemeanours to slur and disgrace the Reformation as much as he can.

But it being thus apparent that the Reformed Magistrates are the Risen Witnesses ruling in the Kingdom of Christ in opposition to the Kingdom of Antichrist or Dominion of the Pope, whom the Reformed Princes have justly cast off, as it appears out of the fulfilling of the
the Vision, not only those of the Reformed Persuasion are to come in to the Church and leave their Schism, but those also that yet continue Romanists, it is not only lawfull for them (the Dominion of the Pope being thus by Divine sentence abrogated and made null in England and in the rest of the Reformed Countries) but their indispensible duty to renounce their Communion with the Church of Rome, and communicate here with our English Church, as elsewhere with other Reformed Churches, and so become both good Christians and good Subjects at once. But for those of the Protestant Persuasion to divide and subdivide (which is but to doe that which all the activity of the Emissaries of Antichrist is chiefly employed about) surely is a strange fruit of the Spirit, which yet the most factious amongst them most of all boast of. If it be not the Spirit of Pride and Hypocrisie, it is yet certainly the Spirit of Giddiness, Imprudence, and Indiscretion.

Fifthly. The Impletion of this Vision of the Rising of the Witnesses in the Reformation, justifies all the Reformed Princes in Christendome in their casting off the Pope, from all shew of injustice or Heresy which the Papal party...
prefe in casting off the Pope.

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party would charge them with, and demonstrates a Right in all the rest of the Princes of Christendome to doe the like, it being but the recovery by degrees of the Kingdome of Christ out of the hands of Antichrist, and delivering themselves and their people like so many good Moses's from that savage Idolatrous and impious Dominion and worse than Egyptian servitude of that mystical Pharaoh the Pope of Rome, who has so notoriously and prodigiously defiled Christendome with Idolatry and blood.

XXXII. Sixthly, it being so manifest that the Kingdomes and Principalities recovered out of the hands of the Pope that signal Antichrist predicted by Daniel, John and Paul, are indeed the Kingdomes of the Lord and of his Christ, and that the supreme and subordinate Magistrates both temporal and spiritual set over them, are set over them as the Vicegerents and Ministers of Christ, in opposition to the Kingdome of Antichrist, the duty of all such is so to discharge their offices as remembering they must one day give an account to Christ how well they have defended or enlarged his Kingdome, or preserved his loyal subjects in it, nor given any advantages to those of the Kingdome of Antichri
to incroach upon or get foot-hold against the faithful Subjects of Christ's Kingdom.

But that any Magistrate spiritual or temporal should be so disloyal to Christ as to betray any part of Christ's Kingdom into the hands of Antichrist, that is a thing that none can think on without unspeakable astonishment and horror. Certainly they must have a deep melanchooly and darksome jealous mind, that can so much as fancy it possible to come into any one's breast so to doe, that remembers he is intrusted with such a charge from our Saviour Jesus Christ, who is King of Kings and Lord of Lords, and has the keys of Hell and Death. Which consideration touches also private persons in proportion as well as publick Magistrates, as many as leave the Reformed Communion to joyn themselves to the Church of Rome. For how can they excuse themselves from treachery against the Kingdom of Christ by thus lifting themselves amongst the slaves of Antichrist? But it is no pleasure to me to infilt me so Tragical a subject.

Seventhly and lastly, There is this use also of our demonstration, that the late Blessed Reformation is the fulfilling of the Prophecy of
of the Rising of the Witnesses, in that it may free men from falsely conceived fears and hopes of the Witnesses being to be slain and their bodies to lye three years and an half dead, and then presently to rise again, and then that there will infue such glorious times as none can easily pre-conceive. Which is founded upon as little ground or reason, as that conceit of 666 was of being the year of the ruine of Rome, a thing which I always declared against as having no ground on any Prophecy in Scripture. But that London was burnt that year all know. And whether this conceit was not furthered by some in order thereto to put a dodge upon the Protestants to weaken their Faith, and to make the pretended to understand Prophecies in prejudice to the Popedome, ridiculous, let those that understand the Intrigues of the burning of the City better than I, declare their opinion.

In the meantime since all may rest satisfied that the Rising of the Witnesses is past and consequently their being slain and lying dead three days and an half in the street of the great City that is called Sodom and Egypt, let everyone discharge himself of that Panick fear,
fear, as if it were a thing yet to come, and of that Romantick hope, if it were to be done, that they would rise again within three years and an half, that so they forsooth may wisely step aside under some convenient shelter till the fatal storm be blown over; but let all that have any faith in or kindness for the Reformed Religion with joynt Effort resist the rushing in of Popery by sincere repentance and hearty prayer to God that it may never re-enter this Nation again, nor any Nation else that has been gained out of the hands of Antichrist; and let us bewail our unworthiness and unthankfulness to God that we have not sufficiently esteemed nor valued this wonderfull work of his, that he has brought things to that pass he has in the late Blessed Reformation, and be morigerous to the Magistrate as well Spiritual as Civil in all things indifferent, and heartily love one another of whatever different persuasion we may be, that has no Impiety nor Immorality in it, and then God will love us all, and be our mighty Deliverer and Protector. * But if ye bite one another, faith*Galat. 5, the Apostle, take heed ye be not consumed one of another.
But of this I may have further occasion to speak, in the giving my reasons why I added the third part of my appendage, viz. My twenty Arguments for the proving the Vision of the seven Churches to be a Prophecy of the State of the Church from the beginning thereof to the end of the world. For I think it of very good use and moment that we be assured of this truth for these two main reasons especially. First that it appearing so plainly, That the Church of Sardis stands for the Reformed Churches, as they are called, we may look ourselves in that glass and see our spots and blunders therein, to amend them. For that we are signified by that Church even they do acknowledge who otherwise differ something from me in the determining the Seven Intervals of these Churches (but have declared, as I find, long before me, that this Vision of the Seven Churches is a Prophecy of the State of the Church to the end of the World) while they expressly deliver that the Sardian Period as they call it, is the Period of the Reformed Churches commencing from Luther and Melancthon's time, &c. Thus Balthasar Willius a sober and learned German Doctor
in his Commentary on the Prophet Zachary (and indeed he is so well assured of the truth of the Vision of the Seven Churches being a Prophecy of the Church from the beginning thereof to the end of the world, that he makes it the Basis of a special part of his Commentary) borrowing his first light from his Master Ludovicus Crocius, whom he calls clarissimum suo seculo Theologiae Astrum, gives his suffrage touching the fifth Period of the Church in these words. Quinta Periodus, faith he, est Sardensis a Reformatione coeperat per Lutherum, Melanthonem, Zwinglium, aliosque veritatis Doctores in hunc usq; diem durans, in qua puritas doctrinae Apostolicae morte operum, pro h dolor! dedecoratur, & ii quibus lux Evangelii fulget limpidissima, contentionibus, odio ac disordia colliduntur, & somno vitiorum ac luxuriae sepulti jacent. Which is a free perstriction of the disorders observable in the Reformed Churches, how they hold the truth of God in unrighteousness, and I wish it were not as true as free. But there be a few names, God be thanked, even in this Sardis which have not defiled their garments, of whom
whom Christ foretells that they shall walk with him in white, for they are worthy.

XXXV. But the rest may read their defects or corruptions in the Epistle itself. Where Christ tells the Sardian Church, that is, the Reformed Churches, that they have a name that they live, because they have zeal and heat, which seems to be a symptome of life, but it is not for the true indispensable Christian life but for or against this opinion or that ceremony, whenas they are cold at the heart to what is the onely life of a Christian, Humility, Purity and Charity. To which they are either dead or in a profound sopor. Whence Christ says to them Γυναικοι, as St. Paul in the behalf of Christ in another place, Ἐξετασθεν ἀνθρωπων, A-wake out of this deep sleep or lethargy, and keep thy self awake and strengthen the things that are ready to dye, that is, Faith in God and Christ and of a life to come. For it is horrid to consider how far Atheism, Unbelief, and Epicurism has spread itself even amongst the Reformed Churches themselves, these monsters having grown upon us as our zeal has relaxated against the Church of Rome. For to such all Religions are alike, if the worst be not the most
most eligible, with them especially of the Clergy, it serving best for the pride, power and profit of a corrupt Priesthood:

But Christ bids them remember how they have received and heard, from the ancient Prophets and Apostles, and from the late Witnesses to the truth, as by whom they were expressly informed that the Pope of Rome was the great Antichrist, and his Church a Synagogue of Idolaters. That the Popedome is Antichrists Kingdom, and consequently for one to forsake the Reformed Religion and take himself to the Church of Rome is little better in foro Divino than rebellion and treachery against the Kingdom of Christ. Wherefore says Christ to the Church in Sardis, Hold fast and be no revolters, but renew and resume your ancient zeal for the Purity of God's worship and the Power of Godliness, your ancient Jealousy for the honour of God against Idols and Image-worship and other kinds of Idolatry and Heathen-like Superstitions, your horror and detestation of all Debauchery and Scandal of life, lest he whose eyes are more pure than to behold Iniquity, loath you and turn off from you on a sudden, and leave you.
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to be a prey to your insulting enemies. So that here is Commination of misery enough to the Reformed Churches unless they repent, without recourse to the slaying of the Witnesses, the fulfilling of which Prophecy is already past.

XXXVI. But in the meantime it is apparent enough from this first consideration, namely the usefulness of the Epistle to the Sardian Church for the representing the defects and corruptions of the Reformed Churches to their view, that I had reason why I should be solicitous to make good that the Vision of the Seven Churches is a Prophecy of the state of so many Intervals of the Church from the beginning thereof to the end of the World. And the other main reason is the description of the state of the succeeding Interval of the Church in Christ's Epistle to the Church in Philadelphia.

Which glorious Character is exposed to the view of the Sardian Church as a Pharos to mariners on a dangerous Sea in a dark night, that they may know towards what to make to, and that the Reformed Churches may be assured that Christ intends such a state of his Church upon earth, at the next turn, as shall be without either spot or wrinkle or any such
such thing, but that it shall be holy and without blemish. For for this very cause did he yield himself to the death of the cross, as you may see, Ephes. 5. 25. But of the Sardian Church it is said expressly, that her works are not found perfect before God, Apoc. 3. 2. And for this reason certainly, most especially are they not found perfect, because they are not done in charity, according to that precept of the Apostle, 1 Cor. 16. 14. Let all your things be done in charity, which the Apostle elsewhere calls the bond of perfectness, and is indeed perfectness itself, without which, nothing is right nor perfect, nor can well hold together. This is the thing that is especially wanting in the Reformed Churches, and is the very Title and Inscription of the next Interval of the Church, which is the Church of Philadelphia, The Church of Holy Love or Charity. For that Church will count every son of Adam their brother, as the good Samaritan did every one his neighbour.

Wherefore this condition of the Church that is next, is exhibited to our view as an high golden tower with crystal windows on the Seaside, full of Lights by night, and the burnes bod gold;
gold and crystal glistering in the sun by day, to shew us whither to we should steer our course, that we may conform all our outward actions and inward motions as near as we can to this excellent principle of Charity. The nature whereof St. Paul has so accurately described on purpose, one would think, that we might be guided by the light thereof. And it is so Divine and transcendent a principle, or deep and profound, that a man may give all his goods to the poor and his body to be burnt, and yet either not have reached it, or else overlooked it, and so be devoid of it, when a man would think that so great a zeal and Liberality could not be without that Celestial flame of Holy Love.

But methinks I hear you say, if these be not sure Symptomes of it, what I beseech you are? The Apostle will tell you. For whenas the former things may be done out of Self-Interest, the Apostles description is of a pure and holy, unself-interessed Love, that arises out of the Ruines, Death, or Annihilation of the Old Man, in us, and is that Rectitude of Spirit, of which our Saviour Christ declares, Blessed are they that hunger and thirst after righteousnes,
teousness, for they shall be satisfied. As on the contrary they are in a sad condition, that never felt this hunger and thirst in them, and are thereby convinced to be mere Strangers and Aliens from the Life of God. But out of the Annihilation and Mortification of our own impetuous selfish will or lust, which is our true purification from the life of the Flesh, does this Divine or Unself-interested Love arise, the effects whereof Paul describes thus:

Charity suffereth long, that is to say, is slow to anger; and no wonder, Anger being properly a passion raised out of a sense of injury done to oneself. Charity is kind, as being the Image of that God who according to Saint John is love itself. Charity envieth not, Forasmuch as the good of the Universe, and of every man in particular is the very life and pleasure of the regenerate soul, whose real regeneration is into this Divine Love. Charity, does nothing scurvily, rashly or tumultuously, forasmuch as this Grace arises out of the allaying or extinguishing all the Impetuosities of our own wills and lusts. Is not puffed up, this Spirit of Charity being
not an huffy blast of crude Enthusiasm, but the permanent and solid life of God in us, into which our Souls are regenerated by the operation of the Holy Ghost. Doth not behave it self unseemly, no not to her Equals, much less Superiours, least of all to the publick Magistrates, as being the ordinance of God, but gives honour to whom honour, and tribute to whom tribute is due. For in the life of Charity all the quick Sentiments of Justice and Decorum are eminently contained. Seek-eth not her own. And good reason, she being not a Self-lover, or lover of her own Sect or Faction, but that unsel¬f-interested Love, whose glory and joy is in the good of all mankind, and in reference thereto, is mainly sensible and solicitous of the common Interest of the Kingdome of Christ, which so much concerns the salvation of men, and for this reason alone, a sincere opposer of the Kingdome of Antichrist. Is not easily provoked, to wrath and inveotive speeches or severe designs, as commonly Factions are affected one party against the other. Thinketh no evil, makes no misconstructions or perverse collections from the Opinions or Actions of men (that are cap¬
pable of better Interpretation) out of an ill will towards them. Rejoyceth not in iniquity, though carried on with never so cunning Intrigues and never so good success in the behalf of any Party. But rejoyceth in the truth, that is, In honest, true and plain dealing, not the preference of a Party but the common Interest of the true Church of Christ being the onely allowable spring of her Joy. Charity (πάθα σέρει for that I look upon to be the more likely reading and not σέρει, because πάθα σέρει which bears the same sense comes so presenty after) Loveth all things, that is to say, is a sincere lover and hearty imbracer of the whole Creation of God and a rejoycerer in his works. Believeth all things, that is, All the Fundamentals, at least, of the truly ancient and Apostolick Faith, in vertue of that purifcation of the Soul whereby she has arrived to this transcendent state of Divine Love. Hopeth all things, namely firmly expecteth all those great and gracious promises of a Blessed Immortality after this life, and the Glories and Enjoyments thereof, in which hope she is so fixt and stedfast, by reason of the purity of the Soul, and presence of
of the Divine Spirit in her, that as it follows (buoyed up by this full persuasion, and chiefly in assurance it is for the glory of God and the good of his people) she, Endureth all things, being assured that God whom St. John calls Love, and with whom she is united by faith and love, can carry her through a thousand persecutions and deaths, and yet repose her safe at last in his own bosom.

Which is according to that courageous profession of the same blessed Apostle, Rom. 8. Who shall separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay in all these things we are more than Conquerours in him that loved us. For I am persuaded, that neither Death, nor Life, (the fear of the one, or the love of the other) nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ our Lord.

This is that most excellent, glorious and sataniferous Idea or Character of the Philadelphian
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Phian state of the Church, which is immediately to succeed the Sardian, and in which alone the Reformed Churches must hope to be in safe Harbour indeed. But in the mean time the nearer we compose our selves to this great Pattern, in the greater safety and better condition shall we be. If we will lay aside all our Dissentions and Animosities, all our Factions and Schisms, and remember that for all the stir and noise we make about Opinions and Ceremonies and Forms of Government, in the esteem of our Lord Christ we are but dead bodies (for so he declares to the Church in Sardis) being destitute of the life of Christ, which is the Spirit of Love, whose fruits and effects I have above described out of St. Paul: If we could but have so much zeal and ardour of mind to promote the Indispensables of Christian Religion as every Sect has to promote such Forms or Opinions as Christianity can well want, and yet be most effectual for the Salvation of Souls, which is the end of our Religion, it would be a wholesome symptome or sign of our Recovery. For this undoubtedly would bring along with it all Decency and Order and Morigerousness to the Ma-
Magistrate, whether Ecclesiastical or Civil in things indifferent, and cement us together and consolidate us into one inexpugnable Temple of Christ, able to bear off all the assaults of the Emissaries of Antichrist; whereas now Divisions and Factions, Animosity and Discord, amongst our selves, is like to make us a prey to the common Enemy. These things are lively represented to us in those two Epistles, the one to the Church of Sardis, the other to the Church of Philadelphia, which therefore made me so solicitous to confirm to all the World that Truth, and here again repeatedly to declare it, That the Vision of the Seven Churches is a Prophecy of the State of the Church from the beginning thereof to the end of the world.

To which I will onely cast in this third reason, That it makes much for the Gracefulness and Elegancy and Enravishing Artifice of this Divine Volume of Prophecies, the Apocalypse, that the Vision of the Seven Churches be acknowledged such a Prophecy as I have described, especially if we consider how the order of the Intervals agree with the order of the Synchronals of the Sealed and Opened
Opened Book-Prophecies, and particularly how the Church of Sardis falls in with the Rising of the Witnesses, on which things it is needless here to enlarge any further and not at all convenient, my Preface having already swelled so exceeding much beyond my expectation.

Only I will remind the Reader that I am not alone in this my confidence of the Vision of the Seven Churches being such a Prophecy, those two eminent Theologers Ludovicus Crocius and Balthasari Willius (an Author that was very lately sent me by a Reverend and Learned Friend) discovering the same truth before me, and the latter so well assured of it that he makes it the ground of his Exposition of a considerable part of the Prophecy of Zachary as I have intimated above, and the more of us hitting upon and approving the same Notion, unknown to one another, it ought to be the greater confirmation to others that the Notion is natural, sound and true. Thus have I with all imaginable sincerity and freeness given an account of this my Exposition of the Divine Visions of Daniel and of my annexing the Threecold Appendage thereto.

And
And now that this my just zeal for the truth may not seem to any one either unseasonable, immoderate, or extravagant: That it is not unseasonable I think is over apparent, there being that strong Effort by the Popish Party to bring their Religion again here into England; and therefore it is the duty of every one of my Calling, as he finds himself tolerably appointed for it, to instruct the people touching the Solidity of our Reformed Religion and of the Detestableness of Popery, such as it may be made out to be either from Reason or the Divine Oracles. For, for a Nation, Priest and People to turn in a moment from one Religion to another, as contrary to one another as Light is to Darkness, and Christ to Antichrist, surely must be the greatest slur that ever was put on the Profession of true Religion since the world flood, and the greatest gratification and Triumph, which that Triumvirate of pestilent Wits ever yet have had, I mean the Atheist, Antichrist, and the Devil. 

And verily there being that vast difference betwixt the Reformed Religion and Popery, this consideration alone, one would think, should put an effectual stop to any ones revolt, that is not
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an Infidel and believes nothing of a life to come, viz. That if he does not stand his ground in this assault, nor be driven off by the terror and affright of men, he cannot assure himself, but if the like threatnings of death and cruelty were used to him to renounce all Christen-anity whatsoever, that he might be an utter Apostate from Christ, pass over to Turcism, nay Paganism, and at last be persuaded humbly to salute, not the cloven toe, but the hairy backside of the black Goat in a Nocturnal conventicle of Witches. The Consciouſness of which baseness and impiety of spirit to him that has any sense of Religion left in him, one would think, should be more affrightful to him, than the menaces of the most cruel Tyrant, or the very flames of Hell. Wherefore there being so strong an Effort and tugg to debauch a Nation on this manner, how can it be unfeasonable by all honest means to endeaνour to keep them sound, that God be not dishonoured, nor Religion fluttered before the eyes of this Atheistical world, by so foul an Apo-stasie?

Nor is there any thing of Immoderateness or Extravagancy in this my zeal for

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XLI.

That there is no Immode-
so good a cause. For I herein offend neither
the Law of God nor man. And I doe but that
duty I owe to my Prince, Church and Coun-
try, in defending the established Religion of
the Land against all Opposers or Underminers
of it; and being what I defend is true, I have
the Apostles warrant if not command to be
zealous in it, who tells us, 'It is good to be zeal-
ously affected always in a good matter.
It is not onely asserted by our Church but it is
irrefutably proved by able writers of our Church,
that the Church of Rome is Idolatrous. And
the most horrid murders they have committed
upon innocent souls hundred thousands of them,
because they would not commit Idolatry with
their Church, all Histories ring thereof. Where-
fore our Church in her Homilies does not stick
to intimate this bloody Idolatrous Church to
be that Harlot in the Apocalypse upon the
Seven Hills, as also that the Pope of Rome
is the Antichrist. And Bishop Jewel in his
Volume against Harding, appointed by autho-
rrity to be in every Church, expounds the Man
of sin (2 Thess. 2.) whom all the Ancients
understood of Antichrist, of the Bishop of
Rome, making the Antichrist predicted there,
to be the Pope. And indeed what Protestant writer before Grotius, ever expounded that Prophecy of any other than the Pope? But how absurd and ridiculous Grotius his Interpretation is, I have abundantly shewn in my *Synopsis Prophetica. Now what extravagance is it in me who further confirm what our Church holds (to say nothing of other Churches) by a more perfect and accurate account of the Prophecies of St. John and Daniel? Wherein I shew all those Prophecies that the Ancient Fathers interpreted of the times of Antichrist himself, necessarily to belong to the Papal Hierarchy. And for Antiochus Epiphanes whom they lookt upon as a Type of Antichrist, I have further shewed how lively a Type he also is of the Pope. So fitly do things agree and cohere all along, in every place.

And verily I am so well assured of the truth of the Expositions I have exhibited of Daniel and St. John, those parts especially that appertain to the deciding of those grand Controversies betwixt the Church of Rome and the Protestant Churches, viz. whether that Church be Idolatrous, and the Pope Antichrist.
christ, that I dare in an humble confidence spread them in the sight of Heaven before God and his Holy Angels and the Blessed Spirits of the Saints departed, and particularly St. John and Daniel, the two inspired Pen-men of those Divine Visions, which the special Providence of God has left to the comfort and direction of his Church, and appeal unto them whether the Expositions be not true.

Not that I expect any miraculous voice from Heaven in attestation to the truth of the said Expositions, but to signify thus to all the world with what sincerity and assurance I have written them. Which I would have chiefly understood of the above said Controversies and of my Applications of things past. But as for what is to come, that of the Poet may here take place,

"Mavis d' aprisa esta eulaxa kalao.

as he is the best Hariolus that guesses well, so he the best Interpreter of Divine Prophecies that gives a rational account (whatever the Event may prove) touching such passages of them as concern things yet future. Which I speak
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Ixxxv

Speak in reference to my Expounding Dan. Ch. xi. vers. 45. of the taking of Rome by the Turk, which I heartily wish the Papal Hierarchy may prevent by a timely repentance of their Idolatry and blood.

But the like fears and jealousies of holy men in former time touching the Turks overrunning the West for their Idolatry, are expressed in our Churches Homily upon that subject, to which I refer the Reader. But as for the truth of my Expositions which reach the main points, whether the Church of Rome be not that Babylon the great, the mother of Harlots with the golden cup in her hand full of abominations and filthiness of Fornication, the woman on the Seven Hills that is drunk with the blood of the Saints and the blood of the Martyrs of Jesus, and whether the Pope be not the Antichrist and the Papal Hierarchy understood in all those Prophecies in John and Daniel which the Ancient Fathers and Primitive Writers understood of Antichrist (whence it is manifest that the Pope with his Hierarchy is he) these things I profess are as clear to me as any point in all Theology and Philosophy, Geometry itself being not excepted.
But as for those that answer this our well-grounded confidence of the truth of our Expositions (instead of endeavouring a solid refutation of them, which they are conscious to themselves they can never perform, and therefore have discreetly declined the taking notice of my Joint-Exposition of the seventeenth and thirteenth Chapters of the Apocalypse in my Synopsis Prophetica, published at least fifteen years agoe, which alone would make good the conclusions aimed at, of the Antichristianity and Idolatry of the Church of Rome) for those I say which answer this well grounded confidence of mine with mocks and mowes, with distorted drollery and course buffoonry, I have no other Reply to give to them, but that I heartily pity them, and that I humbly conceive, if there were any remainders of a mans heart left in them, they would pity themselves (could they but once consider what a few hairs breadths their souls are elevated above those of Monkeys or Baboons) and would sadly sit down on their breech with their arms or rather forelegs, if you will, across, and figh deeply to the Maker and Former of all things that he would vouchsafe to transform them
them into the shape and state of men. And I in the mean time, it being something doubt-
full how much the braying of their brutish na-
ture may prevail, shall desire all good people
to pray for them.

But for those to whom is given a more so-
ber and understanding heart and capable of
the mysteries of God, I hope by perusing the
Expositions which I have written upon the
Prophet Daniel and the Apocalypse, they will
not stick to acknowledge with our own Church
and other Reformed Churches that the Pope-
dome is the Kingdom of Antichrist, and the
Roman Church most fouly and loathsomely be-
smeared with Idolatry and blood, and that
those that shut their eyes from seeing and their
mouths from professing so plain a truth, are
but dough-baked Protestants and in great peril
if occasion offer itself, to be amassed and
kned again into the old soure lump of Popery,
worse than the very Leaven of the Pharisees,
which Christ advised his Disciples to beware
of. Moreover, That the Rising of the Wit-
tnesses was fulfilled in the late Blessed Refor-
mation, and that, as the Popedome is the
Kingdom of Antichrist, so Reformed Chri-
Christendom is the Kingdom of Christ, in opposition thereunto, and a more visible emersion of the Fifth-Monarchy ever distinct from the four Monarchies so much guilty of Idolatry and bloud. And that as the many Sects in the Primitive times, more in number and more hainous in quality (as you may see in Epiphanius) than have appeared since the Reformation, did not hinder but the Christian Church was then the real Kingdom of Christ, no more do those Sects that appear in the Reformed Churches, but are disallowed by them, hinder at all but they are the true Kingdom of Christ also, and rightfully oppose the Kingdom of Antichrist, as the Primitive Christians did the Kingdom of the Dragon. And that Reformed Christendom being in truth the Kingdom of Christ, our inference therefrom is very sound, that we ought from the very heart to give all Reverence and obedience in things indifferent to the Magistrates thereof, a duty which is owing even to Pagan Magistrates from Christians, much more, one would think, to Christian Magistrates from those that pretend to be Christians themselves.
This is a Truth so firm and sure that I have placed it amongst my eight Principles for the support and enlargement of the Kingdom of Christ in my Divine Dialogues, in these express words. The fifth Document or Instruction should be to all the Members of Christ's Kingdom, wherever their abode is, that they do not suffer themselves to be stain'd with the least blemish or taint of Disloyalty to their lawful Sovereign, upon any account whatsoever, but especially upon a Religious one, there being no greater disinterest to the true Religion, than to appear to be promoted or maintained by so gross an Immorality as Disloyalty, nor any greater advantage than through Faith and Patience to bear all trials and hardships, as the old Primitive Christians did, whose eyes being lift up Heavenward, and their feet wholly in that path, by Providence stumbled on the Imperial Crown, the Emperor at last becoming a professed Christian.

Furthermore, The Rising of the Witnesses and the Sardian Period commencing together, That they of the Reformed Churches are bound with How the Reformed Churches are bound with

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are bound in the fear of God with all attentiveness to read Christ's Epistle to the Church in Sardis, and especially we of the Church of England, and to impress those weighty words on our minds. Remember how thou hast received and heard, and hold fast and repent; as of our carnal and sensual lives, so of our wantonness and flipperiness in matters of Doctrine, as those two great points attested by the Witnesses of Christ, That the Popedome is the Kingdom of Antichrist, and the Papal Hierarchy the mother of Spiritual fornication or Idolatry, That we are to remember what we have heard and received and hold fast, and repent us of either our coldness in, or Apostasie from the profession of so grand concerning Truths, as also of our Schismaticalness and Rebellionleness; That we remember I say what we have received, and may still read in that excellent Book of Homilies of our English Church touching these main points of the Pope being Antichrist, the Papal Church Idolatrous, and of that bainous wickedness of Rebellion against our lawful Sovereign, and of mingling any Righteousness or Satisfactions and Penances of.
of humane invention, with our Justification and Remission of sins in the bloud of Christ.

The profession of the Risen Witnesses in the Book of Homilies is so sincere, savoury and genuinely Christian in this point without the least leaning towards Libertinism and Antinomianism, that I do not doubt but this profession of the Reformed Churches is alluded to, Apoc. 15. in the placing those Harpers that sing the Song of Moses and the Lamb, upon the Sea of glass mingled with fire, namely upon the Shore of the Red Sea (for what reason so called it matters not) in which Pharaoh and his Host was overthrown, as the Pope and his Pontifician Clergy defeated by the Witnesses professing, That a true and living faith in the bloud of Christ (which the Title of the Red Sea is a Symbol of) for remission of sins does alone justify us before God. Whereby they flung off a load of trumperies and tedious impositions of humane invention, by which they were kept in a worse than Egyptian servitude under the Pope and Pontifian Clergy. And therefore the Reformed Churches are brought in, in the above-cited place of the Apocalypse (in l 2 imita-
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imitation of the Israelites that had escaped the thraldome of Pharaoh) singing a triumphant song on the shore, as it were, of the mystical Red Sea, where the Roman Pharaoh and his tyrannical Hierarchy were overthrown, and that wretched bondage, which those true Israelites had been kept in for filthy lucre's sake and gain of the Church, cast off utterly and quite escaped.

For, all that sweet alluring power and genuine comfort from the Gospel, and wonderful efficacy to make men truly good, they hid from the eyes of the people; and whenas the very specific nature and essence of the Christian Religion is a sincere and vehement Love of our Saviour's person and peaceful repose of our Souls in his Passion and Merits, we in the mean time acting sincerely (as our Homilies require) in this Covenant of grace, this high honour and affection we bear to Christ, this repose and peace of mind we have in the merits of his most precious blood and passion, those supplies, by his promised Spirit, of illumination, comfort and direction, all this is so miserably and perfidiously squander'd away or sold, if you will, for the gain of the Church by
by multiplying of false Patrons and the vain worshippings of Saints and their images, by making men to depend on the Infallibility of the Pope and his Priests, and by stifling all hopes of illumination and direction from the blessed Spirit of Christ, that the members of that Church are made not onely so many slaves, bereft of their Christian liberty and enjoyment of the love of Christ that procured it, but so many senseless stocks or stones, as to Divine matters, and are taught to transfer all that recumbency that every true Christian has on the person of our faithful High Priest, upon the persons of these unskilful and, which is worse, unfaithful Tamperers with the Souls of men.

Whose Salvation consisting in a lively faith and sincere love, honour and dependance on the person of our Blessed Saviour, and doing the things that He commands, these deceitful Emissaries of Rome, O Detestable Treachery! carry on such a Religion or rather Superstition, as whose very nature is to abuse that Religious inclination in humane Souls by making them swaddle away
away their love and zeal upon false objects, and to spend their obedience on the vain inventions of men; by making them rely on the falsely supposed merits of Saints, and to depend upon the person and Trumperies of an ignorant or deceitful Priest, instead of having their sure repose in the richness of the mercy of God through Christ Jesus our Lord. To whom if we be immediately united by faith and love, and shew our love by endeavouring sincerely, to our power, to keep His commandments, this is the plain and compendious way to salvation. All other Interposals of humane invention are but distractions and obstacles thereto, and wicked elusions of the power and comfort of the Gospel of our Lord Jesus. This seems to be the sound and savoury sense of the Homilies of the Church of England, and that in opposition to that Egyptian servitude and vile bondage that Gods people were held in, under the Church of Rome. And certainly it must have been a most loathsome slavery and a sight intolerable to as many as whose eyes God had opened, to see the whole scope of the Gospel thus eluded
eluded for filthy lucre's sake by the wretched inventions of men, besides the sordidness and foulness of Idolatry intermingled therewith. Which made the state of that Church intolerable to as many as God had visited with his saving grace, and had made to understand this mystery of Iniquity by the illumination of his holy Spirit, insomuch that it was more tolerable to them to quit this world and life itself, than to comply with such horrid Impieties.

How can we then, whom God long since has delivered out of this vile bondage, and have sung that Triumphant Song of Moses and the Lamb, return again into Sodom and Egypt? How can we desert a Religion, to the Witnesses whereof God has given so ample a witness in that blessed and Apostolick Reformation, in raising them from the dead after three days and an half according to prediction, and calling them up into the Political Heavens and setting them to rule in high places? How can we return like a dog to his vomit? to a vomit cast out and lying so long time cold and sour in the dirt and mire? a vomit.
vomit cast out as nauseous to all that is sound or sacred in the faculties of a man? Nauseous to the outward senses and inward senses, Nauseous to common Reason, Nauseous to the principles of Logick and all sound Philosophy; so nauseous to all these was that figment of Transubstantiation forged for the gain and honour of the Priesthood, but quite repugnant to all the above-said faculties of man, and nauseous to all common honesty and modesty, to obtrude such an impossible fiction upon deluded people, and to make them profess it whether they will or no for fear of being cruelly and barbarously murdered, which must be exceeding nauseous to all such as have but the least sense of justice or humanity remaining in them. How shall we again incorporate with that Church whom the Spirit of God has so plainly as well as the Homilies of our Church of England declared to be the Whore of Babylon? May we take the Members of Christ and make them the members of an Harlot? How shall we forsake the Kingdome of Christ, and make our selves subjects of the Popedome, which, out of St. John and the
Prophet Daniel, to say nothing of St. Paul, three sufficient Witnesses I trow to put an end to this controversy, is most evident to be the Kingdom of Antichrist. If treason and rebellion against an earthly Prince be so hainous a crime, as most certainly it is, what a crime is rebellion and treason against him who is assuredly King of Kings and Lord of Lords even the Lord Christ Jesus?

And lastly, How can we turn our backs of a Religion, unless we will wilfully run into eternal perdition, that has all the assurance of truth against that of the Church of Rome that the heart of man can wish or his curiosity require? Is the vote of Primitive antiquity of any value? that stands for us, the Church for the first four hundred years being the very platform of our Reformation. Has Sense? common Reason? the Rudiments of Logick? the sound Principles of Philosophy any weight with them? all these assuredly witness for us against the impossible figments and fond forgeries of the Church of Rome. Has Morality and indispensable Principles of common Honesty, (which the pretence of no Religion m ought
ought in any wise to deface) Has the eternal law of God and Nature implanted in our hearts any right to be appealed to? we right willingly appeal to it, how innocent the Form of our Religion is as to this, and how foul and obnoxious will be found the Principles of the Papacy. And finally has the attestation of Scripture and blood of Martyrs, some hundred thousands of innocent and holy Souls, burnt and massacred by these Antichristian Persecutors? have such serious Testimonies any force with them? then have we even a cloud of Witnesses in the behalf of the Truth of our Reformed Religion against the impious corruptions of the Church of Rome.

The plain places of Scripture expressly condemn the worship of Images, the praying in an unknown tongue, the communicating but in one kind, and the like. And the Prophecies do not onely declare the Church of Rome to be the Whore of Babylon, and the Pope Antichrist, but those that professed the faith of the Reformed Churches, to be the Witnesses, to be the Martyrs of Jesus, and the Saints of the most High. Such a Seal is there
there set to the truth of the profession of the Reformed Religion against the enormous corruptions of Popery, even by the blood of infinite numbers of the serious and faithful servants of our Lord Christ, that I may not say even by the blood of Christ himself. Who gave himself, and shed his most precious blood on the cross, for his Church that he might sanctify it, and cleanse it, as with the washing of water, by the word of God: and the Pope keeps the word of God from the knowledge of the people that they may wallow in the black mire of ignorance and the filth of Idolatry, for the gain of Holy Church. Christ the true Bridegroom gave himself for his Church that he might present it to himself a glorious Church most illustriously shining forth in the fruits of the Spirit and the works of real Righteousness declared in the Gospel: But the Pope blasphemously arrogating that Title of Sponsus Ecclesiae, to himself, has debauched the Church, not presenting it a glorious Church to Christ her true Husband, but in a whorish, pompous dress contrary to the Christian man's very
promise in Baptism (to forsake the pomps and vanities of this wicked world) presents it to himself a garish, gorgeous, Idolatrous Church for the satisfaction of his own pride and lust. And when as Christ the true Husband gave himself for the Church that she might have neither spot nor wrinkle nor any such thing, but be holy and without blemish, the whole body of the Religion of the Roman Church so far forth as it differs from the Joynt Profession of the Reformed Churches, is nothing but an overspread leprosie of grossly false Doctrines, and of fouly Superstitious, and Idolatrous Practices, besides being smeared over and over again with the blood of the innocent, and carrying on a perpetual design and trade of eluding all the force of true Religion and piety by a multitude of humane inventions, and breaking off our comfortable recumbence and dependence upon the lovely, person of our Lord Jesus our faithful Saviour and Redeemer, to depend upon the person of some ignorant or deceitful Wight, that bewilders a deluded Soul with a world of false devices and trum-
peries,
peries, giving her no solid rest after she has once strayed from the simplicity of the Gospel of Christ, and fallen into the hands of these deceivers, who are sealed and oc-crustated in the trade of their impieties by a false and boastful pretence of their Churches Infallibility, and under the colour thereof declaring the true and faithful servants of Christ Hereticks, they thereby snatch all occasions to drink and swill and make themselves drunk with the blood of the Saints of the most High.

From whence it is plain that the Roman Church is an estranged Synagogue, which is no Spouse of Christ, but the Spouse of the Pope, as he boastfully pretends to be her Husband. So contrary does this Successour of St. Peter to the example of St. Paul, who 2 Cor. 11.2 espoused the Church of Corinth as a chast virgin not to himself but to Christ, but the Pope the Church of Rome not to Christ but to himself, and not a chast virgin but all to be polluted with the filth of Idolatry which is Spiritual fornication. But Reformed Christendome is the Spouse of Christ as acknowledgeing
ledging no Husband but him, and depending immediately upon him by faith in his blood alone and sincere obedience to his commands (and not to the vain injunctions and inventions of men) for her justification and salvation. And for such a Church his own chaste Spouse has Christ given himself, and poured forth his most precious blood, and not for those that have espoused themselves to another Husband. Which is also a sound Witness and may go for a most firm and authentick Seal to the saving Truth of our Reformed Religion.

These things I have taken the boldness to speak with all freedome out of sincere love and faithfulness to the Souls of men of what communion for ever, that those that are already deluded may be undeceived, and they that are yet of our Communion may never so deeply sin against their own souls as to depart from it, and so dislodging themselves out of the bosome of Christ run into the arms of that man of sin and son of perdition the declared Antichrist according to the testimony of the Holy Scriptures, and more especially of those
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those Divine Visions of the Prophet Daniel, which I have with so faithful care and diligence expounded for men's fuller satisfaction and instruction, that they may return into, or if they be there already, continue and persist in, the way of Truth and of everlasting Salvation.
A Plain and Continued

EXPOSITION

Of the several

Prophecies or Divine Visions

OF THE

Prophet Daniel.

VISION I.

The Vision of the Image of the Four Metals signifying the Four Empires, Babylonian, Medo-Persian, Greek and Roman, seen first by Nebuchadnezzar, and after revealed to Daniel, Dan. 2.

In the second Year of his Reign (which is now about 2300 Years ago) did Nebuchadnezzar being solicitous concerning the Fate of his own Empire and what would be afterwards, his thoughts coming into his mind upon his Bed, as it is said Ver. 29. fall into a Dream, which much affected him when he was in it, and therefore was earnestly desirous to recall it into his mind again; but not being able, he sent for his Magicians, Astrologers, Sorcerers,
cerers, and Chaldeans, to try if they could divine what this Dream was. For the thing was gone from him, neither could he recover it into his mind. But if they could have declared unto him what it was, he could then have very well remembered he had dream'd it. Which forgetfulness of Nebuchadnezzar in not retaining the Dream in his mind, as well as the Impression of the Dream itself, is no small Argument of the Providence of God over his Church and People, for whose sake these things happened, viz. That Nebuchadnezzar should dream this Dream that concerned the Church of God infinitely more than himself, and that he should forget it, to the baffling of all his Magicians, Sorcerers and Chaldeans; and that Daniel a Jewish Youth, and one of the people of God, should by Divine Revelation have the honour of declaring the King's Dream unto him, so that the King could not but acknowledge that this was the Dream. By which alone it was manifest that the Spirit of the Holy God was in him.

And the Dream, it concerning the people of God, (more than Nebuchadnezzar himself) whether Jews or Christians, there was this singular good effect thereof, that they could not but be more certainly assured that it was a truly Divine Dream, neither seigned by Nebuchadnezzar, nor by Daniel, but communicated to both by God, either immediately, or by the ministry of his Holy Angels. And that therefore Daniel having this privilege of declaring Nebuchadnezzar's Dream, had also the same supernatural privilege of rightly interpreting thereof. The Declaration and Interpretation whereof is as follows, which we shall expound as briefly and as clearly as we may, where there is need, begin-
beginning at the 31 Verse. For it will be admirable to observe how the Prefiguration of things in this Prophetical Dream reaches from Nebuchadnezzar's time not to our days only but even to the pouring forth of the seventh Vial, whereupon, all the Kingdoms of the World will become the Kingdom of the Lord and of his Christ.

31. Thou O King, when thy thoughts came into thy mind upon thy Bed, and thou didst fall into that Dream, sawest, and behold a great Image, or great Statue of a Colossian bigness, it comprehending in its extent no less than the succession of Four Famous Empires. This great Image whose brightness was excellent, it representing the Splendour and Glory of those Empires it did prefigure, stood before thee. And the form thereof was terrible, setting out thereby the great Fear and Awe these Empires, viz. the Supreme Powers therein and their Ministers, cast the World into by their severity, violence and cruelty. For which cause in another Vision they are resembled to wild Beasts for their rage and blood-thirstiness, as the true Church of God has too often found them.

32. This Image's head was of fine Gold. There being a Succession of Four Empires here to be prefigured by Four kind of Metals, the order of dignity or pretiosity in the Metals is made use of to set out the order of time, in the succession of the Empires. And therefore because Gold is first in esteem amongst Metals, therefore the Golden part of the Image the Head, both because it is the Head, and of Gold, denotes the first Empire the Church of God, or People of the Jews were concerned in, viz. The Babylonian under whom they were then Captive. But as for
the Ten Tribes they were carried away into perpetual Captivity by Salmanassar King of Assyria long before, never to be heard of again, at least during the time of these Four Empires here prefigured. But the Jews properly so called were concerned first under the Babylonian Empire, then under the Medo-Persian; decrees being given out first by Cyrus then Artaxerxes in their behalf though Cambyses was unkind to them. And under the great Xerxes by reason of his Queen Esther a Jew they had a signal deliverance from their bloody Enemy Haman. And how they were concerned during the Greek Empire, especially under Antiochus Epiphanes, and much more under the Roman, is so notorious, that it is enough only to name it. Which reasons may suffice why no more Kingdoms or Empires, and why these especially, Babylonian, Medo-Persian, Greek, and Roman are comprised in this Image. The first whereof was signified by the Image's Head of fine Gold, as Daniel himself will anon interpret. His Breast and his Arms of Silver. The Arm is properly that part of the Body which reaches from the Shoulder to the Wrist, and so excludes the hand, of which there is here no mention though there be mention of feet adjoin'd to the Legs. Which is not fortuitous but designed. For this Breast with its Arms of Silver denotes the Medo-Persian Empire, which consisting of Two People, the Medes and Persians, they are fitly represented by these Two Arms, but with no mention of Hands of which the Ten Fingers would be the Natural parts, because there was no division of the Medo-Persian Empire into Ten Kingdoms as there was of the Roman. His Belly and his Thighs of Brass. By this Belly and the Two Thighs of Brass is understood the
Greek Empire, which was One in Alexander, but after his death divided more notably and durably into the Two Kingdoms of the Lagidae and Seleucidae. For at first there was a Quadripartition of his Empire, but that not lasting so long, or all parts of it being not so famous, or the Jews not so much concerned in them, this general Prefiguration of the succession of the Four Empires, takes notice only of what is most remarkable, as those Two were.

33. His Legs of Iron. Here begins the Roman Empire: suppose upon Aemilinus Paulus the Roman Consul his vanquishing of Perseus the last King of Macedonia. From which time the Roman Empire in the Prophetical account may rationally seem to commence, the Greek or Macedonick Empire properly so called being then put an end to, though other parts still remained. And here the Roman Empire may very well be represented by the Two Legs, that State for many Hundred years being most-what supported by the Supreme Power of their Two Consuls. And so this Character may be alluded to by the Two Legs, to understand what People is meant, though the succession of the Empire commence no higher than from the vanquishing Perseus King of Macedonia by Aemilius the Consul. Which Consular Power continued above an Hundred years after, and the Name much longer. So fit an Emblem are these Two Legs of Iron, of the People of Rome and their Empire. His Feet part of Iron, and part of Clay. Which Feet imply the Ten Toes which are parts of the Feet, and therefore represent the Roman Empire divided into Ten Kingdoms. Which Ten Kingdoms are also prefigured by the Ten Horns of the Fourth Beast, Chap. 7. The division of which Roman Empire into Ten Kingdoms
An Exposition of several

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doms happening since the Empire became Christian, we may better thence understand what is meant by the Feet being partly of Iron, and partly of Clay, namely, That in that time of the Roman Empire it was become partly Ecclesiastical and partly Secular, by the Iron as before understanding the Secular Power, by the Clay the Ecclesiastical. Which Clay, or Earth here in Daniel seems to be alluded to Apoc. 12.16, where the Earth is said to help the Woman, namely, an OEcumenical Council, by opening its mouth and swallowing down the flood of Contention (which the Arians especially had raised) by their condemning that Heresie: as if a Clayie ground should cleave with a wide scissure and swallow down a sudden Torrent, or Land-floud.

34. Thou sawest till a Stone was cut out without hands, that is, Besides this Image and the Four distinct Metalline parts thereof, thou sawest moreover a Stone cut out without hands, no man with Axe or Gavelock dissecvering it. Which Stone is Christ and his true Church, himself being born in a supernatural way by the overshadowing of the Holy Ghost, and his Church being raised and propagated in a supernatural way by the assistance also of the Holy Spirit, by real Miracles, by unfeigned Sanctity, and by invincible Patience and Suffering for the Truth. Wherefore the true Christian Church, Head with the Members, this is that Stone cut out without hands, which smote the Image upon his Feet, which were of Iron and Clay, and brake them in pieces. This true Apostolick Church which appeared with Christ and his Apostles, and so on in the pure Primitive times, will at last strike the Image upon his Feet; namely, under the Seventh Vial, or at that War of
the Rider on the White Horse. Wherein the Beast and the False Prophet (the remainder of the Iron and degenerate Clay) are cast into a Lake of Fire burning with Brimstone, Apoc. 19. 21.

35. Then was the Iron, the Clay, the Brass, the Silver, and the Gold broken to pieces together, and became like the Chaff of the Summer threshing-floor, and the Wind carried them away that no place was found for them. This plainly answers to the casting the Beast and the False Prophet into the Lake of Fire burning with Brimstone. Both places signify the utter abolishing all the Idolatrous Tyranny remaining in the Roman Empire at that time, whether in the Secular or Ecclesiastical Powers. But that then the Clay, Brass, Silver, and Gold are said to be broken to pieces together, that is only an embellishing of the external Cortex of the Vision. The succession of these Four Empires being exhibited at once, they are made also to fall to dust at once together. Besides that the succeeding Empire most-what occupying the Possession and Territories of the Antecedent, that which vanquished the last may in some sense be thought to vanquish them all at a clap, or to possess what any of them had. Which will be immediately made good in the next words. And the Stone that smote the Image became a great Mountain, and filled the whole Earth; that is, The true Apostolick Church purged from all Superstitious, Idolatrous, and Tyrannical Principles and Practices will over-spread the whole World in a manner; the Kingdoms of this world, as it is predicted in the Apocalypse, becoming the Kingdoms of the Lord, and of his Christ. This State of the Church may be termed Regnum Montis, the Kingdom of the Mountain, (as Mr. Mede has well
well noted) as the State before this may be called
Regnum Lapidis, the Kingdom of the Stone.

36. This is the Dream, Which miraculously and
by the mere inspiration of the Spirit of the most High
was communicated unto me, and which the King
cannot deny but to have been the Dream which he
was so desirous to recover into his mind. And we
will tell the Interpretation thereof before the King.
Which he may be sure is true and Divinely inspired,
it being impossible any man should know the thoughts
of another man, especially so strange and operose as
these, unless he were inspired. Whence my decla-
ring the Dream ought to be look'd upon as a cer-
tain assurance of the truth of my Interpretation;
which is this.

37. Thou, O King, art a King of Kings, that
is, The greatest King on Earth. For the God of
Heaven hath given thee a Kingdom, Power, and
Strength, and Glory. Thou hast a Strong, Po-
tent, and Glorious Kingdom, and it is the gift of
God unto thee, and therefore thou shouldst remem-
ber to govern as his Vice-gerent.

38. And wherefoever the Children of men dwell,
viz. the cultivated places of his Kingdom, The Beasts
of the Field, The desert places of Arabia and Africk,
says Grotius, And the Fowls of the Heaven, In-
vious and inaccessible Rocks, where only the Fowls
of Heaven can nest, Hath he given into thy hand,
and hath made thee Ruler over them all. All these
diversities of the vast places of thy Kingdom art thou
Lord over. And God having given thee so large an
Empire, so prosperous and glorious, I declare unto
thee, Thou art this Head of Gold. Which is briefly
and figuratively spoken by a Synecdoche or Metonymise
for,
for, Thou art the Head of this Golden Kingdom of Babylon, or, Thou art the Lord and Owner of it. From whence we may be assured that the Head of Gold signifies the Babylonian Kingdom, Nebuchadnezzar being then King of Babylon, and Cyaxares the Mede conjoin’d in affinity and confederacy with Nabopolassar the Father of Nebuchadnezzar having subverted Nineve the Metropolis of the Assyrian Empire, together with the Empire itself some four years before, and near an Hundred and twenty years after Salmanasser had taken Samaria, and carried the Ten Tribes away captive.

39. And after thee shall arise another Kingdom inferior to thee. The first Empire comprised in this Image being thus evidently the Babylonian, it does naturally follow that the Second must be the Medo-Persian begun in Cyrus. Who first having taken Babylon, and Belshazzar the last King being slain by the Medes and Persians he brought along with him, though he delivered the Empire to his Uncle Darius the Mede; yet he being aged, and dying within a year or two he presently succeeded him, and became Monarch of the Medes as well as Persians, himself also being a Medo-Persian by extraction, on the Mother’s side a Mede, and on the Father’s side a Persian. Whence he was called Ἡμέρος, or a Mule, as Grotius notes. But that the coalescency of these Two Nations into One Kingdom or Empire, is signified by the Silver part of the Image which is the Breast from which the Two Arms come, has been noted above.

The hardest scruple is, how this Medo-Persian Empire should be said to be less than that of Nebuchadnezzar’s, the Babylonian, there being the accession
of Persia, and all the Acquaints of Cyrus added thereto. 
Grotius his answer is, Quia Cyrus & successores ejus 
Africam non tenerunt. Gasper Sanctius, That there 
was not that pacateness nor tranquility in the Medo-
Persian Empire that there was in the Babylonian, or 
so continued prosperity and success. Calvin makes 
one Empire inferior to another, (as the Metals are 
from Gold to Iron,) in Morality, Temperance, Ju-
stice, Faithfulness, &c. according to that vulgar opi-
nion expressed in Horace, Carm. lib. 3. od. 6.

Ætas parentum pejor avis tulit
Nos nequiores mox daturos
Progeniem vitiosiorem.

Whence sprung that Poetical description of the World's 
degenerating according to the Four Ages thereof, 
from Gold to Silver, from Silver to Brass, and from 
Brass to Iron. Which in all likelihood was more 
particularly occasioned from Nebuchadnezzar's Dream 
of this Image of those Four Metals, Antiquity not 
understanding the true sense thereof.

But it is possible that forasmuch as it is read, And 
after thee shall arise another Kingdom inferior to 
thee; that [to thee,] is here on purpose put for [to 
thine,] that the first Head of this following King-
dom might be understood to be more especially com-
pared with him, in which there seems apparent odds. 
For Cyrus the first Head of the Medo-Persian Monar-
chy or Empire reigned not past Two or Three years 
in that enlarged Empire, and not passing Thirty in 
his Kingdom of Persia, whereas Nebuchadnezzar in 
his Babylonian Empire reigned Three and forty years 
most splendidly and prosperously, insomuch that the 
excess
excess of his prosperity cast him into that Septennial delirancy, out of which he was recovered and gave praise to the God of Heaven. But Cyrus as he reigned but a small time in the Medo-Persian Empire, so he was vanquished ingloriously by the hand of a Woman, Tomyris, a Scythian Queen, who cut off his Head and cast it into a Vessel of blood saying, Satiate, Cyre, sanguine, quem stisti. But whether this way or that way please be it to make the easiest sense of the Text, it is unavoidably plain, that this second Monarchy is the Medo-Persian, nor does any Interpreter doubt of it. And another third Kingdom of Brass. This shews plainly, that the Golden, Silver, and Brass parts of the Image, signify Three distinct Kingdoms. But now it is evident in History that as the Medo-Persian Empire succeeded the Babylonian, so the Macedonian, or Grecian, succeeded the Medo-Persian. For Alexander Macedo after he had vanquished Darius Codomannus in his last Battle at Arbela, (Darius being slain some Six months after by Bessus one of the Peers of his own Empire, and Babylon taken,) translated the Monarchy from the Medes and Persians to the Greeks, about the third year of the 112 Olympiad. And that the Greek Empire was not unfitness set out by the Two Thighs of Brass, by reason of those Two most eminent parts of it, into which after Alexander's death it was divided, and stood so divided for a long time, namely, the Two Kingdoms of the Lagidæ and Seleucidæ, I have noted above. And it may not be altogether impertinent to Note also what Justin writes, Lib. 12. Eà die quæ natus est Alexander duæ Aquilæ totæ die præpetes super culmen domus patris ejus federtur, omen duplicis imperii Europæ Alixæ præferentes. Which
shall bear rule over all the Earth. So it is said of him, 1 Maccab. 1. He made many Wars, and won many strong holds, and slew the Kings of the Earth, and went through to the ends of the Earth. And so Justin, Lib. 12. From the utmost Coasts of the Ocean were Embassies sent to him returning to Babylon, both of the Carthaginians and other Cities of Africk, yea of Spain, Sicily, France, Sardinia. And some also from Italy expected his return to Babylonia; Adeo universum terrarum orbem nominis ejus terror invaserat, ut cum tale gentes veluti destinato sibi Regi adularentur. Which is enough to shew how well this prediction sutes with the event.

40. And the fourth Kingdom shall be as strong as Iron. That this fourth Kingdom is the Roman is manifest from hence that it succeeds the Greek Empire; which it may seem most properly first to seize upon, when Aemylius Paulus the Roman Consul had vanquished Perseus the last King of Macedonia. But about an Age after the Kingdoms of the Lagidae and Seleucidae, those Two eminent Parts or Thighs rather of the Macedonick or Greek Empire, were subdued also by the Romans. The last of the Seleucidae or Kings of Syria, Tigranes, was vanquished by Pompey; and Syria reduced into a Province; as also Egypt by Augustus when he had vanquished Antonius the Husband of Cleopatra, Daughter of Ptolemæus Aulete, the last but one of the Lagidae, or Kings of Egypt. Whence it is plain that the Roman succeeds the Greek Empire as the Greek the Medo-Persian, and that therefore this is the Fourth Kingdom presfigured by the Image of Four several Metals. And the Genius of the Roman Empire, the former days of it especially, sutes well with this Metal, they being not
not only full of courage and valour, but also hardy, rigid, severe, and indeed cruel. They that are any thing versed in History will easily acknowledge this a fitting Character. To which you may add what is intimated in the Text, namely, that as Iron can cut, and form, and subdue all those Three first Metals, Gold, Silver and Brass, so the Roman Empire could vanquish and subdue all those Regions wherein the Babylonian, Medo-Persian, and Grecian Empire was spread. Which feat not being done by the Kingdoms of the Lagidae and Seleucidae, it is impossible they should be the Fourth Kingdom of Daniel. And besides this, we may be infallibly sure that the Fourth Kingdom is the Roman, in that the Stone cut out without hands happened, during the Roman Empire, (and it must happen in some of the Four Kingdoms according to the Vision,) and not during the Kingdom of the Lagidae and Seleucidae. Forasmuch as Iron breaketh in pieces and subdueth all things, and as Iron breaketh all these, viz. all these Metals of Gold, Silver and Brass, shall it, this Roman Kingdom or Empire, break in pieces and bruise, the Countries and People which the Babylonian, Medo-Persian, and Grecian Empires had ruled over.

41. And whereas thou sawest the Feet and Toes, Here is mention made of Toes with the Feet, which justifies our exposition above, Ver. 33. But now we are come hither, we must remember we are come unto that period of the Roman Empire when it was divided into Ten Kingdoms, which are intimated by the Ten Toes of the Statue. Which Ten Toes answer to the Ten Horns of the Beast actually crowned. Which is the time that the Two-horned Beast rises out of the Earth: so it is said, Apoc. 13. And why not...
out of a white Clayie clammy Earth, such as Potters make use of, as well as out of any other Earth beside. And no man I think while he considers that the Iron here signified men, a body Politick of them, can flock to admit that this Clay does signify so likewise. But there being so palpable a difference betwixt Iron and Clay, it is manifest that there must be as great a difference betwixt these Two bodies Politick, the one signified by the Iron, the other by the Clay; the former suppose the Secular Power, the latter the Ecclesiastical; as it is said of the Papal Hierarchy, which is the little Horn, Chap.7.24. that that Horn or King shall be diverse from the rest, which diversification here betwixt the Secular and Ecclesiastical Power, signified by the Iron and the Clay, need not be expressed in words, the Symbols themselves being so apparently different. Part of Potters Clay, and part of Iron; that is, partly of such clammy white Clay as Potters make use of, and partly of Iron; which implies that by that time the Empire was divided into Ten Kingdoms, the Summa Potestas began to be neither in the Secular Power absolutely, nor in the Hierarchical, but they were so mingled together that it was not compleat or full without both concurrent; the Ecclesiastick Power getting such a hank upon the Secular, in ordine ad Spiritualia, the effects whereof within no long time appeared with a witness. The Kingdom shall be divided; that is, The Power will be divided or shared betwixt the Papal or Sacerdotal Hierarchy, and the Secular Orders of Emperours and Kings. For the Iron and Clay cannot stand for the division of the Empire into Ten Kingdoms, for that the Ten Toes prefigure, but the sharing the Summa Potestas be-
twixt the Secular Magistrate and Papal, or Sacerdotal Hierarchy. But there shall be in it as the strength of the Iron, so much as thou sawest the Iron mixed with the miry Clay: that is to say, The Sword men or Secular Power of the Ten Kings was so assured to the maintaining the Power and the Institutes of the Papal Hierarchy (though never so foul or Idolatrous, so they made for the Sacerdotal worldly Interest) that the Papal Empire, or the Empire framed according to that pattern and scope, was as it were strengthened with Iron. Which is that which is intimated Apoc. 17. 13. where the Ten Kings are said to give their Strength and Power to the Beast that was, and is not; and yet is. Which is the Empire relaunched again into a Pagan-like Idolatrous Form, for the worldly advantage of the Papal Hierarchy. Thus was the Iron mixed with the miry Clay, the Ten Kings cleaving so close to the interest of the Papal Idolatrous Clergy.

42. And as the Toes of the Fæt were part of Iron, and part of Clay, that is, And as every one of those Ten Kingdoms consisted of Temporal power and Ecclesiastical, the Papal Hierarchy being branched through all the Ten Kingdoms till the Reformation: So the Kingdom shall be partly strong, and partly broken; that is, The Roman Empire divided into these Ten Kingdoms shall be partly strong, and partly brittle; the Papal Power weakening the absolute Power of each Kingdom, and occasioning many breaches and jars in Christendom.

43. And whereas thou sawest Iron mixt with miry Clay, I shall tell thee the reason of it by what means it came to pass in that measure it did; They shall mingle themselves with the seed of men; so
our English renders it, *With the seed of men.* The Septuagint, εὐ αὐτοματ ἀνθρώπων. By this Interpreters usually understand *alliance* by Marriages, whereby one Kingdom may be more surely obliged to keep peace and amity with another. But dominandi cupidio cunis affectibus flagrantium est, as the Historian observes. And if this may go for a good sense as to the fodering of the Ten Kings one to another, the Iron to the Iron, yet we are to consider that the Text here speaks of the Iron being mixt with Clay, and how they come to unite. They shall mingle one with another, faith he, ἄνθρωπος, εὐ αὐτοματ ἀνθρώπων. It might as well be rendred, εὐ αὐτοματ ἀνθρώπων, in sementi hominum, that is, by placing of men in Seminaries, where they shall be so brought up, informed and instructed, suppose in Covents, Monasteries, and other such like places, that they shall be made notable instruments, so to insinuate into the Secular Powers, and also into the People as to ingage their affections to his Holiness, the great Ecclesiaftick Sovereign, and to all the Rites, Institutes, and Doctrines that are fittest to support that Papal Greatness. The Propagation and Diffeminaton of such instruments as these, I conceive to be alluded to, as if he should fay, They shall mingle one with another, agree or unite together, (εὐ αὐτοματ ἀνθρώπων, or εὐ αὐτοματ, for so Υν may signifie,) by the sowing or planting of men in the Seminaries abovefald, fitting them for the foresaid purpose, the more brisk, cunning, and gentile attacking Princes and great Men; and other Monks, Priests, and Friers hanging faft on the people, and darting upon them, and keeping warm in them all the modes of Idolatry and Superftition, and all the Principles and Practices that
that may be gainful to the Papal Hierarchy. Thus
the Clay sticks to the Iron as well as it can. But
the shall not cleave (so very firmly) one to an-
other, even as Iron is not mixed with Clay. And
what Bickerings and Clashings there have been be-
twixt these Two Powers, the Secular and Eccle-
siastic in particular Kingdoms, the Chronicles of each King-
dom will declare: As also what combats there have
been betwixt the Pope and the Emperours, both
Greek and German, is notoriously known to all. I will
only cite one passage out of The Defence of the Right
of Kings, written by King James of blessed Memory.
Histories be searched, faith he, Let just ac-
counts be taken, and beside many Sieges laid to Ci-
ties, it will appear by true computation, that Henry
the Fourth, and Frederick the First fought above
Three score Battles in defence of their own Right
against the enemies of the Empire, stirred up to Arms
by the Popes of Rome. And indeed the dealings and
usurpations of that Hierarchy grew so intolerable that
many Kingdoms at last shook them off, and would
admit the Papal Authority and Religion no longer.
Whereby was manifestly fulfilled which is here pre-
dicted by Daniel, That they shall not cleave one to
another, even as Iron is not mixed with Clay. It is
an unnatural and heterogeneal union, and therefore
not durable and permanent. This passage therefore
in Daniel seems to answer to that in the Apocalypse,
Ch. 17. v. 16. And the ten Horns which thou sawest
upon the Beast they shall hate the Whore, and make
her desolate and naked, &c. Which was performed
in some measure in the happy Reformation begun in
Luther's days, and when there will be a farther ac-
complishment of it, lies wholly in the pleasure of the
Almighty.
And in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed. After Daniel in his Interpretation has gone through all the Empires comprised in that Image which Nebuchadnezzar saw from head to foot, now he begins to explain the mystery of the Stone cut out without hands; whereby is understood Christ, with his truly pure Apostolick Church. Wherefore by [in the days of these Kings] must be understood in the days of the Fourth, viz. in the time of the Roman Empire. For Christ was born, and his Gospel divulged, and his Church first gathered in that time, as every body must acknowledge. And the Seventy weeks plainly carry to that time also. But now this pure Church of Christ being called the Kingdom which the God of Heaven shall set up, we may observe from hence, how in our Saviour Christ's preaching and mentioning the Kingdom of Heaven and the Kingdom of God, that it had a respect to this Prophecy: And the use of those Phrases with him does further ratifie our interpreting it thus, of the appearance of Christ with his true Church. Which is rightly called the Kingdom of Heaven or of God, because the raising of it was by the special miraculous power of the God of Heaven. And the administration of this his true Church is by his Spirit from above in the hearts of his true Believers. God does truly rule there by his Spirit, whence it is rightly called the Kingdom of God. Which shall never be destroyed. The Gates of Hell shall never prevail against it. The true and living Church which the Spirit of Christ actuates, this shall never fail. And the Kingdom shall not be left to other people. The Persians succeeded the Babylonians, the Greeks the Persians, and
and the Romans the Greeks, but no Empire shall succeed, nor any People the true Christian Church which is the Kingdom of God, which either as Regnum Lapidis, or else as Regnum Montis will last to the end of the World. But it shall break in pieces and consume all these Kingdoms; that is, When it has become Regnum montis, it will have overspread, and will possess, and keep in rule all the Countries that the Four great Monarchies, signified by the Statue, had occupied. And the Three former Kingdoms being as it were incorporated into the Fourth, or because the Four Kingdoms are in this Image exhibited at once, the Kingdom of the Mountain, for the embellishing the cortex of the Vision, is said to break in pieces and consume all the other Kingdoms together, striking the Image on the Toes as I noted above. And it shall stand for ever. According as it is said, Apoc.11.16. The Kingdoms of the world are become the Kingdoms of the Lord, and he shall reign for ever and ever.

45. Forasmuch as thou sawest that the Stone was cut out of the Mountain without hands; that is, Forasmuch as the State of the true Church of Christ is the absolute work of God, carried on by his special Providence not by humane arts or policies, and that it was thus begun, and that he is with his Church to the end of the World: And that it broke in pieces the Iron, the Bals, the Clap, and the Silver, and the Gold. Forasmuch as thou sawest the Stone cut out of the Mountain without hands to do this: Which signifies the true Church of Christ thus supernaturally begun, and as supernaturally emerging to this glorious issue at last. For as the Stone was cut out without hands, so it will be car-
ried without hands to smite the Image on the Feet, namely, by the power and conduct of the Spirit of Christ, who will then open a door of success that no man shall be able to shut, as it is said to the Church of Philadelphia; considering, I say, that Omnipotency it self is the Spring of this motion, and that it does not depend on the humours and purposes of men, I can of a truth declare unto the King that, The Great God hath made known to the King what shall come to pass hereafter, or after this, namely, after the demolition of all these Four Empires, the Vision reaching to the end of the World, which that expected glorious State of the true Church will precede, when the Kingdom of the Stone cut out of the Mountain, that is, out of the Roman Empire, shall it self become the Kingdom of the Mountain, and fill the whole Earth, that is, when that State of the glorious and pure Church shall spread over all. And the Dream is certain, and the Interpretation thereof certain; and more particularly touching that excellent State of the Church concerning which it is said, Apoc. 21.5. And he that sate upon the Throne said, Behold, I make all things new. And he saith unto me Write, For these words are true and faithfull. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End, The Dream that he has interpreted is certain, especially the most concerning part thereof, the Glory and Prosperity of the true Church of Christ, it being to be atchieved by the irresistible power of the Lord Jesus.

NOTES
NOTES
Upon VISION I. Ver. 43.

* Alliance by Marriages whereby one Kingdom, &c.] That this is not the sense of the place, viz. The Marriages of those of great rank in these Principalities mutually with one another, thereby to bind these distinct Kingdoms in peace and amity, besides the reasons allledged in my Exposition; this may be one also, that the words which seem to import it are בורית נשא, where נשא is a very improper word to signify that Noble, Princely, Royal sort of Men or Women, who matching with one another of several Kingdoms, might tie those Kingdoms in the bonds of unity and friendship. It would then have been said, ברית או, or, בריתuvo, or ברית וו, they shall mingle themselves with the seed of Nobles, or Men of great power and interest, or at least ברית וו, with the seed of Men, in a common or indifferent sense. But here it is נשא בורית או, with the seed of mean, abject, weak, despised Men, such at least in appearance, as Cornelius à Lapide very well Comments upon those words, Dan. 7. 13. id est, faith he, alluding to the Roots נשא and נשא, quasi filius hominis miseris, ærumno, mors morti, oblivios & oblivioni tradendi: hæc enim omnium signifit Enos, from the Two Roots above named, the one whereof signifies to be sickly, the other to be obligations. Whence he makes Enos, which is the same with the Chaldee Anfa, to denote a wretched, weakly, sickly, contemptible Wight, and at least seemingly dull.
dull and oblivious, and whose Name is quickly to be drowned in oblivion. Which certainly is a very unmeet Character for the Princes and Great ones of Kingdoms: But may very well decipher those of the Papal Seminaries, Covents or Monasteries, those Monks and Fries mob'd in their Cools and long Coats, and making a shew of great mortification and despicablenes, as if they were altogether dead to the world, and the vigour of nature were quite extinct in them, they pretending to nothing but holiness and interest of Holy Church, whether in these mob'd habits, or got into a more brisk dress to carry on affairs in the behalf of the Papal Dominion, either in their own Country or other Nations. The very propriety of the word Nun, I say, intimates that this mingling with the seed of Men does not signify matches of Great persons of several Kingdoms, and that therefore it will naturally point to that sense I have pitch'd upon in my Exposition. And how hugely applicable this is to History, see that Excellent English Gentleman Sir Edwin Sandys his Speculum Europæ. Which shews what fast hold the Pope takes on the Secular party by the activity and sedulity of the Monks and Friars, and other Emissaries, that are sent out of their Seminaries for the purpose. For the Religion that is taught in those Seminaries being framed more for the Power of the Pope, and worldly interest of Holy Church, than for safe guidance to the Eternal salvation of Souls; those that come out of these Seminaries to instruct the people do really the work of the Papacy, that is, bind the Laick party to obedience to the Pope, and so make the Iron stick to the Clay.

VISION
The Vision of the Four Beasts rising out of the Sea, whereby the Four above-named Empires are prefigured, Dan. 7.

A s by the Statue consisting of Four Metals those Four Empires, the Babylonian, Medo-Persian, Greek, and Roman, from their beginning to their ending were represented; so they are here in the very same extent of time, notwithstanding this Vision was seen towards the end of the first of these Empires, namely, the Babylonian. Which manner of representing in Prophetic Type part of time past in a Set of Visions, is made use of also in the Apocalypse, the greatest part of the time of the first of the Six Visions in the First Six Seals being expir'd when St. John saw them. And there is the same reason of the Set of Visions of the seven Churches which begin, as that of the Seals, from the first Epocha of Christianity, as does also the Vision of the measuring the Inner and Outer Court, and the Woman clothed with the Sun with Twelve Stars upon her head, &c. There was about Sixty years from the Epocha of St. John's Visions to the time he saw them; and less from the beginning of the Babylonian Empire till Daniel's seeing of this Vision of the Four Beasts. So that this is no obstacle, but that the Babylonian Empire may be here represented from its beginning, though Daniel saw this Vision toward the end thereof.

But because that in a Set of Prophetic Visions, a little snip of time (in comparison of what the whole Set of Visions takes in) may be set out by some inconsider-
considerable part of that Set of Visions, to take the liberty of interpreting a whole Set of Visions (viz. all the Six Seals, nay Two whole Sets of Visions succeeding one another, viz. all the Six Trumpets succeeding the Six Seals) of things past when S. John saw those Visions, as Grotius does, is so wild and extravagant, that it may well astonish any sober man, to see a person of so considerable Parts and Learning to fall into such a delirancy. But what we here adventure on is sober enough, viz. the supposing that the Babylonian Empire even from its beginning is here represented by the First Beast, there being the like liberty taken in the Apocalypse. And this being supposed, the Exposition will run smoothly and unexceptionably.

1. In the first year of Belshazzar (the Son of Evil-Merodac, who was the Son of Nebuchadnezzar) King of Babylon, namely, the last King of Babylon who was slain by the Medes and Persians, the City Babylon being taken by Cyrus in the Eighteenth year of Belshazzar's Reign, according to Thomas Lydiat. Daniel had a Dream and Vision of his head upon his bed. He had a Divine Vision communicated to him in his sleep. For Prophetical Visions are communicated to the Prophets either way, either sleeping or waking, and they are either way truly Divine. Then he wrote the Dream, and told the sum of the matters; that is to say, He declared the sum of the matters in writing.

2. Daniel spake and said, viz. he declared thus touching himself, I saw, says he, in my Vision by night, and behold the four Winds of the Heaven strove upon the great Sea. By the great Sea in the Prophetick language is understood vast multitudes of People that overspread the face of the Earth, as the Waters
Waters of the Sea doe. By the Winds is understood that invisible Principle of motion, from whence comes that vicissitude of mutations amongst the Nations of the Earth, who are driven this way and that way according as the active part, whatever it is, that answers here to the Winds, doth move them: Whether they be Angelical Powers which superintend the affairs of Nations, or what-ever else. And it is said in the Psalms, *Who maketh his Angels Spirits, his Ministers a flaming Fire.* On which Grotius learnedly and ingeniously glosses thus, *Psal. 104. 4. Sunt Angelorum alii Aerei, alii Ignei,* and a little after, *Effe Angelis corpora sed subtilissima non Pythagoræ tantum & Platonis Schola sensit, sed & Judæi veteres & veteres Christiani.*

The activity therefore of the Aerial Genii or Angels may be understood by these Winds, or the Comotions they bring in by Divine Providence in the Production of new Empires, and demolition of the old. From the subtility of their bodies, but it may be chiefly from their activity in the Innovations and Commutations of the affairs of mankind, in pulling down and building up Kingdoms and Empires, these Angelical orders are called הרוח, venti. And there is a quadripartition of them, (Zach. 6.) a distribution of them into Four Chariots with various coloured Horses. Where to the Prophet asking, what are these my Lord? it is answered, אלהים רוחות השמים, *Ipsi sunt quatuor venti Cæli,* where הרוח is the very same word that is in *Psal. 104. 4. These are the Four Winds of Heaven,* The Quaternio of the Angelical Ministers of Divine Providence. Something like that *Apoc. 7.* where there is mention of the Four Angels at the Four Corners of the Earth, holding the Four
Winds of the Earth that they should not blow on the Earth, nor on the Sea. And that the great things in the vicissitude of Kingdoms and Empires are done by the Angels, is an Hypothesis that both Daniel and the Apocalypse plainly supposes, the latter indeed inculcates to awaken this dull Sadducean Age.

This I don't doubt but is one sense of this passage in Daniel, but if any one think it too sublime and remote from the vulgar capacity, he may substitute for these Angelical Powers here denoted by the Winds, the ambitious and unquiet minds of great Princes and Politicians, and their Officers, and those blusters they make in the World by their impetuous activity to begin or increase their Dominion, and to enlarge it into a more absolute Empire. But the more sober may take in both senses according to the Genius of the Prophetick style, that by the same Symbol exhibits frequently more things than one at once.

But that these Winds are said to be Four, it may be partly in allusion to the Four Quarters of the World, partly to the mystical meaning of the number Four, in setting out the Angelical Kingdom or Ministry, and partly to the Four Beasts that were to arise in succession one after another out of the Sea, by the striving thereon, not all together, but one after another. For expressing the thing so as if they all conflicted one with another at the same time, is but for the embellishing the Cortex of the Vision, of which no more is to be taken in than is agreeable to History and Reason.

But this in the mean time is very remarkable, that being the very Primordia here of them all is premised, it necessarily follows that the Vision reaches the very begin-
beginning of each Empire, the Babylonian as well as the rest, or because it reaches the very beginning of the first of these Empires, that that Empire must be the Babylonian, as we shall see in the procedure.

3. And four great Beasts came up from the Sea. Which, as I said, shews that the Vision reaches the very rise or first beginning of each of them. But here we are again to Note that though all Four are here mentioned together, yet the rising out of the Sea was one after another. But their coming thus out of the Sea together strikes the phancry more strong, which is the peculiar scope of the Cortex of the Prophecies both here and in the Apocalypse. Divers one from another, viz. in shape and condition. But in the mean time they are all Beasts. The Septuagint render it *Ωνείλα, wild Beasts.* And Grotius upon the place, *Ideo Bestiae, saith he, quia Idololatria erant Imperia ut notat hic Jacchiades.* Their Idolatry indeed shews their brutishness, being accustomed to no higher a dispensation of Religion than adoration of visible Objects, as the Elephant is said to worship the Moon. But cruelty is another ingredient to make them *Ωνείλα, wild Beasts.* Such savage Cruelty, and grofs and stupid Idolatry, being exquisitely opposite to the Kingdom of the Son of Man, who came to erect the Empire of Love and Charity, and of pure Religion, the worshipping the Father in Spirit and in truth.

4. The first was like a Lion, a Beast of a fulvid or Golden colour, as the Poets describe him, and the head of all Beasts, which is the Babylonian Empire signified also by the Golden head of the Image or Statue. The Prophet Jeremy likewise describes Nebuchadnezzar King of Babylon by this Animal,
Ch. 4. 7. The Lion is come up from his thicket, and the Destroyer of the Nations is on his way. And had Eagles Wings, which betoken the quickness of his dispatch in his expeditions and conquests. And accordingly the same Prophet speaking of Nebuchadnezzar his coming against the Jews, Ch. 4. 13. Behold, he shall come up, saith he, as Clouds, and his Chariot shall be as a Whirlwind, his Horses are swifter than Eagles, Whom we for we are spoiled. And again, Ch. 40. Behold, he shall fly as an Eagle, and shall spread his Wings over Moab. And many other places there are concerning Nebuchadnezzar to the same purpose. I beheld till the Wings thereof were plucked wherewith it was lifted up from the Earth. For the Marginal [wherewith] in the English Bible is better than [and] in the Text. And Grotius says, Verte [per quas efferebatur supra terram.] And he adds this Note further, Saepe enim Chaldæis ut & Hebræis Copula vim habet Relativi. And besides the Copula will signify [for] as well as [and] and then the sense will be the same that Grotius drives at, and the Septuagint ratifies it by translating ἡλευθέραι, ἐξαγαθοῖς, which signifies, he was carried up on high, not taken out of the way or destroyed, as some would have it.

Now the Babylonian Monarch his being thus carried up on high on his Wings, may signify both the height of his prosperity and the haughtiness of his mind, his ambition, as it is set out by the Prophet Isaiah, Ch. 14. v. 14, where he brings him in saying, I will ascend above the heights of the Clouds, I will be like the most High. For this is to be understood of the King of Babylon, and the whole succession is to be look'd on as one King, as the Empire is look'd upon
upon as one Beast. Now therefore [I beheld till the Wings thereof were pluckt] is not so to be understood as if this plucking of the Wings could not be but after the time of this Vision of Daniel, because, as I proved above, the Vision reaches from the beginning of the Babylonian Empire, the Scene whereof all along Daniel here beheld. Where amongst other things he noted the plucking of the Wings of this Lion, the Babylonian Monarch. Which happened most notoriously in his being cast down from his loftily priding himself in his great Magnificence, Ch. 4. 30. Is not this great Babylon that I have built, by the might of my Power, and for the honour of my Majesty? Which was no sooner said by him, but he heard a voice from Heaven, O King Nebuchadnezzar to thee it is spoken, The Kingdom is departed from thee, &c. And so he was driven out to eat grass with the Beasts of the Field, till Seven times passed over him. And is not this a clipping of his Wings indeed, who was soaring before above the Clouds? Instead of being lifted up on high with his Wings from the Earth, he was fain to graze on the ground with Oxen. And was made stand on the Feet as a man, and a man's heart was given to it. Now after that Septennial humiliation of Nebuchadnezzar by being cast into so deep a melancholy and delirancy, as if he were grown a very brute that goes on all Four, these words describe his happy recovery out of that deep disease. For Physicians take notice of such a melancholy as makes the party imagine himself to be, and to imitate the manners and nature of this or that Beast, as you may see in Sennertus, and other Writers. But here it seems he came to himself again by the good Providence of God, and went constantly upon his Feet.
Feet as other men do. And a man's heart was given unto him, that is, his humane understanding was restored unto him. For the Phrase of Scripture makes the heart the Seat of understanding. Instead therefore of having the mind or heart of either a Brute or Luciferian Devil, he had got a man's heart, and was taught Ch. 4. v. 37. to honour and exalt the King of Heaven, all whose works are Truth, and his ways Judgment, and who is able to abase all those that walk in Pride. What can be more significant of Nebuchadnezzar's Cause than this? Which therefore is a most certain character that the First Beast is the Babylonian Monarchy, and this passage is most properly applied to him.

But withall I do not deny but it may be extended further to other Cases of the Empire, or Monarchs of Babylon; accordingly as Grotius expounds the plucking of the Wings of this Lion, Tardati cursus ejus Imperii, &c. The affairs of that Empire were not carried on with that speed and success under Evil-Merodac and his Vice-roy, as it were, Naragalrazar, in whose days Cyrus rebelling against Assyrges (whom Nebuchadnezzar had fet over the Kingdom of Media, in so much that Media was under the Babylonian Empire in the Reign of Nebuchadnezzar, and onward till this rebellion of Cyrus) Media by this means in Evil-Merodac's days Son of Nebuchadnezzar was rent from the Babylonian Empire. And this, I think, was a considerable clipping or plucking the Wings of the Lion, besides what other particularities might be noted in History. And moreover Belshazzar, Ch. 5. (as Daniel reproves him for his not regarding that fearfull punishment of his Grandfather. For his pride had lifted him up also against the Lord
Lord of Heaven, v. 23. and he had quaffed in the holy Vessels of God's Temple in that impious Feast he made) Belshazzar, I say, was pretty well humbled by that hand-writing against him on the Wall, but immediately after was laid in the dust of death. But in his Successor Darius the Mede (for I above noted that the succession is accounted as one continued Monarch, as the Beast one continued Empire, and what belongs to the Monarch or Empire is said of this First Beast) the other part of the Prophecy is again fulfilled, That he was made to stand upon his feet as a man, not to soar in the Air with Eagles Wings, and fancy himself above him that dwells in the Clouds. And a man's heart was given to him, namely, to Darius the Mede* the last Monarch of the Babylonian Empire. (For all begin the Medo-Persian Empire from Cyrus.) And what a heart full of humanity towards Daniel, nay indeed of Piety and Belief in Daniel's God, the God of Israel, was given unto him, will plainly appear to any that reads the Sixth Chapter of Daniel, ver. 14, 16, 18, 19, 20, 23, 26, 27. Thus fully well assured may we be that this First Beast is the Babylonian Empire, and this being given we shall easily be induced to believe that the Three following will prove the Medo-Persian, Greek, and Roman, as they were in the Image of the Four Metals, for the same reasons there above specified.

5. And behold another Beast, a second like to a Bear. This, according to the succession of the Empires in History, which is the most faithful Interpreter of Prophecies, must be the Medo-Persian Empire. So that there is less need to take notice what Interpreters have observed of congruity, in the making a Bear the Symbol of the Medo-Persian Monarchy:
narchy: As that Persia is notorious for the breeding the fiercer sort, as well as plenty of those Animals: That what is most notorious in the Bear, that he can live on little or no meat for a long time, is likewise significative of the great abstinence and hardship of the Persians, and what a mean diet they use to satisfy themselves with, as Xenophon has taken notice in his Πελ κύς παραδείσεις, and the like. Upon which it is less necessary to insist; there being further characters of this Empire in the Text itself. And it raised up itself on one side, that is, It reared up itself to fight against only one party of men, namely, the Gentiles, as if we should conceive the World divided into Two parts, Jews or the People of God, and Gentiles. The sense is, he medled not with the Jews (but favoured them, as is notorious from the Decrees of Cyrus, and of others his Successors in the behalf of the Jews,) but only with the Heathen party. It is also Grotius his gloss, Judææ nihil nocuit, which Interpretation he confirms from the authority of S. Jerome, who professes he follows the Jews therein, and the thing is abundantly reasonable in itself: Whence it is a plain Characteristic of this Empire of Cyrus and his Successors, that were kind to the Jews. According to that of Isaiah, Ch. 44. 28. That faith of Cyrus he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the Temple; Thy Foundation shall be laid. And it had three ribs in the mouth of it, between the teeth of it. These Three Ribs, says Grotius, are Persia, Media and Chaldaea, which were Three notorious parts of the Medo-Persian Empire, (and Ribs signify the Strength of a man according to Achmetes,) and others agree with Grotius herein. But some by these
these Three Ribs would have understood Three several Coasts of the World subdued by the Medo-Persian Monarchs, by Cyrus the Eastern part, by Cambyses the Southern, viz. Ægypt and Æthiopia, and by Darius Hystaspis the Northern, namely, the Scythians. And they said unto it, Arise, devour much Flesh. Whether this may be Vox Divinitus emissa, an Instigation from Heaven, or as he says in Virgil,

— Sua cuique Deus sit dira Cupido.

the cruel and bloody Feats in the mean time of the Medo-Persian Monarchs are here signified, whether they were stirred up as a scourge to the wicked World, or their own ambition prick'd them on to make a prey of so many Countries, and to make a spoil of their riches, which by Flesh are understood in the Onirocriticks. Which therefore seems to indicate the spoil of the more civilized parts of the World which were grown rich and luxurious. In the mean time, besides the order of reckoning, there are indications enough from the Characters of this Empire it self, that it must be the Medo-Persian. But the most substantial is, that it succeeds the Babylonian.

6. After this I beheld, and lo another like a Leopard. Succession here again is enough to assure us that this is the Greek Empire, because the Medo-Persian was put an end to by Alexander, whose Victories with his Armies were so swift, that in this regard a Leopard is a fit symbol of this Empire, that Animal, besides the extraordinary velocity of it, jumping upon his prey, as Naturalists observe. And there was a wonderfull dispatch and celerity in Alexander’s Conquests, who in the space of Six years subdued
not only all Asia, but a great part of Europe and Africa. The variety of the Spots of that Animal, Groniuth will have to set out the diversity or uncertainty of the Genius of Alexander, the First Founder of the Greek Empire, as being one strangely variegated with notable Vertues and notable Vices, giving a specimen now of one, and then of another in no small degree, and that of those very contrary. And that his body had a sweet and pleasant smell, as the Leopard is reported to have, and very grateful to other Animals, and that the Leopard as well as Alexander loves Wine. These things also are noted by Interpreters, which makes the Leopard still a more fit Symbol of the Greek Empire. Some also think that the levity, uncertainty, and fallaciousness of the Greek Nation is perstringed in the diversity of Spots in the Leopard's Skin. But what follows in the Text will sufficiently confirm to us that this Third Beast is the Greek Empire. Which had upon the back of it Four Wings of a Fowl. These Wings in the general signification of them assuredly denote the celerity of Alexander's Conquests, as they are Wings; but as Four, they betoken the division of his Empire into Four parts after his death, or into Four Kingdoms: as also what follows denotes the four several successions of Kings in those Kingdoms. The Beast had also Four Heads. As the Roman Empire is represented by a Beast with Ten Horns, because it was to be divided into Ten Kingdoms at last, so this Leopard is represented with Four Heads, because after Alexander's Death, the Greek Empire was to be divided into Four Kingdoms; Philippus Arideus the Brother of Alexander, or rather Cassander, enjoying the Kingdom of Macedonia (for Arideus Reigned not passing
Prophecies of Daniel.

paſſing Seven months) Ptolemaeus Lagi Fift the
Kingdom of Ægypt and Africk; Lysimachus the
Kingdom of Thracia, and Antigonus the King-
dom of Asia minor. Than which what can be de-

ded for a more certain Character of the Greek Em-
pire, or a surer Argument that the Greek Empire did
not expire with Alexander's Death, but was con-
tinued in the Successions of those Four Kingdoms so
long as they lasted, and till some other Empire may
rationally be thought to put an end to their Compute,
as when †Emylius Paulus the Roman Consul van-
quished Perſeus, the last King of Macedonia. Which
gave in a special manner the denomination to the
Greek or Macedonick Empire. And Dominions was
given unto it. Alexander's Conquests were so ex-
ceeding marvellous, and so extremely overpropor-
tionate to the number of his Soldiers, and the space
of time he achieved them in, that a man may ra-
tionally think that [Dominion being given to him,]
may have a more peculiar meaning here than in other
places. As if the Empire he is said to acquire was
rather a meer gift of Divine Providence than any
Acquist by his own strength, policy, or vigilance.
For what was his Thirty thousand men, when he
was to conflict, one while with an Hundred and fifty
thousand; anon with Four hundred thousand, and
at last with near Ten hundred thousand. Darius
Codomannus bringing so many into the Field against
him? And when notice was given to him by his
Captains, he was found in such a dead sleep, that
they could hardly awaken him, and yet he had scarce
rub'd his eyes, as Calvin expresses the dispatch of
his Victory, but Darius fled, his Army was routed,
and Forty thousand of his men slain with the loss of

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less than Three hundred of the Greeks, as Quintus Curtius relates. Calvin's Expression here is indeed Hyperbolical. But for the main the Characteristicks of this Third Empire are so remarkable and notorious, that he must be very bad sighted that does not plainly perceive the said Empire to be the Greek or Macedonick.

7. After this I saw in the night illustrations. In this Divine or supernatural Dream communicated to me from God. And behold a Fourth Beast, that is, A Fourth Empire, and particularly the Roman. For what Empire should succeed the Greek or Macedonick Empire but the Roman that vanquished it, as the Greek the Persian, and the Persian the Babylonian? That this Fourth Beast or Fourth Empire is the Roman Empire, I have so fully and evidently demonstrated against Grotius, in my Synopsis Prophetica, Book 2. Ch. 13. that no rational man, I think, if he read considerately what I have written, can ever for the future doubt thereof. And how suitable the description is in the Vision all along, we shall now see. Dreadful and terrible, and strong exceeding-ly, and it had great Iron teeth. As this Fourth Kingdom is also represented in the Vision of the Image by the Iron Legs thereof, to which you may also refer that it is said here to be strong exceedingly. For so is that Metal. And the courage, cruelty, and exceeding largeness of the Roman Empire must needs make it dreadful and terrible. Which some conceive it to have been in so great a measure, as no one wild Beast could be a sufficient Symbol to set off the terrible cruelty thereof. Amongst other Specimens of which that bloody and savage Persecution, First, of the Pagan Roman Empire against the Primitive Christians,
Christians, and then of the Pagano-Chrífian against
the Waldenses and Albigenses, and innumerable others.
that profèffed and stuck to the pure Chrítian Faith,
is astonishing and ineffable, and exceeding the Sav
gagenes of any wild Beast whatsoever, that we may
not want a reason why this Fourth Beast is without
Name. It devoured and brake in pieces, and stam
ped the residue with the Feet of it; that is, The Ro
mans subdued and brought under many Kingdoms
and Nations, devoured their Wealth, and incorpora
ted them into their Empire; and whom they could
not so perfectly subdue, yet they harassed their Coun
tries, and by enriching some of their Clients, by gi
ving others Lands or Revenues to them, they tramp
pled upon those whom they could not so perfectly
devour and digest into the body of their Empire.
Ilia igitur astuta liberalitas, says Calvin, vocatur con
culcatio, quod Residuum, quia scilicet non poterant vo
rare & adsumere suis dentibus, pedibus suis calcarent.
See Calvin upon the place. And it was diverse from
all the Beasts that went before it. Forasmuch as
they being absolute Monarchies, this Fourth Beast
consisted of Two Consuls and a Senate, (Dictators
also were sometimes chosen,) and in after times
of a Mingle-mangle of Popes and Emperors, &c. And
it had Ten Horns, answering to the Ten Toes of the
Iron Legs of the Image, that is to say, This Roman
Empire was at last divided into Ten Kingdoms; as the
Greek Empire was into Four. That these Ten Horns
belong to the Roman Empire, Grotius himself is fain
to acknowledge in his Commentary on the Apoca
type, though with might and main he endeavours
to distort and obscure the sense of that Book to the
utmoft he can. But by Virtue of the Apocalyptick

Synchro-
Synchronisms, and the clear and undeniable sense of the Seventeenth Chapter of that Book, these Ten Horns must be the Roman Empire divided into Ten Kingdoms after the Empire became Christian, and was beginning to Pagano-Christianize and grow Idolatrous again. Thus therefore is the time, and there the Ten Horns of the Beast.

8. I considered the Horns. Which is said by Daniel to excite us to a close consideration of these Horns to see what we can esp'y there. And behold there came up among them another little Horn. And this more especially was the object of Daniel's, and ought to be of our consideration, what this little Horn, that is said to be another Horn, (among them indeed but distinct from them) may mean. This little Horn therefore is an Additional to the Ten Horns here, as the Two-horned Beast and the Whore are Additions to the Ten-horned Beast, Apoc. Ch. 13. and 17. Which most peculiarly is the Papal Polity or Hierarchy. Now let us see how this suits with the Text. Before whom there were thins of the First, namely, of the First Kind, and First mentioned, viz. Secular, Horns pluck'd up by the roots. Vatableus his Translation has it out of the Chaldee, Tria autem ex cornibus prioribus evulsas sunt à facie ejus. Whereby is signified only the removal from before his Face, they stood in his light it seems. Whereas they would have or had fixed themselves so near him to his prejudice, he made shift to get them pul'd away. But this you must conceive could not be till the Pope had ascended unto that rampancy of Power, that he would excommunicate Emperours, and depose them if need were, or absolve their Subjects from Allegiance and seize their Lands. In which time the Pope becoming
coming the Monarch as it were of the Roman Empire, the Emperours so called whether Greek or German, may well take their places among the Ten Horns, especially the Secular Empire of old Rome being dissolved, which gave the Name or Title to the Roman Empire, as Macedonia did to the Macedonick Empire. This premised, what Mr. Mede says on this Text is very agreeable, That the Three Horns pulled away from before the little Horn is the power extending into Italy, of the Greek Emperours, of the Lombards, and of the Franks continued in the Empire of Germany. All these Three Powers or Horns he made shift to rid himself of, that he might the more easily domineer in Italy without any Corrival, as is sufficiently made out by History. And behold in this Horn were eyes like the eyes of a man. This is another main observable in this little Horn, that it had eyes, when none of the rest are said to have so. Which is a notorious difference, and hugely significant of a Power that will pretend to lead all the rest of the Horns, as being themselves destitute of sight. And the Papal Hierarchy how cunning and quick-sighted a Polity it has been all Histories ring of it, and how far they pretend and how active Assistants they are, even in Civil Affairs.

But I conceive this does not exhaust all the meaning of these eyes in the little Horn, and of the other Horns having none. Which may more peculiarly represent the difference betwixt this Hierarchical Power in the Empire, and the Secular of the Ten Kings, who in matters of Faith and Religion are to have no eyes of their own, but to profess and believe as this Horn who pretends to have the only eyes tells them, and to be led in a blind implicit Faith and Profession.
Profession of whatsoever this seeing Horn declares to be Articles of the Christian Religion, and requisite to salvation. And this little Horn having this hank upon them, you may be sure will require them to believe such things as tend most for the greatness, power, and riches of the Papal Hierarchy. And all the gross and intolerable corruptions of their Church, whether touching Faith or Practice, are invented or upheld for this very end, and upon this very advantage, that the little Horn is thought only to have the eyes in matters of Faith and Religion, but the other Ten Horns to be stark blind.

But lastly, though this little Horn pretends to the only fight and infallibility in matters of Religion, as if it were inspired so from God that it cannot erre; yet the very character which the Prophecy gives it, doth advertise us, that this is but a bold boast among the rest, and that these are really but the eyes of a man, even of that man of Sin or Antichrist, that exalts himself above all that is called God, or worshipped.

For that by this little Horn Antichrist is Charactarized, is the common and current Opinion of the Ancient Fathers, as the Romish Interpreters themselves cannot but confess, though they were mistaken in the time of his coming. And a Youth speaking great things; that is, Uttering great boasts of his own Power and Infallibility. For this Papal Hierarchy pretend him, as to Superiority, to be above all Kings and Emperours, as to their miraculous Power, that they can by certain words turn a piece of Bread into a man, with Flesh and Bloud, and all Essentials of humane nature, nay, into God after a manner, and infallibly declare, 'tis no Idolatry to worship
worship this, thus transubstantiated Bread, though it seem still Bread to all, and is believed still to be so by all, but by those that see only by the eyes of this little Horn, and so trust his Eyes only, and renounce in the mean time the use of their own Eyes and all their Senses, nay, of Reason, and the plain Light of the Scripture. Their pretence also of consecrating Images to the effectually keeping off Thunder and Lightning, and incursion of the Enemies, and the like, may be reckoned amongst other their Boasts. But this speaking great things may more especially respect the great vaunts of the Papal authoritative Power, he being called by the Pontifician Polity, Our Lord God, Optimum Maximum & Supremum Numen in Terris, The Supreme Deity on Earth: It being declared by them, That his Tribunal and God's is all one. That his Power is absolute. That what he does he does as God and not as Man. That he is all and above all. That he has the disposing of Kingdoms, can pull down one and set up another. That he can do all that God can do. That he can change the Nature of things, make something of nothing, make Injustice Justice, and Wrong Right. That all Laws are in his Breast. That he can dispense with the Canons of the Apostles, and with the New Testament itself. That he is the Cause of Causes. That it is Sacrilege to doubt of his Power. That he has dominion over Angels, Purgatory and Hell. That he is the Monarch of the World, and exceeds the Imperial Majesty as much as the Sun does the Moon. And, That he is to be adored by all the Potentates of the Earth. This and more than this you may see made good by Bishop Downham in his Treatise De Antichristo, for above Fifty Pages together. And is not this
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this a mouth speaking great things indeed? And is not this part of the Prophecy also eximiously fulfilled, understanding by the little Horn that Man of Sin or Antichrist, that thus exalts himself above all that is called God or worshipped, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming? Which thing is exhibited in the following part of the Vision.

9. I beheld till the Thrones were cast down. The word in the original might as well be rendred, set down or erected, which is the most natural Sense and most coherent with what follows, And the Ancient of Days did sit, * namely, God the Father, who though he is not before the other Two Hypostases of the Blessed Trinity in time, yet he is in order of nature. He sits in his Throne together with the chiefest of the Angelical Orders in their Thrones or Seats, to make up the solemnity of the Judgment. Whose Garment was white as snow, and the hair of his Head like the pure wool. Whiteness here by Interpreters is look’d upon, that of his Head as an Emblem of mature Counsel and Judgment with a futableness to his Title of the Ancient of Days, that of his Garment as a Symbol of pure unspotted Righteousness and Impartiality in Judgment. And this appearance of this first Hypostasis in general in White, may denote the proper Character of his Nature. Which the Platonists call the To ὑ, and the Τ'ας ὁν, which imply an ineffable Simplicity and Benignity, and who would not have the world judged by such a Judge? His Throne was like the fiery Flame, and his Whirls like the burning Fire. viz. Such was the splendour of his Throne and of the Wheels thereof, bright, sparkling, and shining like Fire and Light. This
This is a Description of the Divine Shechinah, not much unlike that in Ezekiel, Ch. 1. and 10. This is a Chariot-like Throne as that a Throne-like Chariot; and as the Wheels there as well as living Creatures are Angelical, so there are Angels here innumerable in this great Session sitting with the Ancient of Days, or assenting, while he sits in his Imperial Throne drawn with Wheels, Angelical Wheels, by whose Ministry is the Revolution of all States and Kingdoms: Though in the mean time there may be also an allusion in these Wheels to the Sella Curules, Chairs of State that ran upon Wheels, in use in the days of old.

10. A Fiery stream issued and came forth from before him. Flumen igneum manabat ab ore ejus egrediens, so Grotius says it is, in Chaldæo. A Fiery stream issued out of his mouth. The brightness of this appearance, and the mention of this Fiery stream coming out of his mouth, (like that blast of Fire and flaming Breath, 2 E Sdr. 13.) suits excellently well with that passage 2 Thess. 2. Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Which shall be by the clear demonstration of the power of his Spirit so manifestly appearing in his true Church, of whom Jesus Christ is and ever has been the living Head, the same which is the Son of man which is anon exhibited in this Vision, namely, Christ, together with his true and living Church. But, in the mean time I leave to the ingenious Readers consideration, whether that Fiery stream and flaming breath coming out of the mouth of the Ancient of Days, God the Father, may not emblematically the Procession of the Holy Ghost, the third Hypostasis of the Holy Trinity, as well as the Son of man plainly represents to us the Second.

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For who can doubt but that it is a representation of Christ, the humane nature of the Messias united with the Eternal Logos, and according to his Divinity every where existing in the Father, as well as according to his Humanity he is here represented distinctly from him? Thousand thousands ministered unto him, and Ten thousand times ten thousand stood before him. This Judgment of the little Horn is so magnificently set out as if it were the last Judgment of all, and I do not doubt but that it alludes to it, and touches upon it in the following words. The Judgment was set and the Books were opened. This sitting of the Judgment corresponds with that. Apoc. 20. 11, 12. Where there is a White Throne and the Books are opened, and this is at the Final Judgment, and General Resurrection, immediately preceding the Conflagration, which in another sense this Fiery description here in Daniel sutes very well with, and then the Fiery stream out of the mouth of the Ancient of Days will presignifie that final Sentence, Depart from me ye accursed into everlasting Fire.

Apoc. 20. But Ver. 4. of the same Chapter, And I saw Thrones and they sat upon them, &c. This answers to the ninth Verse of this seventh of Daniel, And I beheld till the Thrones were set. For these Thrones are set to judge the little Horn, the same with the Whore or False Prophet, which is said, together with the Beast, Apoc. 19. to be taken and cast both alive into a Lake of Fire burning with Brimstone, which is to come to pass under the Seventh Vial; which immediately precedes the coming down of the New Jerusalem, and the Reign of the Saints. Here is onely the difference betwixt these Two Sessions, that the Apocalyptick Session mentions only the Reign of the Saints, this
the instant dooming and executing the Doom of the little Horn in order thereto, and the giving the Son of man the Kingdom. But being that Corruptio unius is Generatio alterius, and the things are so closely connected, we may very well admit that these Two preceding Sessions or Sentences declared therein, have a considerable correspondence one with another, that in the Apocalypse manifestly belonging to this part of this Judgment here in Daniel, that gives the Kingdom to the Son of man. So that so far the correspondence is palpable.

11. I beheld then because of the voice of the great words which the Horn spake; namely, Such blustering and boastfull words as were recited above upon Ver. 8. to see what would become of this Horn that so magnified himself above all, and had acted accordingly in deposing Kings and trampling upon the Necks of Emperours, and murthering, massacring and burning God knows how many Hundred thousands of innocent Christians for not submitting to his Tyranny and Idolatry. I beheld even till the Beast was slain, and his body destroyed, and given to the burning Flame. What then, is the Beast destroyed and the little Horn escape punishment? This therefore is a very compendious and Elliptical Form of Speech. But the Sense is fully made out by S. John Apoc. 19. 20. For it is impossible but the little Horn must be concerned in that destruction of the Beast, himself being the Two-horned Beast in the Apocalypse, Chap. 13, but in *this Chapter stiled the False Prophet for his false pretence to Infallibility. And the Beast was taken, says he, and with him the False Prophet that wrought Miracles before him, that is, who transubstantiated Bread into a Man, and brought Fire
Fire from Heaven, and had power over Purgatory and Hell, thither to strike innocent Souls by his fulminant Excommunications. *These both were cast alive into a Lake of Fire burning with Brimstone.* And thus the Fourth Empire, the *Roman,* as to its Idolatrous Tyranny, of which the Pope makes himself the Head, as his Canonists and Theologers declare, is quite demolished under the Seventh Vial.

12. As concerning the rest of the Beasts they had their Dominion taken away; that is, And if any one shall be so curious as to enquire what became of the rest of the Beasts, the other Three above mentioned, let that suffice that their Dominion was taken away; and that, *Yet their lives were prolonged for a season and time*; they had their certain periods allowed them too, by the Doom of the Ancient of Days. This is enough as touching them, but the great business of all is touching the Fourth Beast, the *Roman* Empire; forasmuch as the true Church of Christ for so long a space of time is so much concerned therein, and therefore that deserves more special observation and enlargement. The Affairs of the Jews under the Three first Beasts are not considerable, in respect of these of the Christians. And therefore the Three first Beasts in this Vision seem to be brought in meerly as a preamble to the Fourth; and the Fourth with the Three first to be first described, as being of one fute, namely, Idolatrous. But then there is a Fifth Kingdom which is Christ with his true Church commencing in the Apostles times, and lasting till the end of the World. Of which in the following Verse.

13. *I saw in the night Visions,* in this Divine Dream as was above-said, And behold, one like the Son of
of man. The Son of man is a Title which Christ so inculcatedly assumes to himself, to whom the Kingdom does belong, that it is impossible but he should have a regard to this very place, in the so perpetually using that style touching himself. And therefore it being Christ, it is plain that the second Hypostasis of the Holy Trinity is here exhibited in this Divine Vision as well as the first and third, as I have noted, they all Three are in the Vision of Ezekiel. This Title of Christ, the Son of man, occurs in innumerable places. I need name none. And yet there is one I will not omit, Matth. 26. 64. When the High Priest had adjured him to tell him if he was Christ the Son of God, Jesus faith unto him, Thou hast said. Nevertheless I say unto thee, (though thou hast hit it already, yet I will give thee a further confirmation thereof,) Hereafter shall you see the Son of man sitting on the right hand of Power, and coming in the Clouds of Heaven; namely, as it were at the head of the Roman Army, to take vengeance of the murtherous unbelieving Jews, I say, the Roman Army, out of which People especially he was to raise to himself his Kingdom, the Church. Which yet was but Regnum Lapidis, as I noted in the foregoing Vision, but would be in time Regnum Montis. Came with the Clouds of Heaven. To be carried with the Clouds of Heaven, denotes that a King shall be master of his Enemies, and get glorious Victory, faith Achmetes. And the destruction of the Jews was the establishing of the Church of Christ, or his Kingdom among the Gentiles, the Romans especially, whose Empire became at last Christian. And came to the Ancient of Days, and they brought him near before him, presented him as a Candidate for the designed Kingdom.
And there was given him Dominion and Glory, and a Kingdom, that all People, and Nations, and Languages should serve him; that is, That some of all People should serve him in the pure Apostolick way of Doctrine and Worship; and indeed the whole Roman Empire in a manner did so for a while after Constantine's time, till the Apostasie came in. Which small Interval of time in this Vision is not taken notice of, as being inconsiderable. But in the mean time it may be here reasonable to note, that this Right of the Kingdom being given to the Son of man, answerers to the first Vision of the Seals, the Vision of the Heros on the white Horse, with a bow in his hand, and who had a Crown given unto him, Apoc.6.2., the right of the Imperial Crown. So that this part of Daniel's Vision here commences with the Epocha of the Apocalypse, or the beginning of Christianity. For there seems Four Sentences to have been represented in this Judicial Session of the Ancient of Days, (besides that touching the Three Beasts, Ver.12.) one assigning the Kingdom in general to the Son of man, the other, the Judgment of the little Horn; the third, the giving of the more enlarged Kingdom to the Son of man upon the destruction of the little Horn; and the fourth, the final Doom of all, at the day of Judgment properly so called. But the first and the last there is only a slight perscription or brief intimation of them, but that of the little Horn is insisted on, the abolishing of his power, and the giving the great enlargement of the Kingdom, the Regnum Montis, to the Saints of the most High. His Dominion is an everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed. The true Church which is the genuine Kingdom
Kingdom of Christ, and of which he alone is the Head as being Universal, never yet from the beginning thereof has failed, nor ever will fail to the end of the World.

15. I Daniel was grieved in my Spirit, in the midst of my body, and the Visions of my head, upon my Bed, troubled me; that is, I was very anxious to know what the meaning of this Vision might be. And methought,

16. I came near to one of them that stood by; to one of the Assistant Angels in this great Session, not to those that were placed on Thrones. And asked him the truth of all this; that is, The plain meaning of this Prophetick Parable. So he told me, and made me know the Interpretation of things; namely, as follows; and first in general.

17. These great Beasts which are four, are Four Kings (with their Kingdoms or Empires, viz. the Babylonian, Medo-Persian, Greek and Roman,) which shall arise out of the Earth. And therefore be but Earthly Kingdoms, minding Earthly Things here below.

18. But the Saints of the most High, of יִישוּעַ, of the most High God, or of Christ; who is called in the Apocalypse, King of Kings, and Lord of Lords. Shall take the Kingdom, of the Stone, Regnum Lapidis, from the first planting of the Gospel, but Regnum Montis, the Kingdom of the Mountain, upon the destruction of the little Horn. And possess the Kingdom for ever, even for ever and ever; that is, The true Church of Christ shall never fail till the end of the World, as was intimated above. And thus far in general touching the Vision, but he holds on.
19. Then I would know the truth, the true meaning, of the Fourth Beast which was divers from all others. And in what regard we have above declared, as also why so Ewing dreadful, the whole Body were of Iron and his Nails of Brass, which devoured, brake in pieces, and stamped the residue with his Feet, that also we have above explained.

20. And of the Ten Horns that were in his Head. And of the other especially which came up. For the Interpretation is spent most in describing it, Ver. 24, 25. And before whom they fell, those three I above named. Even of that Horn that had Eyes, and would admit no other Horn to have Eyes besides itself, especially in Spirituals. And a Mouth that spake great things, both against the Law of God, which this Horn the Papal Power pretends to have a right to dispense with and act contrary to, and against the right of Kings and Emperours, whom he pretends a Power of excommunicating and depofing, and absolving their Subjects from their Oath of Allegiance, if they submit not to the Decrees of his infallible Mouth, which will be sure to pronounce nothing that is not agreeable to the worldly Interest of Holy Church. For this Horn has the eyes of a man merely, and directs all by the measure of humane Policy, let him pretend never so much to inspired Infallibility. Where look was more florid than his Fellow Horns. That is, that has a bold assured look, affecting the greatest Grandeur imaginable, as pretending to be Lord of the whole World, in whose presence his Fellow Horns did but sneak, as whose stirrup they are fain to hold, even Emperours themselves as well as Kings and other Princes, when this little Horn is to ride on Horseback, and to bear on their Shoulders his.
his Chair when he will be carried in State, to hold
the Bason and Towel when he washes his hands, and
in publick Assemblies to sit at his Feet, and if they
will not be dutifull enough, to be trod upon by his
Feet, as Frederick Barbarossa was served by Pope
Alexander the Third, who treading upon his Neck
in conspectu populi, with a bigg look and loud voice,
abused that of the Psalmist to his barbarous insul-
ting over the Emperour, Super aspidem & leonem
ambulabis, &c. Thou shalt tread upon the Lion and
Adder, &c. These hints are enough to shew how
fully this part of the Prophecy is accomplished [whose
look was more stout than his Fellows.]

21. I beheld, and the same Horn (namely, the
little Horn) made war with the Saints and pre-
vailed against them; that is, The Papal Power by
using the forces of the Ten Horns or Secular Power
makes war against the Saints, the true Apostolick
Church, that stand out and cannot admit the gross
corruptions and Idolatrous usages of the little Horn.
This answers to that of the Apocalypse, Ch. 13: v. 7.
And it was given unto him to make war with the Saints,
and to overcome them. It is spoken there of the Ten-
borned Beast as the Executioner of the War, but in
Daniel of the little Horn, as the Instigator or Author-
rizer of the War. But this in the mean time is no small
indication, that the times of the little Horn belong to
the times of the Ten-borned Beast healed; which are
the times of the Apostasy of the Church.

22. Until the Ancient of Days came. viz: Till
he proceeded to that part of the Doom that pronoun-
ced Sentence against the little Horn. And Judgment
was given to the Saints of the most high; that is,
The Sentence was pronounced on their side, God
so generally convincing the World of the truth of their cause. And the time came that the Saints possessed the Kingdom; namely, After the evidence of the truth of their Cause was so well known to the World.

23. Thus he said, The Fourth Beast shall be the Fourth Kingdom upon Earth; namely, the Roman State or Empire. Which shall be divers from all Kingdoms, as having a Political constitution different from them, as has been noted above. The vulgar Latin, the Septuagint, and Vatablus, as also Gasper Santius read, Which shall be greater than all Kingdoms, namely, than those Three before named. Which therefore cannot be the Kingdom of the Lagidae and Seleucidae, as Grotius would have it, if that reading obtain. And it has the start of the other for Antiquity. And shall devour the whole Earth, and shall tread it down, and break it in pieces. Which sutes best of all with the sense of Vatablus, the vulgar Latin, and the Septuagint. For the greatest Kingdom was the most able to do this.

24. And the Ten Hors out of this Kingdom are the Ten Kings that shall arise. The Roman Empire, Ver. 7. is described under one. Interval of its period to have Ten Horns, so that it is the same Ten-horned Beast that occurs in the Apocalypse. And, Ver. 8. it is said that there came up among them another little Horn, which naturally implies that it came up much about the same time with them, though in what here follows it is said, And another shall arise after them. Which is no contradiction to the former supposing in order he came up last, so be it was not any considerable time after, or be understood of his more sensible growth or palpable appearance: though.
though the Hebrew word implies no necessity of signifying any posteriority of time, but that he might spring up with them and amongst them, but in such an occult manner, and so unawares, as if he had stolen his growth behind them. For so the Septuagint render it, ἐπὶ τὸν ἀνήρ, and the word in the Original will bear that sense very well, ἐπὶ and ἀνήρ signifying order of place as well as of time, accordingly as the Septuagint have translated it. But the time of the Ten-horned healed Beast being the time of the Apostasie of the Church, and he being actually Ten-horned and healed at the same time, (For the crowned Ten Horns which shew their actual Reign, appear only on the healed Beast's head, as I have noted in my Exposition of the Apocalypse,) and the little Horn being said to arise among them or with them, though the other Horns were not aware of him, as having no Eyes, though the little Horn have the Eyes of a man, of a cunning perspicacious Politician; it is manifest that the growth of the little Horn began with the Apostasie of the Church, and so the little Horn may well be suspected of helping it on, being most concerned in matters of Religion to manage them well or ill, as being that Sacerdotal Polity or Hierarchy, as is intimated in what follows. And he shall be divers from the First, namely, from the other Ten Horns, they being Laick or Civil, this Ecclesiastic or Spiritual, for such was the Papal Power. And, under pretence of this Ecclesiastic Power, he shall subdue Three Kings. The Three Kings which he is said to humble, subdue, or supplant, are, as I have hinted above, those Three whose Dominions extended into Italy, as that of the Greek Emperour Leo Isaurus, whom he excommunicated, and
and made his Subjects of Italy revolt from their Allegiance because he was against Image-worship. The other supplanting or subduing is of the Longobards, whose Kingdom he caused, by aid of the Franks, to be wholly ruined thereby, to get the Exarchate of Ravenna, (which since the revolt from the Greeks the Longobards were seized on) for a Patrimony to S. Peter. And the last of the Three which he humbled were the Emperours of Germany, whom from the days of Henry the Fourth, he excommunicated, deposed, and trampled under his Feet, and never suffered to live in rest till he had made them quit their interest in election of Popes, and Investitures of Bishops, and what-ever remainder of Jurisdiction they had in Italy. See Mr. Mede, Epift. 24. Thus did this Horn with Eyes, whose look was more stout than his Fellows.

25. And he, namely, the little Horn, shall speak great words against the most High. It is rightly translated, great words, because that Phrase touching the little Horn has been used so oft already, Ver. 8. 11.20. Where either great things or great words occur, and there cannot be a more fit and authentick commentary on these passages than that in the Apocalypse, Ch. 13. v. 5,6. And there was given unto him a mouth speaking great things and blasphemies; where great things are expounded by blasphemies. And in the following Verfe he shews how these blasphemies are against God the most High, many examples whereof I have given above upon Verfe 8. And he opened his mouth in blasphemy against God to blaspheme his Name, his authority and titles, and his tabernacle, and them that dwell in Heaven. The Ten-horned Beast is said here to reproach them by allowing, authorizing,
thorizing, and enforcing (against the decrees and authority of God, which is also a blaspheming of his Name,) those blasphemous decrees of the Two-horned Beast, (which is the same with the little Horn, they being both the Papal Polity or Hierarchy, the Ecclesiastick Authority not the Laick or Secular,) for Image-worship, for Saint-worship, and worship of Angels, and for Transubstantiation, which is a reproach to the Tabernacle of God, the body of Christ; see the place in my Exposition of the Apocalypse. It is sufficient here to note how well the deeds of the little Horn suite with those of the Ten-horned Healed Beast, who is but the Abettor and Executioner of what the Two-horned Beast would have. And therefore when it is said the little Horn here speaks great words against the most High, it is all one as if it were said of the Ten-horned Beast in the Apocalypse, nor is it any repugnancy to understand it of them both. For this which is said of the Ten-horned Beast is to be looked upon as the meer Echo of the Draconick voice of the Beast with Two Horns. So agreeable in every point is Daniel with the Apocalypse. And shall wear out the Saints of the most High, By Imprisonments, Confiscation of Goods, by Burnings, Croyfades, and Massacres, upon which this little Horn will put the Ten Horns as his occasions require, as is also noted Apoc. Ch. 13. v. 7. and in this Chapter of Daniel, ver. 21. And think to change times and laws; To alter the Primitive simpicity of the Christian Religion into a Constitution that best serves the Interest of his Papal Kingdom, and the increasing the Revenues and the Power of Holy Church, as they call it. All Superstitions never so Idolatrous, All Doctrines never so monstrous, shall pass into a Law and Decree.
if they serve this end. For the Papal Omnipotency has a power to make what Laws and Institutes he pleases; all Edicts and Decrees lodge in the Cabinet of his own Breast. Whence he may produce what he pleases, if you will believe his Canonists. And they shall be given into his hand for a time, and times, and the dividing of a time, or half a time. i.e. And they shall be established, authorized, and enforced by the Secular Power of the Ten horned Beast, as was observed above. To whom Apoc. 13.5. power was given to continue Forty and two months, which is just the same time with Daniel's Time and Times, and half a Time, in the literal sense, each of the Sums amounting to Three years and a half apiece, or 1260 days. But in the Prophetic style they signify so many years. And that they are Prophetic days not vulgar, I have invincibly proved in my Synopsis Prophetica, Book 2. Ch. 5. See also my Mystery of Godliness, Book 5. Ch. 15. Wherefore it is highly rational to conceive the times of the little Horn to synchronize with all the middle Synchronals of the Apocalypse: So that we may know plainly where we are.

26. But the Judgment shall sit, namely, To judge the little Horn or Papal Hierarchy, which is the Two-horned Beast in the Apocalypse, or the Whore of Babylon. To this alludes that saying of the Angel, Apoc. 17. And there came one of the Seven Angels which had the Seven Vials and talked with me, saying unto me, I will shew unto thee the Judgment of the great Whore that sitteth upon many waters, with whom the Kings of the Earth have committed fornication. And part of this judgment is menaced against her in the Epistle to the Church in Thyatira, Apoc. 2. 20. under
under the name of Jezebel, who calleth her self a Prophetess, but seduces Christ's Servants to commit Fornication, and to eat things sacrificed unto Idols. Which Prophetess fo called by her self is the Papal Hierarchy who boast themselves infallible, but judgment is menaced against them, Ver. 22. Behold, I will cast her into a Bed, and them that commit Adultery with her into great tribulation if they do not repent of their deeds. Which Judgment fell upon her in the happy Reformation, when so many Kingdoms and Countries deserted the Pope. And likewise in the Song of the risen Witnesses, Ch. 15. v. 4. Who shall not fear thee, O Lord, and glorifie thy Name; for thou only art Holy, for all Nations shall come and worship before thee. For thy Judgments are made manifest. And this is the former part of the execution of the Sentence against the little Horn or great Whore. But the Execution goes on in the Seven Vials. And they shall take away his Dominion to consume and destroy it unto the end; that is, By that time all the Vials be poured out upon the Two-horned Beast, the little Horn with Eyes, or the False Prophet, his Dominion shall be quite destroyed and consumed, which is the Second part of the Doom of the little Horn, and will be compleated under the seventh Vial, with which the Vision of that Divine Heros on the white Horse with a Sword coming out of his mouth doth contemporize. Which Sword out of his mouth answers to the fiery stream out of the mouth of the Ancient of Days, and both to that of S. Paul, 2. Thess. 2. where he says, that the Lord shall consume the Man of Sin, by the Spirit of his mouth, and destroy him with the brightness of his coming, as I have noted above. Now as the little Horn is doomed
to destruction (from whence the *man of Sin* is called the *Son of perdition, 2 Thess. 2.*) by this Divine Conspiracy, which is one part of their Act in this Session; so that ample and everlasting Kingdom that succeeds the destruction of the little Horn, is adjudged to the truly Apostolick, Catholick Church, of whom Christ alone is Head. Which is the other part of the Act of this Session, and which alone is taken notice of Apoc. 20. 4. the other part having been taken notice of Ch. 17. and 18.

27. And the *Kingdom and Dominion*, and the greatness of the Kingdom under the whole Heaven shall be given to the people of the *Saints* of the most High. This is that other part of the Sentence pronounced by that Divine Sanhedrim in the behalf of the true Church that had been afflicted and oppressed so long under the Tyranny of the little Horn. The true Church then consisting of *Jew and Gentile*, will overspread all. This is to be accomplished under the second and third Thunders. And I think no body can doubt but that the people of the Saints of the most High are the truly Catholick and Apostolick Church, if he consider the description of the *New Jerusalem* in the *Apocalypse*. And the *most High is Christ*, who there is termed *King of Kings and Lord of Lords*, and the Messiah will be acknowledged in those days to be such both by *Jew and Gentile*. This answers to that of Apoc. 20. 4. And I saw Thrones and they sate upon them, and Judgment was given unto them, and the result was, They that had not worshipped the Beast, neither his Image, &c. they lived and reigned with Christ a thousand years, acknowledging him the only universal Head of the Church. This will be the truly *Holy Catholick Church of Christ* as they are here called the
the people of the Saints of the most High. Whose Kingdom is an everlasting Kingdom, not to end upon Earth till the last Thunder or Conflagration according to the tenour of the Apocalypse. And all Dominions shall serve and obey him. All Nations and Kingdoms shall willingly submit themselves to, and injoy themselves in this mightily extended and overspreading Kingdom of the Son of man which the Ancient of Days had assigned to him. Which well may be called the Kingdom of the Son of man in counterdistinction to those other Four Kingdoms that are set out by cruel raving Beasts, tearing and trampling all under their Feet, and forcing men to blind obedience with salvadge violence, as was usual in the Kingdom of Antichrist or little Horn with Eyes, that would let no body see but himself. Whenas the true Church or Kingdom of the Son of man (as the Four Beasts or rather Wights in the Apocalypse) are all full of Eyes within and without. And certainly the Kingdom of the Son of man will be a Kingdom of unafflicted Prudence, sefecte Reason and holy Love. For this is the true Man, the rest in us is but common to us with the brutes. And therefore of such shall consist the Kingdom of Christ the Son of man, (as he perpetually calls himself) after the abolition of the Kingdom of Antichrist.

28. Hitherto is the end of the matter, namely, the matter the Angel communicated to him by way of Interpretation of the Vision. As for me Daniel, my cogitations much troubled me, and my countenance changed in me. I was so actuated by a supernatural power that my natural strength could scarce bear it, which was discoverable in my very countenance grown lean and pale in undergoing this Divine
or Angelical Actuation or Impression. But I kept the matter in my heart, that is, I committed it firmly and carefully to my memory, so that I might be sure to transcribe it right, as being Ingens documentum Divinae Providentiae Praescientiae, they are the very words of Grotius; A wonderful instance of Divine Providence and Preudence to all Posterity. As certainly this Vision and Interpretation is, rightly understood, and I wish Grotius had so understood it.

NOTES

Upon VISION II. Ver. 4.

The last Monarch of the Babylonian Empire.] How rightly Darius Medus may be deemed the last Monarch of the Babylonian Empire; See Thomas Lydiat in his Emendatio Temporum, Anno Mundi 3469.

Ver. 6. Rather a meer gift of Divine Providence than any Acquist, &c.] Which that in Josephus Antiq. Lib. ii. c. 8. seems to confirm. For notwithstanding Jaddus the High Priest his disobedience to Alexander a little before, at which he had conceived a displeasure against him, yet when Alexander came to Jerusalem, and the High Priest and other Priests and Levites went out in their Habits to meet him, and in this peaceable and splendid Pomp to receive him, Alexander alone accosting Jaddus in his Pontifical habit and golden Crown with the Name Jehovah writ on it, bowed himself and saluted the High Priest very friendly. Which was a wonder to the By-standers, they expecting rather some token of displeasure from
from him, than of that veneration and friendliness. Wherefore Parmenio one of Alexander's Captains came privately to Alexander, and asked him what was the matter with him that he, whom all others so much adored, should condescend thus humbly to adore this Pontif of the Jews. To whom he answered that he did not worship the Pontif, but that God whose Priest he was. For I saw, says he, this his Priest in this habit in Dios of Macedonia (which therefore must be his God himself, for he could not there appear) who while I was deliberating with myself how I might subdue Asia, bid me be of good courage, and without delay to Ship over my Army, for by his conduct I should obtain the Empire of Persia. Which Vision of his in Dios of Macedonia, and the meeting of Jaddus the High Priest in the very same habit that that Spectrum appeared to him in, made him, as he himself professed to Parmenio, confident of success. And Jaddus, which yet further might confirm his hopes, shewed him the Book of Daniel, I suppose that place in the Prophecy of the Scripture of Truth, where it is said, And a mighty King shall stand up that shall rule with great Dominion and do according to his will, &c. Which the High Priest might well interpret of Alexander his present expedition, and he, in virtue of his Vision in Dios, of the God of Israel appearing there to him in the Pontifical habit (as he did also to Daniel and S. John) firmly believe him. As we also from these considerations may easily believe that Alexander's Conquests were rather a meer gift of Divine Providence, than the fruit of his own Prowess or Policy.

Verse 9. Namely, God the Father, &c. ] So we Christians call this first Hypostasis of the Holy Trinity.
nity which the Cabbalists call \textit{Kether}, and (from this place unquestionably of \textit{Daniel}) \textit{Attik Jomin}, \textit{Antiquus Dierum}. See the second Cabbalistical Table in my Philosophical Volume \textbf{Tom. 1}.

\section*{VISION III.}

\textit{The Vision of the Ram and He-goat, betokening the Kings of Media and Persia, and the Kings of Graecia, Chap. 8.}

\textbf{T}he Vision of the \textit{Image consisting of Four Metals} and that of the \textit{Four Beasts}, both of them reached from the Babylonian Empire inclusively, to the glorious Reign of Christ upon Earth in his true Apostolick Church in the blessed \textit{Millennium}. Now follows a Vision that insists more largely on some parts of the time of the foregoing Visions, namely, those of the \textit{Medo-Persian} but chiefly of the \textit{Greek} Empire; which is like the Method in the \textit{Apocalypse}. Where first in a more general and comprehensive way the state of the Christian Church from the beginning thereof to the last Vial is set out in \textbf{[Chap. 11.]} and then again the same period of time is run over in the Twelfth, Thirteenth and Fourteenth Chapters. But afterwards the Visions concern but parts of the same period which are more fully insisted on. And so we shall find it here in \textit{Daniel}, that the rest of the Visions concern but parts of the times that are represented by the Image of the \textit{Four Metals}, and the Vision of the \textit{Four Beasts}. And this of the \textit{Ram and He-goat} here
here in this Eighth Chapter concerns the times of the Medo-Persian and Græcian Empire only, in manner as follows.

1. In the third year of the Reign of Belshazzar King of Babylon, and immediate Predecessor of Darius the Mede, A Vision appeared to me, even to me Daniel; Non jam secundum quietem, says Grotius, sed e v ratified, not in sleep but when I was awake, and up and abroad. Else if it had been in his sleep on his Bed he would have expressed so much in like manner as before. After that which appeared to me at First, namely, in the beginning of the Reign of Belshazzar, Chap. 7.

2. And I saw in a Vision, (and it came to pass that I was at Shushan in the Palace which is in the Province of Elam.) He describes the place where he saw this Vision as well as the time when. Now this Shushan is that Royal City of the Persians, that is called Susa in Historians and Geographers, a famous City situated betwixt Persis and Babylonia, from whence the Country round about is called Susiana. But there is mention of this Susa being in the Province of Elam, that is, of Elymais, because Elam is the Name of the Persians. Isa. 21. 2. Go up O Elam, besiege O Media; Ascende O Elam, i.e. Persa, & to O Mede invadite urbem, &c. says Cornelius à Lapide. The Vision therefore which so much concerns the Persian Empire, Daniel saw upon the spot even in the Province of Elam, which denotes the Persians. And I saw in a Vision and I was by the River Ulai. Which is Ilaus Fluvius with Historians and Geographers. That of Pliny is for our purpose, Susianen ab Elymaide determinat Amnis Ulæus ortus in Medis medióque spatio cuniculis conditus, ac
ac rursus exortus per Mesobatenen lapsus circuit arcem Susorum. It riles in Media, touches upon Susa, and at last exonerates itself into the Sinus Persicus according to Ptolemy as well as Bochartus.

3. Then I lift up mine eyes and saw, and behold there stood before the River, that is, he saw externally with his Eyes when he had some charge there under Belshazzar before that high honour of all which he bestowed upon him. A Ram which had two Horns, by which as the Angel anon Interprets, is understood the Medo-Persian Empire, and Kings thereof; Media and Persia being noted by the Two Horns, as by the Two Horns of the Beast, Apoc. 13. the Two Patriarchates of Rome and Constantinople are noted. But why the Persia King with his Kingdom should be represented by a Ram, many reasons occur. For first a Ram is a strong pugnacious Animal, and דָּאָה and דָּבָח in Chaldee as דָּא in Hebrew signifies to be strong, as it also signifies, the last I mean, a Ram. And such Paronomastical allusions are not unusual with the Prophets, as I have observed elsewhere. The strength therefore and pugnaciousness of the Ram, well represent Cyrus and his Successours. But secondly, a Ram according to Achmetes signifies riches, which therefore intimates the vast treasures laid up in the Castle at Susa and other places, in Cyrus and Darius Codomannus his time also; see Grotius upon the place; of whom you may have a more particular account. And lastly you may cast in that also, That for the kindness of the Kings of Persia to the Jews, (especially in comparison of the Babylonian Monarchs and Greek) they making several favourable decrees in their behalf, they with their Kingdom is represented by the figure of this better sort of Animals, as Sheep.
Sheep are conceived to be, whether Male or Female, and a Ram is of the Male-kind thereof. Wherefore though they were as a Bear to other Nations, yet they were as a Ram to the Jews, or rather as a Sheep. And the Two Hobs were high, but one was higher than the other. The Persians here are preferred before the Medes. And the higher came up last. The Persia power, namely, did emerge into that greatness after the Median.

4. I saw the Ram pushing West-ward, and North-ward, and South-ward. He pushed West-ward, when Darius Hystaspi and Xerxes made war against Greece; Babylonia also is West-ward of Persia, which Cyrus took. He pushed North-ward, when the said Darius made war against the Scythians. And South-ward, when Cambyses, and others of their Kings invaded Egypt, Ethiopia and Libya. So that no Beast did stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great. For the Persians took Babylon with its whole Empire, Lydia also and Ionia, Asia Minor and Egypt.

5 And as I was considering, behold an He-goat. That the Greek Empire is denoted by the He-goat we have the authority of the Angel for it, Ver. 21. And why he should signify the Greek Empire, there be several reasons for it: As first, it is a very apt allusion to the Ancient Name of the Macedonians. For a company of Greeks under the conduct of Caranus taking the City of Edessa, Caranus called it afterwards Egea, from the Flock of Goats (Aγας in Greek) that led him in a misty mizling day unto the City, his omen lying in them, according to the prediction of an Oracle, which bid him fix his Seat in Macedonia where
the Goats should lead him. And therefore urbem Äedessam ob memoriam muneris Ägeas, populum Ägeatae vocavit, faith Justin, Lib. 7. So that the Macedonians (and Alexander was such) their being called Ägeatae, which is as much as the Goat-people in English, may be one palpable reason why the Macedonian Empire should be represented by a Goat. Secondly, *Hircus rapaces signifit*, as Grotius observes out of Achmetes. Thirdly, In that he is called Ἡρκόν, *Hircus caprarum*, it denotes Alexander’s youthness when he began his enterprise of overrunning the Eastern Empire, he being not much past Twenty years old. Fourthly, The clambrong nature of the Goat that gets upon the highest and steepest Rocks, sets out the bold aspiring mind of Alexander, to say nothing of that *strange exploit of his, literally taken, in India, his ascending with his Soldiers an high craggy Rock that Hercules himself was deterred from enterprising. And lastly comparing the Greek Nation with the Persian, as Pliny notes of Goats and Sheep, that the Goats are the wiser and more ready-witted Animal; so the Greeks were more cunning and more clear-headed than the Persians. To this purpose Interpreters comment on the Text. And how much Philosophy flourished in Greece is well known, and that Aristotle was the Master of Alexander, and how that they affected not only long Robes but long Beards, which some wits among them have compared to that of a Goat, as you may see in the Greek Anthology, Lib. 2. Εἰς ὕποτερ. Came from the West, Greece being seated West of Persia. On the face of the whole Earth. Whereby is intimated the largeness of his divagations in this his Expedition into the East, and the over-spreading of his Victories.
And touched not the ground, Which is an indication of his swiftness and speed. The swiftness of Camilla in Virgil is expressed thus, Æneid. Lib. 7.

*Illa vel intalæ segetis per summa volare* 
Gramina, nec teneras cursu læsisset aristas.

And יְבְשָׁן which signifies an He-goat and is the word here used, is from יְבִשָּׂא which signifies to fly. So that this also may have some allusion to this extraordinary speed in Alexander's Victories, who in the space of Six years over-ran and vanquished the Persians, the Medes, the Babylonians and Egyptians, and the neighbouring Nations. And the Goat had a notable Horn between his eyes. Where it is worth our taking notice of, that here is the Goat and his Horn, which cannot be the same thing in nature, but one the part of the other, and there is but one Goat, and therefore no more than one Empire can be understood thereby which is the Greek, of which Alexander was the first Horn or Sovereign. But it is placed betwixt the Eyes of the Goat, meerly for the embellishing the Cortex of the Vision, supposing an Animal have but one Horn, that being the most seemly placing of it.

6. And he came to the Ram that had Two Horns which I had seen standing before the River, that is, The Greek forces assaullt the Medo-Persian signified by the Ram. And ran unto him in the fury of his power. Pliny observes that Goats are of a more hot and fiery temper than Sheep. So well do the Symbols agree with the things signified.

7. And I saw him come close to the Ram, and he was moved with choler against him, with a fiery
An Exposition of several

V I S. III.
courage and animosity. And smote the Ram and
brace his Two Horns. The Two Kingdoms of Me-
dia and Persia. And there was no power in the Ram
to stand before him, neither in campis Adraﬃiis or at
Granicus a River of Phrygia, the first Battle that was
fought betwixt Alexander and Darius his Satrapae,
nor at Issus in Cilicia where the second was fought,
and where the exceeding numerous Army of Darius
was put to flight, from whence the City by Alexan-
der was after called Nicopolis. But he cast him down
to the ground and stamped upon him. For all Da-
rius brought out a far more numerous Army against
him this last time than before, yet Alexander quite
vanquished him and the whole strength of his King-
dom at Arbel a City of Assyria. And there was
none that could deliver the Ram out of his hands.
Nay the terrou of Alexander was such, that it cau-
sed Darius his own nearest friends to betray him.
And so Alexander was made Master of the whole
Medo-Persian Empire.

8. Therefore the He-goat waxed very great;
that is, The Kingdom of the Greeks was exceedingly
inlarged by this accession of the Medo-Persian Em-
pire added thereunto by Alexander the Great, deserv-
edly so called for thus inlarging his Empire. And
when he was strong, as having all this power of the
Medes and Persians added to his own. The great
Horn was broken. This Alexander the Great, for
all his greatness died, and that an immature and vio-

tent death, in the very Flower of his Age, at about
the Thirty second or Thirty third year thereof, and
that by Poyson as Historians record. And, after this
great Horn of the Goat was broken, for it came up
four notable ones. Not in comparison of the first
great
great one that was broken, but in comparison of the
rest of Alexander's Captains amongst whom the Em-
pire was divided after his death. But in that there is
not the least mention or intimation of any more than
one Goat, it is gross delirancy for any one to imagine
the Horns here mentioned to belong to any other but
to him. Whence it is as clear as Noon-day that all
the Horns here mentioned signifying particular So-
vereignties, there being in the mean time but one
Beast mentioned, which necessarily implies but one Em-
pire, State, or Kingdom, that all these particular So-
vereignties must be the Sovereignties of one and the
same State or Empire which the Goat signified, which
is the Greek Empire. The Four notable Horns where-
of here aimed at, I conceive, are * Ptolemaeus the
Son of Lagus, Sovereign of Egypt; Lysimachus of
Thracia, Antigonus of Asia, and Cassander (the Son
of Antipater) Sovereign of Macedonia. Toward
the Four Winds of Heaven, that is, East, West,
North, and South; Egypt lying in the South, Thra-
cia in the North, Macedonia in the West, and Asia
in the East, if we compare the situation of these Four
Principalities one with another.

9. And out of one of them came forth a little
Horn which waxed exceeding great. This cannot
be understood restrainedly of the particular Person
of Antiochus Epiphanes, * but of the Kingdom of the
Seleucidae commencing from Seleucus Satrapa or
Prefect of Babylon, who was none of the Four nota-
able Horns, but himself being less notable grew up by
the favour of one especially of the most notable ones,
namely, King Ptolemy, to whom he made his address
when Antigonus would have turned him out of his
Prefecture, as you may see in Diodorus Siculus. But
this
this little Horn, the Kingdom of the Seleucidae, which rose from such small beginnings later than the rest, grew afterwards very great. First, Antigonus King of Asia being vanquished and slain, Seleucus and Ptolemy divided the greatest part of the spoils betwixt them. And Seleucus afterwards, Demetrius Poliorcetes the Son of Antigonus being taken by him, he got to himself the Empire of Syria and Asia. So exceeding great did this little Horn grow in Seleucus his time, but nothing comparable to this in Antiochus Epiphanes his. Toward the South, and toward the East. This little Horn so called from its small beginnings (as the little Horn, Chap. 7. is) is to be understood of the whole continuation of the Kingdom of the Seleucidae, or the succession of the Kings of Syria or Assyria, as Helvics styles them, and so the Vision is to be applied to such parts of the succession as it fits with. And therefore this part may point more particularly to Antiochus Epiphanes, who toward the East overcame Artaxias King of Armenia, and had over-run Egypt also in the South, but that at his Siege of Alexandria the Roman Legat Popilius interceded in the name of the Senate, and circumcribed him so, that he durst proceed no further but retroceded from his enterprise on Egypt, as you may see in Justin. And toward the pleasant Land. The Hebrew word is יָם which signifies what is beautiful, fair, and pleasant. All Interpreters understand it of the Land of Judea, this being the character of that Land in Holy Scripture, as Psal. 38. The City of Jerusalem is said to be beautiful for situation, and the joy of the whole Earth; and Exec. 20. 6. the Land of Judea is described as a Land flowing with Milk and Honey, and as the glory of all Lands.
Not but that Judæa belonged to the Kingdom of Syria or of the Seleucidae before, but that there is here a peculiar occasion of mentioning it, because Antiochus Epiphanes, being disappointed of his purpose on Egypt and Alexandria, made presently after, towards Judæa to vent his choler upon them. Nor do I deny, though the little Horn in its more general sense takes in the whole succession of the Kings of Syria, but that yet it may more peculiarly aim at Antiochus Epiphanes. * Which is the Genius of the Prophetick Style to give as it were Two strokes at once, and under one figure to represent both the general state of the thing, and also some more special part thereof alone. And here that may luckily come in of Grotius, who understands the Horn out of which the little Horn comes, to be Antiochus Magnus, the Father of Epiphanes, and Epiphanes to be called little because he was modicæ primùm fortunæ, privatus, & Romæ obses, of a mean fortune at first in a private condition, and an hostage at Rome.

10. And it waxed great even to the Host of Heaven; that is, So far that it fought against the People of God, the Israel of God, whose God is called the Lord of Hosts, of which his own people are peculiarly a part, and may be said to have kept garrison, as it were, in Jerusalem, the Temple being as it were the main fortress thereof. And Grotius understands it peculiarly of the Levites there watching: And he cast down some of the Host, that is, Antiochus perverted some of the Priests and Levites, and of the Jews in general, to forsake the Law and to observe the Customs of the Heathens, as you may see in the Books of Maccabees at large. And of the Stars to the ground. Even some of those that were or should
should have been great Lights to the people by reason of their Learnedness in the Law, were perverted and precipitated into a compliance with the Heathenish Rites and Customs. And stamped upon them, trode them into the very dirt and mire at last of abominable prophanations.

11. Pea he magnified himself even to the Prince of the Host, that is, So as to set himself above him, to dispose of the High Priesthood as he pleased, accordingly as he was more largely bribed; as the case was in Jason and Menelaus, and to put an end to the service of the Temple, and the daily sacrifice as it follows. And by him the daily sacrifice was taken away. These things Grotius would refer to the High Priest, but the more full and genuine sense is, that Epiphanes magnified himself above God himself by thus taking away that service that God had appointed for himself. And moreover he rose to that impiety that he would bring in the Idol of Jupiter Olympus into the Temple to take possession thereof, as if he intended to turn the true Owner out of doors, who abominates Idols, and has strictly forbid his people the worshipping of them; see Cornelius a Lapide on the place. And the place of his Sanctuary was cast down, that is, was debased and cast down from that hight of sanctity that belonged to it before, by vile Heathenish prophanations and sacrificing Swines Flesh on the very Altar, as you may see in Josephus, Judaic. Antiquit. lib. 12. c. 7.

12. And an Host was given him against the daily sacrifice by reason of transgression. There is no [him] in the Original, but the sense may run thus, An Host shall be given, that is, granted or appointed by Antiochus (of whom in the same place, Josephus
Josephus writes, Ὅτι τὰς καθημερινὰς ἱεραίς, ὡς ἀποκαλυπτὴν τό Ἱερό κατὰ νόμον, εἰς ἀλλήλοις αὐτοῖς ἀπομονεῖται,) to hinder the daily sacrifice, ἦσαρ, i.e. through his villany and wickedness, his haughtiness swelling to so high a pitch of impiety. To this sense Grotius glosses on the place, and it is consentaneous to what follows in Josephus in the same Chapter. For presently after, it is said, they built a Fort or Castle that could command the Temple, to noze, as it were, the God of Israel, and deter both Priest and People from their duties touching the daily sacrifice. For in that Castle did Antiochus place ἑράρας Μακεδώνων, a Macedonick guard, for the purpose. And it cast down the truth to the ground, that is, The true Religion or true worship of God contained then in the Law of Moses. And as if this Chapter of Josephus were a comment on this passage of Daniel, it follows in order after this, that, ἡ βιβλία ἡ ἱερὰ καὶ νῦν, the Holy Book that containeth the Law of Moses wherever it was found, it was presently abolished, i.e. torn in pieces or burnt. And it practised and prospered, that is, These wicked doings of Antiochus succeeded and obtained for a time. That the ancient Fathers make Antiochus Epiphanes a Type of Antichrist (whose time is also set) is better known than that I need to note it. But in nothing is Antichrist like his Type more than in trampling under foot the Sacred Scripture, (as Antiochus caused to be burnt or torn in pieces the βιβλία ἡ ἱερὰ καὶ νῦν, the Law of God contained in the Holy Bible,) that the People of God, without any scruple, might be made subject to the vain inventions of men; in his cruel persecuting of them that will not partake of his Idolatrous sacrifice of the Mals, as the Jews were persecuted,
cuted, tortured, and killed for not communicating in their Feast of sacrificed Swines Flesh, as it is recorded touching Eleazar, 2 Maccab. 6. 18. And lastly, in endeavouring to Heathenize the People of God again by many Idolatrous and Pagan-like Rites and Customs, as you may see Antiochus did in the Books of Maccabees. But this only by the by, we go on.

13. Then I heard one Saint speaking, and another Saint said unto that certain Saint that spake. Saint here is as much as Angel, as Ch. 4. 13. And behold a Watcher and a Holy one, as here שור. That Angels are called Holy ones and Watchers is from the ethereal purity, exertedness, and activity of their nature, as well as from their office and ministry, they being as it were the vicarious eyes of God to watch over his people for their good, and to see that righteous things be done among men. The most easy and genuine translation of the Original I think is this, Then I heard an Angel speaking, and that same speaking Angel said, אַלָּמֹן, that is, יַחַד, to a certain one who shall be nameless, as if it were put for קָדָשׁי אַלָּמֹנִים in the sense I have expressed. But it being a word occurring no where but here, and Aquila, Symmachus, Theodotion, and the Septuagint not venturing to interpret it, but leaving it as they found it in the Original הֶלְמַנִי, Phelmoni, it raises a suspicion in me that there is some greater mystery in it than some men are aware of, and therefore, I conceive, with Calvin, it is a title of Christ, and that this Angel here called Palmoni, is Christ himself, having this mystical name from הַלָּמִי Pele, wonderfull, which is one of the Titles of him, Is. 9. 13. and from Almoni, which is from אַלָּמֹנִי mutuit,
mutuit, and in Pikel, colligavit, which intimate the ineffableness and unutterableness of the admirable union or colligation of the Humane nature with the Divine, of the Soul of the Messias with the eternal Logos, as it is said also of him in the Apocalypse, That he has a Name written that no man knows but himself. Which admirable and unspeakable condition of Christ is set out by this word Palmoni. * Which is the sense that Calvin himself seems to aim at upon the place. How long shall be the Vision concerning the daily sacrifice, viz. Concerning the taking of it away, how long will that condition last? And that transgression of desolation, viz. That wicked usage of Antiochus against the People of God and their City and Sanctuary, which he will so greatly oppress and make desolate, as it follows in the next words. To give both the Sanctuary and the Host to be troden under foot, to be insulted over, despised and prophane. By the Host here in the first place may be understood the Priests and Levites that kept watch and ward there in the Temple, engarrison'd, as it were, in this great and glorious Castle of the God of Israel. To say nothing of the Angelical Powers residing there, such as were heard to say before the final destruction of Jerusalem and the Temple, Excalvam ex tua. Let us go hence, but no small part also of this Host are the rest of the People of Israel.

14 And he said unto me, Unto two thousand three hundred days, then shall the Sanctuary be cleanned. The Hebrew has it רפּי רחְס, Evening-mornings, נצֹּחרֲם. Which plainly shews that Prophetic days are not here meant but natural days. And it being an unskilfull conceit to think there was an affectation to predict the time to a very day that
this desolation or oppression from Antiochus should continue upon God's People, it is plain the time is to be reduced into years. And so by the answer may be signified there would be Six years or thereabout, which may comprehend the first coming of Antiochus into Judea when the Priesthood was profaned, as also his second, his Interdicting the Judaick Rites, the placing the Idol in the Temple, and the whole time of the Intermision of the daily sacrifice: so Grotius expressly upon the place. But from the time of that gross profanation of the Temple when Antiochus his Soldiers set an Heathenish Altar in the Sanctuary and sacrificed Swine's Flesh on it, till Antiochus Eupator granted the Jews the free use of their Religion and Temple, Thomas Lydiat reckons about Three years and a half. Which may give a glance, being Prophetically understood, at the Time of the true Antichrist; Chap. 7. as to the duration of the entireness of his Kingdom. Then shall the Sanctuary be cleansed. At least by that time it shall be cleansed.

15. And it came to pass when I, even I Daniel, had seen the Vision and sought for the meaning; he praying in his heart that he might understand it, Then behold there stood before me as the appearance of a Man. An Angel externally visible to him in humane Shape. For this is not a Dream, or Night-Vision, but a Day-Vision, as I observed out of Grotius in the beginning.

16. And I heard a Man's voice between the banks of Ulai. The River Ulæus that runs by Susa, between the Banks of this River he heard the voice of Pammoni, or Christ: Who since he could walk on the Waters when he was in the Flesh, might well appear betwixt
betwixt the Banks of Ulai in the Air, or upon the Water, and there speak in a Man's voice before he was incarnate. Which called and said, Gabriel, make this man understand the Vision. The giving this command to Gabriel shews, that this Palmoni is no δειβα or διακων, any ordinary Angel; but this and what was above said may well assure us that it was the Prince of Angels, yea Christ himself, if we add what will occur in the Tenth Chapter.

17. So he came near where I stood, and when he came I was afraid. And might have been more astonish'd if Palmoni himself had come so near him, when he could not bear the presence of one of his Ministers. And fell on my face, Through very astonishment my Spirits failed in me. But he said unto me, Understand O Son of man, that is, be attentive and diligent to conceive what I say. For at the time of the end shall be the Vision. Though it be long, even about 400 years, till this of the little Horn be fulfilled in Antiochus Epiphanes, yet at the end for a certain the Vision will be accomplished. To say nothing how its Antitype at another Time of the End, even during the Time and Times and half a Time, will have its completion too.

18. Now as he was speaking with me, namely, At the hearing of his voice, I was as much floundered thereat as before at his sight, and so sinking down fell upon my face; my Spirits retiring as in those that are in a deep sopor, as if they were half dead. And therefore our English Translation is not so exact that renders the following words: ותורמ ועט פֵּית אָרָצוֹ I was in a deep sleep on my face toward the ground. Vatablus has it, Sopore correptus cecidi in faciem meam in terram, and Calvin, Sopitus corruui, &c. And the vulgar
vulgar Latin, *Collapsus sum pronus in terram.* Which therefore signifies a founding fit that took him at the hearing the voice of the Angel. Hence *Daniel* is concluded to have fallen twice to the ground, the first time at the sight, the second at the voice of the Angel, says Maldonat. Which naturally implies, that saving in these founding fits *Daniel* was perfectly awake, and that this Vision was *Orphaca,* properly so called, a Day-Vision, not a Night-Vision or Divine Dream. But he touched me and set me upright. The Hebrew is, He made me stand upon my standing, that is, By his touch he enabled me to stand upon my Feet again; so great vertue was there in it. And no wonder that the *Æthereal* and vivisical Body or vehicle of an Angel which is *αἰθρία,* for the marvellous energy thereof, actuated also by so holy an Inhabitant, should raise *Daniel,* falk into a found, unto life again; when holy Souls even in their terrestrial Tenements have done such marvellous cures, and by the application of their own bodies have raised them to life that have been taken to be dead, as *Elisha* did in the Widow’s Child, and *Paul* in *Eutychus.* And here we see the Angel *Gabriel* (Christ appearing in humane shape by way of prelude to his Incarnation) to have a preludious mission, as of an Apostle, to preach to *Daniel* and to instruct him, and to do Miracles also as the Apostles did. For this is a priviledge of the Ministers of Christ’s Kingdom, the *Malchut* of the God of *Israel,* which is the Tenth *Sephirah* with the *Cabbalists,* as *Geburah* the Fifth, the Topick of the Powers belonging to that Kingdom, of which doing Miracles is one. And *Gabriel* here, the Angel, his name signifies the Power of God, or the Strength of God.
19. And he said, Behold I will make thee know what shall be in the last end of the Indignation. For this prediction of the wrath of God in the time of Antiochus against his People, and the raging tyranny of Antiochus over them, is the main drift of this Vision, and here the Angel promises to tell what shall come at the end thereof, which he does Ver. 25. That he shall be broken without hand. For at the time appointed the end shall be. All times and affairs are in the hands of God, and he can determine as he pleases, and at his appointed time the Heat of those Persecutions and Oppressions of the Jews under Antiochus shall have an end, they being not to last passing 2300 days as was declared above by Palmoni, that Prince of Angels and Men, and of Israel especially.

20. The Ram which thou sawest having Two Horns are the Kings of Media and Persia, that is, The whole race of those Kings from Cyrus to Darius Codomannus, as is to be understood from Ver. 4, where the Ram is said to push West-ward and North-ward, and South-ward, which was not performed by any one King but by the succession. For that Typical Ram, says Gasper Sanctius, rushed out of Persis an Oriental Quarter, and turning himself to the South assaulted Egypt, Ethiopia, and Libya; to the North, Pontus, Scythia, and Cappadocia; and turning himself to the West he made himself Master of the Babylonians, Assyrians, (I suppose he means Syrians) and the Isles of the Mediterranean. These things were not performed by one King but by the succession. And Grotius particularizes for the main. For upon [towards the West] the Persians, says he, under Darius the Son of Hystaspis and Xerxes made war
war upon Greece, [towards the North] the said Darius made war against the Scythians, [towards the South] Cambyses invaded Egypt and Ethiopia, as I noted above. So evident is it that the whole succession is understood of the Kings of Media and Persia by the Ram together with their Kingdom. Whence it is reasonable that by the Goat the whole succession of the Kings of the Greek Empire should be understood in like manner.

21. And the rough Goat is the King of Grecia. Hic Rex pro regno ponitur Hebraic locutione quæ talia permiscet, says Grotius. And, I say, the rough Goat is the Kings of Græcia together with their Kingdom or Empire, that is, The whole succession of their Kings with their Kingdom or Empire. But now for the rough Goat, as he is here called דָּרִיאוּס הַשָּׁלֶverity, that hisfute or long-haired Goat, and consequently long-bearded, (which above was called כְּפִיר הַשָּׁלֶverity, which Interpreters make to be a young Goat, and refer it to the youngness of Alexander when he undertook this expedition against Darius to win the Eastern Monarchy,) I do not see but this long-bearded Goat as he is here described may have reference to Alexander's Army, it consisting of old Soldiers, as Justin describes them, the Leaders especially. Ordines quoque nemo nisi sexagenarius duxit, ut si principia castrorum cerneret, Senatum te alicujus prisciæ republicæ videre diceret. None, says Justin, led the Files unless he was Three-score years old, so that if you viewed the Fore-part of the Army, you would take them to be the Senate of some ancient Commonwealth. These long-bearded Sexagenarii appeared in the Fore-part of the Army as the Goat's Beard goes before the rest of his Body. But at least the condition
dition of Alexander's Army consisting so much of old Soldiers may very well be prefigured by this long-haired or long-bearded Goat. And the great Horn that is between his Eyes is the first King. This first King is most manifestly Alexander the Great, a thing that no man ever denied, and he is the first Horn of the Goat, or first King of the Greek Empire. From whence it necessarily follows that there must be other Horns and other Kings to succeed in this Body of the Goat or Greek Empire. This is so plain that Grotius himself does allow it upon Ver. 8, that the Four Horns of the Leopard as he calls them, (he had better said Heads) belong to the Greek Empire, that is, to the third Empire, and consequently the Four Horns of the Goat. Thus much Grotius whether he will or no, is forced to allow, though upon Chap. 2. he seems to endeavour to avoid it.

22. Now that being broken whereas Four stood up for it, Four Kingdoms shall stand up out of the Nation, namely, out of the Greek Nation. These Four Kingdoms into which Alexander’s Empire was divided Grotius is forced to confess, as to the first Kings of them or Heads of them, that they belong to the Leopard or Goat, the third Monarchy. Now what a miserable and unnatural division is there that the Successors of Antigonus, suppose, of Ptolemaeus Lagi, of Cassander and Lysimachus should be torn off as it were from their Predecessors in their Four Kingdoms respective, to make a distinct Empire from the Greek, which is as mad and extravagant as to cut off the Leopards and Goats Heads with their Horns to make Two Goats and Two Leopards of them. And yet this valiant exploit Grotius aims at, that he might excuse the Roman Empire from being the Fourth Beast,
Beast, and the Papal Power the little Horn amongst the other Ten. What Egyptian darkness and blindness will Prejudice and Interest cast men into, that can entertain such impossible conceits as these? Here is but one Goat and one great Horn and four lesser Horns, which lesser Horns imply so many successions of the Four first Kings, be they longer or shorter. Which therefore according to the Prophetick style and common sense can make no more than one Greek Empire, first entire under one King, and then divided under four, with their Successours. But not in his power, that is, they were neither so valiant as he in their own Persons, nor was their Kingdom so strong by reason of the Wars among themselves, they squabbling one with another about the prey.

23. And in the later time of their Kingdom when transgressions are come to the full, that is, When the Sins of the Jews shall be very much increased. A King of fierce countenance understanding dark Sentences shall stand up. This no man doubts but is understood of Antiocchus Epiphanes, but with all most of the Ancient and Modern look upon Epiphanes as a lively Type or Image of Antichrist. But in that it is said [in the later time of their Kingdom] in the singular number, that fairly offers to us this truth, that in Prophetical account the four Kingdoms named before are looked upon as one Kingdom though they be divided into Four parts and have Four Kings, some of longer and some of shorter succession. But in that it is said [in the later time of their Kingdom] viz. of the Four Kings as they were at first, this does so manifestly tye the first Four Kings to their succession even to Antiocchus Epiphanes his times, as many of them as reached so far; that it is a plain demonstration
monstration that the Kingdom of the Four Horns doth extend itself into the times of Antiochus Epiphanes, and that therefore the third Monarchy which is the Greek reaches at least so far. Whereby Grotius his fond conceit of making the Kingdom of the Lagidae and Seleucidae the fourth Empire and the fourth Beast, is quite blown away. And it is hence evident that the fourth Beast or Empire is the Roman.

Now that Epiphanes is said to be a King of a fierce countenance, the Hebrew malignant, vultu duro & obsfurmato, of an hard, bold, and shameless countenance. The vulgar Latin renders it, Rex impudens facie, and Gasper Sanctius records one Specimen of his impudence out of S. Jerom, Luxuriosus, says he, quis dicitur & in tantum de decus, per stupa & corruptelas, venisse Reginae dignitatis, ut Memius quoque & Scortis publice jungeretur, & libidinem suam populo praebente, completeret. Which publick Fornication and Adultery of his whether it be a sign of greater shamelessness than the spiritual Fornication, I mean, the Idolatry of Antichrist, his Antitype, not only practised by himself in public but also enjoined by him for others so to practise. I leave the unprejudiced to consider, and whether Antiochus his setting the Idol of Jupiter Olympius in the Temple, be a greater piece of boldness than Antichrist's setting himself in the Temple of God upon the Holy Altar which is the throne of Christ or God, to receive publick adoration from men there, shewing himself as if he were God, or above him, by decreeing things contrary to the Laws of God, as if he were supremum Nomen in terris, as his Flatterers call him, for who can null or abrogate the Law of God but
but that God that made it, or some God, if there be any, higher than he? What Antiochus did to the Jews in commanding them point-blank to transgress the Laws of the God of Israel, and in making them conform to the Idolatrous Laws of the Gentiles, (the Samaritans, those false Brethren, writing in the mean time to Antiochus in this style, Βασιλεῖ Ἀντίοχῳ Θεῷ ἐπιραύει, to the glorious God King Antiochus,) the same does Antichrist in his forcing the true Servants of the living God and faithfull Members of Christ, against the express Word of God, to worship Idols of his own setting up, and so to pollute the Church with Gentilism, his Flatterers in the mean time crying out, Dominus Deus nostèr Papa, and that all is right that he commands and no man must disobey him, as I have noted above. Thesee are great examples of boldness in the Antitype as well as the Type, who yet was never so bold as to avow that a piece of Bread (such certainly, examined by the indubitable Test of Sense, Scripture, and Reason) was either a Man or God, and miserably to kill men if they would not yield to this bold obstruction.

Now for the understanding dark Sentences as this passage in some sense respects Antiochus Epiphanes; so it does Antichrist, and is, it may be, more eminently fulfilled in the later than in the former. The Hebrew word is נַהֲנָה, [Chidah] which most usually signifies a Parable or Riddle, but it signifies also, at large, any hard question. Such as the Queen of Sheba is said to propound to King Solomon, the word Chidah is there used 2 Chron. 9. where she is said to commune with him of all that was in her heart, and that Solomon told her all her questions, &c. Which two great persons surely spent not their time in, Riddle
me. Riddle me, what's this? as Children sometimes do, but the Queen of Sheba put hard and weighty questions to him in points of State, Religion, and Philosophy. And in the two former Antiochus might be pretty well versed, and would not stick, when the question was put, whether the pure worship of the God of Israel such as himself had appointed was to be kept, or the Rites of the Gentiles and their Idolatry to be brought in amongst the Jews, to make all his people of one Religion, and so the more to strengthen his Kingdom; he would not stick, I say, to pronounce, having an equal share of boldness as of wit, that the pure worship of the God of Israel must stoop to the Reason of State. And whether Antichrist has not horribly defiled the Ancient pure Christian Religion with gross Gentilism and Idolatry, to support the wealth and greatness of his Antichristian Kingdom, let all indifferent men judge. These things are so plain and open that they are unknown to none but those that willfully shut their eyes.

But besides this, the Papal Hierarchy is a most notorious understander of hard questions in matters of Religion especially, and of State so far forth as Religion or Holy Church is therein concerned, as assuming to themselves the privilege of Infallibility. So that the Pope, with his Hierarchy at least, is the infallible oracle of Christendom to solve hard questions. Which makes me conceive that this passage [and understanding dark Sentences and hard Questions] was put in by the Spirit of Prophecy with a more peculiar respect to Antichrist himself, than to Antiochus, his Type. And indeed that Church would make every Sentence in Scripture a Riddle or dark Sentence that the Pope may have the pretence of interpreting it.
it, who will be sure never to interpret it inconsistent- 
ly to his own corrupt Interest.

24. And his power shall be mighty, but not by his own power. The Power of Antiochus over the Jews was caused by some mistaken or ill-minded Jews themselves. And as for Antichrist or the Head of the healed Beast, or of the Beast that was and is not, and yet is, it is plain Apoc.17.13. that the Ten Kings give their power to him. Thus plainly is his power mighty but not by his own power. And he shall destroy wonderfully. But whether Antiochus destroyed more Jews or Antichrist more Christians let any one that reads History compute, and tell which of them is the more wonderfull destroyer. For not only the bloud of Saints and Prophets, but the bloud of all the blain upon Earth is laid to the charge of the Papal Hierarchy, Apoc. 18.24. And shall prosper and practice. Antiochus against the Jews, and Antichrist against the true Christians, Apoc. 13.7. And shall destroy the mighty and the holy people. The mighty, the Hebrew word אָזְמוּם Azumim, the Septuagint render it ἓκυσις, Vatablus, and the vulgar Latin Robustos. It signifies those that were strong in Faith, and stout and courageous in professing the truth, whether in the times of Antiochus or Antichrist. These may be those which the Apocalypse calls the Prophets, and the holy people are those that are instructed by them which are called Saints, Apoc. 18.24. What a destroyer Antiochus was, and how much greater a destroyer of these Antichrist has been, all History rings of it. What Antiochus was to the sincere Jews, the same was Antichrist and much more to the sincere Apostolick Christians.

25. And
25. And though his policy also he shall cause craft to prosper in his hand, and he shall magnifie himself in his heart, that is, applaud himself as all Politicians do (when things succeed) for his own great Policy that he has brought things to pass as they are. This History testifies to be true as in Antiochus so much more in Antichrist or the Papal Hierarchy, there never having been a more cunning Polity in the world as all Hulorians and Politicians are agreed. Which perspicacity of theirs in Politicks is set out by the little Horn with eyes (Chap. 7.) amongst the Ten Horns as I have noted above on that Chapter. And by peace shall he destroy many. The Hebrew is יָשָׁה, in peace, out of time of war, he shall destroy many. Multos paciscos & iuoxios occidet, says à Lapide, and Grotius understands it of the Jews persecuted for their Religion by Antiochus. But what is this to the bloody Massacres that Antichrist has made upon the peaceable and innocent Protestants and to the burning God knows how many beside with Fire and Fagot? The examples are more fresh than that they need to be named. He shall also stand up against the Prince of Princes. The Hebrew has it יָשָׁה, where Grotius says, that יָשָׁה, is attributed to the Chiefs of all the Families of the Priesthood, Ezra. 8. 24. and Ch. 10. v. 5. Wherefore the chief Priests being called Princes, the High Priest must be the Prince of Princes here meant. And let that be one sense, though Calvin says it is nimis argutum & insirmum. But this sense of the Prophecy is fulfilled in Antiochus his setting up and pulling down the High Priests at his own pleasure, against the Law of God, as you may see in the Books of the Maccabees.
But is there nothing in Antichrist that answers this presumption in Antiochus his standing up against the Prince of Princes? Surely yes. What think you of the Emperour? Has not Antichrist stood up against him with a witness, and that many a time as Historians record, and sometimes stood with his Foot upon his neck singing *Super aspidem & Leonem ambulabis*, as I noted above? And other sometime has humbled him so as to make him be content to receive the Imperial Crown in the submissest manner imaginable, the Pope crowning him with his Feet, and when the Crown was on, kicking it off again, as *Spondanus* records of Pope Celestine the third. But the full sense of the Prophecy in this passage I think is not yet exhausted, but by the Prince of Princes is also understood the God of Israel in reference to Antiochus whose Temple he prophaned and robbed, affected himself the Title of God, and was so saluted by the Samaritans, and at last brought in the Abomination of Desolation the Statue of Jupiter Olympius, in more full contempt of the God of Israel. This is Antiochus his standing up against the Prince of Princes, as Gasper Sanctius comments upon the place, and I think not without judgment.

But you will say, how is this fulfilled in Antichrist or the Pope? How has he prophaned God's Temple, or robbed it, or brought in the Idol of Jupiter Olympius, &c. Answ. It is manifest that he has prophaned God's Temple, I mean, the Church of Christ, by bringing in Heathenish customs and Idolatrous practices into it, as is abundantly known; and as for robbery or sacrilege, the most precious treasure the Church has he despoils them of, viz. the Word of God, or the Law of God, of which the Psalmist says, they are
Vis. III. Prophecies of Daniel.

are more precious to him than thousands of Gold and Silver. To say nothing of what are called λειματα in the Apocalypse Ch. 9. v. 21. and depriving the living Temple of God of their livelihoods upon pretence of their Heresie, not permitting them to buy and sell that receive not the mark of the Beast. And that the Popes have affected the title of God has been also above noted, they accepting of it by not reproving their Flatterers, as neither did Antiochus when they called him God. Qui non vetat pecare cum possit, jubet.

And that nothing may be wanting to compleat the Parallelism, he when he brings himself into the Temple of God, and behaves himself as to absolute Power as if he were God, as it is said in the Epistle to the Thessalonians, he being but a man, what can this man be but an Idol, the fulminant Jupiter of Mount Cælius, (for that Mountain is appropriate to the Pope of Rome upon account of the Lateran there, his Palace) as that Idol Antiochus brought into the Temple of the Jews, was Jupiter of Mount Olympus, by which the Poets understand Heaven, Cælum, from whence Mount Cælius is so called, that the Names may have also some little correspondence as well as the things. But if this seem too quaint and operose, let the intelligent consider whether the bringing one Idol into the Temple of the Jews, or the filling of the Christian Church with thousands of Idols and requiring the people to worship them, which the Papal Hierarchy does, be the greater affront to the Prince of Princes, to God and Christ, who is King of Kings and Lord of Lords, and has expressly commanded, Thou shalt not make to thy self any graven Image, Thou shalt not bow down to them nor worship them.
But he shall be broken without hand. Morbo divinitus immisso, says Grotius, God inflicting a sore disease upon him. For, to be done without hand, in Scripture phrase signifies to be done not by humane but by divine power, as the Stone cut out without hands, Ch. 4. And Cornelius à Lapide upon this passage [but he shall be broken without hand] Sic Antichristum Christus, says he, occidet spiritu oris sui, 2 Theff. 2. 8. For he had said before upon Ver. 23. That Antiochus in many things was the Type of Antichrist, following the opinion of the Ancient Fathers therein, Irenæus, Origen and others. And Gasper Sanìlus acknowledges that Antiochus was viva quædam Imago Antichristi, a lively image of Antichrist, and is so throughout to the very last stroke according to that intimation of Cornelius.

And the very circumstances of Antiochus his death, as it is described, will notably sute with the circumstances of the extinction of the Papal Hierarchy, 2 Maccab. 9. 9. The worms rose up out of the body of this wicked man (Antiochus) and whilst he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his Army. But thus he died, percussus factore & verminibus, as Cornelius phrases it upon the place. And as Antiochus went out thus with a stink, so in all likelihood the extinction of the Papal Hierarchy will leave no good favour behind it, but end in wretched contempt; according as it is predicted touching the King of Babylon, no doubt a Type of the Pope or Papal Hierarchy, Isa. 14. 18. All the Kings of the Nations even all of them lie in glory, every one of them in his House. But thou art cast out of thy grave like an abominable branch, as a carcase troden under foot. Thou shalt not be joyned with
with them in burial, because thou hast destroyed thy land and slain thy people, massacred, killed, consumed in prison, and burnt at the Stake many hundred thousands of Apostolick Christians for not complying with the worship of those Idols which this King of Babylon had set up, and also filled all Christendom with blood upon other squables. Let that be for one instance amongst the rest which I above-named, That those Two Emperours Henry the Fourth, and Frederick the First, fought above Threescore Battles in defence of their own Right against the enemies of the Empire stirred up to Arms by the Popes of Rome. See my Exposition of that Prophecy of Isaiah in my Synopsis Prophetica, Book 2. Ch. 17. But enough has been said to shew how lively an Image Antiochus Epiphanes was of Antichrist, viz. of the Pope or Papacy, and how much the Church of God, as well Christians as Jews, are concerned in this Vision.

26. And the Vision of the Evening and Morning which was told is true. Explicatio vii., says Grotius, exponens numerum dierum 2300 nihil habet obscuri. [Non] Verum, says he, hic est clarum, apertura. Wherefore [is true] here signifies, is not ænigmatical or symbolical, the 2300 days are not symbols of so many years as elsewhere, which Calvin also observes, but are to be taken in the literal sense as was above declared, though the other part of the interpretation touching Antiochus Epiphanes may have also a further meaning touching Antichrist. But it is here to be noted that the Angels giving notice to Daniel that the Vision of the 2300 days is Non, is a plain truth, no ænigma, but that the days signify days in a literal sense, does imply that unless there be some such notice to the contrary, that they sig-
nifie ænigmatically and stand for years, as in Dan. 12.

11.-12. Wherefore shut up the Vision, that is to say, Having exactly writ this Vision with the explanation lock it up safely, that the Original may be kept to compare with the Event. So Grotius as well as Cornelius à Lapide, and Calvin. For it shall be for many days. The time from the Prophecy to the Event will be a long time, betwixt Three and Four hundred years. For from Belshazzar's Reign to Antiochus Epiphanes is about 380 years.

27. And I Daniel fainted and was sick certain days, namely, By reason of my converse with and consternation of mind from the hearing and seeing of those Angelical Powers, so much removed above the condition of us Mortals, and also out of sadness for the prophanation of the Sanctuary, and great calamities of my Nation which were foretold me. Afterwards I rose up and did the King's business, that is, After I had grown well again I went about the business the King sent me for into Susiana where I was when I saw this Vision. And I was astonished at the Vision, that is, I lookt with an astonished or forlorn look by reason of the Vision I had seen, that portended so much ill to my people. But none understood it, quâm diligentissime poteram disimulabam dolorem meum. To that sense Grotius interprets the place, and before him Theodoret, Maldonat, and Gaspar Santius.
NOTES

Upon VISION III. Ver. 5.

That strange exploit of his literally taken, &c.] His climbing up with his Soldiers a steep Rock as natural Goats are said to do. The Story is in Justin lib. 12. cap. 7. Peragrata India cum ad Saxum mirae asperitatis & altitudinis, in quod multi populi confugerant, per venisset, cognoscit Herculem ab expugnatione ejusdem Saxi terrae-motu prohibitum. Itaque cupidine Herculis alta superare, cum summo labore ac periculo potitus Saxo omnes ejus loci gentes in deditionem accipit.

Ver. 8. Ptolemaeus the Son of Lagus Sovereign of Ægypt, &c.] The Authentickness of this distribution to be applied to the Four Horns, that is, the notable ones, as the Four chief Successours of Alexander, appears from Diodorus Siculus, lib. 19. p. 727. Where, upon Cassander, Ptolemaeus, and Lysimachus, their making peace with Antigonus, the Sum of the form of Agreement was this. ᾧσανδρον μὲν ἐν Πτολεμαῖον τὴν Ἑλλάδα καὶ Ἰοτικῷ ἐπὶ τῇ Μῆνις, δὲ ᾧσανδρον ἐν ὧς ἐν Λυσίμαχῳ καὶ ὧς ἐν Αἰγύπτῳ καὶ ἐν Αἰγυπτίῳ, ἔτει τὸ τέλος τῆς ἔννοιας τῷ ἐν τῇ Ἑλλάδι καὶ τῷ Ἐλληνικῷ ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ, ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ, ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ, ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ, ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ, ἐν τῷ Πτολεμαίῳ τῇ τῇ Ἑλλαδὶ καὶ τῇ Ἐλληνικῇ. That is to say, That Cassander should be chief Commander of Europe till Alexander the Son of Roxana came to Age; and Lysimachus should be Lord of Thracia, and Ptolemaeus of Ægypt with the Cities conterminous in Africk and Arabia. And Antigonus should be Prefect of all Asia. And the Greeks live...
live after their own Laws. And thus they continued but advanced in title. For upon Demetrius his Naval victory over Ptolemy, and notice given thereof to his Father Antigonus, Antigonus μετακτήτης ἀπὸ μεγαθερματικά σωματικώς, puffed up at the greatness of the success, put upon himself a royal Crown and took to himself the title of King. Which out of emulation and to shew himself not at all discouraged by that late defeat, Ptolemy did also, and in imitation of him Lysimachus and Cassander. Which things Justin also witnesses, lib. 15. cap. 2. And Seleucus a supernumerary to the Four notable Horns, who did rise up after Ptolemy, παρὰ ἀνω Σατραπείας παρακόσμιος παρακόσμιος, lately having acquired the Satrapies of Syria superior to adjoin to his former Prefecture, crowned himself King also, Diodor. lib. 20. p. 761. But that the above-named Four Horns still continued tight till Seleucus routed Antigonus and his Son and so succeeded in their place, is plain from Diodorus. For there is mention how Cassander, Lysimachus, Seleucus, and Ptolemaeus by common consent made war against Antigonus, lib. 20. p. 787. his ambition threatening to swallow up all. And whereas some leave out Lysimachus out of the number of the Four first notable Horns, it is without reason and against the testimony of this excellent Historian Diodorus Siculus, who reckons them together, and gives us to understand that Seleucus came on afterwards as a supernumerary, helpt to this his power (which afterward proved so considerable) by the favour of Ptolemy; as part of the very Title of the Nineteenth Book of Diodorus gives us to understand, which is, "Ως Σελευκος παρει Πτολεμαion λακον δύναμιν ὁλυμπος ἐκείτης ἐπαυλών, καὶ τὸ ἐφετώπαρ..."
But of the Kingdom of the Seleucidæ, &c.] The truth of what is said here will be the more easily acknowledged from what we have produced upon the foregoing Verse out of Diodorus and Justin. But I cannot here but take notice of the well grounded confidence of Thomas Lydiat, who in his Emendatio Temporum, Anno Mundi 3693. writes thus. Videtur vero nobis pace omnium, ipsum Seleucidarum Imperium hac tempore Babylone institutum aliquanto post cætera illa quatuor Successorum Alexandri, fuisse parvum illud Cornu juxta Danielem Prophetam ab uno eorum exorientes: quandoquidem Seleucus potentiæ suæ initium Ptolemaeo acceptum retulerit ac demum supra ipsum e pedest sit. The reasons are manifest from the foregoing Note on the Eighth Verse. And of these Two main Kingdoms of the Lagidæ and Seleucidæ he adds this observation, that the Epocha of the Anni Seleucidarum, is at this very day by the Arabians, Saracens, and Mahometans called Dhilcarnajin, from these
these Two Horns so remarkable in History and the Prophecy of Daniel.

Which is the Genius of the Prophetick style to give as it were Two strokes at once, &c.] viz. A more general stroke and a more particular, touch, and that in the series of the same words. The former whereof for more expedite and compendious expression you may call Geniconæ, the latter Idiconæ, which signifies the general and more particular meaning of such a part of the Prophecy. As in this present Instance, Geniconæ the whole succession of the Kingdom of the Seleucidae may be understood, but by an Idiconæ such passages as are understood of others in the succession at large, may be again particularly applied to Antiochus Epiphanes, for whose sake chiefly the affairs of the Seleucidae are predicted. And to give instances of these Figures in other Prophecies, Apoc. 17. By a Geniconæ the whole succession of the Heads of the Beast that was, is not, and yet is, (namely, of the Roman Empire become Pagano-Christian) whether Emperours or Popes, are understood by the seventh Head of that Beast, but by an Idiconæ the Popes particularly, as Antiochus Epiphanes particularly in the succession of the Seleucidae.

So Apoc. 13. The Beast healed of its deadly wound, healed I say by the diligence of the Two-horned Beast, and recovered again into a kind of Paganism, by a Geniconæ may be understood of the whole Laick Roman Empire, so debauched by the Sacerdotal Polity, but by an Idiconæ, the making of the Image of the Beast may be referred particularly to the German Empire as the Object or Opus, and to the Pope as the particular Artifex thereof. And lastly, in Daniel Chap. xi. ver. 36. the King that does according to
his will and shall exalt himself, &c. by a Geniconæa
may be understood of the Roman Power, at least
from the first Epocha of Christianity to the expiration
of the said Power, which will expire with the
Pope, but by an Idiconæa it is particularly under
stood of the Papal Polity or Hierarchy. Which Four
examples I hope are sufficient to illustrate these Pro-
phetical Figures, which are worth the notice of the
judicious and considerate, and will serve to reconcile
serious Interpreters of the Prophecies, some hitting
upon the Idiconæa of the Prophecy, others upon the
Geniconæa. Which is no clashing one with another,
if they understand themselves. But that sense which
the Geniconæa exhibits is necessary sometimes,
and demonstrably true by virtue of the Synchro-
nisms.

Ver. 14. Which is the sense that Calvin himsself:
seems to aim at, &c.] And Theodoret and Isidore are
of the same opinion as they are cited by Gaspar Sancti
us; Neque desunt, says he, qui Christum esse dicunt
illum qui in flammine apparuit, quique Gabrieli jussit ut
Prophetae obscurum illud enigma manifestaret, quae
jam præluderet ad sumendam postea humanam natu-
ram, in qua suas deinde inter homines delicias habe-
ret, ita Theodoretus & Isidorus. So Gaspar Sanctius
upon the place.
**VISION IV.**

_The Vision or Prophecy of the Seventy Weeks communicated to Daniel by the Angel Gabriel, Chap. 9._

In the first year of Darius the Son of Ahasuerus, that is, the Son of Cyaxares (King of Media) as the Greeks call him. And Ctesias in Diodorus Siculus, Biblioth. Histor. lib. 2. p. 85. seems to call him 'Aṣīdēges, * which is very near to Aṣībaras, and consequently to Aṣīerus. Which Cyaxares the Mede gave his daughter Nicrotis to Nebuchadnezzar the Son of Nabopolassar to Wife, who therefore was the Sister of Darius the Mede as well as Mandane, who was the Mother of Cyrus the Persian. Of the seed of the Medes. For he was Son to Cyaxares King of Media, whom, being an Infant in a manner, his Father committed to the tutelage of Nebuchadnezzar, his Son in Law, when he died, together with his Kingdom, over which Nebuchadnezzar set Astyages of near a kin to Nicrotis his Wife, haply her Uncle: but upon Nebuchadnezzar's death Cyrus rebell'd against Astyages, by some intimation from his Uncle Darius, and overcame him, after he had reigned some Thirty five years in the Kingdom of Media and Persia, and Darius had been kept out of it the time. But Astyages being vanquished, the Kingdom of Media was restored to Darius, and Cyrus had the Kingdom of Persia for his pains. See Tho. Lydiat his Emendatio Temporum. Which was made King over the Realm of the Chaldeans, succeeding immediately Belshazzar, after Cyrus Nephew to Da-
Darius had taken Babylon, and Belshazzar was slain. Therefore Darius was invested in the Kingdom of Babylon, Cyrus his Nephew delivering it to him, being then about Sixty two years of Age. And forasmuch as he lived from his infancy in Nebuchadnezzar’s Court, and Nicrotis Nebuchadnezzar’s Wife was his Sister, and was brought up as Nebuchadnezzar’s Son, and so haply called out of Courtship, the Babylonian Empire seems still to have been continued in his Reign, and be fitly to be called the King of the Chaldeans, as Daniel the Prophet here styles him.

And yet notwithstanding Daniel comparing the Babylonish Captivity and the extirpation of Nebuchadnezzar’s race by the Medes and Persians, and that, Cyrus being Commander in the war, by name so predicted by the Prophet Isaiah, he comparing these things, I say, with the commencement and duration of the Empire of Nebuchadnezzar and his Sons, predefined by Jeremy the Prophet, and with the time himself was first made captive, which was in the Fourth year of Jehojakim King of Judah, and the first of Nebuchadnezzar when he was sent by his Father Nabopolassar with Regal power against Egypt, it came then into his mind that the expiration of the Seventy years’ Captivity of the Jews in Babylon was near at hand, as it appears in the following Verse.

2. In the first year of his Reign I Daniel understood by the Books. For there was in the hands of the Jews then the Books of Moses and the Prophets, that they might know their transgression, punishment, and time of appointed mercy. The number of the years whereof the word of the Lord came to Jeremiah the Prophet, Jerem. 25. 11, 12. And this whole Land shall be a desolation and astonishment, and
it shall come to pass when Seventy years are accomplished
I will punish the King of Babylon, &c. And the whole
race of his Sons was extinct in Belsbazzar killed at
the taking of Babylon by Cyrus. And Ch. 27. ver. 7.
And all Nations, says he, shall serve him, and his
Son, and his Son's Son until the very time of his land
come. And there was but Three successions, Nebu-
chadnezzar himself, Evil-Merodac his Son, and Bel-
sbazzar his Son's Son, (according to the words of the
Prophet) slain at Cyrus his taking of Babylon. Of
whom Isaiah foretold by name what a Friend he
would be to the Jews, Isa. 44. 28. That faith of Cy-
rus, He is my Shepherd, &c. That also of Jeremey,
Ch. 29. v. 10. is very express, Thus saith the Lord of
Hosts, That after Seventy years be accomplished at
Babylon, I will visit you and perform my good word
toward you, in causing you to return to this place.
Wherefore Daniel seeing so plainly from these places
of the Prophet sent to the Jews by God, That he
would accomplish Seventy years in the desolations
of Jerusalem, and then relaxate their Captivity, and
observing also that Cyrus had now appeared, and cut
off the race of Nebuchadnezzar, and reckoning from
the time of his own Captivity and the beginning
of the Reign of the Kings of Babylon, he did ration-
ally conceive hopes that the day of their delive-
rance was now nigh at hand, and accordingly he be-
took himself to his devotions to hasten it as fol-
lows.

3. And I set my Face unto the Lord God, viz.
Toward the Temple at Jerusalem, as he did, Ch. 6.
v. 10. which is a demonstration it is no Idolatry to
direct a Mans devotions towards one certain place.
To seek by Prayer and Supplication with Fasting
and.
and Sackcloth and Ashes. Not lazily expecting, as if, because God had once promised, he would be faithfull and be sure to perform it, let us behave our selves as we will, but preparing himself (for I look upon him as the Representative here of all the people of the Jews) by earnest Prayer, hearty Repentance, and sincere Humiliation, and fitting himself thus, to receive so great a mercy and blessing. Which singular piety of Daniel, all those that wait for the deliverance of God's people from the Captivity of the Mystical Babylon should set themselves faithfully and conscientiously to imitate, and break off their sins by Repentance, and make it their business that the Man of Sin may be slain in themselves, and the Spirit of everlasting Righteousness and holy Love be raised in them, and then will it come to pass, that even the external Antichrist will be consumed by the breath of Christ's mouth, and by the brightness of his appearing. Not by might, that is, not by an Army, nor by power, but by my Spirit, saith the Lord of Hosts. This was the word of the Lord to Zerubbabel, Zach. 4. 6. No force nor rebellion becomes the people of God in their Captivity under the King of Babylon, as Jeremy also inculcates unto them. But they are patiently to wait till some good Prince, like Cyrus, moved by the good Spirit of God and their own good behaviour do relaxate their Captivity; in the meantime they are to be obedient to the Supreme Magistrate in all Secular matters, but as for their Religion, to be as firm in it as Daniel and the Three Children.

4. And I prayed unto the Lord my God, and made my Confession and said, O Lord, the great and dreadfull God. Which expressions shew with what
what fear and reverence we are to make our addresses to him, and that from our very heart and inward sense, not in words and composed looks only. Keeping the Covenant and mercy, that is, The mercifull Promise in particular of redeeming thy People from the Babylonian bondage. To them that love him, and to them that keep his Commandments. i.e. If we were fitted for so great a blessing by unsignèd Love and Obedience to him.

5. But, We have sinned and have committed iniquity, — The whole Prayer and Confession following is plain of it self, and wants no interpretation, only we may observe from the very form, We have sinned, &c. that Daniel here sustains a publick Person, and represents the whole Body of the Jews, as I noted before; we will pass therefore to the Twentieth Verse.

20. And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel. This passage also shews that Daniel in his Prayer represented the whole Body of the people of the Jews. Which he did certainly with the profoundest humility and the purest sincerity conceivable, as all such addresses in such like circumstances are to be made. And presenting my Supplications before the Lord my God, for the Holy Mountain of my God, that is, For the restoring of the exercise of their Religion to the Jews, and the rebuilding of the Temple.

21. Whiles I was speaking in Prayer, even the man Gabriel, viz. The Angel Gabriel in humane shape. Behold the efficacy of humble, earnest, and sincere Devotion, that by a kind of Divine Magick does attract unto the Supplicant, not only the gracious
cious illapses of the Holy Spirit within, but also the external and visible converse of Angels. Whom I had seen in the Vision at the beginning, namely, at Susa near the River Ulai or Ulæus, Ch. 8. v. 16. Being caused to fly swiftly. As if Angels were winged Creatures. But they are so described only to signify the speed of their ministry. Touched me about the time of the Evening oblation, that is, About the Ninth hour of the day, the time heretofore while the Temple stood, allotted for Sacrifices, and now the Temple was down, it was made choice of by the Jews for the time of Prayer, which is a more Spiritual sacrifice.

22. And he informed me, and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding, namely, Touching his People, Religion and Temple, for which he was concerned with so much zeal and earnestness.

23. At the beginning of thy Supplications the Commandment came forth. Thou hadst no sooner set thy Face to seek God in behalf of thy People, thy Religion, and the Holy Mountain, but it was given to me in charge to come unto thee. And I am come to shew thee, Not only how Cyrus King of Persia will relaxate your Captivity, but how the Messiah the true Shepherd of Israel will come to relaxate his people from the Captivity of Sin and Satan. For thou art greatly beloved. That is one sense of the Hebrew Text which verbatim is, Thou art a man of desires, which may signify as well actively as passively, and denote the earnestness of his Spirit in matters that concerned the glory of God, and the welfare of his People. Which holy desire is, as I said, a certain Divine Magick of the soul
to attract the influences of the Spirit of God, and the ministry of Angels. Therefore understand the matter and consider the Vision, viz. This Prophecy here ensuing of the Seventy Weeks, which is expressly called a Vision in such a general notion as Prophets are called Seers. It is Grotius his note upon the Text; Nam ut Prophetæ Videntes, ita omne Prophetiae genus, quocunque modo homini innotescat, Vision dicitur. Which Vision of Daniel considered well, it does more than abundantly answer the Scope of his Prayers, which concerned only the relaxation of the Babylonish Captivity, for which they obtained a Decree in the very first year of the Reign of Cyrus. But in the ensuing Vision, as it is called, there is granted them the enjoyment of their Religion and Laws for the space of about five hundred years, and the promise of the coming of their Messiah for greater purposes than were otherwise ever designed for the People of God. This might Daniel collect by understanding the matter, and considering the ensuing Vision, which is this:

24. Seventy Weeks. That Seventy Weeks of years are understood, and that it is as much as if he should have said 490 years, all Interpreters are agreed, as well Jew as Christian. But the very number of these Prophetick Weeks, which consists of Ten Septenaries of Septenaries, or Ten Weeks of Weeks, seems not to want its Mystery. For a Septenary of Septenaries, or Week of Weeks Prophetically understood is 49 years, which is the Jewish Jubilee consisting of Seven Sabbaths of years, so that every Forty ninth year was, as the Septuagint render it, their ἡ ἀποκεφαλεῖσα ἡμέρα. It was the year of Jubilee wherein whose Lands were gone from him were restored again to him;
him; His Lands that were mortgage as it were before, were then released Gratis. Now these Seventy Weeks being Ten Jubilees (for Ten times 49 is 490) and the number Ten a note of perfection, as Alcazar observes, what are these Seventy Weeks of Daniel but the most perfect ἀπὸ τῶν ουμαγίων, or the bringing in the most compleat Jubilee conceivable, that is, our being restor'd to our Heavenly Inheritance by the coming of the Messiah? For this is the main upshot of them. Are determined. The Hebrew word is ירחמה, that is, cut out, as some would have it, implying that immediately after the expiration of these, the Jews would into Captivity again. But that is a curiosity more than needs, and not so conformable to the sense of the Prophecy. So that in my apprehension the English translation has the odds of it. Upon thy People and upon thy Holy City, that is to say, Near upon the expiration of the Seventieth Week the People of the Jews shall be no longer the People of God, nor the City Holy; their Religion naturally ceasing upon some act of theirs, whereby a better according to the purpose of God shall be brought in. But from the commencement of the Seventy Weeks till that time which is nigh 500 years, they should be the People of God, and their City accounted Holy, which is a fair space of time and ought to be welcome news to Daniel. To finish transgression, that is, To consume Sin and make an end of it. For to that end Christ came who baptizeth all true Believers with the Holy Ghost and with Fire; or, who throughly purges his Floor, and burneth the Chaff with fire unquenchable, as John the Baptist witnesses of him: And he of himself, That he came to pluck up every Plant that was not of his Father's
Father's planting. And such sure is all manner of sin and unrighteousness. But the Hebrew הָלַל, may signify to compleat transgression. And it seems as naturall a sense in this place. As if the Angel should say, Seventy Weeks shall the Scourge be taken from thy People, wherein notwithstanding they will again follow their own evil ways, and increase their sins to the very height, which they did the most notoriously in killing their Messiah. And to make an end of Sins, Or to put an end to the Judaical Sin-offerings. For so will כִּי signify, and כִּי which is as much as to Seal, denotes a putting an end to a thing by fulfilling and compleating it, as toward the latter end of this Verse to Seal up Vision and Prophecy, the word כִּי is used. And surely Christ crucified on the Cross for the Sins of the World was the complement of all Sin-offerings. And to make reconciliation for Iniquity, Or to expiate Iniquity, for כִּי signifies. But the sense is much what the same in both. And that Christ is that great Expiation and Atonement for Sin all true Believers are agreed on. And to bring in everlasting Righteousness. Such a Law or Religion as shall endure for ever, and according to which if we live will be our Justification, not the works of Moses his Law nor those Offerings and Sacrifices. Justitia æterna est Evangelium, says Pintus, quod donec omnem justitiam. And I say it is that Evangelium æternum mentioned Apoc.14. So that no other Evangelium is to be expected beyond this here mentioned in Daniel. And to seal up the Vision and Prophecy, that is, To fulfill and accomplish the Prophecies, viz. Those great important Prophecies concerning the Messiah. So the word to Seal is used, Ezek.28.12. Thou sealest up the Sun, which plainly there
there signifies to make full or compleat. And the word is וָּתַּבְּרָא the same that is here, and immediately follows, Full of wisdom and perfect in beauty. So that the vulgar Latin renders this passage very rightly, Ut implieatur Viso & Prophétia. And to anoint the most Holy, viz. The most Holy Person that ever lived. For though שד be the feminine Gender and may seem to signify rather Sanctity in the abstract, or Res Sancta, yet the Jews themselves understood it of a Person, Moses Gerundensis of the very Messiah. And it is used of any thing consecrated to God, whether Field, Man, or Cattle, Levit. 27. 28. Besides that שד need not be a Noun of the feminine Gender, but be the same that שד Sanctus, as appears from Levit. 21. 7. and Num. 6. 8. or the words there are to be read שד, and therefore again confirm that שד belongs to persons consecrated as well as things. If it had been meant of the most Holy place of the Temple, it had in all likelihood been שד, not שד שד שד שד שד. But if might go for the most Holy place, Christ was also νας ὅς, (see Rev. 21. 22.) in the most eminent manner imaginable. For in him dwelt the Godhead bodily.

25. Know therefore and understand that from the going forth of the Commandement to restore and to build Jerusalem, viz. From the Decree or Command of Artaxerxes Longimanus in the Twentieth year of his Reign, that Decree, namely, that Nehemiah obtained of him, who made his complaint to him, how the place of his Father's Sepulchers lay waste, that is, the City Jerusalem and the Gates thereof were consumed with fire, according as Hanani had told him, Nehem. 1. 3. That the Wall of Jerusalem was broken down.
down, and the Gates thereof burnt with Fire. Wherefore Chap. 2. ver. 1. in the Twentieth year of Artaxerxes his Reign he obtained a Decree for the restoring and rebuilding Jerusalem. For the other Decrees granted by Cyrus, Darius Hystaspis, and by this Artaxerxes in the Seventh year of his Reign, concerned only the Temple, not the City and the Walls, as you may plainly discern by reading of Ezra. Whence it is manifest that the Epocha of the Seventy Weeks must be taken from this Decree of the Twentieth year of Artaxerxes. But Chronologers and Divines have been discouraged therefrom, because they could not adjust the time from thence to the Passion of Christ, it shooting many years beyond it, and so they were content to take up with the seventh year of Artaxerxes, from which the Seventy Weeks end in the Passion of Christ according to Funccius and others. But our Country-man Thomas Lydiat, has adjusted the Chronology of Times so, that from this Epocha of the Twentieth of Artaxerxes the Passion will fall in the middle of the last Week, which is exquisitely according to the prediction of the Prophecy, as we shall hear anon. Unto Messiah the Prince, that is, Unto the manifestation of that Person that is so well known and so much expected by the Jews under the name of their Messiah, the word never being used absolutely but concerning him. To the initiation therefore of him into his Ministry, lie being first baptized by John, and so shewing himself after in preaching the Gospel of the Kingdom, and doing Miracles for the confirmation thereof in the sight of all the people, To this manifestation of the Messiah, Shall be seven Weeks and three-score and two Weeks, that is, Sixty nine Weeks, there
being no mystery in the parting of these Numbers, saving an Hebrew Idiom to be understood from Ezekiel Ch. 45. v. 12. and Gen. 5. often in that Chapter, as also Ch. 8. v. 3. as Grotius comments upon the place. In the last day of the Sixty ninth Week, that is, in the four hundred eighty third year from the Twentieth of Artaxerxes Longimanus, did Jesus the Messiah manifest himself according to Thomas Lydias Chronology, whom I conceive to have hit the nail on the head in this business. **The street shall be built again and the wall.** This seems to be added on purpose to give light to Interpreters that the Decree here mentioned from whence the Weeks do commence, is the Decree granted in the Twentieth year of Artaxerxes, because that was expressly for the City and the Wall, the other Three that preceded for the Temple. The sense is, That not only the Area of Jerusalem shall again be replenished with Houses, but the Wall shall also be built again. **Even in troublesome times.** As it appears out of Nehemiah, Ch. 4. For the Builders were fain to have their Swords in readiness as well as their Trowels.

26. And after this Scope and two Weeks shall Messiah be cut off, namely, After the Sixty two Weeks which succeed immediately the Seven Weeks, that is to say, after Sixty nine Weeks shall Messiah be cut off, **viz.** The above-named Messiah the Prince. For that must needs be the natural meaning thereof; and, as I said before, Messiah is never put thus absolutely but here; whence doubtless the Jews gave him, whom they expected for their Redeemer, the name of Messiah. And now for [cut off] if it were רמי in the Original it might signify transfixus, or affixus, as Punicus would have it; but it is רמי, which.
which signifies to cut off, not only from life, but as Mr. Mede says, from reigning as a King. And in respect of the Jews he was cut off in both these senses. For he was the Messiah their Prince whom his own people rejected and cut off from life, and thereby from themselves that they should be no more his people, nor he their King. But not for himself. The Hebrew is יַ֣לְלָה בְּהַיֶּמֶּה יָטִּישָׁה, and most easily and naturally is translated, And they shall be none of his, viz. They that cut him off or crucified him, the People of the Jews shall no longer be his People. This sense generally Interpreters run upon, and it is most congruous and coherent. The Messiah shall be cut off by the hands of the people of the Jews, and that people shall be none of his. And the people of the Prince that shall come, i.e. But the people designed to be the people of Messiah the Prince hereafter. For so Mr. Mede interprets the place excellently well in my judgment, rendering פּוּפָלִוס פְּרִינְצָפִּיס פְּטָעָרָע, Populus Principis futurus, understanding thereby the Romans, in which Empire Christ was chiefly to have his Church and Kingdom. And it is most natural that as Messiah before was the same with Messiah the Prince, so the Prince here should be the same with the Messiah, the sense not only sitting exceeding well, but being more closely knit and compact. Shall destroy the City and the Sanctuary. For this hainous Parricidium of the Jews, namely, for their murthering of their Messiah the Prince, shall the Romans destroy their City and their Sanctuary, which was effected by Titus the Son of Vespasian. And the end thereof shall be with a flood, that is, After the destruction of the City the Roman Army shall overflow Judea. And to the end of the war desolations are determined. [פּוּ פְּעָל] Grotius
Grotius here interprets \( \text{for} \) not \( \text{to} \) and renders it, *Pro fine belli erit definita desolatio. Deus hunc exitum bello isti praebivit terrae vaabitatem.* God has determined that issue of the War, the devastation of the Land.

27. *And he shall confirm the Covenant with many for one Week.* Mr. Mede renders it, *Nevertheless he shall.* For indeed the conjunction \( \text{has} \) the force in a manner of any conjunction, and may be rendered according as the sense directeth. And the most genuine sense seems to that which Mr. Mede has given: That though *Israel* was cast off, yet a Remnant according to the election of Grace should be won off to Christ, by the preaching of the Gospel of his Kingdom, which should be done before and after his Passion, by himself and his Apostles. This is that \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), or *New Covenant*, which adorns the very Title page of the *New Testament*. And the Seventy turn it in this place, \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), He shall confirm the Covenant, that is, *The Covenant of the Gospel*. See *Funciuit* on the place. And that with many, i.e. with several. For so the word signifies frequently, though it be true also that many of the Jews were converted and entered the Covenant within the space of this one Week, which is the Seventieth or last Week, some being converted before Christ's Passion, others afterwards. But the main Body of the Jews remained obstinate, \( \text{και} \varepsilon_{\text{θ}} \text{νίς} \), and were none of his people. And in the midst of the Week he shall cause the sacrifice and oblation to cease. This implies the death of the Messiah as well as that in the foregoing Verse, [And after Threescore and two Weeks the Messiah shall be cut off] but the time there is less definitive. So be it be but after the Threescore
Three score and second Week, or rather the Sixty ninth and before the Seventieth expire, that part of the Prophecy as to time would be fulfilled if there were no more accurate determination intimated, as there seems to be here, and that he is to be cut off in the midst of the last Week, suppose in the fourth year thereof. Whis is the scope that Thomas Lydiat has aimed at, and, as I conceive, hit the mark. Which makes me now less adhering to that laxer sense of [in the midst] which I set down in my Mystery of Godliness, on this Verse. Wherefore about the fourth year of the last Week of years shall the Messiah, by suffering on the Cross, put an end to the Jewish sacrifices and oblations. For he that was prefigured by them being come, and having been sacrificed and made an oblation, it is plain those other ceased as to right and efficacy, that is, were abrogated or abolished by the excellency of his Person, who offered up himself once a sacrifice and atonement for the sins of the whole world. The main drift therefore of the Prophecy is more curiously to define the time, as of his Manifestation, so likewise of the Death of the Messiah, which I question not but may very well be hinted at here in this expression, [he shall cause the sacrifice and oblation to cease,] and what was spoke more at large and more undeterminately in the foregoing Verse, touching his being cut off, may here, For time, be more punctually defined. And as at the mention of his death before there was annexed that vengeance upon them that murdered him, so here where it is repeated again, the same vengeance is repeated as follows. And for the over-spreadeing of abominations he shall make it desolate. The Hebrew is, וּלָכֵֽי כָּנֵי שִׁאָרֵי מַשָּׁמֶֽם, which with Mr. Mede I would
would render thus, *And commanding over a wing of abominations he will be a destroyer, i.e. over an army of Idolatrous Gentiles, namely, the Roman Army. And the coming of the Romans to destroy the City of Jerusalem is in several places of the New Testament called * the coming of Christ.* So well fitted is the Interpretation to the nature of the thing. See also Grotius upon Matth. 24. 15. whose Interpretation though it differ something from Mr. Mede's, yet in my opinion does confirm it very much, he proving by several citations out of Authors that the Romans bore upon their Standards the Images of their Gods, which in the Hebrew is דַּמְרָש. We shall only instance in that one of many out of Tacitus, Fulgentibus Aquilis Signifque & Simulacris Deûm in modum Templi. So fitly is this wing of abominations interpreted of an army of Idolaters. *Even until the consummation and that determined, Read out of the Hebrew, And until the consummation, i.e. the finishing of this destruction, Shall be poured upon the desolate, Read out of the Original, It shall continue upon the distressed, viz. כָּמוּיָה שַׁעָרָה shall do so. The Roman Army shall continue upon Jerusalem till they have brought it to utter devastation. Or it shall be spread like water poured out upon the desolate, in that sense that Inundation was interpreted in the foregoing verse. For, as I intimated before, this is but a repeated prediction of the same vengeance upon the same occasion, namely, upon the consideration of their murtering the Messiah, which is implied in that expression, [*He shall make the sacrifice and oblation to cease,*] himself then becoming a sacrifice for the sins of the whole world, according to the eternal counsel of God.*
The sense which we have given of this Prophecy is so coherent and of one piece, though taken out of several Interpreters, that no sense can be applied to any Writing more naturally. So that if Chronology will but favour the Interpretation of this Prophecy, it is most certain that what we have given is throughout the true meaning thereof. * And the Chronological part Thomas Lydiat in my judgment has made out accurately well, of which I shall say something in my Notes.

The goods news therefore that the Angel Gabriel imparts to Daniel in this Prophecy is this, That they should return out of Captivity and that from the going forth of a certain Decree to rebuild Jerusalem, even with the Wall thereof, that from that time forward God had determined Seventy Weeks for them, that he would give them his special Protection so long, and they should be his People, and their City should be Holy, their oblations and sacrifices should not be antiquated, nor their Law and Religion abrogated. But within that time a new Law or Religion should begin, which should never have an end, which therefore is called the everlasting Righteousness, and that the Judaical Sin-offerings should then cease, that is, should be no longer warrantable or effectual. For the Messiah should by that time be come, whom they will slay, and he shall by his death put an end to all other sacrifices, his blood being sufficient to reconcile the whole world to God. But though the design of Divine Providence herein was holy and good, yet the Jews crucifying him out of malice and envy (enormous wickedness having blinded their eyes,) the People of the Jews shall be cast out of God's favour, nor shall they be the People of the Messiah, but
but a People that shall be the Messiah's, viz. the Romans, shall come and destroy their City and Sanctuary with an utter destruction.

This is a short and easy account of the whole Prophecy, in which it plainly appears, That the foretelling of the destruction of the City is but an Appendix of the main Prophecy, and comes but in by the bye, as an effect of that foul act of the Jews in slaying their Prince: But that the circumscription of the Prophetical Weeks is made by those main designs they were allotted to the Jews for, that is, they should not expire till the everlasting Righteousness was brought in, till the Prophecies were fulfilled, and the most Holy anointed, that is, till the Messiah was manifested to the world, till he suffered, rose again, ascended into Heaven, sent down the Holy Ghost upon the Apostles, and set the Christian Religion on foot in the world. All which was done in the last Week. After which the City was to be destroyed by the Romans, but there was no need of precisely setting down the time when. It came to pass by Titus the Son of Vespasian about Thirty years after the expiration of Daniel's Weeks.

NOTES

Upon VISION IV. Ver. 1.

Which is very near to Assibaras and consequently to Assuerus, &c. Which name Assuerus, Gasper Sanctius looks upon as a common name of all the Kings of Media, as Merodac of the Babylonian Kings, Seleucus and Antiochus of the Kings of Syria, Ptolemæus...
of Ægypt, Cæsar of the Roman Emperours, Arsaces of the Parthian Kings, and Tigranes of the Armenian, because the first Founders or Enlargers of those Kingdoms were called by those names; see Gasper Sanctius on the place. But Diodorus seems to make this distinct succession by different names, as 'Aegæus, 'Agruóns, 'Artribægez, 'Asgægez, 'Ampædzs or 'Anædzs (the Son of 'Asgægez, so thought because he succeeded Astibaras, whenas according to Thomas Lydiat he might be the Uncle of Nicrotis) which 'Azrávòx; the Greeks call 'Asuýns. Whence it is probable 'Asgægez standing there for one single King, as well as the rest, that it was the proper name of that single King as the rest are, and consequently that Assuerus is not a common name of the Kings of Media, but a proper name to some one of them, or at least was so at the first.

But if Grotius his Critical conceit be true, that out of 'Asgægez, which is Assuerus, the name Xerxes is framed, first by letting go the Two Gutturals ð and η, as he notes it to be very usual so to do, and leaving only ð, and not founding Ψ with that softness as in Assuerus, (which when it is founded entire is as much as the Greek χ or θ, as you may observe in Ἐσθכוכ, whence Vossius derives the Greek Μόζ; in Strabo, the name of a Sidonian Atomick Philosopher there,) but rather transposing the single Elements in the sounding that compound Letter ð, and setting the χ before the Σ, so that it will be of the same force with the Greek Ε, (as the Doricks by transposition pronounce not Συζίζων, (which is as much as Συζίζων,) but Συζίζων) so that from this ð will be made Xwerx, and the Ψ for more easie found being cast out, Xerx, whence the
the Greek termination added it will be *Xerxes*; this conceit I say of Grotius, if it be true (and I wish he had brought more examples of ἅ founding as η, than that of 'Ἄγσερῆς, (a People, I suppose, he means in Arabia) from Ἀγσερῆς, where both the Guttural ᵀ is lost, and ἅ turned into η, I can easily allow that from that Ἀγσερῆς, or *Assuerus*, or *Xerxes*, the Medo-Persian Kings afterwards might be called *Assuerei* or *Xerxes*. And I will also add, that according to Grotius his way of Criticizing, *Cyaxares* the Father of *Darius* may more easily be derived from Ἀσσūera. For by casting away only the first Guttural τ and retaining the second, and by founding the first ἅ as η and the later as η, it will be Χαζάης or Καζάης, and then by detracting the υ out of ι into the foregoing Syllable for more easy pronunciation, Καζάης or Κεζάης, that is, *Cyaxares*, the real Father of this *Darius*, and only the supposed Father of *Ashyages*, from the mistake of the Heathen Historians. And we are the less to wonder that η should have the same force that η has, sometimes, when as Bochartus notes that η sometimes has so, as in *Thrax* from whence *Thrax* is derived as he would have it.

Wherefore *Xerxes* being the same with *Assuerus*, and *Artaxerxes* but *Xerxes* again with a Prefix of *Art*, which is Ἀρτ, a Persian word, as Bochartus notes, and made by transposition of Letters from the Hebrew עיר, and of the same signification with it, viz. *Illustrius, Magnificus, μέγας καὶ λαμπεις*, as Herodotus and Hefychius render *Art*, Gaspar Santius may have said well in the sense above limited. And *Artashasta* may be but the same *Xerxes* or *Assuerus* under a disguise, namely, of the above-mentioned honour-
honourable Title prefixed, and founding the $ more soft, and letting go the force of $ or $ in it, and suffering the $ to fall to the ground. As if it were first $ with an insignificant termination of $, but that honorific Title $ prefixed to it, the $ let go, as needless, and $ as harsh, the sound also being as clear without it, it became $, and as $ was $ before, so this $, the great magnificent $, or King of $, as $ certainly thought himself when he had added $ to the $ Empire, and others so accounted him. And $ in his sixth Book expressly says, $, $, $.

Wherefore we will thus far assent to $, that $ or $ either openly or in disguise, either this name or $, (as usually the names of the Kings of $ were either $ or $) were the Names or Titles of the Kings of $ after $.

But $ the more frequent of the two, insomuch as $ who was vanquished by $,

is, as $ has noted, called $ by $, but the first that bore that name for eminency seems to be $, $ 6, 7. which might be paraphrased thus, Ver. 6. For $, that is, in the Reign of $ or the $ Monarch, in the beginning of his Empire, &c.

Ver. 7. Namely, or, That is to say, (for so will I signify) in the days of $, that $, that great $, viz. $, that immediately succeeded $, who enjoyed the $ Empire not passing Two or Three years, and therefore the days of $ may well be said to be in the beginning of the $ Empire, wrote, $.
Iam, mithridath Tabeel, &c. This seemed to me to be an easy and natural sense of this perplexing passage in Ezra, when I did not know any body of the same mind with me. But looking after into Vatablus; I find his short note to be, Tempore Artaxerxes, is est Assuerus. So that Assuerus is but a general expression for a Xerxes or Monarch of Persia at large, but the person is determinated in Artaxerxes, by whom Cambyses, as being so early in the beginning of the Persian Empire, is naturally understood. And if this may satisfy the Reader, my playing so long above in words, having also so grave an example therein as Hugo Grotius himself, I hope will the better be excused from being reputed Pedagogical Trifling. See Grotius upon Ezra 4.6.

Ver. 27. Called the coming of Christ.] If any one doubt whether the Roman Armies coming to destroy Jerusalem be one coming of Christ, let him read Dr. Hammond upon Matth. 24. 3. That citation out of John 21. 22. where Peter asking Jesus and saying, Lord what shall this man do, speaking of the beloved Disciple John, Jesus answered, If I will that he tarry till I come what is that to thee; This citation, I say, is clear and unanswerable, and must needs be understood of the coming of Christ to take vengeance of the Jews. For it is not sense to understand it of so little a time as to the day of Pentecost, when he sent down the Holy Ghost and was with them in that assistance, nor of so long a time as his coming to the Final Judgment. And besides, there were several things so peculiar in his chief Commander over the Army, as if he were pickt out on purpose or so qualified on purpose, that the Jews and Christians too might easily believe that he was Jesus Christ his General,
general, and that he by him and his Army came to take vengeance on the Jews. As that he healed the Blind and the Lame with Spittle and touch, That he was one of the most humble and mild men then breathing, which is the very character of Christ, That he shut the Gate of Janus his Temple and erected a Temple of Peace, like a Lieutenant of that Prince of Peace the Blessed Jesus, That after the taking Jerusalem and vanquishing the Jews neither he nor his Son would be named Judaicus, as other Conquerours usually were styled from the Nation they conquered, but ascribed the whole work to God. These and several other considerations which that learned Author produces, are more than enough to make good the fitness of Mr. Medes Interpretation, who understands [a Destroyer] of Christ, who then made good that Parable of the injured King, Matth. 22. who in his wrath sent forth his Armies and destroyed those Murthers, and burnt up their City.

And the Chronological part. Thomas Lydiat in my judgment, &c.] A general account of Thomas Lydiat his performance in this point I have given in my Latin Explanation of the Grand Mystery of Godliness, lib. 7. cap. 4. sect. 5. which I will translate hither with some emendation. The summ of his Method is this. Forasmuch as he makes the beginning of the Reign of Artaxerxes Longimanus Six years sooner than Funccius does (who places it in the Fourth year of the 78 Olympiad, but Lydiat in the Second year of the Olympiad 77,) it is plain that Daniel's Seventy Weeks from the Thirteenth year of Artaxerxes (according to Lydiat's Epocha) will have the same ending as before from Funccius his, viz. in the Third year of the 202 Olympiad. So that if the Passion
of Christ, as Funccius would have it, fell out upon the expiration of the last year of the last week according to his own Epocha, which Helvicius also intimates, namely, that Christ suffered Anno quarto Olympiad. 202. We computing from Thomas Lydiat's Epocha, viz. from the Twentieth year of Artaxerxes Longimanus, the Passion will fall on the First year of his last week, which is immediately next to the last of Funccius his, if the Passion fell out no later than they would have it. Wherefore the rest of the Artifice of Lydiat's Method is spent in proving the Passion of Christ to have fallen out about Three or Four years later than vulgarly they reckon, viz. in the Twenty second year of Tiberius (wheras others reckon it to have fallen out in the Nineteenth of his Reign) and consequently to have happened in the midst of the last Week, according to Daniel's Prophecy. This is that general account I give for the main, in the above said place of my Mystery of Godliness.

But here, for the better satisfaction of the Reader, I shall briefly intimate the main reasons whereby Thomas Lydiat proves, First, That Artaxerxes Longimanus began his Reign Six years sooner than others account; and Secondly, That the Birth, Baptism, and Passion of Christ fell out several years later.

That Artaxerxes his Reign began Six years sooner than others reckon, he makes out thus. Artaxerxes began his Reign about Six months before the Flight of Themistocles into Asia, according to the testimony of Thucydidès, the chief of the Heathen Historians: For, Themistocles in his flight, according to him, being tossed upon the Sea a day and night at anchor,
anchor, that he might not be driven into the Army of the Athenians then besieging the people of Naxos, whom they subdued, as the same Thucydides writes, before that twofold famous Victory against the Persians by Sea and Land in the same day on the Coast of Pamphilia, and near the shores of Cyprus, under Cimon the Athenian General; Which Victory they obtained, according to Diodorus his own testimony, on the Third year of the 77. Olympiad, himself referring the flight of Themistocles to the former year, viz. to the second of the 77. Olympiad: I say, it is plain from hence, that the beginning of this Artaxerxes his Reign was Six years sooner than Funccius, and others do place it, the Argument being founded upon the unexceptionable Authority of Thucydides, of whom Plutarch in the life of Themistocles writes thus. That Thucydides and Charon Lampscenus record, that Xerxes being dead, Πηγός τε ἐν αυτῷ Θεμιστοκλεὶ γενέθλιον, that Themistocles had the communication with his Son, viz. Artaxerxes. And Plutarch adds, that though others write that the said conference was with his Father Xerxes, yet he prefers Thucydides his account as being more agreeing with the Chronology of those times. And so Cornelius Nepos prefers his Authority in this matter before all others, Quod aetate proximns erat qui illorum temporum Histoirian reliquerunt, & ejusdem Civitatis fuit. Who therefore could not but know the time of the Athenians subduing the Naxii, and of their famous twofold Victory by Sea and Land over the Persians, under Cimon their General. So well is this first point established. But see further in Thomas Lydiat himself, Anno Mundi 3534. Now for the Birth, Baptism, and Passion of Christ, Daniel's
Daniel's Weeks reaching from Lydiat's Epocha, which is the Twentieth of Artaxerxes, (which is Seven years later than the Seventh in their Epocha, or the Thirteenth of his own) reaching, I say, Seven years beyond Funccius his Expiration of them, so that the year next after the last Week, with Funccius, is the first of the last with Lydiat, it was requisite for Lydiat to set the Birth, Baptism and Passion of our Saviour several years later than others account them, that his Death may fall out in the midst of the last Week.

Wherefore, whereas Funccius and Helvicus also placed the Birth of Christ in the year when C. Lent. Getulicus and M. Messalinus were Consuls, and others sooner as well as other-some later, Thomas Lydiat places his Birth in the latest date of all, viz. in the year when L. Äelius Lamia and M. Servilius Geminus were Consuls. Which is Four years later than that Date of Funccius, which is in the Third year of the 194 Olympiad, that in the Third of the 195. The first ground of his Evidence is, that the Birth of our Saviour happened in that Oecumenical Tax appointed by Augustus, and mentioned Luke 2, and executed by Cyrenius then Governor of Syria. Now we are to understand that Augustus in his Reign appointed three universal Taxes of the Citizens and People of the Roman Empire, which Suetonius intimates in his Life, Cap. 27. Censum populi ter egit, primum ac tertium cum collega, medium solus. The first was presently upon the defeat and death of Antonius, cum collega M. Agrippa. The third a little before his own death, cum Tiberio Collega. The middle Tax was that which was begun by his appointment in the year of P. Vinitius and P. Alfinius Varus, but finished, Äelius Catus and
Sentius Saturninus being Consuls, as Thomas Lydiat makes good out of History. And that it is that middle Tax of Augustus that the Evangelist Luke points at, is plain, in that the first and last are too far removed to pretend to be the Tax at what time Christ was born. And besides, the year before the beginning of this Tax, Caius Caesar and Æmilius Paulus being Consuls, the Gates of Janus Quirinius were the third time shut up by Augustus, and it is a tradition of the antient Fathers, that Christ was born in such a time of Peace. Moreover in the beginning of the Consulship of Vinitius and Alfinius was the twenty eighth of Augustus his obtaining that Title, together with that supream and Sacrosanct Tribunitiial power, and Clemens Alexandrinus expressly says, that Augustus his Tax and our Saviour's Birth was in the Twenty eighth year of Augustus his Reign. And lastly, Epiphanius farther to confirm the other, says, our Saviour was born in the twenty ninth year after the Jews were perfectly joyned with the Romans, and Judæa fully reduced under Tribute, so that they had paid Tribute to the Romans these nine and twenty years, commencing after the fourth year of Herod his being constituted King by Augustus; Forasmuch as so many entire years, says Thomas Lydiat, intervene from the first Tax of Augustus peracted, himself the sixth time and Agrippa the second time being Consuls, to his second Tax instituted, Vinitius and Alfinius being Consuls. To this purpose does Thomas Lydiat argue, to prove that our Saviour was born in the time of the second Tax of Augustus, which was begun Vinitius and Alfinius, and ended Ælius Catus and Sentius Saturninus being Consuls.

But
But not content with this, he further proves, that Christ was born in the very middle year of this Tax, L. Ælius Lamia and M. Servilius Geminus being Consuls, and P. Sulpitius Quirinius or Cyreniус being then Governour of Syria; and that the first Tax that he medled in, as the Greek, Luke 2. v. 2. will very well bear it, expunging the Comma betwixt πέντε and ἕνεκα.

Now the year of these Consuls Ælius Lamia and Servilius Geminus is the 41 year of the Reign of Augustus to be computed from the Consullhip of Pulcher and Flaccus, (which is the Æra Hispanic in Tomis Conciliorum, as Helvicus notes,) but in this 41 year of Augustus was Christ born, according to the testimony of Irenæus and Tertullian and others, which is no mean argument in a matter of this nature.

Again, P. Quirinius was sent Rectour or Tutour by Augustus to Caius Caesar after he had gotten Armenia. For M. Lollius, the former Tutor of Caius being dead a little before Tiberius his return out of Rhodes, which was when Vinitius and Alfinius were Consuls; and Caius after his renewing his confederacy with the Parthians, and gone again into Armenia, being in an heedless conference treacherously wounded, and thereby disenabled as well in mind as body to attend publick affairs: from hence there can be no doubt, since Luke affirms this Tax to be carried on Quirinius or Cyrenius being Governour of Syria or guiding the affairs there, and that Caius was thus unhinged, (who indeed died within a year after that disafter) there can be no doubt I say, but that Augustus by this same P. Quirinius at this time, Ælius Lamia and Servilius Geminus being Consuls, carried on the Tax, at
what time Christ was born in Bethlehem, his Parents coming up thither to be taxed. And that it is not for nothing called the first Tax of Quirinius to distinguish it from that other, which he afterwards was employed in, when the Kingdom was taken from Archelaus.

Thirdly, Whereas Sullyga and Kepler make that Tax, under which Christ our Lord was born, depending or interrupted, Sullyga for four years from the Consulate of Censorinus and Asinius, and Kepler six whole years from the year after the Consulate of Quirinius to the twelfth Consulate of Augustus with Sylla, as reaching to Saturninus President of Syria, under whom Tertullian with all confidence affirms the said Tax to be finished, I appeal says Thomas Lydias, to Kepler's Conscience and Ingenuity, whether my account, which reducing the Tax within the space of three years divides it by years and half years betwixt Quirinius and Sentius, allotting a year and an half to each, so that Quirinius together with his Prefecture of Syria began to carry it on in Judæa in the beginning of the Consulate of Asinius and Vinitius, but Sentius succeeding him and Caius, in the midst of the summer (the usual time of changing the Presidents of Provinces) next following the Nativity of Christ, Servilius and Lamiu being Consuls, that Sentius, I say, finished it in the Consulship of Ælius Catus and Sentius Saturninus his Son in all probability; I appeal, faith he, to Kepler whether this account be not far more rational and congruous, than that of Sullyga, or his own.

Fourthly and lastly, for it were too prolix to take in all; It appears out of Velleius, Suetonius and Dion, that Augustus adopted Tiberius and Agrippas
grippas Posthumus in the midst of the Consulate of Ælius Catus and Sentius Saturninus the junior. But Eusebius in his Chronicon places the Nativity of Christ in the year immediately preceding that adoption, which therefore is the year of Ælius Lutius and Servilius Geminus Consuls. These reasons, with others, which for brevities sake I have omitted, being considered, and how stoutly and dexterously T. L. has removed all blocks and rubbish which either Scaliger, Kepler or Suliga have cast in his way, it may convince any unprejudiced man that reads him, that he is in the truth touching the time of the Nativity of our blessed Saviour.

Now for his Baptism, whereas they usually refer it to the fifteenth year of Tiberius, he places it in the beginning of the nineteenth, which makes about four years difference again. And indeed considering that John the Baptist began but his Function (which was to prepare the way to the Messias) on the fifteenth of Tiberius, as it appears Luke 3, and that Province being of so great moment and consequence, to wit, John his approving of himself so to all the People that he might be an idoneous Witness to our Saviour that was to come after him, it was requisite that he should exercise his proper Ministry some competent time before our Saviour appeared upon the Stage. And who can say that the space of about four years is more than competent, or superfluous?

But let us hear Thomas Lydiat's own Reasons. And the first is to that purpose we have already intimated, only he adds, that John doing no Miracles and yet having by the exemplarity of his Life and the Efficacy of his Doctrine drawn the eyes of all
so upon him and got such an authority with the Jews and esteem, that they began to think with themselves that he might be the very Messias, so great an opinion could not be raised in them from one years experience, but from many; and that it is rashly gathered from Christ's Baptism being named so soon in the same Chapter, that it should be in the very first year of John's Ministry, viz. in the fifteenth of Tiberius; things of far greater distance of time being spoken of within less compass of lines and no intimation given of the times distance, a thing frequent in Scripture. So that the time of Christ's Baptism by John is to be defined from other considerations. And therefore

The second Reason is, That this nineteenth year of Tiberius exactly complies with the age of Christ at the time of his Baptism, Luke Ch. 3. ver. 2. And Jesus began to be about thirty years of age, &c. The Greek has it, καὶ ἀνετῆ ἐν δὲ Ἰσαὰκος ὥσπερ ἐτὼν τριάκοντα ἡμέρας, which is, And Jesus himself was about thirty years of age (namely the age in which the Levites began their service Numb. Ch. 4.) beginning his Function, which he was initiated into by this Baptism of John, the Holy Ghost also then descending upon him. Now from the year of Ælius Lamia and Servilius Geminus Consuls, to the nineteenth of Tiberius are thirty years, as you may see in Chronologers. So plain an Argument is this for Christ's being Baptized in the nineteenth year of Tiberius as Lydiat would have it.

Thirdly, From the twentieth year of Artaxerxes Longimanus to this time of the manifestation of Christ in his Baptism and Ministry are precisely 483 years or Sixty nine Weeks, according as it said in the
very Prophecy. That from the above said Decree to Messiah the Prince, viz. to his manifestation should be seven Weeks and threescore and two Weeks, that is, sixty nine Weeks. And thus is there left one intire Week to confirm a covenant with many, first by his own Preaching the first half of the Week, and after by his Apostles, after he had sent down the Holy Ghost upon them. And let these three first reasons serve for a taste, but there are more than thrice as many congruencies with historical passages that Lydiat notes in several succeeding years, that do notably confirm this Hypothesis of his, touching our Saviour's Baptism falling on the nineteenth year of Tiberius, which I must omit, that the Notes upon this Vision run not out too far.

Now the time of Christ's Baptism is settled, the time of his Suffering will be determined with ease, and fall in right whether we will or no, taking but what the generality of Expositors have concluded on, whom Funcchius declares to have been of opinion that Christ was between thirty three and thirty four years old when he suffered, whence of necessity his Death falls upon the fourth year of the last Week, and about the middle of that year. And that he did not exceed that age is further confirmed by Thomas Lydiat in his Canones Chronici, p. 93. out of Theodoret, who expressly says, When our Lord for about three years and an half had preached and had confirmed his Disciples by his Doctrine and Miracles, he suffered. To all which you may add, that there being from Christ's Baptism to his suffering but four Passovers, as is apparent out of S. John's Gospel, (who writing to make a supply to the omissions of the other Evangelists, who scarce take notice of any
any Passover but that wherein Christ suffered, would be sure to omit none from the time of his Baptism to his Suffering) and Christ being Baptized in the beginning of the eighth natural month, that is, of the Jewish Marchesvan or Roman November, as Thomas Lydiat notes out of Epiphanius, Christ's Passion will necessarily run into the middle year of the last Week and near upon into the middle of that year, there being nigh six months space between the beginning of Marchesvan and the middle of Abib or Nisan when the Passover was kept. So handsomely do all things fall in and agree together.

And though I have been very brief in opening the grounds of Thomas Lydiat's Chronological account of this Prophecy, yet I hope it is so plain, at least so considerable, that it may excite the Reader to seek further satisfaction if he need it from Thomas Lydiat himself, and admire with all true Christians the stupendious providence of God who has left such clear and wonderfull testimonies thereof unto his Church in these Books of Daniel and the Apocalypse, for our certain assurance who is the Christ and who is the Antichrist. And those certain Revelations touching Antichrist are also as effectual Corroboratives of our Faith in Christ, to as many as are unprejudiced and set themselves seriously to understand them.
Which is the Vision of an Angel in human shape clothed in Linen with his Loins girt with the fine gold of Uphaz, Ch. 10. and is a Proceome or Introduction to the Vision of the Scripture of Truth, which takes up the other two whole Chapters in Daniel.

That the same times are run over again as in the Apocalypse so in this Book of Daniel, and things more fully explained in the repetition of the same times, I have noted above. But what is most remarkable in this present introductory Vision is this, That the vision of the Scripture of Truth which follows, and is a description of Affairs from the times of the Persian Monarchy to the end of the world, being of such great importance, (the Affairs of the Church not only Jewish but Christian being so lively described therein) that which is most remarkable, I say is, that as in the Apocalypse to Visions of like great comprehension and compass, so here to this Vision of so vast extent of time is there prefixed a very pompous introductory Vision: as there is before the Prophecy of the Seals which reaches from the beginning of the Christian Church to the end of the World, the representation of the throne of God prefixed and of the Four Beasts and the Four and twenty Elders. Before the Prophecy of the opened Book, which reaches also from the beginning of the Church to the Conflagration, there is a Vision of a mighty strong Angel clothed with a Cloud and a Rainbow about his Head, his face as the Sun and his Feet as pillars of Fire, &c. And lastly, before the Prophecy of
An Exposition of several Vis V.
of the Seven Churches, which is of the same extent
with the forenamed Prophecies, there is seen in the
midst of the Seven Golden Candlesticks, One like
the Son of Man clothed with a garment down to
the foot and girt about the paps with a golden girdle;
His Head and his Hair was white like Wool as white
as Snow, and his Eyes were as a flame of Fire, and
his Feet like unto fine Brass, and his Voice as the found
of many Waters. Which is a representation of Christ
according to the sense of all Interpreters on that
place of the Apocalypse, and the thing is evident
from the Text it self.

But how like to this description of Christ, in the
Apocalypse, this of the Angel here appearing to
Daniel? I shall take notice in my exposition of
Daniel's visions, I will only observe for the present, that
there being so pampous an Introduction to the Vi
sion of the Scripture of Truth, which reaches from
the times of the Perian Empire to the end of the
World, that there must be most remarkable matters
revealed therein, such as concern not only the few
but the Christian Church as well as them, or else
the Gate will be too big for the City.

1. In the Third year of Cyrus, king of Peria,
namely, in the Third year of the Perian Monarch,
*namely, in the Third year of the Perian Monarch,
beginning upon the death of Darius the Mede, who
immediately succeeded Belshazzar, the Grand-child
of Nebuchadnezzar. A thing was revealed unto Da
niel, (whose name was called Belteshazzar) There
are Three names that occur in Daniel that sound
like one another in the Hebrew, but are not the
same: The first is of the Grand-child of Nebuchad.
nezzar called Belshazzar, in the Hebrew it is nysvah,
which is compounded of yh, the Pronoun yh, and ysk,
which
which signifies Θεσαυρον κολλιγε, where Grotius interprets it, Belus est cujus opes, q. d. In Beli psa-
testate sunt opes & imperia.

The other two names in Hebrew belong both to Daniel, and have a distinction in writing and signifi-
cation, but they are writ alike in the English, viz. Belteshazzar, and so other languages make no discri-
mination. But in the Hebrew the name that was given to Daniel by Ashpenaz the Prince of the Eu-
nuchs, is בלתשתァザル, which Junius in Gregorius Gregorii his Lexicon sanàtum interprets Beli abdita the-
faurizans, from ב and ש, absconditum, (though with something an hard Hypallage) and fromt he Pro-
noun ש and א which is thesaurizare. Which founds as if they would make Daniel Arcanorum Beli the-
faurarium the Treasurer of the Secrets of Belus, un-
derstanding thereby the God of the Babylonians;
which, new name partly because ב is of a large and indifferent signification and may signify simply Dominus, and partly be-
cause he could not help it, he bore as well as he could.

But here in this Vision there is a variation of the writing, and it is not בלתשתァザル but the א being put before ש, whence Grotius would have it to signify (as if it were compounded of these parts, of ב and ש, which Preposition and Noun put together will sig-
nifie latenter, and ש ignis, and א HOSTIS) Latenter ignis hosticus, And Daniel calls himself so, says he, signi-
fying that thereby what he had predicted did suddenly and unexpectedly come to pass upon the Babylonians. But yet though he a little changed the writing of his name, the found being so near that which was given him by Ashpenaz Master of the Eunuchs, he
he thought fit to record it here as well as his own genuine name Daniel, which by long diffuse in those parts was in a manner buried in oblivion, and therefore he thought requisite to record this more known name of his, that it might be more certain to those Nations, that this was his Prophecy. To this sense Calvin writes upon the place.

But indulging to a little liberty and putting בֵּל for בֵּל, then בֵּלמָן Belshazzar may signify, *Homo hostis in abscondito*, whereby Daniel cries quits with them. For when they would have besmeared him with the name of their Idol Bel, as if he were a professed Client of his, this little change of the name declares himself to be inwardly a downright enemy to the Babylonish Idolatry, though always a faithfull subject to the Kings of Babylon, as all good men are to their Princes be they of what Religion they will, though they never close with the palpable erours and gross mispractices therein. *And the thing was true*, that is to say, the matter that was communicated unto him was not נְאָד Chidah, a prophetick Parable or Ænigm, (such as was communicated hitherto unto him under the Types or Figures of an Image of various Metalls, and of severally shaped Beasts, and therefore wanted an interpretation) but it was מְחַזֶּה, Emeth, a matter declared plainly and apertly without any such Riddles or figurative Involutions. *But the time appointed was long*, that is, this clear and plain Prophecy or Vision of the Scripture of Truth, without any Ænigmatical shadows, (which begins at the next Chapter and reaches to the end of Daniel) comprehends a long extent of time, even from the beginning of the Persian Empire to the end of the World
or Conflagration, as is express in the Apocalypse. And he understood the thing and had understanding of the Vision, that is, he understood the aforesaid Prophecy of the Scripture of truth, (for Vision is here as much as Prophecy, as I noted above) it wanting no Interpretation, as those Ænigmatical Prophecies did. This further confirms that that passage [and the thing was true] is to be understood as I have expounded it, viz. that the matter was plainly delivered without any Ænigmatical Figure or Symbols of Beasts or Statues as in the former Prophecies. Otherwise if [and the thing was true] should be understood in that other sense as opposed to False, it would imply that the foregoing Visions were not true, than which nothing can be more false or absurd.

2. In those days, i.e. On a certain time in that Third year of Cyrus King of Persia after the adversaries of the Jews (notwithstanding the gracious Decree of Cyrus) had so prevailed with Cambyses his Son, his Father being busy in a foreign War against the Scythians and others, as to hinder the building of the Temple, as it is recorded in Ezra, Ch. 4. That they hired Counsellors against them to frustrate their purpose all the days of Cyrus King of Persia. I Daniel was mourning these full Weeks. And the reason thereof I have already specified, the Hebrew has it וימים תשביעי, Three Weeks of days in counter-distinction to the Seventy Weeks in the foregoing Prophecy, which signify Weeks of years, that when in any Prophecy it self of Daniel, Years or Weeks or Days are mentioned, and nothing intimated to the contrary, it may be presently taken for granted, that it is to be understood of Prophetical Years.
Years, Weeks and Days. Which being an observable Rule in Daniel, the putting days for years can bring no obscurity on the Prophecy, whereby it may less deservethename of ἄμεθ, Emeth, a plain Prophecy.

3. I ate no pleasant Bread, neither came Flesh nor Wine in my Mouth, neither did I anoint myself at all, which implies at other times he did all these, especially he being in that quality in the Kingdom that he was. But now in these Three Weeks of Days he earnestly humbling himself before God in the behalf of his Nation and Religion, he abstained from all these things, (which otherwise it was lawfull for him and accustomary to use) to recommend himself the more to God, and make himself more fit for Prayer, Contemplation and Devotion. Till that whole Weeks of Days were fulfilled. Though there be no Propheticall Mystery in these days, they being simply taken for days not for years, yet that he would determinethemselvethree Septenaries, there may be some Cabbalisticall Arcanum therein, though it may be more curious than needfull. They may signify a consummatereducing of the Flesh by abstinence, for the fuller enjoyment of the Fruits of the Spirit or Divine influence of the Holy Trinity according to that of Prudentius the Christian Poet.

Parcis viilibus expeditus venter
Infusum melius Deum receptat.

4. And in the Four and twentieth day of the First Month as I was by the side of the great River which is Hiddekel. The vulgar Latin from the Septuagint calls it Tigris, And the Prophet here calls it the great River, because of the breadth of

it as it touches upon the Prefecture or Province Susiana, which Daniel was set over, and where he was at the sight of this Vision. The head of it is in Armenia major as Pliny says, and therefore having come so long a way before it arrive at Susiana, and being increased by several Rivers running into it, it may well become great. It runs on the West side of Ulai or Ulæus which passes through Susiana too, has its name as Pliny reports (Lib. 6. c. 27.) by reason of the swiftness of its course, from an Arrow, Ita appellant Medi Sagittam, as if Tigris were from the Chaldee זיר the Hemantik ה being prefixed, from whence it will be Tegiris, and after Tigris. And the Hebrew name הִדֶּקֶל Hiddekel is given it for the same cause, from רָדַע acuit, and הָלַי levem ac velocem effe, which were a name as proper at least for an Arrow as for the River Tigris. But this makes not much for the understanding of the Vision. See Gregor. Gregorii n. 191.

5. Then I lift up mine Eyes and looked and behold a certain Man clothed in linen. This is the very same Angel in humane shape that appeared unto Daniel when he was near the River Ulai, which Calvin not without Reason concluded to be Christ, called there Palmoni. And therefore it will be less rash to conclude this angelical shape to be Christ here too, and consequently to be the same Person in both places, which will be undoubtedly true, if it appear that this Angel here is Christ, that brought the Israelites out of the Land of Egypt, gave them a Law on Mount Sinai, setled them in the Land of Canaan, and bestirs himself here in their behalf in their Captivity at Babylon. Now I think I have proved evidently enough in my Exposition of the Apocalypse, or rather it is plain at first sight,
fright, that the representation there of one like the Son of Man, Ch. 1. amongst the golden Candlesticks, is the representation of Christ. And therefore if that be the lively picture of this Angel described in Daniel, we may well conclude that this Angel here in Daniel is Christ. To take notice that here in Daniel he is said to be a certain Man, but in the Apocalypse one like to the Son of Man, as a Picture is to him of whom it is the portrait, is one of the least observations.

But it follows, Clothed in Linen, the Hebrew is לבטח, which in this place the Septuagint render ἐνδυμάτια but Ezek. Ch. 9. v. 2. they render it ἐνδυμασ ἐπικράσας. It is remarkable what Grotius says upon this of Ezekiel, Idem habitus hic & in Dan. 10. 5. & 12. 6, 7. datur Angelo qui Pontifici maximo, that is, to Aaron the type of Christ. But from hence it is plain that לְבֶנֶץ בוּר is the same, that εἰς ἐνδυματα ποδὶν, which are the very words in the Apocalypse Ch. 1. 13. Clothed with Linen. And that therefore in both the Visions the Angel in humane shape was clothed with the Pontifical Garment down to the Foot, or both clothed with Linen, which signifies the same thing, namely such Linen or pure fine Silk as the High Priest was clothed in. And as it is here said in Daniel, Whose Loings were girt with fine Gold of Ophaz, so in the Apocalypse it is said, that he was girt about the Paps with a golden Girdle; wherefore to be girt with a golden Girdle is proper to them both, only in the one the place is mentioned from whence the Gold comes, but in the Latin it is only Aurum ob-ryzum, which signifies only pure Gold, of which both their Girdles are supposed to be made. And Ophaz or Ophaz signifies Aurum optimum as Gregorius
rius Gregorii has noted, I suppose most properly op-
tatissimum, from ἀριῶν optare to desire and ἡ Aurum,
as if it were ἡ ἄριν Aurum optatum, from whence
by detrition of one of the ἄ and the ἴ, it is ὡν ὁ
phraz or Ophaz, for it is writ both ways. And Greg-
gorius Gregorii says, it is a place (as also Calvin)
so called from the good or choicest Gold there. Gro-
tius conceives upon Jer. 10. 9. that Ophaz is the
Island Topazos which Pliny makes mention of,
which it may be might be so called from ὁ Ὁ ὁ
which is the same with ἡ ἄριν. But these things
as less material I willingly pass by.

6. His Body also was like the Beryl. The He-
brew word is שָׁעָר which signifies the Sea as well
as Beryllus Thalassius five Marinus. The Septuagint
keep the same word rendering it θαλασσίς. Now the
Sea signifying a multitude there is mention of this
Tharssis to signify the Party here described to be no
private Person but the Prince of a multitude, and
that the People is represented together with the
Prince. Which same thing is notified also in that
representation in the Apocalyptic though not by this
Symbol of Tharssis or the Beryl. And his Face as
the appearance of Lightning. For this, in the Apo-
calyptick representation is there put, His Head and
his Hairs were white as Wool as white as Snow, and
the whiteness of Snow has a very dazling brightness
in it like that of the Lightning, which is also a white
splendour not red like Fire, nor is the flashing moti-
on of it necessarily implied but only the bright co-

lour, so that the Snow and it may signify the
same thing, a mature clearness and serenity of
mind. But now they agree again in the very words.
Here it is said, And his Eyes as lamps of fire,
and there, And his Eyes were as a flame of Fire. Here,
And his Arms and his Feet like in colour to polished Brass; there, And his Feet like unto fine Brass as if they burned in a Furnace. And lastly here it is said, And the voice of his words like the voice of a multitude; and there likewise, And his Voice as the sound of many Waters; and Waters unquestionably are a Prophetical Symbol of a multitude. Whence I say, Christ is described in both places together with his Church, the Jewish in Daniel, and the Christian in the Apocalypse. And the Prophetick Symbols signify much-what the same things in them both. The greatest difference is, in that the mention of the Beryl or Tharsis is left out, but it only signifying a multitude, the multitude is expressly put in, in the close of the Apocalyptick description, to supply its place. And Brass brightened by Rubbing or Polishing and Purified by the Fire will signify the same things, the tryal of Affliction and the being bettered by it. But it is not necessary to insist over minutely on these things; it is evident enough from what so easily offers itself, that this Angel is that very Palmoni that appeared to Daniel, Ch. 8. 13. as they both being the same Christ bestirring himself in the behalf of his Afflicted people the Jews, and the latter having the same representation with that of him in the Apocalypse, Ch. 1.

9. And I Daniel alone saw the Vision, for the men that were with me saw not the Vision, At least they saw nothing but a Glorious light, as St. Paul's fellow-travellers did, when Christ appeared unto him, going to Damascus, and yet they are said to see no body, because they saw not the distinct shape of the appearance, as here Daniel and it's like-ly there Saul did. But that Daniel's Companions saw something, is evident from what follows. But
a great quaking fell upon them so that they fled to hide themselves. Which implies they saw something whereby they were thus terrified, and that therefore this of Daniel's was a real εἰναδία, or Day-Vision, and that he was in the place truly which he mentions, namely by the great River, the River Hiddekel or Tigris in Susiana.

8. Therefore I was left alone and saw this great Vision. As being better fitted for such Divine Communion by his Three Weeks preparation of Fasting and Devotion. *But how an Angel can make himself seen of one and yet not of others present, or whether the difference lie meerly in the predisposedness of the persons that are to see, is a subtile piece of Philosophy not requisite to enter upon in this place. But well may this Vision be called great, it being the sensible and distinct Presence of the Lord Christ. And there remained no strength in me, Being overcome and stounded at the Presence of so Glorious a Personage, as it follows. For my comeliness was turned in me into corruption, and I retained no strength.

9. Yet heard I the voice of his words. Though he was half dead in this strange consternation of mind, yet he heard the voice of this Illustrious Angel that was present with him. And when I heard the voice of his words, that is to say, But at the hearing the Voice of his Words, Then was I in a deep sleep on my Face, and my Face toward the ground. The like passage is there Ch. 8. 18. and therefore the like interpretation is to be given; namely, that he was so overcome and astonieth at the Voice of this Angel as well as before at his fight, that it made him fall down into a soporiferous swound.
swound with his face towards the Earth, his spirits did so fail him or quite retire through fear.

Thus were the natural or carnal powers abolished in a manner and annihilated, turned into a present Chaos and Death, before he could be raised up into a capacity to receive supernatural Illuminations. And it is the Fate of those that have a strong robustious carnal mind or wit, as they gladly would have it called, to be as uncapable of understanding these Prophecies of Daniel, or any of the like nature, as he was before his humiliation and concidency of Spirit, of receiving them. I cannot forbear to bring in here that description of the Method of Divine Wisdom, Siracid. Ch. 4.17. At the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his Soul and try him by her Laws. Then will she return the straight way unto him, and comfort him and shew him her Secrets. A figure whereof we have here in this Communication betwixt Palmoni and Daniel.

10. And behold an Hand touched me. When he was fallen thus to nothing in himself through perfect humiliation and contrition, then an hand from without toucheth him, supernatural power then is conveyed unto him, by due degrees, not all at once, nor per saltum, such inordinate motion having no harmony in it, nor soundness or safety, neither in things natural nor Divine. They goe from strength to strength, faith the Psalmist, though their beginning be but small as a mustard-seed. But we must first learn to creep and then goe, according as we may observe in the following words. Which set me upon my Knees and upon the palms of my Hands.
But this however was a good hopefull beginning, it being in vertue not of our own strength but of that which is supernatural, which will carry us out to the end if we be faithfull.

11. And he said unto me, O Daniel a man greatly beloved. I have noted above that the original has it, A man of desires, and so may signify a man of great love towards God and his people, or a man greatly beloved of God and all good men. Understand the words which I speak unto thee, and stand upright. Thus was Daniel roused up and enabled to hear, understand and to take perfect notice of what was to be delivered unto him for the information of Posterity. For unto thee am I now sent, The word is the same from whence Shilo the name of the Messias is derived. Whence his being sent hinders nothing but that he may be Christ, who is said in several places to be sent in the Gospel. And when he had spoken this word unto me I stood trembling, i.e. by the vertue of his saying unto me stand upright, I stood upon my legs, but I trembled withal as yet being not so throughly strengthened, or fearing what tidings this Angel might bring unto me.

12. Then said he unto me, Fear not Daniel. This was to encourage him and abate his trembling. For from the first day, namely of the three Weeks of Days, that thou didst set thine heart to understand and to chatten thy self before thy God by fasting, mourning, and Prayer, Thy words were heard, Thy petition was granted. And I am come for thy words, that is, by reason of thy earnest and zealous prayer I am come unto thee. Behold the admirable Efficacy of earnest and sincere devotion that attracts to it, not only
only the Ministry of Angels, but brings down into converse the Son of God himself.

13. But the Prince of the Kingdom of Persia withstood me One and twenty Days. This is spoke by way of preventing an objection; for if his Petition was heard the very first day of the Three Weeks of humiliation, Daniel might think strange that he heard no news of it before now. But to solve that difficulty the Angel tells him, that the Presidentiary Angel of the Kingdom of Persia with whom he contested, detained him that time. And it is admirable to take notice of the concurrence of Daniel's prayers and devotions, and the Activity of the Invisible powers for that which he prayed for. At the very same time while he prayed, they acted for the effecting the thing he prayed for. But to Michael one of the chief Princes came to help me. This bringing in of Michael one of the chief Princes as assisting against the Prince of the Kingdom of Persia, shews plainly that the Prince of the Kingdom of Persia is an Angel as well as Michael, and therefore as Michael is the Presidentiary Angel of the Jewish Nation, so must the Prince of the Kingdom of Persia be the Presidentiary Angel of the said Kingdom of Persia. From whence it is plain that there are Presidentiary Angels of all Kingdoms and Nations.

To which purpose the ancient Fathers alledge that of Deuter. Chap. 32. 8. according to the Septuagints translation, as Cornelius à Lapide takes notice. When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the bounds of the People,,vv' διόμι, Ἄγγελων τοῖς, according to the number of the Sons of God, not of the Children of Israel, they reading as it
It seems, not "אשׁ" but "ג", understanding by the Sons of God, the Angels. And with this agrees excellently well what follows in the Latin translation, *Pars autem Domini Populus ejus*, but the Lord’s portion is the Jews, Jacob is the Lot of his Inheritance. This runs far more coherently than any sense I can find Expositors make of it, who read "ג" for "ג". Which Text therefore implies that whereas other Nations have but Presidency Angels over them, the Lord himself, i.e. *Jehova Filius, Palmoni*, is the Governour or King of *Jehurun or Israel*, and *Michael* the General of his Armies under him. But now for the Presidency Angels of other Nations *whether they be good Angels, as the general Authority of the Fathers seems to confirm, or bad, as *Gasper Santius* industriously endeavours to demonstrate, is a point too nice to be insisted on in so brief an Exposition, and therefore I will let it pass. And I remained there with the Kings of Persia. For I was left alone (so יִתייה will signify) as being the remainder of those that were with me, i.e. *Michael* and I were not both there together for a good while, I having sent him elsewhere, but at last he came again to assist or relieve me; whom leaving behind me in my place,

14. *Now I am come to make thee understand what shall befall thy people*, for whom thou didst so earnestly intercede in thy devotions, *In the latter days. For yet the vision is for many days.* As it is said verse 1. *The thing was true, but the time appointed was long*: as if he should say, Thy great zeal and earnestness is concerning the deliverance of the Jews out of this present Captivity, and to know what their condition is like to be in reference to it. But I am,
for the good of my people, come to make thee understand what will befall the Jews; or people of God at large, through the series of many ages, even to the end of all; what they shall suffer under the Greek Empire, what under the Roman, and what an happy restoring there will be of them towards the end.

15. And when he had spoken such words unto me, I set my face towards the ground and became dumb, that is, I looked downwards towards the earth with all reverence and modesty, not being able to bear the glorious presence of this mighty Angel. And my astonishment from having beheld him was so great, and also from hearing his voice, that I was not yet able to speak. For that Fear, and the surprize of Admiration will stop the voice, is a thing vulgarly known, and noted, both in Poets and Historians as an effect of those passions.

16. And behold one like the similitude of the Sons of men, not in a terrestrial body yet, though in humane shape. It is the same Angel, says A Lapide, which he had seen, and which had talked with him all this time, and he will allow him to be a Type of Christ, and Calvin mentions some that understand this person in the similitude of the Sons of men, to be Christ. Touched my lips, as he touched the Tongue of the deaf and dumb man, Mark 7. and crying Ephphata loosed his tongue, that he could speak, as Daniel after the Angel had touched his Lips, says, Then I opened my mouth and spake and said unto him that stood before me, O my Lord by the Visions my sorrow are turned upon me, and I have retained no strength. So overcoming was the glorious Presence of the Messiah, before he came in the flesh. These conterptions of mind in Daniel thus often repeated,
repeated, set off the inexpressible eminency of the person he conversed with; and the huge weightiness of the matter that he was to convey unto Daniel.

17. For how can the servant of this my Lord, The Hebrew may be rendered, How can this Servant of my Lord! For Ἰδ Zeh here may be referred to Servant, as well as Lord, and then the sense is, How can so vile a servant, so wretched, poor and despica-ble a creature as I am. For here Zeh signifies as Ἰδ in Latine, a diminishing indication. Talk with this my Lord, that is, with such an one as this my Lord is. For here Zeh signifies eminency of Worth and Excellency, or height of Glory and Majesty. Which expressions of Daniel put Calvin to the trouble of making an excuse for him, and to shew, that this does nihil detrahere Dei Monarchiae. But understanding here by this Angel, that Christ is meant by it, as I have proved he is meant thereby, this appellation of him by the name Ἰδ conjoined with so profound humiliation before him, can bear with it no scruple or difficulty at all. For as for me, straight-way there remained no strength in me. So perfect an exinanition ought there to be of our own carnal mind and powers for the fitting us to receive the supernatural power from God, and those divine communications that flow from him. We ought to become breathless and lifeless as it were to our natural and carnal sentiments and abilities, that we may be inspired from above, and receive the Influences of the holy Spirit.

18. Then there came again and touched me, one like the appearance of a man, that is, After Daniel was thus lost and confounded in himself, and found
no strength of his own carnal will and mind left (that we may pursue the Moral Allegory also of this Vision) and after the free and hearty acknowledgment of the same, then Christ in humane shape here, though not yet in humane flesh, touched him again. And, says he, he strengthened me, namely by his touch. So great virtue is there in the touch of the Divine body of Christ.

19. And said, O man, greatly beloved. What senses [greatly beloved] may bear, I have more than once intimated. Fear not, but instead of trusting in thine own wit and strength, trust in me. It is the sober boast of St. Paul, I can do all things through Christ that strengthens me. But that is more Moral, the more Literal sense is intimated in what follows, Peace be unto thee. Which friendly salutation shews, that he came for the good of Daniel, and for the good of his people the Jews, for whom he was so much concerned, Be strong, yea, be strong. And this is the word of him, of whom that is true, Dixit & fiatum est. For he is the Word by whose command all things were created. The repeating therefore of the command, is a note of his proportionating supplies according to the sincere acknowledgment of our defects and desire of being supplied from him. For it is upon Daniel that man of desires, that these communications are bestowed. And when he had spoken to me, I was strengthened. And by this strength perceived and acknowledged to come from without, not from our own natural and carnal principles, was Daniel encouraged to think himself prepared to hear the voice of Christ in things of greater concern, according as it follows. And said, Let my Lord speak, for thou hast strengthened me, that is, Thou hast enabled.
enabled me to be a fit auditor of thy instructions and informations.

20. Then said he, viz. the Angel, knowest thou wherefore I come unto thee, that is, thou canst not easily imagine what things and of what mighty concern I have to impart unto thee. And now will I return to fight with the Prince of Persia, viz. I will return to dispute or contest (*for so Præliari is taken in Cicero) with the Presidency Angel of Persia, after I have imparted what I have to communicate unto thee. And when I am gone forth, lo, the Prince of Grecia shall come, viz. the Presidency Angel of Grecia, for he will also put in for the Empire of the World, and to have the Jews under his command. And this is the reason of the mentioning of the Prince of Grecia here.

21. But, now that I may enter upon what I came to thee for, I will shew thee what is noted in the Scripture of Truth, that is, I will declare in plain words (without any Symbolical or Hieroglyphical figures, such as were used in the former Prophecies) the Divine Counsel and Purpose, so distinctly and orderly as if it were writ in a Book, which Writing therefore here is called Scripture, and for its plainness and unsymbolicalness, as I may so speak, הַמְּסַרְּמָה, the Scripture of Truth. And I do not question but there is a certain correspondence between this Scripture of Truth, and that Book in the Apocalypse first Sealed and then Opened. The Prophecy of which this Scripture of Truth contains, and the times also before the Epocha of the Apocalypse, from the Persian Monarchy to the said Epocha, which is fixt in Tiberius his Reign the Third of the Roman Emperors. And there is none that holdeth with me in these
these things but Michael your Prince, that is, there is none of the Presidency Angels of the Nations that holds fast to me but your Prince, which is Michael the Presidency Angel of the Jews, who is my General and therefore contains all the Powers or Forces under him. So little occasion is there, that Interpreters should be puzzled or move difficulties how one Angel only should be employed in carrying on and assisting the affairs of God's People.

But we may note here by the by, that as Michael here is made the Presidency Angel of God's people the Jews, so in the Apocalypse he is made the General to fight the Battles of the Christians, the Christians succeeding into the place of the Jews and being called or implied to be Jews or Israelites in several places of the Apocalypse. And the sense of this passage suits well with the interpretation of the former passages that make this Angel so Great and Glorious, and the same with Palmoni, as it is here insinuated, that Michael is the Generalissimo under him, but that he himself is the Lord of Hosts properly so called and above this Generalissimo, that is, that he is Christ.

As is further confirmed out of the first Verse of the following Chapter which ought to have been the last of this, which contains the Proemial Vision to the great Prophecy of the Scripture of Truth: which Chap. 11.1. first verse is this. Also I in the first year of Darius the Mede, even I stood to confirm and strengthen him. Where [ I ] is repeated and an Emphasis put upon it, that that act should be imputed not so much to the Minister Gabriel as to himself that sent him, Ch. 9. 21. The man Gabriel whom I had seen
seen in the Vision before, viz. Ch. 8. 16. being caused to fly swiftly, touched me, &c. Now in the Vision before, it is manifest that Palmoni commanded Gabriel, saying, Gabriel make this man to understand the Vision. Therefore there is all the reason to think that Gabriel by the same Palmoni was caused to fly swiftly, that is, was sent speedily to touch Daniel about the time of the Evening Oblation, when he was at his devotions in the first year of Darius the Mede. But in that it is said, he stood to confirm and strengthen him, that is, to strengthen Michael, (as both Grotius and other Expositors, as Calvin confesteth, refer [Him] to Michael) by Michael, accordingly as is perpetually to be observed in the Apocalypse, that by Angels are understood the people over which they preside, is to be meant the people of the Jews, who with Daniel were strengthened and comforted by that Prophecy, Ch. 9. delivered by Gabriel sent by Palmoni unto him. Wherefore it is most evident also from this last reason, that this Angel that delivers to Daniel this Prophecy of the Scripture of Truth, is the same with Palmoni whom Calvin with judgment concludes to be Christ. Whence therefore the Angel, that delivers this book of the fate of the Church of God and of Kingdoms in reference thereto, which is the Prophecy of the Scripture of Truth, must also be Christ.

Which agrees admirably with that in the Apocalypse, Ch. 5. That it was onely the Lion of the Tribe of Judah, that is, Christ that had the priviledg of opening the Seven-sealed Book, and of looking thereon. Which privilege of so wonderfull comprehen-

sive Prophecy he obtained upon the account of his foreseen obedience even to the death of the Cross, and his
his actual undergoing thereof at the time appointed. And again, that this privilege may be solely reserved to him, that Angel also Apoc. Ch. 10. in my Apocalypse Apocalypseos, I have plainly shewn to be Christ, who delivers the Little book to John to swallow down. Which haply amongst other reasons may be called little in that, comparing the Epoche thereof with this of the Prophecy of the Scripture of Truth, (which begins with the Reign of Cambyses, but that first in the Reign of Tiberius) it will be found to take in less time than that by five or six hundred years. But in this do they agree, both the Prophecy of the Scripture of Truth, and the Prophecy of the Sealed Book and Opened Book, that these latter Prophecies run through no other times than those of the Prophecy of the Scripture of Truth, though they run not through all of them, they beginning later by betwixt five and six hundred years, but they both reach to the end of all things or general Resurrection, and declare the same things of the same times, and are the Prophecies of the same great Prophet even of Jesus Christ the Son of God, as I have made manifest to the taking away of all Cavils and derogation to our Blessed Saviour, as if he put but in his fickle in messem alienam, into another mans Harvest, and had told by his Angel sent by him, Apoc. Ch. 1. nothing but what another, one Daniel, of old had told before him, saving that he was something more particular, and more copious in declaring matters. Which though it may be a pretty specious answer, and stand in stead, where there is no better to be found, yet this I here intimate, so absolutely stopping mens mouths from uttering any such derogatory stuff against the person of our Saviour, I think is worthy of all due consideration, viz. That
it was as well Christ himself that delivered this Prophecy of the Scripture of Truth to Daniel the man greatly beloved, as it was Christ himself that sent his Angel to John, whose name also signifies gracious or greatly beloved, to communicate to him the Prophecies of the Sealed Book and the Opened Book and of the Seven Churches.

And that this might be understood by the careful and intelligent Reader of this Proemial Vision, I conceive all those passages that set off the exceeding Grandeur and Majesty of this Angel, and the repeated Consternations of mind and humble deportments of Daniel towards him, are recorded, as the Literal scope thereof. Which does not at all exclude those Moral Insinuations I hinted in the Exposition of the Vision.

And thus much of this Vision Proemial to the Vision or Prophecy of the Scripture of Truth, which Proemium reaches to the very second verse of the eleventh Chapter, as other Interpreters also have taken notice how ill the division is made. The eleventh Chapter should have begun at [And now will I shew thee the Truth] and there will we begin our Exposition of the Prophecy of the Scripture of Truth.
NOTES

Upon VISION V. Ver. 1.

Namely in the third year of the Persian Monarchy, &c. Gasper Sanctius here moves a doubt: how well this of the first verse of this Chapter [In the third year of Cyrus King of Persia] agrees with ver. 21. of Chap. i. And Daniel continued even unto the first year of King Cyrus. Whence some Interpreters collect, that Daniel either lived no longer, or at least prophesied no longer than to the first year of the Persian Monarchy. But here Sanctius out of St. Jerome answers to his own scruple, That Daniel is to be understood to have continued in the Babylonian Court no longer than to the first year of Cyrus King of Persia. But afterward though he returned not to Jerusalem with other Captives, yet he was translated from Babylon to the Medes, where he obtained an honourable Prefecture. And this is the account which Saint Jerome with others give of the place, which sufficiently takes away the seeming repugnancy.

Ver. 8. But how an Angel can make himself seen of one, &c. Theodoret according, to Gasper Sanctius, is of opinion, that those that saw not, were struck with a kind of blindness which the Greeks call ἄγεσθα, as the Sodomites were that could not find the door, and those also that were sent from the King of Syria to apprehend Elisha. But Cornelius is point-blank against this opinion, and says expressly that the cause why Daniel alone saw the Angel, and not his companions, was not that ἄγεσθα wherewith the Angel might strike them, as that Angel that stroke
the Sodomites, Gen. 19. 11. But that Angels in assume bodies as well as the Blessed in their glorified bodies, have the species visibles of their bodies in their own power, and can transmit them to one, suppose Daniel, and divert them from another. Which opinion of A Lapide were yet more plausible if he understood that Angels need not assume bodies, but have bodies, æthereal bodies, of their own, whose raises therefore not Mechanically (as in burning-glasses which direct the beams of the Sun, otherwise scarce sensible to the touch, so vigorously to one point, that they will set on fire matter combustible) but vitally they may direct toward one party by the command of their will and phancy, and slip by the other. And though the difference of some seeing and others not seeing at the same time the apparition of an Angel, may proceed from the Angel himself that directs the visibility of his body, the visible raises I mean thereof, to one party and not to another; yet there may be a difference also in the parties themselves present, whereby they may see some of them less distinctly, or not at all, others clearly and distinctly. And this I conceive to proceed from the purity, mildness and passivity of their Spirits. The Spirits of whose eyes are far less thick, and less fiercely agitated than others, these are more capable of seeing distinctly the subtle vehicles of Angels than others are. And therefore men of a more fierce, strong, robustious temper, are more inept to see any such Spectres, as it is observed of them. And as for madmen, whose Spirits are gross and hugely agitated, I conceive they do not so much see Spectres as raise them in themselves, by the strength and fieriness of their Imagination. So that what they see is more
properly to be called a Phantasm than a Spectre.

Ver. 13. Whether they be good Angels, &c.] This controversy Gasper Sanctius pursues pretty copiously, and of himself is very much inclining to conclude against the authority of the antient Fathers, that the Presidentiary Angels of the Nations, of all but that of the Jews, were downright Devils. The two chief arguments are, First, That the Devil is said to be the Prince of this world, John 12. 31. Now shall the Prince of this world be cast out. And St. Paul, Ephes. 6: 11. For we wrestle not, faith he, against flesh and blood, that is against Men only, but against Principalities, against Powers, against the Rulers of the darkness of this world (of this world of darkness (an usual Hypallage) this world comprised within the caliginous Air) against spiritual wickednesses (πεπνευμμένων τῶν πονηρῶν, so it is to be read according to the Syriack version, cum spiritibus malis, against wicked spirits) in high places, in τοῖς ἐνεχθέντοις, the same version has it, qui sunt sub cælo, viz. in the Air, for so ζεσως often signifies out of the Hebrew. Which passage of Saint Paul suits excellently well with this Hypothesis of Presidentiary Angels in Daniel. But whether all Angels that are Presidents of the Nations besides such as belong to the Church of God be downright Devils, is the controversy. And these two Scriptures are the first argument for the Affirmative, That since the Devil is said to be the Prince of this World in distinction to the Church of God, and that in bringing the world into subjection to Christ, the Apostles fought against evil Spirits that had the Rule of this dark World, that were the Κοσμοκράτοις, the Chieftains, Presidents, and Emperours of it, that it is hence apparent, that
the Presidentiary Angels, suppose, of Persia and Greece were Devils.

The second argument is from the contest of the Presidentiary Angels of Grecia and Persia with Michael and Gabriel, and indeed with Palmoni himself, which is the other argument which Sanctius brings and pursues with that tightness in answering all the evasions of the adverse party, that I must confess I do not wonder that he is so much inclining to this opinion of his, That these Presidentiary Angels of Greece and Persia were Cacodæmones, as he calls them, downright Devils, rather than good Angels. Though it is hard on the other side to conceive, that mere Quintessential Devils, such as consist only of envy, pride and malice, and pursue evil for evils sake, should be Presidents over Nations. Wherefore in respect of such Devils as these, we may with the Ancient Fathers conclude them to be good Angels, but in respect of that more holy and divine grace, such as Christ was anointed with in a measure far above his fellows, but such as by his means all of his Kingdom properly so called, in some measure partake of, and are expressly, and from the root of their life the Sons of Light and Love, we may, I say, comparing those Presidentiary Angels of Greece and Persia with these of Christ's Kingdom, conclude them not to be good Angels but Devils.

If any one will adventure to say, That there is some such Analogy betwixt Michael the Presidentiary Angel of Judea and the Presidentiary Angel of Greece or Persia, as there is betwixt the most holy and most regenerate Christian King or Emperour, and some other Emperour or King, that is neither styled Christian nor is regenerate, haply he may not be much
much out of the way. But I leave to every one
to think of such things as these, in such a way as
will be with most ease and satisfaction to himself,
provided he shrink not from the belief of that
which is so manifest here in Daniel, viz. that
there are Presidency Angels over Nations and
Countreys.

Ver. 20. (For so præliari is taken in Cicero )]
Epist. 13. ad Attic. Lib. r. Quomodo ego minus quām
soleam præliatus sum, and within a line or two
after, Ego enim quamdui Senatūs Authoritas mihi
defendenda fuit, sic acriter & vehementer præliatus
sum, ut clamor concursusque maxima cum mea laude
fieren. And a little afterwards persuting in the
fame Metaphor and bragging, quàm fortis esset
( which also is a military expression ) Dii Immor-
tales, says he, quas ego pugnas & quantas strages
edidi! So easily is ἰδων, which the Seventy
render τὸ πολεμίου, understood of dispute or ar-
guing the case, whence the Disputative or contro-
vertial Divines are also called Polemical.

VISION VI.

Which is the Vision or Prophecy of the Scrip-
ture of Truth, which reaches from the second
verse of the eleventh Chapter to the end of
Daniel.

2. A ND now will I shew thee the Truth,
that is, Now will I declare unto thee things
to come in a plain intelligible way, touching the
Kingdomes of Persia and Grecia, and also the Roman
Empire,
Empire, not resembling the first to a Bear or Ram, the second to a Leopard or Goat, and the third to a monstrous Beast with Iron teeth, but delivering the matter without any Prophetick Aenigm or Parable, you shall hear from me the bare Truth in easy and vulgar words. Behold there shall stand up yet three Kings in Persia, viz. Cambyses, Smerdis and Darius Hystaspis, which that particle [yet] seems to imply, as if it should hint to us, that they are three beside Cyrus the then present King of Persia, so that Cyrus is not to be taken into this reckoning. And the fourth shall be far richer than they all. Which fourth is Xerxes, the same who is called Ahasuerus (in the book of Esther) who married Esther the Jewish Virgin; and Herodotus records the name of Xerxes his Queen to have been Amestrís, which manifestly has the sound of Esther in it; whatever the syllable Am prefixed may signify, whether it be from כניס which signifies Sol, her beauty being such an Inflammatory to love, or from mater. For such in a wonderfull manner was she to her Country men the Jews, whose lives she saved from the malice of Haman, which was no lessto them than their mothers did for them that first gave them their lives. But if we are to read as Joseph Scaliger would have it נַמְלָה and that there is the like composition of the name of the Father of Aman, viz. נמר, this is not so consistent with our former conjectures: but what ה in the composition of those two names signifies, neither Scaliger nor any one else I know, can tell us. However so be that Esther be but acknowledged to found in Amestrís Xerxes his Queen, I am content.

Now.
Now for the riches of this Xerxes or Abasuerus, all Histories ring of it, and the Book of Esther will assure us thereof, which says he reigned from India even to Ethiopia, over an hundred and seven and twenty Provinces. And Justin Lib. 2. notes of the riches of Xerxes, that though his Army was so numerous that they drunk up rivers, yet his riches were so great that the expence of so vast an Army nor any other occasions could exhaust them. So hugely is it verified of this fourth King, that he was far richer than they all, and that therefore there is no doubt but that it is Xerxes.

Which yet is further confirmed from what follows, And by his strength through his riches he shall stir up all against the Realm of Grecia. The expedition of Xerxes against the Greeks is so vulgarly known and copiously set down in Justin, Diodorus, Siculus and Herodotus, that to remind the Reader of it is sufficient. And that he did stir up all against the Realm of Grecia, is I think very plain if we consider the numerousness of his Army as it is described in Herodotus Lib. 7. Cap. 186. where he reckons up no. less than twenty six hundred thousand and forty one thousand six hundred and ten ἄνδρες μάχημα, fighting men, to which he adds τοὺς θεραπεύον τοὺς ἐπιμελής τέτοιον, the Attendants of the Army, that were to minister to them, and others that came along with them. All which put together, says he, made a number at least as big as that of the fighting men. So that there was in all at least two and fifty hundred thousand and eighty three thousand two hundred and twenty. And this, says he, is the number τῶν σώματός σεσατώματος, of the whole Army, which he brought as far as to the Thermopylae. But
for the number of the women to dress their meat,
and of Courtizans, and Eunuchs, of Wagon-horses,
and other beasts of burthen, and of Indian Dogs, it
was not to be told they were so many. Whence
says he, I less wonder that it is reported that some
Rivers were drunk up by them; which also Diodo-
rus relates, and likewise the number of his Ships,
that they were about one thousand two hundred.
So that Xerxes by this account may well be said
to have stirred up all against the Realm of Grecia.
And he must needs be rich that could set out such
a Fleet and maintain such an Armie, as I noted a-
bove. Thus notably is this Prophecy of Daniel ful-
filled concerning this fourth King of Persia. Who
came against the Realm of Grecia with an Army to
quite overflow them and swallow them up at once.
Of which Xerxes confiding in the numerousness of
his Army, made himself sure in a manner, as we
may understand by that discourse betwixt him and
Demaratus that had been King of Sparta. See He-
rodot. Lib. 7. Cap. 101, 102, &c. For we have al-
ready produced enough to shew how fully the pre-
diction is accomplished.

But why there are no more than four of the Persi-
an Kings mentioned in this Prophecy, and why four,
I conceive the reason is because the scope of this
Prophecy is mainly to forewarn the People of God
of the evils that would come upon them, or what
mutations there would be in which they were con-
cerned, whether Jews or Christians, and therefore the
catalogue of the Kings of Persia is so short, but yet
brought down to Xerxes, who would have swal-
lowed up all Greece, as a fit transition to the expedi-
tion of Alexander against the Persians, which inti-
mates
mates the reasonableness of the success which was
given him by Providence as follows.

3. And a mighty King shall stand up, namely
Alexander the great, That shall rule with great
dominion and do according to his will, that is,
All things shall succeed according to his mind. And
it is Curtius his character of him, Lib.10. Fatendum
est tamen cum plurimum virtuti debuerit, plus debu-
isse Fortunæ, quam solus omnium mortali in po-
testate habuit. He had the world in a string, as our
English Proverbial Phrase is. So fitly is this Pro-
phesy fulfilled in Alexander. But we will only take
notice by the by, how like this is, which is a
Transition from the Peruvian Empire to the Grecian,
how like it is, I say, to that Transition from the Gre-
cian to the Roman, Vers. 36. And a King shall do ac-
cording to his will. In both which the transition is
so little pompous and discriminative, that if the
matter it self did not discover there was a Transi-
tion from one Empire to another, the Form of Tran-
sition would scarcely assure us of it. But being no
man doubts but that here is a Transition (though
the form be so slender and obscure) from the Per-
ian to the Grecian Empire, so the slenderness and ob-
scurity of the Form of the Transition (v.36.) from
the Greek Empire to the Roman, ought to be no
prejudice to the reality thereof.

4. And when he shall stand up his Kingdom shall
be broken and shall be divided toward the four winds of
Heaven, namely, into four Kingdoms lying North,
West, East and South. Which are the Kingdoms of
Thracia, Macedonia, Asia and Egypt, which belonged
to Lysimachus, Cassander, Antigonus and Ptolema-
us. See what has been said above Ch. 8. And not
to his posterity. For within sixteen years space after Alexander's death, not only Aridaeus the brother of Alexander together with his mother Olympias were put to death, but also Alexander the Son of Alexander the Great and Roxana, and Hercules the other Son of Alexander by Barsine was killed, and Cleopatra the sister of Alexander. So fully is this passage accomplished. [And not to his Posterity.] Not according to his dominion which he ruled. As not having that strenuity and greatness of parts, nor that strength; his entire Empire being thus divided into four Kingdoms, which therefore was a weakening to it, and made it subject to dissentions amongst themselves, besides that there were several other Satrapies which other commanders of Alexander were possest of, distinct from those four Kingdoms, which was a further weakening thereof; as it follows. For his Kingdom shall be plucked up even for others besides those. The Hebrew word which our English translation renders, shall be plucked up, is rendered by the Septuagint ὀπλισθήσεται, and by the Vulgar, lacerabitur, from the Septuagintς ὀπλισθήσεται. For πᾶς signifies Quisquiliae: Whence is intimated into what a many little shreds this great Empire would be dispersed after his death, which is most fitly understood of those lesser portions they had, who are related to here, besides those four, namely Lysimachus, Cassander, Antigonus and Ptolomeus. For Eumenes, Philotas, Menander, Leonatus, Seleucus and others had their portions distinct from those four, whereby the main body of Alexanders Kingdom possest by them, was the more weakened.

5. And the King of the South shall be strong, that is, Πτολεμαύς the Son of Lagus King of Ἑγύπτιος.
He speaks only of the Kings of the South, and of the North, that is, of the Kings of Egypt, and of Syria, because the affairs of the Jews are most concerned in them. And this very first King of Egypt, Ptolemaeus the Son of Lagus, he is taken notice of in Histrionians, for that treacherous exploit of his, of the taking Jerusalem on the Sabbath day, under pretence of Sacrificing. But he possessed himself of the City they not arming themselves for resistance. For which Agatharchides Cnidius twitts them, as a fond people that preferred their superstition before their liberty. He carried many of the Jews at that time with him into Egypt. See Joseph. Antiq. lib. 12. c.1. And one of his Princes, that is, one of the Princes of Alexander, says Grotius; but if it be referred not to Alexander, but to Ptolemy, it may haply be one of those lesser Princes that he had a more special favour for: but either way it is Seleucus Nicator, that is here meant, who got up first toward this greatness by the favour and countenance of this Ptolemy, as I noted above. And he shall be strong above him. Seleucus shall outdo Ptolemy in exploits of war. For having taken Demetrius the Son of Antigonus he added Asia to Syria, he overcame Lysimachus King of Thrace, in battle, and Antigonus in Phrygia, as Androcottus also in India, from which great exploits he purchased to himself the name of Nicanor, or Nicator, as if we should say, Seleucus the Conqueror. And have Dominion. That is plain from which has been said already. His Dominion shall be a great Dominion. And so it appears to have been by History, as Grotius has noted out of Appianus, according to whom his Dominion contained all these Countries, Syria, Phrygia, Mesopotamia, Bactriana, Arabia, Sogdiana, Ara-
Arachosia and a great part of India, even beyond the River Indus. And Appianus adds in general, that he was by far the most potent of all the successors of Alexander, and that there were built by him near fifty Cities.

6. And in the end of years, that is, After a certain time, They shall join themselves together, that is, They shall be friends or confederates one with another, viz. the King of the North, with the King of the South. Not that the same Individual persons Ptolemaus Lagi and Seleucus Nicanor shall do this, but some of the succession of each of them. For the succession of the Kings of the North and of the South, or of Syria and Egypt, are in the Prophetick style spoke of, as of two single Kings continuing all that time of their Kingdomes. Which is a thing so obvious and known, that it hinders not at all, but that this Prophecy may be called the Prophecy of the Scripture of Truth, for all that. For the Kings Daughter of the South shall come to the King of the North to make an agreement. The Hebrew word is שׁח מ which signifies Rectitudes, and the Septuagint render it συμφωνία, Agreements. For the agreeing of things is to set them right and straight. This Kings daughter therefore of the South is Berenice, the Daughter of Ptolemaus Philadelphus, Son and Successour to Ptolemaus Lagi. She it seems was sent to the King of the North, viz. to Antiochus Theos King of Syria and Asia and grandchild to Seleucus Nicanor, to beget peace and amity betwixt those two Kingdoms, with a vast dowry of gold and silver, so that by this marriage betwixt Antiochus Theos and Berenice, these two Kingdoms might be held together in a firm league: Otherwise the proffer seems needless, Antiochus having already a wife, viz. Lado-
dice, and two children by her, Seleucus Callinicus and Antiochus. But accepting of Berenice for his wife, and promising that he would not have Laodice for any other than a concubine, this proved an ill business both to him and to Berenice at last. For he receiving afterwards Laodice into favour, and calling her back to Court, she made shift to poison her husband Antiochus, and get Berenice and her young child she had by Antiochus to be slain, according as it follows, predicted by Daniel. But she shall not retain the power of the Arm, that is, She shall not have that strong Interest at Court, nor remain in that authority she seemed to have at first, the mind of her husband being afterward carried to his former wife Laodice. Neither shall he stand, not Antiochus himself, For Laodice suspicious how constant he might prove in his love to her, got him to be poisoned. Nor his Arm, The Hebrew is וין and may be translated, Nor his seed, viz. that offspring which he had by Berenice, his little Son he had by her, who was killed with her. But she shall be given up and they that brought her and he that begat her. The truer reading is, and that son of hers, or, he whom she brought forth. For that is the most obvious sense of היהויה. And he that strengthened her in these times, that is, Those who were with her and took her part as friends and comforters. But she and her little Son and all her Confidants would go to the pot. Even as it came to pass in the Daphneum at Antioch, where she had shut herself up, and might have been safe through the help of friends that heard thereof, but that she was betrayed, and so she and her little Son murder'd by Seleucus Callinicus her son in law. So bad an end had a matter ill begun. See Justin, lib. 27. c. 1. 7. But
7. But out of a branch of her roots. It seems to be an Hypallage, as Gasper Santius also takes notice, for [But out of the roots of her branch] that is, from the root or stock from whence she and her little son was, that is, from Ptolemaus Philadelphus, who was her father. Shall one stand up in his estate. The Hebrew is מָנְנֶ יָ, where there is plainly an Ellipsis of a preposition, suppose יָ; super basm ejus, so Vatablus supplies it. He shall found his quarrel upon the right that the young child had, if he had had strength and been alive, to revenge his mothers death. This therefore is the brother of Berenice, Ptolemaus Euergetes. Which shall come with an Army and shall enter into the fortress of the King of the North, that is, Shall fall into the Territories or Frontiers of Seleucus Callinicus the King of Syria, who killed Berenice and her little Son. And shall deal against them and prevail, that is, He shall make war against them, and have them so much in his power, that he may do what he will with them. He shall have very easy and mighty success.

8. And shall also carry captives into Egypt their Gods with their Princes and with their precious vessels of silver and of gold. St. Jerome's comment upon this place is full enough. Ptolemaus, faith he, prevailed so far that he took Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia, and when he heard there was sedition moved at home in Egypt, he spoiling the Kingdoms of Seleucus, brought away with him fourty thousand Talents of silver, and two thousand five hundred Images of their Gods, amongst which were those that Cambyses when he took Egypt carried away with him into Persia. For which feat of bringing back again their Images that
were violently taken from them so many years agoe, the Egyptians being a very superflitious people, he obtained the name of Euergetes amongst them, as if he had been so great a benefactor to them in recovering their Images. Thus St. Jerome out of writers which he had the use of, but since have perished. And he shall continue more years than the King of the North. Ptolemaüs Euergetes his Reign was six years longer than the Reign of Seleucus Callinicus the Son of Antiochus Theos by Leodice; his Reign was almost by one third part longer than his. And the Kingdom of Syria was made a Province by the Romans betwixt thirty and fourty years before Egypt was, if that may be also insinuated. But the former is more material, it implying that Callinicus durst not budge against Egypt all the days of his life, Ptolemaüs Euergetes who got so full a victory over him (which would naturally daunt his spirits) being still living.

9. So the King of the South, Ptolemaüs Euergetes, shall come into his Kingdom and shall return into his own land. Which intimates his power and success to have been so great and with so little loss to his Armie, and with that ease, as if he had been Lord of Syria, and had free ingress and egress at his pleasure.

10. But his Sons shall be stirred up. Though that shamefull overthrow he had received, cowed the Spirit of Seleucus Callinicus, yet his two sons Seleucus Ceraunus and Antiochus Magnus after his death, and indeed after the death of Ptolemaüs Euergetes, which was a further encouragement to them, be-stirred themselves to recover what their father had lost, and to that end gathered a great Armie as it follows.
follows. And shall assemble a multitude of great forces. See Polyb. lib. 2. and lib. 5. And they were the more encouraged thereto, Ptolemaeus Euergetes not onely being dead, but a person little beloved, a killer of his father, mother and brother, and therefore in derision called Philopator, succeeding him. And he shall certainly come and overflow and pass through. Though he began with the two sons, yet he changes the number plural here into the singular, because Seleucus Ceraunus died in the beginning of the enterprise, reigning scarce three years. Wherefore Antiochus Magnus is here meant by him that shall certainly come and overflow, &c. For he did overflow Judea and Cæle Syria by the treachery of Theodotus Ptolemaeus Philopator his Governor of that Province. Then shall he return and be stirred up even to his fortress. And after this no peace being concluded, he shall again renew the war, and taking many Towns he shall at last come to Raphia an exceeding well fortified Town in the confines of Egypt. See Polybius, lib. 5.

11. And the King of the South shall be moved with choler and shall come forth and fight with him, even with the King of the North, viz. Philopator with Antiochus Magnus. For though Philopator was but a sluggish voluptuous person, and given to his ease and pleasure, yet when his proper Kingdom was in such imminent danger, he was enraged, and thought it was time to bestir himself for fear he should not only lose Syria but Egypt too. And he shall set forth a great multitude. Seventy thousand foot and five thousand Horse, and seventy three Elephants. And a multitude shall be given into his hand, that is, he shall take many prisoners of the Army of Antiochus Magnus. Which is the thing that the Author of the
the third Book of Maccabees expressly sets down, and
that the success was from the passionate importunity
of Arsinoe Philopators sister, who ran up and down
from one part of the Armie to the other with her hair
disheveled and hanging about her shoulders, and by
promises and earnest intreatings driving the soldiery
to fight with more than ordinary resolution and cou-
rage, whereby they won the day, and took many
Prisoners. Grotius out of Polybius names four thousand,
and the rest were killed or routed and put to flight.

12. And when he hath taken away the multitude,
that is, When he hath partly taken captive, partly
killed, and so taken them out of the way, and part-
ly put to flight and scattered the multitude of Anti-
chus his Armie, and thereby driven them away from
his Territories. His heart shall be lifted up, His
heart that was oppressed and depressed with fear and
anxiety before, will be now more lightsome and exal-
ted, and give it self the swing to satisfy its own lufts,
in this security, by his unclean conversation with
Agathoclea the singing wench and Agathocles her
brother, and will rudely and prophanely at Judea not
only come into the Temple, but rush into the Holy
of Holies against the advice and persuasion of all
either pious or prudent By-standers. See the third
Book of Maccabees Ch. 1. And he shall cast down ma-
ny ten thousands, but he shall not be strengthened by
it. The sense is (for of this latitude is the signifi-
cation of the particle) And though he shall cast down ma-
ny thousands, (for so מיר may signify an indefinite
great number, and not exactly Myriads, as all Inter-
preters agree) Yet shall he not be strengthened by it.
Though that great Armie of Antiochus Magnus was
quite vanquished by him, yet Antiochus himself esca-

ping he will appear again in the field and undo all that hath been done, after he has espied an opportunity for his purpose. The Idleness, Luxury and Sottishness of Philopator made this great advantage he had got against Antiochus, to signify nothing.

13. For the King of the North shall return and shall set forth a multitude greater than the former. He shall again gather an Army and that greater than the former. And shall certainly come after certain years, that is, These things were a brewing for a certain time while he observed the luxury and dissoluteness of Philopator and his mindlessness of his affairs, which encouraged him to meditate this other War against Egypt, made him sure to come, and gave him hope of Success. With a great Army and much riches, With a great Army and well appointed. Which Armies sometimes are not, by reason of the want of money or whatever necessaries are requisite for the good appointment of an Army. For the Hebrew word שׁוּב signifieth any Acquaint from.acquirevit, whence שׁוּב a Post-horse or Mule has its name; wherefore by this word שׁוּב I conceive is meant all the plentifull supply of necessaries and fit accommodations for an Army, such as Beasts of burthen, Wagons, and Draught-horses, with the things they carry, &c. Which the Latins call Impedimenta, in English they are called the Carriage of the Army, Bag and Baggage, with these the Army of Antiochus was stowed, which the English translation here renders, much Riches.

14. And in those times there shall many stand up against the King of the South. For Philopator having appointed Agathocles his Catamite and brother to Agathoclea the singing Wench, to be Pre-

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feet over Ægypt, not only the Provinces subject to Ægypt rebelled, but Ægypt itself was vexed with seditions. And Philopator being dead and Antiochus Magnus having made a firm league with Philip of Macedonia, he was assisted by him upon condition of dividing the spoils equally upon victory; and hence, faith St. Jerome, is to be understood the meaning of many standing up against the King of the South, that is, the King of Ægypt. Which attempt was made in Ptolemæus Epiphanes his time, the Son of Philopator, of not passing four or five years of age, and the stress of affairs lay then upon that impure and dissolute Minister of State Agathocles. But the wisest act that Philopator did before his death, was his recommending his young Child to the tutelage and protection of the Senate of Rome, as you may gather out of Justin Lib. 31. Also the Robbers of thy people shall enfold themselves. The Hebrew word נזיר, which is here rendered Robbers, does signify also at large Effraæters or Breakers, and therefore the sense may be, Those of thy people which are Breakers of the Law or of the Union of the Jewish Church and Nation, some siding with the King of Ægypt, others with the King of Syria, they shall be puffed up, (namely those of the King of Ægypt's side, as he carried many with him, viz. Ptolemæus Lagi, as you heard above, so considerable a party of Jews were there in Ægypt, and they had their correspondents also in Judea,) they shall be puffed up in confidence of their Arms and the fresh remembrance of the former victory. To establish the Unison, that is, To fulfill or accomplish the sayings of the Prophets which denounce all evil to them, that despise the Law. So Grotius upon the place,
place, according as it follows, *And they shall fall,* To
fulfil those comminations by the mouths of the Pro-
phet. Which were accomplished in the Victory of An-
tiochus against Scopas, Ptolemaus Epiphanes his Gene-
ral, and them whom Antiochus overthrew at the Spring-
heads of the River Jordan; And when he had taken the
Towns of Cæle Syria and Samaria that Scopas was
possessed of, the Jews delivered up Jerusalem to him
of their own accord, and helped to beat Scopas his
Garrison-Soldiers out of the Tower he there had
left them in, as Josephus tells us, Lib. 12. c. 3.

And now though this may be part of the sense of
these words [to establish the Vision] and most accom-
modate to that very time; yet considering there was
a continuation of these Paritzim in Ægypt, even to
Onias the junior his time, and onward, I think there
may be a glance also at a further completion of this
passage in Onias, who in the time of Ptolemaus Phi-
lometor fled into Ægypt, and being favourably re-
ceived there of Ptolemees obtained leave to build
a Temple in the Nomus or Canton of Heliopolis,
and drew a great many of the Jews to him, he pre-
tending to fulfill the Vision of Isaias Ch. 19, ver. 19.
*There shall be an Altar of the Lord in the midst of the
Land of Ægypt.* Which Temple after it had stood 250
years, was in the time of Vespasian raised to the very
ground. And though it stood so long, yet St. Je-
rome and other Interpreters think this feat of Onias
here pointed at. But I leave it to the Readers judge-
ment to consider it. Grotius his Interpretation
touching the deserters of the Law at that time
may be the first Impletion of the Prophecy, but
this may be more particularly and eminently inten-
ded the fall of this Temple and the Jews at once.
15. So the King of the North shall come. For the King of the North, Antiochus Magnus, shall come, whereby these contemners of the Law shall smart for it. For this Antiochus was a great friend to the Jews that stuck to Moses his Law, and were no Prevaricators, but did things according to his prescript, as you may see in Josephus in the place abovenamed.

And cast up a Mount. Against Sidon (saith St. Jerome who had the benefit of more Historians than are extant at this day) where he shut up Scopas, Ptolemaus Epiphanes his General, so close and so long, that he forced him to yield. And take the most fenced Cities, according as I have noted above out of Josephus. And the arms of the South shall not withstand, viz. Europa, Menocles and Damaxenus, whom Ptolemy sent to relieve Scopas when he was shut up, but in vain. Neither his chosen people, namely those supplies that came with those three Commanders, neither shall there be any strength to withstand. All attempts will be in vain.

16. But he that cometh against him, against the forces of Ptolemaus Epiphanes, Shall do according to his own will, Shall have compleat success, And none shall stand before him, And the Jews shall of their own accord deliver up the city to him, viz. to Antiochus. And he shall stand in the glorious land, viz. in Judea. The Septuagint do not venture to render the sense of νεκανδον; but retain the word, as if we should say, And he shall stand in the land of Sabi. Which I confess I suspect to be the name of the God of that Land, namely of the God of Israel, who is called the Lord of Hosts. Of his entering Judea and Jerusalem upon his vanquishing of Scopas I have hinted enough above.

Which by his hand shall be consumed. The vulgar Latin
Latin has it so likewise. But the Interpretation suits not with History. For as I intimated above, Antiochus Magnus was very kind to the Jews (as you may see at large in a letter of his inserted by Josephus into his Antiquities, lib. 12. c. 3.) granted them many Immunities, supplied their expenses for sacrifices and repairs of the Temple, with other Testimonies of his favour to them. Wherefore the true Interpretation of the place is, Which shall be perfected by his hand, that is, which shall flourish under his Power. For the word in the Hebrew יִֽעַ֣שׁ signifies as well to be perfected or consummated, as to be spoiled or consumed.

17. He shall also set his face to enter with the strength of his whole Kingdom. The more genuine sense I conceive is, and the Hebrew easily admits it, viz. [He shall also set his face to get into the power of his, namely of Ptolemaus Epiphanes his, whole Kingdom] that is to say, He was not content with the regaining onely Cæle Syria and Judea which were his Ancestours before, but he has a design to make himself Master also of Egypt, there being such a fair opportunity by reason of the youngness of Ptolemy, and the present disorder of things there. And upright ones with him. And there are upright ones with him. But the Hebrew word is רִשּׁע which I conceive may very well be the same with רִשּׁוֹן verf. 6. which signified Agreements. And so Gasper Sanclius also expounds it. But if it be not to be understood as before of a Covenant or Agreement but of men, then the sense will be, That Antiochus will bring along with him honest, fair conditioned men, and such as had a good repute with all, to help to carry on the match betwixt his daughter Cassandra and Ptolemaus Epiphanes. Thus shall he do, The Hebrew has.
And he shall do, that is, It shall succeed. And he shall give him the Daughter of women, that is, He shall give him his daughter Cassandra*, the fairest of women, and Cæle Syria, Phænice, Jūdea and Samaria for a dowry with her, Corrupting her, that is, infusing such principles into her, if she would listen to him, as might make her instrumental by treachery to her husband to get her father Antiochus the Kingdom of Egypt. But she shall not stand on his side, or, She shall not persist in such ways as her father would put her in. Neither be for him, She will make good her duty to her husband, and be faithfull to him and loyal as to her husband and Prince, and not be seduced by her father. So that Antiochus his Politicks fell short of success in this design of marrying his daughter to Ptolemaeus Epiphanes, though it was wisely enough done upon other regards, to shew himself by this match to be a friend to whom the Roman Senate was a friend, and also to strengthen his Interest by this alliance against the Romans if they proved his enemies. But the Text is plain enough already.

18. After this shall he turn his face unto the Isles. Which he thought he might do with the better security having laid so firm a foundation of friendship with the King of Egypt, that worser plot which he was conscious of, being kept to himself, and Cassandra's piety to her father, though she was loyal to her husband, permitting her to discover nothing. By the Isles are understood any maritime Towns as well as Islands properly so called in the Hebrew Idiom. And he is recorded to have set himself to take the Sea towns of Thrace and Greece. And shall take many, even several Islands properly so called, as Rhodus,
Samos, Delos and Eubæa. See Grotius on the place, but especially Calvin, that tells the occasion of Antiochus his setting his face toward the Isles, and how he came to be engaged in that war. But a Prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to return upon him. This translation is something obscure and confused, Grotius has rendered it out of the Hebrew into Latin very truly and cleverly thus. *Et cessa faciet Dux ipsus in se contumelias, quinetiam contumelias illius in ipsum vertet,* that is, A Commander shall cause to cease his (that is Antiochus his) reproach against him, yea, and moreover he shall return the reproach upon himself, viz. upon Antiochus. This is the easy and natural sense of the Hebrew Text. And *V* is rightly turned in this place especially, a Leader or Commander. And both Gasper Sanctius, Calvin, Cornelius à Lapide, and Grotius interpret this of Lucius Scipio the Roman Commander, who brought it to pass that Antiochus should not only no longer despite and flight the offers of the Roman Senate, and infeft their confederates with war, which they took as a great affront, but that the reproach at last should fall foully upon himself, he being wholly vanquished by Lucius Scipio at Sipylus a Mountain in Asia Minor near the confines of Phrygia, where fifty thousand of his men were slain and eleven thousand taken prisoners as Justin writes, and Antiochus brought to hard and dishonourable terms of peace, whereby he was bound to have nothing more to do with any part of Europe, nay that the Romans should have Asia, and he rest content with the Kingdom of Syria, that he should surrender all his ships and captives, and also defray the expences of
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19. Then shall he turn his face toward the
to the Roman Power by Antiochus, re-

19. Then shall he turn his face toward the
frontiers of his own land, that is, toward the frontiers
of his own kingdom. Upon this passage Cornelius
briefly thus, out of St. Jerome. Antiochus vanquished
by the Romans, and commanded to bound his Domi-
inion within the Mountain Taurus, went thence to
Apamia, Suse and other of the more remote parts of
his kingdom, and then fighting with the Elymities he
and his whole army was destroyed; according as it
follows. And he shall stumble and fall and not be
found. Impinget & corruet. Where Impingere to stum-
ble, saith Grotius, is as much as imprudenter segerere,
to act rashly and imprudently. For in Justin, lib. 32. cap.
2, it is recorded that Antiochus upon his robbing the
Temple of Jupiter Didymæus by night, the thing
being made known, concursu Incolarum cum omnibus
militia interfectus est. Where Grotius ingeniously con-
jectures that for Didymæus should be read Elymaeus.
Whence Saint Jerome's and Justin's account will fall
into one.

20. Then shall stand up in his estate, Shall suc-
ceed in his place by right of inheritance Seleucus Phi-
lopator, the elder son of Antiochus Magnus, a raiser of
taxes. For his luxury put him upon the greater exi-
gencies as Calvin observes, and we may be sure he
would not spare the people, who did not stick to rob
the Temple of the money there deposited for pious
uses, who sent Heliodorus his treasurer thither for
that purpose, 2 Maccab. 3. 10. In the glory of the
Kingdom,
Kingdom, It is rather to be rendered upon the glory of 
the Kingdom, that is, upon the riches thereof. For 
riches are the Political glory and decor of any King-
dom or people, whereas Poverty makes them look 
sordidly and contemptibly. But there is neither [In] 
nor [Upon] neither ב nor וי in the Hebrew, but the 
Text runs thus, מַשְּבִּיר נֵגֶשׁ וַדֶּרֶךְ מַלְכָּה, which is ver-
batim, One that makes to pass up and down afflitters 
or oppressors of the beauty or glory of the Kingdom by 
exactions or Taxes, understanding by the decor or 
glory of the Kingdom, as before, the riches thereof. 
Of which Taxes, besides his own luxury, the expence 
of the war its being cast upon his father Antiochus 
by the Romans may be also an occasion or pretence, &c. 
But within few days he shall be destroyed, Which 
implies he shall reign nothing near so long as his fa-
ther Antiochus, not passing a third part of his time, 
the one reigning but 12, the other 37. years. Nei-
ther in anger nor in battle. Neither by the sedition 
of the people nor by war with foreign enemies, but 
by the Treachery of Heliodorus, who, as it is thought, 
poysoned him, hoping and attempting to succeed him 
in his Kingdom, but he was kept off by Eumenes and 
Attalus.

21. And in his estate, in his place, shall stand up 
a vile person, הָאָבֶל signifies a despised or contemned 
person; Who is here that Antiochus Epiphanes, Son 
of Antiochus Magnus, and second brother to Seleucus 
Philopator. Who is here represented as despicable, not 
for want of wit or parts, but for his actions and man-
ners. Which made the people when he would be cal-
led Epiphanes, which signifies Illustrious, call him 
Epimanes, which denotes a mad man, as he was of a 
cruel, turbulent spirit, and yet very servile, crouching 
and
and flattering where it was for his own Interest. Besides he came unjustly to the Kingdom by defeating his Nephew the Son of Seleucus Philopator. But Grotius his short Character of him gathered out of Athenaeus is most conspicuously applicable to the words of the Text. *Dicitur hic Antiochus, faeth he; despectus, ob mores, ab omni non tantum Principis dignitate, sed ab honesti viri gravitate alienos. To whom they shall not give the honour of the Kingdom.* There being no colour for it at all, by reason of his ill manners, and which is the main of all, the right of Succession belonged to Demetrius the Son of his brother Seleucus. But he shall come in peaceably, and obtain the Kingdom by flatteries, viz. by plausible pretences of administering the affairs of the Kingdom of Syria for the good of his Nephew Demetrius the true heir to the crown, and by making a fair shew of clemency and of kindness he shall win the hearts of the people of Syria to him.

The ancient Fathers some of them by this vile person will have Antichrist alone to be understood, all of them, supposing it to be Antiochus Epiphanes, will yet have him to be a lively Type of Antichrist. But in this Prophecy of the Scripture of Truth, the downright Literal sense is the sense aimed at, and the sense intended as to the persons and actions described in it. And therefore this prediction concerning Antiochus Epiphanes is no more a prediction touching Antichrist, than the History of the Jews a prediction of the State of the Christians, and only in this large sense can I admit Antiochus Epiphanes to be a Type of the Papal Hierarchy, or if you will of the Popes of Rome, who by flattering and crouching at first to the Civil Sovereignty (consider the Letter of Gregory the Great which
which he wrote to Phocas when he had slain his Sovereign Mauricius the Emperor:) By giving to themselves all alluring titles of Servus Servorum; of holy Father; of Sponsus Ecclesiae, &c. And by pretending the care of all Christian people, and of the Emperours themselves whom they look'd upon always as pupils in Nonage, young weakly Wights, Wights scarce nine days old and that cannot see (for the little Horn only must have eyes) from such fine pretences as these got they the Government not only of the people but of the Emperours themselves, whom they tramped upon, and made themselves in reality the Emperours of Rome and of Christendom in a manner.

That there is a conspicuous correspomdency here betwixt the Type and Antitype I cannot deny, but the Literal and Historical meaning as I may so speak (for Prophecy, especially such an one as this, is a kind of an Anticipatory History) that is the main that is to be attended. We shall come to that part of the Vision that speaks of Antichrift without a Type or furtas hereafter at vers. 36. But till we come thither I find Grotius to be one of the most easy and coherent Interpreters, in whose footsteps therefore I shall moftwhat insist, till he turns out of the way, and then I shall shake hands with him and bid him adieu.

22. And with the arms of a floud shall they be overflown from before him, namely Heliodorus, his forces who murdered Seleucus Demetrius his father; prompted thereto perhaps by Antiochus; but doing the seat with a design for himself, to get to himself the Kingdom of Syria, he having raised forces for this end. But Antiochus Epiphanes with a specious pretence,
pretence, as doing all in behalf of his Nephew then at Rome, assisted with the forces of Eumenes and Attalus, shall quite overcome and rout this Armie of Heliodorus, and break in pieces all his Faction as it follows. And shall be broken, namely, the followers of Heliodorus. Pea also the Prince of the Covenant, viz. Demetrius the son of Seleucus Philopator, who may well be said to be the Prince of these Confererate forces of his uncle Antiochus, Attalus and Eumenes, he being indeed a Prince and heir to the Crown, and this war against Heliodorus seeming to be managed in his behalf. But the good success turned to his mischief by reason of the treachery of his uncle. And therefore he is said to be broken here as well as the followers of Heliodorus.

23. And after the league made with him, that is, For after the friendship professed by him to his Nephew Demetrius at Rome, with whom you may be sure he kept Intelligence, He shall work deceitfully. This is the cause that Antiochus his success against Heliodorus was the undoing of Demetrius as well as of him. He shall work deceitfully, by getting his friends at Rome to detain Demetrius there (though his father in kindness to Antiochus had sent him thither for an hostage in his stead) that he might better pursue his own designs in the mean time, as Grotius has noted on the place. And he shall come up and become strong with a small people. His beginnings in Syria shall be small, saies Grotius, but he shall grow up by degrees (as the Popes of Rome did.)

24. He shall enter peaceably even upon the fatter places of the Province. By degrees Antiochus will possess himself of the best places of Syria, as the Roman Hierarchie of the fairest and fatter Seats in Europe.
Europe. And he shall do that which his fathers have
not done, nor his fathers' fathers, he shall scatter
among them the prey and spoil and riches; that is,
Antiochus Epiphanes shall be a greater exacter of Tri-
butes, and more profuse rewarde of his favourites
and adherents, his soldiers especially, than any of
his ancestors. This lavish liberality of his is taken
notice of 1 Maccab. 3. 30. where he is laid in giving
liberal gifts to have abounded above the Kings that
were before him. And the Papal Polity what tricks
they have to get money, to say nothing of bloud and
violence against pretended Hereticks, and how able
and lavish Rewarders they are of their stickling cli-
ents, is obvious to consider. None of the Emperours
of Rome, the Popes Predecessours, comparable to him
for that. Sae and he shall forecast his device against
the strong holds even for a time. After he had taken
the more easie and opime places, and encouraged
his soldiers by liberally dividing the spoil amongst
them, he afterward will set his mind to the taking
of the more strongly fortified places, which will
hold him longer tuck and take him some time,
which haply is meant by [even for a time.] But
of the Hebrew it is better exprest thus [and that for
a time.]

25. And he shall stir up his power and his cou-
rage against the King of the South with a great
Army, that is, Against the King of Ægypt, Pto-
lemaeus Philometor, because he pretended a right to
Syria. And the King of the South shall be stirred up
to battle with a great and mighty Army, viz. Pto-
lemaeus Philometor King of Ægypt, whose two chief
Commanders were Eulaius and Leneus. But he
shall not stand. He shall not be able to withstand
him,
him, but shall be put to flight and discomfited. For they shall forecast devices against him. There will be treacherous plots against Philometor and his Army.

26. Pea they that said of the portion of his meat shall destroy him, that is, Some of his Domesticks, Ministers of State, and of great trust in his affairs, and in the very management of this War, will be false to him and betray him, and undo him, and spoil the success of the battle. And his Army shall overflow. His Army shall be overflown or overrun, Opprimetur has the vulgar Latin, Obruetur, Calvin, as if they read בושׁי not בושי. But if our English translation obtain, then [his] must be referred to Antiochus, not to Ptolemaeus Philometor, according-ly as Vatablus also refers it. And many shall fall down slain, By the hands of Antiochus his Army. This battle was fought betwixt Mount Castus and Pelusium. So S. Jerome out of Suctorius, and so Gro- tius out of both. And touching many falling down slain it is said expressly concerning this battle, 1 Mac-cab. 1. 18. That Ptolemeew was afraid of Antiochus and fled, and many were wounded to death.

27. And both these Kings hearts shall be to doe mischief, and they shall speak lies at one Table. They shall meet together at Memphis, Ptolemaeus Philometor, and Antiochus Epiphanes, in outward shew Friends but inwardly suspecious Enemies and suspected one of another. But it shall not prosper. This palliated friendship will again break out into open War. For yet the end shall be at the time appointed. The Hebrew is יָבִי נַעֲרֵי לָמוּשָׁר. For it is yet till the end will be at the time appointed, that is to say, there will be a space of time till another
War break out, but it will certainly break out at the time appointed. So that there is an Ellipsis or omission of the thing which is to be understood from what went before and only the time mentioned, an Intercession of War is intimated till the time appointed.

28. And he shall return into his Land with great Riches, that is, with great Spoils, 1 Maccab. 1. 19. Thus they got the strong Cities in the Land of Egypt, and they took the spoils thereof. And his heart shall be against the holy Covenant. This is the first coming of Antiochus into Judea, says Grotius, which the Writer of the first Book of Maccabees takes no notice of, it being so inconsiderable in respect of the second. By the holy Covenant here is meant the Law of Moses given by God, in which amongst other things, the right of Succession in the High Priesthood is determined. And he shall do Exploits. Exploits is not in the Hebrew. But the meaning is, He shall do according to his own mind and will, particularly about the High Priesthood, Jason and Menelaus by bribes and flatteries obtaining the High Priesthood of him, contrary to Law. And return to his own Land, He shall return out of Judea into Syria.

29. At the time appointed he shall return, This is the appointed time mentioned ver. 27. And come toward the South, that is, toward Egypt. But it shall not be as the former or as the latter. The Hebrew has it, שֶׁהָלָהּ לְאָרֶץ יְהוָהַ נְאָבָדָה יְהוָהַ נְאָבָדָה, which the Septuagint render thus, καὶ ἐκ τοῦ ἐξεταὶ τοῦ πλείστων καὶ τοῦ ἐξεταὶ τοῦ πλείστων, which is, καὶ ἐκ τοῦ ἐξεταὶ τοῦ πλείστων καὶ τοῦ πλείστων. For the other seems to be an Hebraism, a Feminine for a Neuter. And so the
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Latin has it, Non erit priori simile novissimum, that is, This second expedition of Antiochus against Egypt, will not be so prosperous as the former.

30. For the Ships of Chittim shall come against him, that is, The Ships of the Romans who were antiently called Ἐνοχ Chittim according to Bochartus, or at least the Ships of the Romans out of Macedonia who were antiently called Chittim, as there are plausible arguments for it. And in general, says Josephus Antiq. Lib. i. c. 7. from Cethima, the antient name of the Island Cyprus, Πάσοι νῦσει καὶ τε πλείω πρέτ οὐλασσὺν Κεθίμ ὑπὸ Εβραίων ὄνομαζεν. All Islands and Maritime places are by the Hebrews called Chittim. Whence it is no wonder that Alexander and Perseus the last King of Macedonia, are said the one to come out of the Land of Chittim, the other to be King of the Chittims. So that these Ships of Chittim may be so called, whether from the Romans themseves, or because the Roman Navy came out of Macedonia after they had vanquished Perseus, and made of that Kingdom a Province. For partly there, and partly in other places the Romans had a great Navy ready for any exploit. Therefore shall he be grieved and return. The cause of his desisting from his enterprise of invading Egypt and of taking Alexandria, was Popilius a Roman Legate sent by the Senate to command him to forbear, the King of Egypt having put himself under their protection. Wherefore Popilius taking ship presently upon this Commission failed to Egypt, and imparted the commands of the Senate to Antiochus. And this is all the Ships of Chittim that came to him then that I know. And I must confess I doubt whether Ἐνοκ here, which they render Ships, signify
nify Ships or no, and is not rather an Epithete of the Chittim or Transmarine people, such as the Macedonians and Romans were to them of Syria, and that the rather because if it signify'd the ships of Chittim it would not have been י"ט but י"ט in regimine, as they call it, thus י"ט י"ט. But י"ט being not a Substantive in regimine but an Adjective, it is an Epithete of the Chittim, or the more Northern and Transmarine people the Macedonians or Romans, and signifies as much as the fierce, rude or rough Chittim.

And thus may it peculiarly reflect upon Popilius his rough handling of Antiochus, who at his arrival very complemen tally receiving him, and upon their former familiarity at Rome offering to kiss him, was bluntly bid to forbear those ceremonies; and the decree of the Senate being produced and given him, and he making delays and pretending it fit to consult his friends, Popilius presently drawing a large circle with his stick about Antiochus, bad him forthwith consult his friends there upon the spot, nor pass out of the circle till he had returned answer to the Senate whether he would have war or peace with them; which rough carriage of Popilius so humbled him that he presently answered he would obey the Senate. Which passage in Justin lib. 34. cap. 3. suits mighty well with the very words in the Hebrew Text and Septuagints Translation, the one saying יתבכ, And he will be struck or broken, the other יי תמא ותאש, And he will be humbled, viz. by this rough carriage of Popilius, as Justin also phrases it. Adeo; hac austeritas animum Regis fregit ut pariturum se Senatui responderet. The English [he shall be grieved] is less emphatical, and not so punctually answering to the niceties of History.

Bb 2 But
But certainly when Antiochus was thus struck, broken, and humbled, he was also grieved, and returned from Egypt in this discontented mood. And will have indignation against the holy Covenant. He will ease his grief and disburden himself of his rage he had conceived against the Romans that were too strong for him, upon the Jews, whom he could better master, and upon those especially that would most faithfully adhere to the holy Covenant nor forfake the law of Moses. So shall he do, he shall even return and have intelligence with them that forsake the holy Covenant. He will be sure to take this wicked course to ease his grief for his disappointed hopes of Egypt, and carry away what spoils he can from Judea, the City and Temple, that he might not seem to return into Syria empty; and for the better effecting his purpose he will practise with the Deserters of the Holy Covenant Jason and Menelaus and those of that faction.

31. And arms shall stand on his part. Though not the whole stock, yet arms or considerable branches of the stock, or people, of the Jews. For so Gasper Sanitius would have Brachia to signify, viz. the same that Rami, as if here were the seed, the seed of Abraham, the Jews; as if the same were, some of the seed of the Jews should stand on his part, such as Jason and Menelaus and that faction. And Calvin expressly upon the place, Stabunt ab ipso brachia, hoc est, non propriis opibus pugnabit sed fretus auxiliis ipsius populi. Which is the same thing as was the little Horn or King understanding dark sentences Ch. 8. 24. And his power shall be mighty, but not by his own power, which I noted above to be a remarkable Note of Antichrift, not sustained so properly.
properly by his own power as by the power of the
ten Kings Apoc. 17. And they shall pollute the
Sanctuary of Strength. They shall enter into the
Temple and take away the silver and the gold and
the precious vessels and the hidden treasures, I Maccab.
1.23. But it is here called Wynn ut potte, the Sanctua
ry of Strength, Quia Templum erat munitorum arcis
in modum, saies Grotius. And ἔποιε signifies a fortified
place or a Castle, and we may add, such here as
in which the God of Israel with his heavenly Hosts
and Priests and Levites, as it were, kept Garrison,
the God of Israel being the God of Hosts, whence the land of Israel was called the land of Sabi,
as I noted above.

But this their entring and robbing the Temple
thus foreseen and predicted as well as permitted by
the God of Israel for the trial of the faithfull, is the
first degree of the prophanation thereof as Grotius has
also noted. And shall take away the daily sacrifice,
that is, King Antiochus shall send letters by messen-
gers unto Jerusalem and the Cities of Judah, that
they should follow the laws of the Gentiles, and
forbid burnt-offerings and sacrifices and drink-offerings
in the Temple, I Maccab. 1. 44. That they should
not serve God according to his own laws and pre-
scripts, but according to Paganick Rites prescribed
by this Type of Antichrist. And this silencing the
Law of God, and setting up the dictates of men is
the second degree of prophanation even according to
Grotius, and an inlet to the grossest prophanation ima-
ginable, and therefore it orderly follows. And they
shall place the Abomination that maketh desolate,
The Hebrew word is, יֵשָׁכֶן מַעָּשֶׂה, and may sig-

ify
nify either a *stupifying* Idol, or an Idol that makes *defolate*, the *Abomination of desolation*, taking *Abomination* for Idol as it so signifies.

And truly Idols in general in respect of them that worship them willingly and superstitiously, may well be called *stupifying*, it making their worshippers *stupid*, as very blocks as themselves whom they worship, as to all sense of the true Religious worship indeed. *They that make them are like unto them, and so are all they that put their trust in them.* And as for those that know the great vanity and gross Impiety of them, they are *astonished* to see that mortal men should ever so far degenerate as to fall down on their knees with their eyes and hands lift up to stocks and stones. But that this should be in the Church of God either *Jew* or *Christian*, whose hair would not stand on end at so horrid and detestable a spectacle? But these Idols may be said to make *defolate*, the Church of God, suppose, in that they will fright all good and conscientious men from her communion, or cause them to be murdered or massacred, Myriads of them, as it happened from the Church of *Rome*, for their not complying with her Idolatries. *Such Abominations of desolation are Idols.*

But to come more particularly to the present Idol brought into the Temple at *Jerusalem*, which is the third and last Profanation of the Temple, and which drew along all disorder and uncleanness with it, it is *1 Macc. 1. 54.* recorded thus. *Now the fifteenth day of the month Caslu in the hundred forty and fifth year they set up the Abomination of desolation upon the Altar, and builded Idol Altars throughout the Cities of Judah on every side. And when they had rent in pieces the Books of the law which they found, they burnt*
burnt them with fire, viz. That the people might not be instructed thereby of the unlawfulness of worshipping Idols. Which answers in analogy to the Popes forbidding the use of the Bible to the Laity, because he has filled the Church of God with Images and other trumperies, which the Bible declares against. This is the Abomination of desolation in general, set up in the Temple of God, though they have yet given it no name: but 2 Macc. 6. 2. this same Idol is Jupiter Olympius, as both Calvin and Cornelius à Lapide, nay Grotius himself doth acknowledge.

The thing being to be done therefore, that it may seem more passable and plausible to the Jews and a less violation of the Law of Moses, there was sent to them Ζέας ὁ ἀνώτατος Ιερεύς, *an old man of Athens,* 2 Macc. 6. 1. a venerable Sophist I warrant you, to give them to understand that this Image which they were so affrighted with, was but the Image of Ζεύς ὁ θεός τοῦ οὐρανοῦ, Jupiter Olympius, that is, of the God of Heaven, Olympus signifying Heaven with them, and Zeus that God which according to the notation of his name is the living God, and gives life and motion to all things: and that their very Law or Scripture calls their God the God of Heaven also, so that they will worship but the same God still, and thus the whole Kingdom of Antiochus will be of one Catholick Religion, the Jews joyning with the rest in the same worship. Which will be much for the honour, safety and peace of Antiochus his Kingdom. And as for the worshipping of the Image, would that reverend Sophist say, that we directing our intention aright, the worship of the Type passes to the Prototype, and that we do not give divine worship to the Image, but such as it
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is capable of, nor to the rest of the Inferior Gods, whose Altars might be set in other parts of Judea, but such is meant to them as they are capable of, and no more.

At which grave Harangue of this old Greek, the Apostate party might find themselves much edified, and it may be, others drawn in, but the foun-der fort it's likely would cry out, *To the Law and to the Testimony, and that those that spoke not according to that word, there was no light in them. And certainly it is most safe to hold to the plain and obvious sense of that Doctrine which is delivered by Inspiration. And the like just and safe appeal there is of the reformed Churches to Scripture given by Divine Revelation, in the plain and apt sense thereof, against the Church of Rome. But by the Sophistry of that old Athenian, if they will listen to his deceitfull speeches, they may be seduced to worship not onely Jupiter Olympus, but Pluto also and all the Fiends of Hell with their most deformed and affrightfull Images, such as the Indians Idols are, in reference to that great and terrible God, as he is in judgment, as well as infinitely sweet and alluring in mercy, under pretence of their being the ministers of his wrath, and that we intend no higher worship to them than is due. Wherefore the worship of God is the most safely bounded by his own inspired word, not by the humoursome or fraudulent and self-interested precepts of men, or by their subtle and perverse Interpretations of Holy Writ, which is abundantly plain in any thing of moment touching Divine worship.

But now for this Idol of Jupiter Olympus, its proving an Abomination of desolation, it was so in that it caused the Temple to be left desolate and deserted of
of all good men, driving them into secret places wherefoever they could fly for shelter, and it is said, 1 Macc. 4. 37. How the Sanctuary was desolate and shrubbs grew in the Courts, as in a Forrest or one of the mountains.

32. And such as do wickedly against the Covenant shall he corrupt with flatteries. Eos qui sacerdotium, says Grotius, contra legem mundinati sunt, blandimentis eò perducet, ut ad Idololatriam conniveant. Those that had merchandized and given money for the High Priesthood contrary to the law, by fair insinuations and flatteries, he would further persuade to comply with his Idolatrous designs. Where we may observe, Earthly-mindedness, Covetousness and Ambition in the Priesthood what an occasion it is of, and what a prop to Idolatry and the corrupting the worship of God. But the people that do know their God, Calvin well upon this place says, Cognitio autem hic non tantundem valet ac frigida Imaginatio, sed accipitur profide quæ radicem vivam egit in cordibus. This knowledge, says he, of God is no frigid Imagination, but is Faith that has a living root in the heart, which implies a purity there, from whence all firm assurance of knowledge in Divine matters doth arise. And that is pitiful knowledge indeed that has not firm assurance. For how can we be said to know what we are not assured of that it is true? It is vain Imagination and conceit but not knowledge, such as a man will adventure any thing upon. And hence it is that men crumple so in persecution, in that they do not know God with any assurance, their hearts being not purified sufficiently for such a kind of knowledge, and real sense of God, as it were, according to that saying of our Saviour, Blessed are the pure in heart, for
for they shall see God, and act always as in his sight and presence, which will give them invincible courage and fortitude, while they are assured, that He looks on in whom they trust, and for whom they suffer, and who will plenteously reward their fidelity to him. Shall be strong and do exploits, that is, by the strength and power of God, and by faith in his assistance, they will not be forced through the threats of mortal men, be they never so great and potent, to forswear the law of God, or to relinquish their loyalty to him, who brings these persecutions on his people, on purpose to try them. Wherefore if they prove faithless and disloyal to him, the note of condemnation is branded upon their own consciences, whereby it shall be either enraged with everlasting disquietness, or hardened into eternal deadness and stupidity. Which is a sad thing and worth our serious consideration.

But as for the fulfilling of this Prophecy touching the exploits they doe that truly know God, and are not mere sons of talk and imagination besides both the Books of the Maccabees, Josephus also witnesseth to it lib. 12. cap. 7. where he saith, though many of the Jews partly of their own accord, and partly to avoid the punishment threatened by King Antiochus, to them that disobeyed his command (which command was to disobey Moses and embrace Gentilism) they submitted to what he decreed, O οἱ ἄνθρωποι τῆς Παρθῆς ἐξείλατο, which are here the people that knew God, they listened not to him, but had more regard to the Law of God, than to the threats of King Antiochus, against those that Disobeyed his Decree, and accordingly they endured murders and tortures, rather than they would forswear the law of God. Which is
is a lively Type of the sufferings of God's people under Antichrist for adhering closely to the law and will of Christ, and avoiding that Pagan-like worship of Idols, that Antichrist has introduced into the Church of God.

33. And they that understand among the people shall instruct many. These that understand among the people are those that before were said to know their God from such a principle of life in their heart, and not in dry Imaginative opinion. These therefore being assured of the truth, whether Priests or Lay-men, instructed many. For so Gaspar Santius says, Hi vero non sunt Scribae aut legis Doctores, &c. These were not the Scribes or Doctors of the Law, but men that studied the Law for that purpose that they might keep it, such as Mattathias and Judas Maccabaeus, who encouraged many to the observance of the Law, with the peril of their lives, and made, that they willingly underwent killing with the sword, burning, captivity, and a thousand such like jeopardies, says he. And Cornelius a Lapide speaks much what to the same sense, interpreting those that understand among the people, though of the Priests chiefly, yet also of the Laity. Which is therefore the more lively Type of those that encouraged the people of God against the Idolatrous tyranny of Antichrist, there being those that instructed them. So, both of the Clergy and Laity. So that the Pontifical Party have no reason to lay such things in the dish of the Reformed, these of their own Church here approving of it. For both Gaspar Santius and Cornelius a Lapide, were members of the Church of Rome. Yet they shall fall, read rather. Though they shall fall, by the sword, and by the flame, and by captivity, and

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by spoil many days. Though these things be in their eyes, and they be in a manner certain to undergo them, to be either killed by the sword, burnt at the stake, banished out of their countrey, or despoiled of their goods, yet those that know their God, will not desist to instruct those they have the opportunity to instruct touching their duty in Religion, and adherence to the true worship of God, nor will others be discouraged to follow their counsel, to keep a good conscience, nor be driven to Gentilism by the terror of men, they knowing whom they serve, and being so sure of their reward. Else it were as if there were no God upon Earth, and that the Supreme Power of every Countrey were absolutely the God of that Countrey, and that there were no difference of moral good or evil, nor any Religion truer or more obligatory one than another, which is the very Quintessence of Atheism. But this pious party of the Jews was otherwise persuaded, and flood to the truth with the hazard of their lives, and all that they had, as is copiously set down in the books of the Maccabees.

34. Now when they shall fall, they shall be holpen with a little help. Mattathias with his five sons (amongst whom was Judas who was called Maccabæus) he will open a way toward their liberty. See 1. Macc. 2. 1. and 2. Macc. 5. But many shall cleave to them with flatteries, The Hebrew word here for flatteries is Rupertiam, which signifies Lubricitates, slipperiness, as well as flatteries, so that the sense may be, That many shall joyn themselves to them slipperily, not firmly and sincerely. There shall not be an immediate firm union from one principle, which is the hearty love of God and unfeigned zeal for
for the purity of his worship, but their adherence will be from By-respects of Ambition or Covetousness, or the like, of each which we see an example in some of those that sided with Judas Maccabæus against Antiochus his forces. Of Ambition and desire of Fame in Joseph and Azarias, who when they had heard of the valiant acts which Judas and Jonathan had done, said, Let us also get us a name; &c. 1 Macc. 5.55. But their success was accordingly, for they were routed by Gorgias, and slain of them two thousand men, ver. 60.

But the example of Covetousness is that in those slain in the battle which Judas fought with Gorgias the Governor of Idumæa, the men of Judas his side that were slain were such as under whose coats were found things consecrated to Idols of the Jammites or Idumæans, as Grotius would have it, which is forbidden the Jews by the law. Here we see plainly that some of Judas his company, who was himself so sincere a zealot for the true worship of God, adhered to the Cause, part out of Ambition, part out of Covetousness, which therefore was a more infirm or lubricious adhesion. And it were desirable that those who oppose Antichrist as these did the Type of him, Antiochus Epiphanes, held together in a more sincere principle, and then the opposing of him, I mean in Polemical Theology (for I have nothing to do with other Polemicks or Politicks) would prove more successful.

It was Calvin's complaint in his time upon this Text; That in that little number that had withdrawn themselves from the Idolatries of the Papacy, major pars, says he, plena est perfidia & dolis, which is something an harsh censure understanding it in the grofferway, as if they vittingly and resolvedly were such. But for
few are touched with the sincere and hearty love of the pure worship of God, or oppose the Papacy upon this just and laudable jealousy for His Honour and the Support of the Power of true Religion and right knowledge of God, such as destroys the body of sin in us, that being encumbered with these unknown Hypocrites, or better assured that many things in Poperly are grossly false, than that the great articles of Religion, wherein we seem generally agreed on all sides, are assuredly true, or that not so much the purity of God’s worship as the splendour, power and worldly Interest of the Priesthood is to be the measure of a prudent and well moderated Reformation; I say men’s minds and consciences being darkened with such prejudices, and they seeking their own Interest, or following their own Humour, rather than sincerely affecting that the power of true and pure Religion should prevail, it is no wonder we have no better success in opposing the Papacy than Joseph and Azarias, or those that had under their coats things consecrated to the Idols of the Idumeans, had in opposing Paganism. For it is two to one, but that he will be vanquished by the Popes Champions, whoever enters the lists with them, who hath already, as the Proverb is, a Pope in his belly.

35. And some of them of understanding shall fall, that is, Some of them that know their God in the sense above explained shall fall, the Septuagint turn it δήσεως. As in the former verse where the same Hebrew word is used, viz. יִשָּׂעָה, the Septuagint render it by δήσεως, Ἔκ ταύτῃ δέσεως. As δήςεως and δήσεως signify to be in misery, in several places in the New Testament. So that יִשָּׂעָה has not a Moral sense but Physical, as the following words
words do more fully assure us. To try them to purge and to make them white. And therefore these troubles that seem so dire, full and Tragical to mortal men, proceed from the love of God to his own, that he may make them more pure and consequently better fitted for Communion with himself. And this is that which St. Paul suggests, 2 Cor. 4.17. For our light affliction (and such is all that wicked men can inflict upon the true servants of God, who will never suffer them to be tempted above what they can bear) which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are seen, but at the things which are not seen: For the things which are seen are Temporal, but the things that are not seen are Eternal. Even to the time of the end; that is, To the time of their ending. For God had set his time wherein these afflictions of his Church should end, as bounding all human affairs by his Power and Providence, so that there may be a respiration to his people from these extremities of affliction. And therefore there is put an end to this affliction of his Church, because it was foreseen that another would begin, as it is intimated to us by what follows according to the Hebrew שָׁלֹויָה, Because it is yet for a time appointed. The vulgar Latin has it, Quia adhuc aliud tempus erit. Because there will be yet another time, namely of persecution of the Church of God, viz: under the Roman Empire, Pagan and Pagano-Christian: Wherefore is an Elliptical speech as was observed above v. 27. Which verbatim is thus to be rendred, Because yet-again at the time appointed, subaudī, There will be a persecution of my People or Church,
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viz. under the Roman Empire, whose succession begins in the next verse. For hitherto is described from ver. 21. the Reign and feats of Antiochus Epiphanes. But that now the times of the Roman Empire succeed, both the mention of A Time and Times and half a time, Ch. 12. 7. and those other numbers there ver. 11. that point to them, and that vast gap that would be betwixt Antiochus his time and the Resurrection of the dead mentioned v. 2. may sufficiently assure us. To which you may add that the Passage here from the Greek Empire to the Roman in the next verse, is as distinct and plain as from the Persian to the Greek ver. 3. and the like great success and Prosperity expressed in both, in that of both Kings it is said, And he shall do according to his will.

Which therefore cannot be understood of Antiochus. Whence they that would drag what follows of the Prophecy to that scope are fain to run back and apply the same things that were predicted before, and so make the Prophecy to tautologize. Besides, many things are most wretchedly distorted and very weakly and faintly accommodated to the person of Antiochus. Which Calvin being sensible of applies all to the Roman Empire from the times of the Roman Empire after Antiochus his death, to the coming of Christ. In which besides that many things are dilute or forced, he leaves a vast gap as well as those others, viz. from the beginning of the Gospel to the Resurrection. Which makes the Prophecy less worthy of that Pompous Preface to it, viz. the Prefatory vision Ch. 1:0. as I noted above.

Wherefore there can be no doubt with them that consider the matter, but that this Prophecy of the Scripture of Truth does not only here pass from the Greek
Greek Empire to the Roman upon the death of Antiochus, and the vanquishing of Perseus the last King of Macedonia by Aemilius Paulus, and turning his Kingdom into a Roman Province, but that the Prophecy continually goes on, though in general strokes, through the whole series of times of the Roman Empire to the end of the world, or general Resurrection. And that as there has hitherto been predictions 

36. And the King shall do according to his will, and shall exalt himself and magnify himself above every God. This may be understood of the Roman Empire at large, and the words be rendered thus, Then shall a King do according to his will, shall have all things go prosperously according to his desire, by King understanding here as it is elsewhere in Daniel, a State or Kingdom, which is here the Roman upon
the expiration of the Greek Empire, Macedonia being conquered by the Romans, of which Perseus was the last King contemporary to Antiochus whom Daniel foretels to reign Ch. 8. in the latter time of the Greek Kingdome. And therefore the Roman is very fitly here supposed to succeed it, after Antiochus Epiphanes, the rest of his Successours being taken no notice of, for the same reasons that all but one after Xerxes are past by in the Persian Empire. And this Roman King or Kingdome is said to magnify himself above every God, in that the Romans by sacred charms called out the Gods of those Cities they conquered, and so as it were led them captive to Rome. See my Synop. Prophet. Book 2. Ch. 10. And shall speak marvelous things, that is, blasphemous, against the God of Gods, that is, The officers of this Roman Power shall do so, namely against Christ Jesus himself, who was truly God as well as man, and therefore the God of Gods; and yet was he in word and deed most despitfully used by them and crucified. And how the God of Gods, viz. the God of Israel was despised by the Romans, a man may collect from that greatest Wit of the Roman Empire, Marcus Cicero, and one of the best men of them, who yet speaks but contemptibly of the Religion of the Jews as unworthy of the greatness of the Roman name and Empire, and insults over their Nation as less befriended by the Gods, because they were vanquished and subjected to the Romans. If a person of his quality went so far in reproach to the God of Israel, what would others of less sagacity and morality blurt out? See his oration pro Flacco. And shall prosper till the Indignation be accomplished; for that that is determined shall be done. And yet they shall prosper notwithstanding this.
this their villany towards Christ, and bloody persecution of his members wherein he was again reproached and blasphemed, till the determined time of this rage ran out, and that the Empire became Christian, which was certainly determined to be done, under the sixth Seal.

37. Neither shall he regard the God of his fathers, that is, The Roman Empire becoming Christian will cast off the Gods of their Ancestours, and cast off the old Pagan Religion. Not the death of women, that is, Marriage will not be in that high esteem then as it was with the Ancient Romans, as those Laws testify which were called Julia and Papia, which Constantine abrogated. This I say may be one sense of the foregoing verse and of this part of this, and so take in all the time of the Roman Empire from the beginning of the Gospel at least, to the times of the Apostasy of the Church, or of the Empire become the Beast that was and is not and yet is. By a Geniconua, as I may so speak, this may be the sense of the foregoing verse and this part of this. But by an Idioma, I conceive, with the Ancients, that the chiefest sense is, that which concerns that Antichrist which undoubtedly Paul aims at 2 Thess. 2. And therefore emboldened by his authority I shall paraphrase the foregoing verse and this hitherto, thus.

Then shall a King, &c. i.e. After the Reign of Antiochus Epiphanes, that Type of Antichrist, and notorious enemy of the people of God in the Greek Empire, shall there arise a Rex Sacrorum, or Royal Pontifex if you will, who with his formed body Politick or Ecclesiastical Power shall prove the very Antichrist indeed, answering in the Roman Empire to that wicked Antiochus in the Greek, and both of them
placed in the latter times of each Empire. Which Ecclesiastical Prince or Pontifex finding the stream of Affairs and good fortune to carry him along, shall at last exalt himself above every God, i.e. every Supreme Magistrate, the Emperor himself not excepted, nay shall speak strange blasphemous words against the Sovereignty of God himself, as if he had power to abrogate and dispense with the laws of God and Christ, and were himself Supremum Numen in terris. Which impieties he will prosperously carry on for such a time as Divine Providence shall permit, that is for a Time and Times and half a Time, at the expiration of which his Kingdom shall begin to be broken.

But notwithstanding all this wickedness he shall not be a pure Roman Pagan, nor shall he regard the Gods of his Ancestours or Predecessours (that is, of the Supreme Magistrates of Rome who Reigned there a long time before him) such Deities, I say, as Neptune, Mars, Jupiter Capitolinus, and the like. But this shall be notable in him, that he shall be outwardly a strict professor of a single life, and it shall be against his Pontifical office to marry, and likewise his Clergy shall be tied to the same laws; that he may thereby the better promote the designs of his Rampant and Insatiable Ambition. Which spirit of pride and worldliness shall grow so rank in him, that he shall in time cast off the real sense of all Religion, as it follows in the Text. Nor regard any God: for he shall magnify himself above all. And therefore he will subordinate all Religion to his own worldly advantage and Interest. Whence it will be, that he will amongst other things make no conscience of Idolatry, as it follows.
38. But in his estate shall he honour the God of forces. The Hebrew runs thus: "i.e. For together with God, or besides God (for so will signify, namely, together, as Dan. 11. 7. Calvin renders, cum exercitu) he will honour the Mahuzzim, that is, the Daemons which St. Paul Prophecies of, whose worship would be brought in, in the latter times, (that is in the Time and Times and half a Time, which is the Reign of Antichrist, and in the fourth Empire) by unconscionable liars, and men that are against marriage, and place their Religion in abstaining from meats, that is, by Monks especially. This Paul says 1 Tim. 4. That the Spirit has foretold expressly, not obscurely nor Ænimatically, as being in this Prophecy of the Scripture of Truth, that is, in this plain and express Prophecy, and not at all obscure or Ænimatical. These Daemons therefore of St. Paul and Daniel's Mahuzzim are the Souls of departed Saints, which this Antichrist: King of Rome, or Roman Hierarchy, will worship together with God or Christ. That is, not, in his estate; but place, namely in the places or Temples of God, or Christ, in Churches which have their name from our Lord Christ. Or may signify as much as, upon his bottom, or foundation, which is the very pretence of the Pontificians, that they worship the Saints upon account of honouring Christ. And it is to be noted also that Mahuzzim signifies as much as, Towers, Fortresses, Walls, Bulwarks, Guards and Porteaux, which are the very Titles: the Idolatrous Saint-worshippers give the Saints and their Reliques reposéd in their Churches. Of so fit significance is this name of Daemons, viz. Mahuzzim which Daniel expresses them by, and the worshipping of whom...
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St. Paul says, is so expressly foretold would be. And where is it foretold, especially expressly, if not here? And a God whom his Fathers knew not, Read according to the Hebrew, Even together with a God which his Fathers, that is, his Ancestors the ancient Romans, knew not, which God is Christ. Shall he honour them with gold and silver and with precious stones and pleasant things. Which is abundantly fulfilled in the rich offerings to, and clothings of the Images and Altars of the Saints in the Roman Church, which are very costly and sumptuous.

39. Thus shall he do in the most strong holds with a strange God. This is very obscure sense. The Hebrew runs thus, and is easy, ווושה ובנרי נשים וים שאם עון אָלֶיה נה i.e. And he shall make the Holds of the Mahuzzim jointly to the foreign God. As if we should say, the Holds of the Mahuzzim with the foreign God, i.e. the Holds jointly made to them both, or jointly appertaining to them both. Which are Churches and Monasteries dedicated to Christ (for he is this foreign God, partly as being a Jew by birth not a Gentile, much less a Roman, and partly as being really God-man, which is such a strange and foreign Deity as the Romans, nor any Nation else were ever acquainted with before) together with this or that Saint; and elegantly here are these Churches and Monasteries called Holds, in reference to Mahuzzim, which has a warlike sense in it, and signifies * military Protectours and Champions, whose Houses therefore may well be called strong Holds. And the Reliques of the Saints lying there are accounted strong Castles and Towers of defence, by the superstitious followers of Antichrist. Whom he shall acknowledge and increase with glory, that is, Antichrist shall make an outward Profession of
of Christ, and accumulate external shews and pomps in honour to him. And he shall cause them, the Mahuzzim, to rule over many, and shall divide the land for gain. And shall distribute the earth to them for a reward. So Vatablus out of the Hebrew; And the Seventy have it εἰς δόξαν. Every one has his portion as a retribution or reward, namely of their sufferings, and of the good offices the Mahuzzim, Demons or deceased Saints are supposed to doe to them that worship them, that is, This Antichristian Power though they profess Christ, yet they will consecrate Temples and Altars to Saints together with him, and ascribe the safety of Cities and Provinces to their Protection, and trust in them accordingly, giving Religious worship unto them, and invoking them as their καταστήματα or ἀνάπωσης (for so Mahuzzim is often renderd by the Seventy) as their Refuge and Protectors, in the time of trouble. Which is a lively Description of the condition of the Papacy at this very day, and indeed of a long time heretofore both of the Greek and Latin Church, of both which the Pope pretends to be Supreme Patriarch. For which the Idolatrous Empire has been sorely scourged by the Saracens and Turks, namely for worshipping Mahuzzim, that is, Demons or the Souls of deceased Saints, and in order to them Images of Gold, and of Silver, and of Brass, and of Stone, &c. Apoc. 9.20. The plagues of the Locusts and the Euphratean Horfemen, that is, of the Saracens and Turks came upon them for this. And so it follows answerably here upon the mention of these Mahuzzim.

40. And at the time of the end shall the King of the South push at him, that is, Within the compass of the Time and Times and half a Time, under the fifth Trumpet, shall the Locusts or Saracens come against...
against the Idolatrous Empire, whose Original is from Arabia that lies South on the said Empire. And the King of the North shall come against him like a whirlwind, that is, The Euphratean Horsemens, which are the Turks and whose Original is Northern beyond the Caspian Sea at a great distance opposite to Arabia, these under the sixth Trumpet, which is the last part of the Time and Times and half a Time, these shall invade the said Roman Empire by reason of that Idolatrous Antichristian Polity therein, like a whirlwind or strong tempest from the North. With Chariots and with Horsemen and with many Ships, With Carriages and a number of Horsemen as they are described in the Apocalypse. And Ships are here mentioned consistently to what follows. And he shall enter into the countries and overflow and pass over, the Sea, out of Asia Minor into Europe, and at last take Constantinople and utterly ruin the Eastern part of the Empire for their Idolatries with the Mahuzzim, as has been above intimated.

41. He shall enter into the glorious Land, יִֽרְאֶֽה (as Ch. 8. 9.) signifies the land of Judæa, according to the general strain of Interpreters, by reason of the glory of the Temple and Divine Residence there. The King of the North the Turk will be master of this land too, as he is known to be at this day. And many countries shall be overthrown, but these shall escape out of his hand, Edom and Moab and the chief of the children of Ammon, that is, faith Mr. Mede, the Inhabitants of Arabia Petraæa, which were never yet provincials of the Turkish Empire. Yea with some of them he is fain to be at pension, for the safer passage of his Caravans.
42. He shall stretch forth his hand also upon other Countreys, and the land of Egypt, namely, shall not escape, which though it held out long under the Mamalukes, till the year 1517 (whenas Constantinople was taken in the year 1457) at last fell under the hands of the Turk.

43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans, and the Ethiopians. The Hebrew has it וּבָשָׂל and the Cushites (that is, the neighbouring Nations whether of Africk or Libya, as those of Algiers, &c. or of the Arabians in Scripture called Cushiim) Shall be at his steps, that is, At his devotion, so Mr. Mede. And thus far the Prophecy seems clear, being applied to times past. But what follows is to come, and therefore the sense more uncertain, and being so little is likely to reach at times more distant. And we are already at the seventh Trumpet, with which begin the seven Vials, and I suspect in this so contracted a Prophecy, that aims onely at main things, and such especially as concern the Church of Christ, and here treats of the scourges upon Antichrist from the Saracen and Turk, that there may be a leap to the sixth and seventh Vials, in the latter whereof Antichrist or the bloody Idolatrous Papal Hierarchy is utterly ruined, which is a thing so considerable, that it is unlikely to be omitted in this Prophecy of the Scripture of Truth.

44. But tidings out of the East and out of the North shall trouble him, that is, shall trouble the Turk. Which tidings out of the East may very well contemporize with the sixth Vial, which is poured out upon the River Euphrates, whereby its waters are dried up, and a way to the Kings of the East prepared,
which shews some grand mutation of affairs and jeopardy that the Turkish Empire in those Eastern parts will seem to be in, at that time: But the tidings out of the North may be of a most formidable strength of Tartars invading the Turkish Empire at the same time, it may be converted to the Christian Religion.

And Peganius, I remember, in his Exposition of the sixth Vial, interprets the Kings of the East of the Tartars and Persians. But the Tartars are to be look'd upon as a people from the North rather than from the East, as this Prophecy of Daniel expresses it. The Tartars their first driving the Turks on this side of Euphrates, made them overflow so, that by degrees making themselves masters of Asia Minor, they at last got into Europe, took New Rome or Constantinople, and seized themselves of the Constantinopolitan Empire. And what this Driving of them here mentioned will doe, God alone certainly knows. But it seems the same and rumour of this Incursion of the Tartars and Persians casteth the Turk into a great anxiety of mind, and an equal rage, as is intimated in what follows. Therefore he shall go forth with great fury to destroy, and utterly to make away many, that is, any by whose destruction and overthrow he may think it probable further to strengthen himself against those imminent dangers he is so sensible of, or to compensate his losses.

45. And he shall plant the Tabernacles of his Palace between the Seas in the glorious holy Mountain. This Interpreters ordinarily understand of his entering into Judea, because of the word מָקוֹם here used, which they make a character of the land of Judea, and will have the Mountain Mount Sion and Maria, where the Temple stands, betwixt two Seas.
Seas, the *Mediterranean* and *Mare Mortuum*, whenas if you consult the Maps of *Ptolemy* and *Adrichomius*, Jerusalem lies manifestly North of *Mare Mortuum*, and therefore it cannot well be said to lye betwixt the *Mediterraneum* and it, it being nearer the North Pole than the most Northern part of *Mare Mortuum*. But beside, this land of *Judæa* the Turk had entred and possessed before ver. 41. Therefore this seems some new Exploit and Acquiet in some other countrey betwixt two Seas, and where is to be found a glorious Holy Mountain. Now for the Countrey betwixt two Seas, it is manifest that *Italy* is such, being placed betwixt *Mare Adriaticum* and *Mare Tyrrhenum*, which are also called *Mare Superum* and *Mare Inferum*. And then for יִרְאוֹרָשׁ שָׂרָה, which is translated, the glorious Holy Mountain, יִרְאוֹרָשׁ is not necessarily a proper name of *Judæa*, but may be a Noun Appellative (though the Seventy, both here and also ver. 41. do not change it in their translation, but call it סְבִּי, סְבִי) which signifies רֵם תּוּמִּידָם, פֵלֶנֶם, צָרְגִּידָם, as *A Lapide* himself has noted, and the root from whence it comes, viz. יִרְאוֹרָשׁ signifies יִנְתָּמֵעַ, to swell, or to be puffed up. But it may also signify a solid greatness and gloriousness, as where it is used of *Judæa* in reference to the Temple, where the Glory of the true God resided, and יִרְאוֹרָשׁ itself in one place by the Seventy is translated, Θεός, God, as יִרְאוֹרָשׁ קְבָּעָה. *Jerem. Ch. 3.*

But in the mean time, as we have found a Countrey distinct from *Judæa* betwixt two Seas, so that Country will afford a City, and hills famous ones belonging to that City betwixt these two Seas, and these are the Hills and City of Rome. Which being the Metropolis of Holy Church, or the Papal Hier}


rarchy and the seat of his Holiness so called, it is no wonder that מֹעֵד, which signifies Holiness, is here added.

And moreover though יְרוּם were a proper note of Judæa and the Temple there, yet nothing hinders but figuratively it may be used to signify another place. As it is said of the Prince of Tyre, though but a Type of Antichrist, Ezek. ch. 28. That he was the anointed Cherub and set upon the holy Mountain of God, and that he walked up and down in the midst of the Stones of fire, that is, sparkling Stones in Aaron's Breastplate: If these things proper to Aaron the High Priest and to the Temple of God, be applied to the Prince of Tyre, who is only a Type of Antichrist, why may not יְרוּם, which may seem to belong properly to Judæa and the Temple there, be applied to Antichrist himself; especially it fittingly as it does in virtue of other significations of the word יְרוּם, it signifying as well a tumid excellency, as solid excellency; For so you may render יְרוּם עלפי, either the Hill of a tumid pompous excellency of Holiness, the Holiness of that Church consisting most what in outward pomp and shews, or, The Hill of the tumour and fustanitiy of his Holiness the Pope, * or, the Hill of Sabi Codesh, of the God who is called His Holiness, and indeed who exalts himself above all that is called God or worshipped, as St. Paul speaks. And so it will be in good earnest, the Hill of a very tumid though not solid Supremum Numen in terris.

This is Har Zebi, the Hill of him that puts himself in the place of God, as it is said to the King of Tyre his Type, who is said also to have swelled himself into the conceit of being a God. Because thy
thy heart is lifted up and thou sayest I am a God, and 
set, in Cathedra Dei, so the vulgar Latin has it, in 
the heart of the Seas, that is, not at the North end 
or South end, but in the midst space of Italy inclu-
ded betwixt two seas Mare superum and Mare infe-
rum. Behold therefore I will bring strangers upon 
thee, the terrible of the Nations, namely the Turk, 
and vers. 9. Wilt thou yet say before him that slayeth 
thee I am God, but thou shalt be a man and no God 
in the hand of him that slayeth thee, whether natu-
really, or, which is far more probable and desirable, 
Politically, that is, despoils him there of his rule 
and Power. See my Synopsis Prophetica, Book 2. 
ch. 16. where I explain these Visions of Ezekiel 
touching the King of Tyre; and consider but 
what I have writ, and I think you cannot doubt 
but that the Pope of Rome, or the Roman Hierar-
chy, is concerned in those Visions, and that he is to 
fall by the terrible of the Nations, and very proba-
bly by the King of the North here in this Vision, 
viz. the Turk. But by this description in Ezekiel, 
what a Zebi Antichrist is, that is, what a turgid 
and tumult thing, as Cornelius à Lapide interprets the 
word, swolen and puffed up into a conceit of being Su-
prenum Namen in terris, is fitly set out.

But that his Power will be surmounted and that 
he will be brought down by the King of the North 
the Turk, is intimated in the following words of this 
verse בַּאֲרָךְ לָעָלִים. Our English translation 
renders it, Yet he shall come to his end and none 
shall help him. Which I conceive is not so natural 
a sense, nor so consonant to the drift of the Pro-
phesy in hand, touching the Man of sin or Anti-
christ. Wherefore the vulgar Latin and Vatablus 
render
render it better. To which Gasper Sanctius also af-
sents and Maldonat. Et veniet usq; ad summitatem ejus
& nemo auxiliabitur illi. And he shall come to the top
of it, viz. of the Hill, (suppose Mount Cælius) and
no man shall help it, that is, the Hill, and rescue it
out of his hand, so Maldonat and others. Which im-
plies that the King of the North will make himself
perfect master of this Hill or Hills and City of Rome,
and that no man will hinder him * by rescuing the
Hill, and consequently the City and Seat of the Pope,
out of his hand. But then will be fulfilled, at least
within this seventh Vial, that Prediction touching the
King of Babylon or Antichrist by Isaias, Ch. 14. which
I had occasion to mention also above. All the Kings
of the Nations, even all of them lye in glory, every
one in his own house. But thou art cast out of thy grave
like an abominable branch, as a carcass troden under
foot, because thou hast destroyed thy land and slain thy
people; as it is said of the Whore of Babylon, which
is the same Polity, that in her was found the blood
of Prophets and of Saints, and of all that were slain upon
the Earth. In this taking of Rome therefore by the
Turk, and hispossessing of himself of Italy will the
Western Empire be extinguished, as well as the Ea-
 stern was by the taking of Constantinople, and that
will come to pass before the expiring of the seventh
Vial, that is written Apoc. Ch. 19. And the Beast
was taken and with him the false Prophet, and were
cast alive into the lake of fire burning with brimstone.

But to the comfort of all good Christians, the
King of the North or Turk * shall be slain with the
sword of him that sits on the White Horse, that is, he
shall be converted to Christianity in all likelihood, ac-
cording to the intimations of those Prophecies in the
Apoca-
Prophecies of Daniel.

Apocalypse; which also place these things under the pouring forth of the seventh Vial. Which taking of Rome under this Vial makes it seem less probable, though not impossible, that the pouring out of the fifth Vial upon the Seat of the Beast should be the taking of Rome too, but some other calamity upon it, which is more easy to conceive, than needful to utter. In the mean time I think it very rational to expound this last verse, as I have, of the destruction of Antichrist at Rome, the Turk having taken Judea and Jerusalem before, and the Tartar and Persian being far off, nor any Holy Hill there betwixt two Seas to be found that I know of; and it being also incredible, that this Prophecy describing so lively the Idolatrous State of Antichrist, and the beginnings of his Punishment under the fifth and sixth Trumpets, should not glance at his final destruction under the seventh, that the Prophecy may seem, as it is not without an head, so not to be without a foot. The Prophecies of the metalline Image, and the four Beasts, that reach to the end of the Roman Empire, as this does, speak of the destruction of it in the last period thereof, namely of the feet and toes and of the little Horn with eyes. Therefore there is all reason that this Prophecy of the Scripture of Truth should do so too. Which it does not, unless this last verse of this eleventh Chapter be understood of the destruction of the Papacy. Which is a thing, worth the considering.

NOTES:
NOTES

Upon VISION VI. Ver. 17.

The fairest of women, &c. ] The Hebrew is דנה שָׁתָה, which taken verbatim, signifies no more than the daughter of women, filia feminarum, and therefore Vatablus adds, subaudis, formosarum. But if ה which is prefixt to שָׁתָה signifies Emphatically, it may signify the daughter of excellent women, and therefore Vatablus calls her filiam formosissimam vel nobilissimam. For it is not so perfectly reducible to the form of דנה שָׁתָה hircus caprarum, which Interpreters generally agree signifies young ones of the kind, as there a young Goat; so that דנה שָׁתָה should signify a young delicate Damsel. Grotius is of opinion, that there is an Ellipsis in the Phrase, and that דנה is put for דנה אָשֶׂר נְבָה i.e. filia femina feminarum. But these curiosities are but needless, all Interpreters agreeing in this, that by דנה שָׁתָה is understood some very commendable Female, with whom the King of Egypt might be taken.

Ver. 30. Romans who were antiently called דנה שָׁתָה Chittim according to Bocartus, ] namely in Phaleg lib. 3. cap. 5. Where though he produce probable arguments why Chittim should signify the Macedonians, and amongst other that out of Ἑφεσκιοῦ, Ἐξελία in Macedon, and that out of A. Gell. lib. 9. c. 3. Philippus Amyntæ filius terræ Macetiæ Rex, &c. Yet he is more propending to the opinion that Chittim signifies the Romans. But his first argument is from
from the authority of Expositours, who where the
word Chittim occurs expound it of the Romans or
Italians, as Numb. 24. 24. מידע וניה à parte Chitt-
im, where St. Jerome, the Jerusalem Targum, the
Arabian Interpreter, Onkelos and Jonathan under-
stand by Chittim the Romans or Italians. So Ezech.
Ch. 27. 6. מנהנ "Ro ex Insulis Chittim, the Chal-
dee Interpreter and the Vulgar render it De Insulis
Italæ. And lastly, which Bochartus puts in the first
place, namely this present passage of Daniel's Pro-
phhecy Ch. 11. 30. Supervenient enim naves Chittim.
Here he makes no question but that these ships of
Chittim are the ships of the Romans, because the vul-
gar Latin has Romani for Chittim; which exposition,
fays he, the Greek and Latin Fathers follow, and of
the Hebrew Writers Josephus Ben Gorion, Selomo
Jarchi, R. Saadius Gaon, Aben Ezra, Josephus Fac-
chiades, which is a competent plea of authority.

And for the more credibility of the matter he
further adds, that in Dionysius Halicarnassæus, there
occurs the City Keræa situated in Latium, one of the
great and populous Cities taken by Coriolanus. There
is also Cetus flu. near Cumæ that petrifies plants
according to Aristotle. He adds also that Eufebius,
Chronicon Alexandrinum, Cedrenus, Suidas affirm
the Latins to have their Original from the Klein or
Khnos the Chittim, nay that in the very word Chit-
tim is contained the name of the Latins, Latium
being derived à latendo, to be hid, and מידע signify-
ing, occultus, absconditus. These are pretty
Criticismes and the fruit of laudable wit and reading;
but whether we are to confide in this more precise
notion that makes Chittim signify the Romans pro-
perly and adequately, or in that more large accep-
tion out of Josephus mentioned in my Exposition, I leave to the Reader to use his own judgment in. But whether way soever you take it, by Chittim the Romans will easily and naturally be understood, from the genuine sense and coherence of the Prophecy.

Ver. 35. Which therefore cannot be understood of Antiochus.] Indeed Antiochus Epiphanes is said some two years after he had profaned the Temple at Jerusalem with Idolatry, to have made a third Expedition into Egypt, and upon Physcon his account to have expelled Philometor his brother out of the whole Kingdom, and to have entred a league and shared the Government of that Kingdom with Physcon. But he had scarce settled these affairs, but the Romans again were on his back out of Cilicia, and a sad rumour out of the East of the King of Parthia his invading his Kingdom on that side, and that Juda also had revolted came to his ear, and in the midst of his stickling to obviate these difficulties and extricate himself out of the confusions he was in, within the space of a year or thereabout he was cut off by an inglorious and lamentable death. How well this suits with that phrase, A King shall do according to his will, (which signifies the greatest prosperity that may be in the style of this Prophecy) let any one judge.

Ver. 39. Military Protectors and Champions, &c.] Here, where Mabuzzim is joyned with Holds, it is requisite the Word should signify Persons, that is, Protectors, Defenders, Guardians, Helpers, as מנהז is very often rendered in the Scripture, The Septuagint five times in the Psalms render מנהז [Mahoz]. SAMEAAM, and the vulgar Latin as often Protector. See
See Mr. Mede his Apostate of the latter times, ch. 16. part 1. There can be no doubt of the sense of Mahuzzim in this personal signification. And in the other two places, where Mahuzzim are named, though it were translated, Τεῖγν, Πύγαι or Ὀμφάλους, Walls, Towers, Bulwarks and the like, yet the persons of the Saints or Demons are easily understood thereby, forasmuch as the antient Fathers gave those very names to the Saints in reference to their relics disposed of in this or that Church or Monastery. I will only add one citation of Mr. Mede's out of Theodoret, (who calls the holy Martyrs, Guardians of Cities, Lieutenants of Places, Captains of men, Princes and Champions, &c. which are plainly Military terms,) and so leave the Reader to see the rest in that excellent Author in the above said place. But hence it is plain how wonderful easy and natural the Exposition of this place of Daniel is.

Vers. 45: Or the Hill of Sabi Kadesh of the God who is called his holiness.] That the Pope affects a kind of Divinity was the complaint of Frederick the second, and how he is twice placed upon the holy Altar (which is the proper Throne of the body of Christ) after his Election and at his Coronation you may see in Laurentius Bank his Roma Triumphant, and what adorations are done unto him. And in the Gloss of the Canon Law the Pope is called Dominus Deus nostro, Our Lord God, as Bishop Downham has noted in his De Antichristo, lib. 4. cap. 10. And there are many passages to that purpose in their Canonists and Theologers who think fit to give all the names to the Pope that are given to Christ to asser his Primacy over the Church, Powel; De Antichristo lib. 1. c. 15. thes. 32. And therefore Sabi
which no man can deny to be justly given to Christ, may be given to the Pope. And which the Septuagint render 'Jerem. 3. Θεὸς παντοκράτωρ, God Omnipotent, suits excellently well with what the Canonists call Omnipotens Pontificiæ the Omnipotency of the Pope, *In Papa omnem esse potestatem supra omnes potestates tam Cæli quam terræ*, which Bishop Downham cites as the saying of an Arch-Bishop of that Church in a publick oration of his in the Lateran, and there are several to that purpose as you may see them cited by Bishop Downham and by Gabriel Powell in their Books *De Antichristo*. So that the Pope is a *Sabi Sabaoth* indeed, and take it in the most military sense, he is, as one predicted of him, that *Rex Superbiae cui paratur sacerdotum exercitus*, that King of Pride with his Army of Priests, of several ranks, and as well ordered, as themselves will not stick to acknowledge, as an Army with Banners. So little unfitness is there that the Pope should be called *Sabi*, Scoptically, by the Prophet, he in the mean time in good earnest foretelling how immensely he would extoll himself and be extolled by his own.

But *Kodesh* is added that there may be no mistake, and that we may understand that the same *Sabi* is not here meant that is meant ver. 41. (where the land of Judea is called the land יְהוָֹה, of that true and eminent, of that solid (not tumult) *Sabi*, even of the God of Israel himself. But here this Hill, the Hill *Cælius* in all likelihood (where the Popes proper Imperial Palace is and Chair of State, whose feet are as high as the top of the Emperors Chair and other great Princes) is only called יְהוָֹה the Hill of *Sabi*, not of that true
true and eminent Sabi, the God of Israel) Kodesh, I say, is added, that no man may miss of who is meant thereby, namely, his Holiness of Rome. For this is his known Title, nothing more celebrated. And that it may be the Title of a man, notwithstanding it is the feminine gender and in the abstract, Cornelius à Lapide very well makes out upon Dan. 9. 24, where says he, Sanctitas sanctitatum, the most Holy, is to be understood of Christ not of the Temple, and signifies no more than Sanctus sanctorum or Sanctissimus, Sic Pontificem, says he, vocamus Sua Sanctitas, that is, Sanctissimus Dominus, and Gasper Sanctius on the same place speaks to the same purpose. What can be more easy or plain? So manifest is it that no Grammatical or Critical violence is done to the Text by thus expounding of it, but by the coherence of things and of the Context, the place thus expounds itself.

By rescuing the Hill and consequently the City, I do not love to be μαρτυς κακων, a messenger of ill news, to any, but this is more tolerable and less affrightfull, it being of a thing in all likelyhood so far off. But whether this be not the natural and easy sense of this passage in Daniel, I appeal to any unprejudiced Reader. And it is no more than has been threatened to old Rome (as well as it has happened to new Rome already, namely to Constantinople) by men of their own Church, that their City would be destroyed by reason of the wickedness of their Clergy. So St. Bridges, St. Catharine of Sienne, Abbot Joachim, and others, have denounced against them, and some of their being overrun by the very Turk.

But of all predictions of that kind, none seems more considerable than that which Bartholomew Georgivitz,
Georgivitz, a zealous Pilgrim of the Roman Church, and one who was a slave for some thirteen years in Turkey, delivers in his Epitome, De moribus Turcarum, Cap. 3. as a Prophecy of the Turks themselves, to this sense. That after their Emperor the Grand Seni-or has taken the red Apple, if at the seventh year of his Reign the Christian sword does not advance, he shall rule unto the twelfth, but after the twelfth year that he shall have won the red Apple, the Christian sword shall appear and put the Turk to flight. Which is an odd Prophecy amongst the Turks, and the more considerable in that it seems so impartial as to declare against themselves. But what this Red Apple should be, faith Georgivitz, is a question amongst the learned of them, there being a various reading in the Prophecy, either Kusul Almai which signifies a Red Apple, or Urum Papai, which may indigitate, says he, the Patriarchacy of Constantinople, Urum signifying the Greek, forasmuch as all Greece was once under the Roman Empire, otherwise Urum would more immediately signify Roman; but taken in that other sense, Constantinople would be aimed at. But it is so long since Constantinople was taken, that Urum Papai will either signify the seat of the Pope of Rome, or else must be excluded for a spurious reading, understanding the Prophecy literally. And it may be it was a Comment crept into the Text.

For as all are agreed that by the red Apple is meant some Imperial City, so the Red Hats of the Cardinals and the Scarlet cloathing of the Papal Hierarchy might easily invite the Commentator to interpret this Red Apple of the City of Rome, and if any few was the Interpreter, as there are many amongst the Turks, they understanding by Edom in the Scripture (which
signifies Red) the City of Rome or the Roman Power, it was hard for him to miss of that Interpretation. And Cornelius à Lapide notes, that the Jews by the Idumæans understand the Romans, in his Commentary upon Isai.21.11. The Burden of Dumah (that is, of Idumæa) in the HebrewMeshal Rōmah. Which is very nigh in writing to firn Rudas Martinius in his Technologia observes out of St. Jerome, Sic, faith he, Hieronymus ait ἢ ἢ literas parvo apice distingui, & cum interpretatur ἢ ἢ literas apice commutato, pro ἢ legi posse ἢ ἢ sono Romam. But there was no need of this nicety, the Interpretation of this Turkish Prophecy is discovered enough already. I will onely referr the Reader to Mr. Mede, Book 5. Ch. 8. where, by many examples he shows, that the Jews by Edom understand Rome, and how R. D. Kimchi turns בְּשַׂעְדַּרְתָּא מְשַׁאֵם רֹמָה into בְּשַׂעְדַּרְתָּא מְשַׁאֵם רֹמָה. But I think Interpreters are much mistaken when they interpret the seven and twelve years not Symbolically but Arithmetically. For, if there be any thing in the Prophecy, I suspet this to be the meaning thereof, That the Turk may take the City of Rome (suppose within the space of the seventh Vial) being so hugely guilty of Idolatry and blood, if he prevent it not by timely Repentance. And if the Christian sword advance not against him during the Septenary, a Symbol of the reign of Idolatry, for such was the seventh Head, yet upon the commencing of the Duodenary, which is the Symbol of the times of the pure Apostolick Restitution, and of the new Jerusalem, Christianity shall surmount Turcisme. Nor shall the Christians any where be any longer slaves unto him. But I brought this Prophecy of the Turks taking the City of Rome, set down by that zealous Romanist Bar-
Bartholomæus Georgivitz, onely to shew that the forewarning the Church of Rome of the danger, is no argument of the leaft ill will towards them.

Shall be flain with the Sword of him that sitts on the white Horse.] And this is the Christian sword that in the beginning of the Duodenary, when the truely pure and Apostolick Church shall appear, will put the Turk to flight, that is, quite vanquish the Turkish Religion and Power and turn them all Christians. And these are those times which Cardan in an Astrologi- cal Fit of Divination, more than ordinarily assisted, it may be, as the Star-gazers of the East were by a Supernatural Star, describes in his language briefly thus. Martem & Lunam debellant Sol & Jupiter, Authoritate, Dignitate, Veritate. Ob hoc Christiani erigite capita, qui potest capere capiat. The language is fantastical as being Astrological, but the prediction insinuated by some better kind of Genius (as the Turkish Prophet haply might be inspired by some secret Emisfary from Palmoni, who has a right to all Kingdomes though not possession yet of all) is sober and true, as appears by the Holy Oracles of Scripture.
VISION VI. Continued

From the times of the sixth and seventh Vial to the second Resurrection; as also the Duration of the Entireness of the Kingdom of Antichrist defined; And the time of his more palpable Discovery indicated by two Numbers directing thereto, Chap. 12.

And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people. As it is said Ch. 10. 21. And there is none that holdeth with me in these things but Michael your Prince. This passage therefore denotes the time when the affairs of the Jews become very hopeful and prosperous, which is about the sixth and the seventh Vials, to speak in the language of the Apocalypse. And there shall be a time of trouble, such as never was since there was a Nation even to that same time. As it is said Apoc. 16. 18. under the seventh Vial, And there was a great Earthquake such as was not since men were upon earth, so mighty an earthquake and so great. The comparing which two places together plainly shews to what times they belong. And at that time thy people shall be delivered. The Seventy have it on Shoveres & had on, thy people shall be saved, as also the vulgar Latin has it, Salvabitur populus tuis, namely, from that bondage and abject condition they had lived in among the Nations, as also from the rude and beggarly elements of Moses, and by their conversion to Christianity, they will be made partakers of eternal salvation. Every one that shall be found written in the Book, Yea
not the Jews only but every one as well Gentiles as Jews that are found written in the Book of Life mentioned Apoc. 20. 12. shall be saved. So that, as it is usual with the Prophets, there is a running out from the Temporal deliverance of the Jews to the Spiritual deliverance, and from their particular deliverance from the lake of fire or second death to the General Salvation of all whose names are writ in the Book of Life: As the sense is very coherent with what follows in the next verse which contains though something involutely and contrarily both the first and second Resurrection, according as the words are capable of a double Exposition.

2. And many of them that sleep in the dust of the earth shall awake. Where Many, in counterdistinction to All, does plainly intimate the first Resurrection, which is not the General Resurrection, but the Resurrection of the Martyrs only, such as did actually lose their lives for witnessing to the Truth, or did without all reserve expose them for the same, as Daniel did who was cast into the Lions den, and the three Children into the fiery furnace, though they were miraculously delivered. Some to everlasting life, The Hebrew has it יָמוֹת עֵינֵי נִשְׂעָלָה, Those to everlasting life, viz. Those that awake out of the dust of the earth, at this time, Those that are revivified into their glorious bodies at this first Resurrection, these awake to eternal life, and enjoy a blessed immortality in their Heavenly bodies. This is the first Resurrection of which it is said Apoc. 20. Blessed and holy is he that has part in the first Resurrection, on such the second death hath no power. And some to shame and everlasting contempt. In the Hebrew it is נִשְׂעָל, which you may render, But those others, ano-
ther sort of people which the Prophecy points at (whose condition begins at this first Resurrection or about the commencing of the Blessed Millennium or New Jerusalem state) these shall be in perpetual shame and contempt all along the time of the Blessed Millennium or New Jerusalem, and indeed even to the end of the world: For these are that wretched Crew, who are the foul spirits or unclean birds that haunt the Ruins of Babylon, those Dogs, Sorcerers, Whoremongers, Murderers, Idolaters and Liars that are excluded the Holy City. Which is a very shameful and contemptible condition indeed. And according to this sense of the words of this verse, it is plain the first Resurrection mentioned in the Apocalypse is pointed at.

But now if by Many we do not understand a certain number in counterdistinction to All, but a vast multitude as there will be certainly at the general Resurrection (and the Critical Interpreters of the Bible do not stick to affirm that Many sometimes signifies All, so be they be but a great multitude) then the Text will run naturally enough for the last and General Resurrection when both good and bad shall arise. And those words, Some to everlasting life, and some to shame and everlasting contempt, will be a fit distribution of those Many or All that are then said to arise out of the dust of the Earth, the one part of them being to be adjudged to a Blessed Immortality in glorified bodies, the other to that shamefull, squalid, forlorn and accursed condition of the Apostate Spirits, those horrid Hell-hounds with whom they are to be sentenced to everlasting fire, or the Lake of fire and brimstone which is the second death.
3. And they that be wise shall shine as the brightness of the Firmament, that is, They that be docible and understand the ways of God and walk therein, accordingly shall shine as the brightness of the Firmament, as the bright azure Skie. And they that turn many to righteousness, as the Stars for ever and ever, that is, They that are not onely wise and holy themselves but are instrumental in the promoting true wisdome and holiness in others, shall shine as the Stars, shall have a greater and more peculiar and eminent glory than others. Which if it respect the first sense of the foregoing verse, it denotes the splendour and prosperity of the blessed Millennium, in what honour and repute the Citizens of the new Jerusalem, especially the good Ministers, Pastors or Teachers, and godly Magistrates in what high esteem and veneration they will live, in counterdistinction to that wretched rabble that are excluded the holy City.

But if it respect the second sense, it intimates the different degrees of the glorified bodies of the Saints in the Resurrection, which the Apostle sets off by comparing one Star with another. For one Star differeth from another Star in glory. But Daniel by comparing the brightness of the Firmament with that more vigorous lustrre in the Stars themselves, makes a great difference betwixt that share of glory and happiness which successfull Teachers and Instructers of the people in the ways of holiness, and faithfull Magistrates shall have, and that which shall fall to their lot whose activity hath reached no farther than the concern of their own Souls.

And thus we see this Prophecy of Daniel to reach to the very end of the World, the general Resurrection, when the good shall be rewarded with that immarcescible
marcelsible Crown of eternal Glory, and the wick-
ed sentenced to everlasting Fire. What follows con-
cerns the obscurity, and Intelligibleness of these pre-
dictions in this last Vision and others that tend to
the same scope, when and by whom they are likely to
be understood, and by whom not understood:

4. But thou O Daniel, shut up the words and
seal the Book even to the time of the end. This
command to Daniel to seal the Book is a kind of
prediction that the Book will not be unsealed as to the
aforesaid Visions, till the Time of the End, that is,
till the last times or the time of the Roman Monar-
chy, for that is the fourth and last Monarchy. But
then in that time, Many shall run to and fro, that
is, be inquisitive and hunt after Truth. and know-
ledge shall be increased, that is, They shall not al-
together hunt in vain, but many shall find the Truth
and understand the coming of Christ by the help of
the Prophecies of this Book when he shall appear,
as also in the latter part of these last Times the com-
ing likewise of Antichrist, Which is chiefly here aim-
ed at, when knowledge shall most of all abound, as it
has very much this last age or two.

5. Then I Daniel looked and beheld! there stood
other two, Angels suppose in the shape of men, The
one on this side of the bank of the River, vix. of Hid-
dekeil or Tigrid, ch.10.4. And the other on that side
of the bank of the River. These two Angels signify two
Presidentiary Angels of two Kingdoms or Empires,
and St. Jerome makes them the Presidentiary Angels
of Greece and Persia; Alcazar of Syria and Egypt.
But this is out of Inadverency to what times this
part of the Prophecy reaches, which is to the times
of the Roman Empire and Mahometan. Whence we
may
may reasonably collect, that as there has been mention made of the Presidentiary Angels of Persia and Grecia, ch. 10. and also of Judea, so these two Angels are brought in as the Presidentiary Angels of those Kingdoms or Empires that this part of the Prophecy reaches to, namely the Presidentiary Angels of the Roman and Mahometan Empire.

6. And one said to the man clothed in linen which was upon the waters of the River, viz. to the man described ch. 10. 5. namely to Palmoni or Christ himself. How long shall it be to the end of these wonders, that is, How long shall these wonderfull things that have been here foretold continue?

7. And I heard the man clothed in linen, viz. him that is described ch. 10. 5. and whose description is somewhat like that of Christ Apoc. 1, v. 13, 14, &c. and that in ch. 10. 1. Which was upon the waters of the River, but Apoc. 10. 2. is said to set his right foot on the sea and his left foot on the earth. When he held up his right hand and his left hand unto Heaven, As the Angel Apoc. 10. 5. is said to lift up his hand to Heaven, which is the posture of them that swear. And swear by him that liveth for ever, That it shall be for a Time and Times and half a Time: namely, Those more marvellous things especially foretold of that King of Pride ch. 11. v. 36, 37, 38. that they should continue so long, about three Prophetical years and an half, or forty two Prophetical months, as the Apocalypse expresseth it, which is the time also of the little Horn with eyes, Dan. 7, 25. who is the same with this King of Pride. And when he shall have accomplished to scatter the power of the holy people, that is, After the dispersion of the holy people
people the Jews shall be ended, which will be under the first Thunder, about the sixth and seventh Vials.

All these things shall be finished. All these marvellous things even to the first and second Resurrection when there shall be no more time upon Earth, according to the oath of that Angel Apoc. 10. 6, 7. which answers to this. For it is about the same thing, as the Persons are the same, and therefore the time the same. But the Oath of that Apocalyptick Angel is, That there shall be no more time saving in the days of the voice of the seventh Angel when he shall sound and the mystery of God be finished, that is, Upon the expiration of the Time and Times and half a Time, there shall be no more time on Earth or series of things there, save what are contained within the seventh Trumpet or seven Thunders. Within the expiration of that time and the Time and Times and half a Time, all these things, as the Angel tells Daniel, shall be finished. So excellent a key is the Apocalypse to this passage of Daniel.

8. And I heard but I understood not, namely where to pitch these Time and Times and half a Time, or where the latter part of the Times of the End which is the Time of the fourth Monarchy, is supposed to be. Then said I, O my Lord. He speaks to the man clothed in linen upon the waters with this reverence and respect as being the same Angel described ch. 10. which I there believed to be Christ. What shall be the end of these things? The Hebrew has it אָרְחָבַת אֲלֵי, What the latter part of those? whether Times, or things transacted in those Times?

9. And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the End. Which
Which Time of the End here has a more restrict signification, it being an answer to What the latter part of those Times? Which latter part the Apostle calls ἐσχάτα πανταγιάς, the latter Times of these last. And therefore is as much as if the Angel had said, The Vision touching these Time and Times and half a Time is sealed up or concealed till the being of those very Times, which are the Times of the End in the more strict sense. In which Time of the End or Time and Times and half a Time, which is the Time of the Apocalyptick Whore and Beast and the Little Horn with Eyes which wars against the Saints, it is said here likewise, that

10. Many shall be purified and made white and tried, viz. In the furnace of affliction and persecution under the Whore and the Beast or little Horn with eyes or under the above described King of Pride the very Antichrist. But the wicked shall do wickedly; that is, shall persist in their gross Idolatries and Sensual lewdnesses and all manner of wickednesses, of Pride and Avarice, and persecution of the pure Apostolick Christians. And none of the wicked shall understand, that is, None of the followers of Antichrist and immersed in the foul Idolatries and gross Sensualities, or blinded with the deceitfull Hypocrisies of that Antichristian Synagogue, None of these, or others as carnally or worldly minded as they, shall understand either these Visions of Daniel or those of the Apocalypse which tend to the same scope. But the wise shall understand, viz. Those that the fear of God has made so, which is the beginning of all true Wisdome. These will prove competent Judges of the true sense of these Prophecies: And will not be such fools as to expect light from the antient Fathers for
for the understanding of them, when as it is expressly declared that they are closed up and sealed till the latter Times. And then those that are truly wise will understand them, as it is further intimated by what follows that it will not be till then. And it is an hint and a sufficiently certain though somewhat obscure subintimation, μὴ γινώσκω, what are the latter Times of the last? or the Times of the Reign of Antichrist? This intimation I say that follows is sufficient.

11. And from the time that the daily sacrifice shall be taken away and the Abomination that maketh desolate set up, The same that is mentioned and in the same words ch. xx. 31. is this very prophecy of the Scripture of Truth. There shall be a thousand two hundred and ninety prophetical days, or eighty six Roman Indictions, such as not only the Emperors but the Popes of Rome make use of in their Decrees and are peculiar to the Roman State. In the latter part of the last Times at the end of this number will that King of Pride above described ch. 37. v. 36, 37. be revealed, namely, in the year of Christ 1120. Then will this Antichrist by a publick writing be exhibited or set out to the world in his colours, that all may see him that are not wilfully blind.

12. Blessed is he that kighteth and cometh to the thousand three hundred and sixty and forty days, that is, years as before, or 89 Indictions. Blessed are they that come to this Time, for they will have the opportunity of not only knowing Antichrist but of suffering Martyrdoms by opposing of him, and witnessing against him in behalf of Christ and his true Church. This number therefore thus augmented,
An Exposition of several V Is. VI.

ed by three Indictions, viz. by forty five years, reaches to the Time of the Waldenses and the beginning of their persecutions, viz. to the year 1160. Which continued upon them so long and with that cruelty, that many hundred thousands of them lost their lives in witnessing to the truth of Christ against the Deceits, Impostures, Idolatries, and barbarous and tyrannical Pride and cruelty of the Roman Antichrist: And so became Martyrs for Christ, and purchased to themselves the privilege of Martyrs, which is the privilege of having their share in the first Resurrection. Whence it is said, Blessed is he that waiteth and cometh to the Thousand three hundred and five and thirty days. For Blessed and Holy is he that has part in the first Resurrection, on such the second death hath no power, Apoc. 20. 6. These numbers therefore served for the pointing out the Times of Antichrist to them that should be born in those Times, though Daniel understood nothing by them; and therefore the Angel says,

13. But goe thou thy way till the end be. Which Translation is somewhat hard and obscure, Vatablus his Interpretation seems more natural to me, who interprets יִהְיֶה שְׁבוּעָה, not imperatively, but in a future sense, as is often in the Hebrew. Tu autem vades ad finem tuum, But thou shalt come to thine End, that is, Thou shalt dye, long before these things come to pass or be understood. And thou shalt rest, in an happy, peacefull and secure condition, as it is said, The Souls of the righteous are in the hand of God, and there shall no torment touch them, Wisd. 3. 1. And stand in thy lot at the end of the days, that is, At the Resurrection of the just, and because it is יִהְיֶה שְׁבוּעָה, in thy lot, it may intimate some peculiar lot Proper to...
him, and such as he, that is, Martyrs: for he was as good as actually Martyred, he exposing himself fully to the fury of the Lions, rather than he would obey that wicked and impious Decree that his enemies had got to entrap him with, from the mouth of Darius. His lot therefore seems to be with those that partake of the first Resurrection, which happens under the last Trumpet, as well as the last Resurrection does, and therefore may well enough be said to be at the End of the days, that is, of Times, namely, to be in the last share of them, under the seventh Trumpet, beyond which the Angel swears there shall be no more Time upon Earth, Apoc. 10.

NOTES

Upon VISION VI. Contin. Ver. 11.

Then will this Antichrift be exhibited or set out to the world in his colours.] This Prophecy of the Time of the Revelation of Antichrift is so remarkable, that it is worth our pains briefly here to consider the certainty thereof. First then these Numbers 1290 days and 1335 days cannot be understood of days so as to be applied, the former of them to the time from the pollution of the Temple by Antiochus Epiphanes unto the Grant to the Jews, of living according to their own laws, 2 Macc. 11. 27. the latter to the time from the same Epocha to Antiochus his death, as Mr Mede has unanswerably demonstrated in his De Numeris Danielis, against Broughton and Junius. Whence it will necessarily follow that these 1290 and 1335 days are indeed so many Prophetical days, that

H h 2
that is, years, as they are in this Book of Daniel naturally to signify, unless some intimation be given to the contrary, as I have noted above in due place; and that this obvious Prophetical signification of days suits very well with this Prophecy of the Scripture of Truth, and takes nothing from its clearness and plainness, nay indeed there being here given no intimation to the contrary (as there is in other places of Daniel where days do not signify Prophetical days) it is no slight but rather demonstrative argument that they do signify Prophetical days here, that is, that they are so many years.

Whence it will follow that if we can but light upon a fit Epocha to fix them to, the Time of the strange wonders, or the time of the Time and Times and half a Time (which the Antients universally understood of the Reign of Antichrist) will be discovered, and consequently that Antichrist is already come, according to the very suffrage of the Fathers. And truly unless we will wilfully wink against it, the Epocha to which these numbers are to be fixt is evidently declared by the Angel, namely, the Time that the daily Sacrifice shall be taken away and the Abomination that maketh desolate be set up, which is spoke of in this very Prophecy of the Scripture of Truth, Ch. xi. 31. Where touching Antiochus and his Ministers it is said, They shall take away the daily Sacrifice, and shall place the Abomination that maketh desolate. What can be more assured, and more handsome, than that the Epocha of the Number that points to the Times of Antichrist, should be fixt to the foulest Times of his Type, Antiochus Epiphanes?
But it is further to be noted that this Epocha, this \textit{Transgression that maketh desolate}, as it is called \textit{Dan. 8.13}, is of some latitude, above six years space. The bounds of which space Grotius seems with judgment to define thus, upon \textit{Dan. 8.13}. This Time, says he, of about six years begins from the first coming of \textit{Antiochus} into \textit{Judaæa} when the Priesthood was profaned, and it comprehends his second coming, the forbidding of the Jewish Rites, the placing of the Idol in the Temple and the whole Time of the intermission of the daily Sacrifice. And upon Ch. \textit{11.28}. This is the first coming, says he, of \textit{Antiochus} into \textit{Judaæa}, when he disposed as he pleased of the High Priesthood. Whence I think we may safely set those bounds of Prophanation or the \textit{Transgression that maketh desolate}, so as to place their beginning in the 141. year of the \textit{Seleucidae}, and their ending in the 148. For in the former year \textit{Menelaus} by large bribes and much flattery obtained the High Priesthood of \textit{Antiochus}, and thrust out \textit{Jason}. \textit{Quod erat proximum initium miseriaorum Judæis sub Antiocho Epiphanæ}, says \textit{Thomas Lydiat}. And in the latter \textit{Antiochus Epiphanes} died, and \textit{Antiochus Eupator} his successor granted an \textit{Autonomous} to the Jews, a liberty of living according to their own laws, \textit{viz.} according to the Holy Covenant or Law of \textit{Moses}. And therefore this \textit{Epocha} being so large as comprehending the space of above six years, it is the less likely that the ending pointed precisely to a year, when this discovery of the times of Antichrist should be. But both the Numbers consisting absolutely and completely of \textit{Quindenaries or Indictions}, that this was not only an intimation that the Numbers reached into the Times of the \textit{Roman Empire} since the begin-
An Exposition of several Vis. VI. Con.

ning of their computation by Indictions, but that we may also compute this distance of Time by Quin
denaries or Indictions. As if he should say, After 86 Quin
denaries, or 89 Quinデンaries, or before the 87th or the 90th be expired, such things touching Anti
chrift will be clearly understood, and it will be ma
nifest and plain that those be the Times of Antichrist, and that we are not then to expect an Antichrist to come, but may be sure he is come already; And if it were but thus, it were sufficient.

But Mr. Mede, taking the middle of the Time of the Transgression that maketh desolate, which is the year before Christ 167. the Time of the first Number will expire, says he, A. D. 1123, the Time of the latter A. D. 1168. But forasmuch as there is a latitude in the Epocha, we may begin the reckoning from every year thereof, and therefore beginning at the first of the six, the first Number will expire A. D. 1120, in which very year was there a Book published which did plainly declare the Apostasy of the Church of Rome, and that the Pope was Antichrist. And the very Date thereof is set in the Title page A. D. 1120. as you may see in Paul Perrin's History of the Waldenses. This is very accurate, though I confess I think it sufficient that this happened in the last Quin
denarie of the first Number. For neither were the 2300 Evening-mornings intended to predict to a day, but to be collected into years, as these Numbers into Indictions or Quinデンaries. This Book with this date of A. D. 1120, by Paul Perrin is reckoned among the Books of the Waldenses, of whose holi
ness and sincere Christianity I cannot but recite that Testimony which Mr. Mede has noted out of Bern
bardus, who in the midst of his inveighing against them
them for being enemies to the Pope, yet he could not
but allow them this character. Whom notwithstanding,
says he, if you ask them concerning their faith,
there is nothing more Christian; if you consider their
conversation, there is nothing more irreprehensible,
and they make good their words by their deeds. Who
would know more of these excellent Christians, let
him read Paul Perrin.

And thus admirably is the Prophetick purpose of
this first Number fulfilled in the publishing of that
Book of the Waldenses A.D. 1120. and within the
last Quindenarie of that Number. And it is remarka-
ble how in that Age, yea less than twenty years be-
fore the publishing of that Book, all the world was in
expectation of Antichrist’s being revealed, insomuch
that Pope Paschal himself, when he intended for Gal-
lia Cisalpina, stopp’d his journey at Florence, being
struck with the greatness of the rumour, which was
understood of such an Antichrist as the ancient Fa-
thers fancied to themselves, and the Romanists would
seem to believe. Which circumstance was not with-
out a Providence, that it might be more remarkably
impress’d upon the capable, who it is that is indeed
the true Antichrist, to whom that Title so often used
by the Fathers, does of right belong.

But now for the other Number, the fulfilling of its
Prophetical Indication is also admirable. For not
precisely tying our selves to the year 1168, by taking
the middle of the six years of the Transgression that
maketh desolate for our Epocha; betwixt the year
1160. and 1170, and if another Quindenarie were ad-
ded to it, it would break no squares, provided that
things happen within that Quindenarie, upon this Re-
velation of Antichrist innumerable multitudes of men
were.
were awakened as with a Trumpet into the ancient Apostolick Faith, whom they called Waldenses & Albigenses and by other names, but they called themselves Apostolici, who stood so stoutly to the Faith, that no persecutions which presently ensued could change their minds or make them alter their Profession, though about ten hundred thousand of them, and that in France alone, were put to death, if Paulus Perrierius computes right in his History of them. And these are that faithful Martyr Antipas who was slain in the lofty Pergamus, where Satan's seat is, as Christ complains in his Epistle to the Church there. And they having the privilege of Martyrs, who are faithful unto death, it is said here in Daniel, Blessed is he that waiteth and cometh to the 1335 days. But this I have noted already in my Exposition.

I will only add one more note more, what a childish thing it is or worse, to have recourse to the ancient Fathers for a certain and distinct knowledge of these Prophecies of Daniel (and there is the same reason for those of the Apocalypse) when as it is thus expressly signified in Daniel, that these mysteries touching Antichrist would be sealed up till the time of the end, and particularly till the expiration of the 1290 years from the Profanation of the Temple by Antiochus, i.e. till about 1100 and odd years after Christ.

That the Times of Antichrist were prefigured and foretold by these and such like Prophecies, so far the ancient Fathers were right, and so far their Testimony stands for us; but when those Times would be, or who would prove that Antichrist, that was left for the faithful to find out by the assistance of God's Spirit, when the Time of that Revelation by God's appointment was come, which was about the Time of
of the beginning of the Waldenses and Albigenses.

But to deny the People of God the assistance of his Spirit, to keep up the credit of the Fathers and the Authority of the Church, as if we could be assured of nothing unless they tell us it is so, is the very dregs of Antichristianism, and the very Pit of slime and spawn out of which Antichrist did arise, and though men do not so easily observe it, a boding defiance to our very Baptism, whereby we are Baptized in the Name of the Father, Son and Holy Ghost. Which is not to make a mere drie profession of the Trinity of the Godhead, but to remind us what a lively faith we ought to have in the Son, for his sending the Spirit from his Father, according to promise, to sanctify us, to strengthen us, and illuminate us, and to carry us on in the process of real Regeneration, in which we shall attain to eyes as well as heart, hands and feet, whereby we shall be certainly able to discern Christ from Antichrist, and true Prophets from Impostours. And it is no small piece of Imposture in the little Horn, that he will permit no other Horns to see besides himself, or with no other eyes but his.

THE
THE Threefold APPENDAGE
To the Prophecies or Divine Visions of DANIEL.

The First.
A Confutation of the opinion of Hugo Grotius, who makes the Kingdom of the Lagidæ and Seleucidæ the fourth Kingdom in Daniel.

The Second.
The Author's Apology for his placing the seven Vials within the seventh Trumpet, after the Rising of the Witnesses, contrary to the opinion of Mr. Mede, as also for his making the three days and an half wherein the witnesses lie dead, the same with Daniel's three Times and an half.

The Third.
His twenty Arguments whereby he does prove that the seven Epistles to the seven Churches are a Prophecy of the State of the Church cast into seven Intervals from the beginning thereof to the last Judgment.
A Confutation of the Opinion of Hugo Grotius, who makes the Kingdom of the Lagidæ and Seleucidæ the fourth Kingdom in Daniel, taken out of Synops. Prophet.

Book 2.

Chapter XIII.

1. THAT Prophecy also in Daniel of the Little Horn that is said to change times and laws, is an express Prediction of that Antichristian Opposition which is against the Regal Office of Christ. For that this Little Horn is the same with the Two-horned Beast, or the Whore in the Apocalypse, I think no man will scruple that considers that this Horn is part of the Roman Kingdom, which is decyphered by Ten Horns, and that it belongs to that time when the Kingdom is actually Ten-horned; which is not in Succession, but together; as the Ten toes of the Statue, which answer to these Ten Horns, do not signify the Succession of Ten Kings, but Ten Kings ranked in the same time, as the Toes of the feet of the Image; which have not properly a precedency, but rather a co-ordination in Site.

2. Now that the Fourth Kingdom which is prefigured by the Iron legs, feet and ten toes of the Image, and by the Beast with iron Teeth and ten Horns, is not that of the Lagidæ and Seleucidæ, as Grotius would have it, but the Kingdom of the Romans, there are these weighty Reasons to convince us.

First, It is the universal sense of all Ecclesiastick Writers, That the Fourth Beast is the Roman Empire;
as both Cornelius à Lapide, and Gaspere Santius, both of them Jesuits, yet do roundly assert. The words of the latter are these: \textit{Est ergó omnium sententia innominata hæc atq; horribilis Bellua, Romanum Imperium; neq; necesse est quenquam nominare, quàm nemo non dicat.}

3. Secondly, that it cannot be the Kingdom of the \textit{Lagidae and Seleucidae}, as Grotius would bear us in hand, (in which odd conceit of his he forsakes the judgment of the whole Church of Christ, to follow Porphyrius his, who was a sworn Enemy to the Christian Religion) appears from what is said Daniel 7.23. The Fourth Beast shall be the Fourth Kingdom upon Earth, \textit{Quod majus erit omnibus regnis, Which shall be greater than all Kingdomes;} so the Vulgar Latine and Vatablus. The Seventy also render it, \textit{איהו יבששכ ליעל מחרות וינש בּאֹשֶׁהְוָ בָּאָשֶׁהְוָו.} And it agrees best with what follows, and shall devour the whole Earth, (which must be understood in such a sense as Earth was before) and shall tread it down and break it in pieces. Which it could not be said to do, unless it were so great a Kingdom as is here intimated. Now it is manifest that the Kingdom of the \textit{Seleucidae and Lagidae}* was neither greater, more excellent, nor a more victorious Kingdom than any of the three preceding, namely, the \textit{Babylonian, Persian and that of Alexander the Great, from whose Kingdom they would make this of the Lagidae and Seleucidae distinct. Wherefore their Kingdom cannot be this Fourth.}

This Inference is so plain to Gaspere Santius, that he does, though but justly, yet very severely, charitable \textit{Porphyrius} for this Error, which Grotius has so unluckily taken up. For he breaks out into these words
words upon this Text, Vide Porphyrii stuporem & oscitantiam, in cujus mentem venire potuit ut existimaverit regnum eorum, qui Alexandro succedere, omnium esse maximum, quodque omnem terram sibi subjecserit conculcaveritque, cum reliquis regnis longè fuerit infirmius, & ab omnibus concisum aut male vexatum. Nay, the very Prophecy itself makes the Kingdom of the Successours of Alexander less than his in power and greatness, Dan. 8.22. where it is said that Four Kingdoms shall stand up, but not in the power of Alexander: Which is, they shall be inferior to him. Which questionless is meant of them joyntly, it being a needless intimation of them single.

4. Thirdly, The Kingdom of the Iron legs and toes and of the Ten-horned Beast with Iron teeth are one and the same Kingdom, according to Grotius his own acknowledgment, which he makes that of the Seleucidæ and Lagidae. Now it is said that, a Stone cut out of a Mountain without hands should break in pieces these legs and toes, nay the whole Image of Iron, Brass, Silver and Gold, and so succeed this Kingdom of the Seleucidæ according to his sense of the Vision. And Ch. 7. One like the Son of man in the Clouds of Heaven comes to receive a Kingdom, namely, upon the destruction of Antiochus Epiphanes, that little Horn amongst the ten in this fourth Kingdom of Grotius his framing, of whom it is said, at the 21 verse, I beheld and the same Horn made war with the Saints, and prevailed against them, until the Antient of days came, and judgment was given to the Saints of the most High. Which is the same with the Son of Man his coming in the Clouds of Heaven, to receive the Kingdom of the Antient of days, ver. 13. And both agree with the Stone cut out with-
out hands, to shew it is not the work of man, but of the Antient of days, God himself; and that this is indeed the very Kingdom of Christ, as Interpreters ever have expounded it. Which is a perfect contradiction to Grotius his Dream, That the fourth Beast with Iron Teeth and the Iron legs of the Image denote the Kingdom of the Lagidae and Seleucidae, and that Antiochus is this little Horn.

*For Antiochus Epiphanes was dead almost two hundred years before Christ so much as preached the Doctrine of the Kingdom, or had any Disciples to follow him; and yet it is said Dan. 2. 44. And in the days of these Kingdoms shall the God of Heaven set up a Kingdom which shall never be destroyed. (From which passage I doubt not but that phrase [The Kingdom of God, ] as also from that above [The Kingdom of Heaven ] does so often occur in the Gospel, as also that Title which Christ so often gives himself of the Son of man. And Grotius himself upon Matthew 8. 20. acknowledgeth that שֶׁם the Son of man mentioned Dan. 7. 13. is to be understood of the Messiah.) Wherefore it is impossible that the Kingdom of the Lagidae and Seleucidae should be the fourth Kingdom.

5. But here Grotius, contrary to his judgment when he wrote upon Matthew, has found a device which is scarce to be uttered without horror and astonishment. So that I am infinitely amazed, that a man otherwise so learned and laudable, (as he speaks of Porphyrius ) should be misled into so bad an adventure. The Son of man coming in the Clouds of Heaven, according to him, is Populus Romanus nullum intra se habens Regem. When our Saviour Christ intimated to the High Priest, that he was that Son of man
man that should come in the Clouds of Heaven, it seem'd so high an Arrogation, that he rent his clothes and said he had spoken Blasphemy. And truly I think that neither Jew nor Christian can well acquit Grotius of that crime, who attributes that which is the peculiar character of the Messias to a Prophane and Pagan people, and that forsooth because they had no King, as if they were ever the better for that. But they had Kings at first, and both in the Infancy of their Empire and afterwards they had a Supreme Power so great and Imperial, as may excuse them from the least shew of contempt. They had always over them a Sovereignty, so that they could not be deemed the Son of man for any such private condition. For the Summa Potestas is the Summa Potestas under what name or form soever, and of the same real grandeur. Besides that, they were a most glorious and victorions people before Antiochus his time. So that it is a very dilute and fapless conceit of Grotius to apply the Phrase of the Son of man to them for any inconsiderableness in them or obscurity: For they were not so in the times of Antiochus.

6. Again, The Kingdom of the Son of man and the Stone cut out without hands are all one, both in truth and according to Grotius his own concession. But this Stone, is Christ and his Kingdom, as being Heavenly, ἄγοινοσταίν, a thing erected not by human power, but by the power and Spirit of God. That this is the meaning of [without hands] is the general vote of Interpreters, S. Jerom, Irenæus, Justin, Epiphanius, S. Augustin, Theodoret, and several others.
Where think you does Grotius take shelter now? Why, This Figure which is so appropriate to Christ, and mentioned of him so often in the New Testament, This Stone must be cast away as if it were neither precious nor a Corner-stone, and be bestowed again on a Pagan people the Romans. For so Grotius does not stick to profess, *Idem Lapis & Filius hominis*; and he made the Son of man before the people of Rome. But can a man believe that the Original or success of that people was ἀξεσύπνοιτις ἐν, a thing brought to pass by the special power and Spirit of God, and not more humano, according to the usual course of the World, and that not of the best kind, their beginnings being helped on by a rabble of Russians and Robbers?

7. No, but that is not Grotius his gloss, you will say. Let us therefore hear what it is; *Lapis abscessus de Monte sine manibus*, according to him, is *Exercitus populii qui suae esset spontis multique Regi parearet, cujus populi origo à Monte, mempe Palatino.* In which there is nothing found nor solid. For was this Roman Army any thing more suae spontis in, that they had not a Kingly Government at Rome? That supreme Power of Consuls and Senators was as directive and coactive as if it had been Regal. So that the motion of this Army was never the more spontaneous for this. Again, The Stone cut from the Mountain without hands, implies that it was then spontaneously divided from the Mountain, when it is said to be cut thence: But when the Romans first issued from Mount Palatine, yea so soon as they were *Populus Romanus,* Regal Government was amongst them, it being the first Government of this People, and therefore they were not then *Populus suae spontis,*
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Spontis, according to Grotius his own conceit, so that he cannot bring both ends together. And lastly, To interpret Mountain here in a litteral sense, is unskilfully done, and not according to the analogy of the Prophetick Style, nor the very intimation of the present Text, which says the little Stone became a great Mountain it self, and filled the whole Earth. Wherefore this Mountain signifying not litterally but politically, there is no question but the other does so too, and that the Stone is in some sense homogeneal to this rocky Mountain.

Wherein the sense is plainly this: That out of the great Mountain, that is, the Roman Empire, there should be a people raised, not by human power or policy, but by the Spirit of God, and the preaching of the Gospel by Jesus Christ, and his Apostles, which should be a peculiar people to him, and become the Subjects of his Kingdom; that is to say, That the Church of Christ should be cut out of the Roman Empire without human help. This is a most easy and undistorted sense, and against which there cannot be made the least exception.

8. Fourthly, which I have already intimated above, The Ten Horns of the Fourth Beast with Iron Teeth, and the Seven Toes of the Iron Legs of the Statue, signify the same thing. Wherefore it is plain, sith the Ten Toes imply a Coexistance of the Ten Horns, by reason of the coordination of their Site, that there must be Ten Kings together in the Fourth Kingdom. But in the Kingdom of the Seleucidae and Lagidae there were not Ten Kings together all at once. Therefore that Kingdom is not the Fourth.

9. Fifthly, Antiochus Epiphanes, part of this Kingdom of the Lagidae and Seleucidae, is said to rise up
up in the latter time of the Kingdom of the successors of Alexander, Dan. 8. 22, 23. Therefore this Kingdom of the Lagidae and Seleucidae has expired near two thousand years ago. But the Kingdom of the Fourth Beast reaches even to the day of Judgment. Dan. 7. 9, 10. And I beheld till the Thrones were cast down, and the Antient of days did sit—His Throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; * the Judgment was set, and the Books were opened, &c. That this is the description of the day of Judgment is the general opinion of both Christians and Jews, and answers exactly to the lake of Fire and the opening of the Books, Apoc. 20. which Grotius himself does interpret of the last day. Whence we may safely conclude that the Kingdom of the Lagidae and Seleucidae is not the Fourth Kingdom, as having ceased so long before that time, though we understood the day of Judgment in the sense of the Rabbins א-million א-million. According to which the meaning of [I beheld till the Thrones were set—and the Books were opened] is this, that the Prophet Daniel had a prospect even to the utmost end of that great day. But he begins more particularly at the beginning of that day in the eleventh verse. But this I have onely noted by the by.

60. Sixthly and lastly, Alexander’s Kingdom and that of his Successours is all one Kingdom: But that of Alexander’s is the third according to Grotius his own concession. Now that that of his Successours (of which Line are the Lagidae and Seleucidae) is one Kingdom with that of Alexander’s, is evident out.
out of Daniel, Ch. 8. 21. The rough Goat is the King of Græcia, and the great Horn that is betwixt his eyes, is the first King. Now that being broken whereas Four stood up for it; Four Kingdomes stand up out of the Nation, but not in his Power. This is one plain proof that the Kingdome of Alexander and his Successours is all one Kingdome. For he calls Alexander the first King, which necessarily implies that his Successours are the second, and that therefore they all belong to one and the same Kingdome. Nay he says plainly, that these Four Horns stand up for that great one, that is, in his stead. What is this but to succeed in place of him, as the Heads of one and the same Empire? For no new Beast is said to succeed this Beast, but the Horns the Horn. And then the comparing of them and saying, But not in his power, farther intimates a cognition and succession of one Line, and that he does not speak of the Heads of two different Kingdomes.

Which appears farther from ver. 8: Therefore the Goat waxed very great, and when he was strong, the great Horn was broken, and for it came up four notable ones toward the four winds of Heaven. But where should these come up, but on that Head that had lost this great Horn, which is compensated with four lesser ones, * though in their kind notable. For it is very incongruous and extravagant to fancy them to come up in any other. And surely if they had belonged to any other Beast, that Beast would not fail to have been named. Wherefore they must either grow out of this Goat’s Head, or no where, unless out of the ground; which is ridiculous. And therefore it is plain, that Alexander’s Kingdome and that of his Successors is but one Kingdome. For that Goat is but one and the same.
Goat under the Succession of this variety of Horns.

11. And yet there is still greater evidence of this truth from Ch. 7. 6. After which I beheld and lo, another like a Leopard, which had upon the back of it four Wings of a fowl, the beast had also four Heads, and Dominion was given unto it. That the four Heads of this Beast are the four Successors of Alexander, *namely, Perdicca, Seleucus, Ptolemaeus, Meleager, Gratius himself does frankly confess. The Wings therefore denote the four Kingdoms Alexander's Empire was divided into, after his decease; which is still lookt upon as one Beast notwithstanding, as the Roman is with its division into ten Kingdoms, noted by ten Horns, or into Oriental and Occidental, figured by the two Wings of an Eagle.

Here Grotius, if he would speak out, would make Alexander the Beast, as he has Domitian and others in the Apocalypse against all the Laws of Prophetic Interpretation, nay indeed against all rhyme and reason. For he glosses thus, Pardus varium Animal, sic Alexander meritus varius. But how grossly incongruous it is, let any one consider. For then would Alexander be inferior to his four chief Officers, and they would be the Head of him, which is a Political Absurdity; nay the Head of him when he ceased to be, which is an Absurdity Metaphysical. Wherefore Alexander is the first Head or great Horn of this Beast, not the Body of it, that he may be superior to his four grand Officers; and not be the Beast to bear these four Horns or Heads, when he had quite ceased to be on this stage of things. For these were not Heads nor Horns, before he was dead. Alexander therefore is the first of the Succession of the Heads or Horns of this Beast, not the Beast itself.
But to come up closer to our business: I say, it is very manifest from these four Heads and four Wings that this Leopard is said to have, that the Third Kingdom takes into it the four first Successors of Alexander. Nothing can be more plain than this from the very Text. For the Leopard is described in the third place, and immediately after him the Fourth Beast is mentioned, and called the Fourth, v. 7. Wherefore this four-headed Leopard is plainly the Third Beast. But now that the Succession of these four Heads even to Antiochus Epiphanes is the Succession of one and the same Kingdom, is plain from Ch. 8. 22. Now that being broken, (namely the great Horn) whereas Four stood up for it, Four Kingdoms shall stand up out of the Nation, but not in his power. And in the latter time of their Kingdom (the Original has it, וּנֵאָתִית מְלֻכָּה, which the Seventy render καὶ ἐν ἔχοντι τὸν Βασιλείαν δύναν, which is the very same with our English, and there is no doubt of the Translation) a King of fierce countenance—shall stand up. Which Grotius and every one acknowledges to be Antiochus Epiphanes.

Whence it is evident that the whole Succession of Alexander's Captains from the first four inclusively even to Antiochus his time, is one Succession and one Kingdom. For he calls the times of Antiochus the last times of their Kingdom. Wherefore it is plain, seeing that the Kingdom of Alexander is one and the same with the Kingdom of the four Captains (for that is the Third Kingdom) and the Kingdom of the four Captains the same with their Succession even to Antiochus his time; that the whole Succession from Alexander to Antiochus is one Succession and one Kingdom. If this be not
demonstratively true, there is no demonstration in Mathematicks. But if this be true, the Kingdome of the Lagidae and Seleucidae are not the Fourth Kingdome, but the Kingdome of the Romans, according as all sober men have hitherto held.

12. Which we being so firmly assured of, we shall easily know where to seek for this little Horn that is said to change times and laws. For where can we find it but amongst those many Horns in the Roman Kingdome or Empire? not in the Greek, to which Antiochus Epiphanes appertains. And we have already plainly shewn * that the Apocalypick Beast with seven Heads and ten Horns is this Roman Kingdome; and that this Beast once healed, or in such a condition, that it may be said of him that he is the Beast that was, and is not, and yet is; (which is when he is become Pagano-Christian) is this Empire actually divided into ten Kingdomes, and that together with this Division the Empire began to relapse gradually into Idolatry by the Agency and Guidance of the Two-horned Beast or the Whore, whom I have also shewed to be Synchronal to the healed Beast, or the Beast that was, and is not, and yet is.

13. But the Beast restored or healed, his duration is 42 months, which is 1260 days, or a Time and Times and half a Time. For the abode of the Woman in the Wilderness is indifferently expressed by either of these latter; and the first and the second are joynt together in the Vision of the Outward Court and the Two Witnesses. Therefore 42 months and a Time and Times and half a Time, being the same with 1260 days, they are the same one with another. But this little Horn in Daniel we speak of, his Reign is also set out by a Time and Times and half a Time: Therefore
fore it is of the same duration with the Whore or Two-horned Beast, which is Synchronal to the Beast restored, whose continuance is 42 months.

Wherefore it is a strong suspicion that there is a Coincidence at least of time, if not of affairs, or complication of natures (if not Identity of some) betwixt this little Horn in Daniel and those three Synchronals, the restored Beast, the Whore and the Two-horned Beast. For that expression Dan. 7. 24. And another shall rise after them, does not at all hinder, since the Seventy translate ἤ τῶν ἀνωτάτων, ἐπὶ τῶν ἀνωτάτων, behind them, * it signifying order of situation as well as of time. And this being placed behind is the most convenient posture for such an exploit as is attributed to this Horn, which is said to throw down or humble three Kings: which is more by treachery and craft than open force.

14. Now from this equality of time it will also follow that the duration of this little Horn is 1260 years by the last Confectary of our joint Exposition. Which again shews how impossible it is this Horn should be Antiochus Epiphanes. To which you may add that it is said to be different from the rest of the Horns, in the explication of them.* And the ten Horns out of this kingdome (that is, the Roman Kingdom, as has been demonstrated) are ten Kings that shall arise; and another shall rise ἐπὶ τῶν ἀνωτάτων behind them, and be shall be diverse from the rest; and he shall subdue three Kings. Now I demand what one of the ten Kings or Kingdomes is so different from all the rest, unless it be an ECCLESIASTICAL Kingdom.

Wherefore the Coincidence of time with the Pagano-Christian Empire, and the long continuance, as also the difference of this Kingdom from the other ten, is more than a strong suspicion that it is part of
the succession of a Kingdom Ecclesiastic, which is necessarily to run along with the Empire professing Christianity. But if the question be whether this part of this Ecclesiastic Kingdom be the uncorrupted Kingdom of Christ or the Reign of Antichrist, the solution is not difficult. For that it is not the Kingdom of Christ, is plain, in that Christ is said to come to burn and consume it. Whence it is manifest that the Church has not been out in their Conjecture in deeming this little Horn to be Antichrist; and therefore say I, the same with the two-horned Beast and the Whore, who is plainly Nochronal, and I doubt not but Synchronal to this little Horn, and is adjudged to be burnt in the Apocalypse, as this little Horn is here in Daniel.

15. To speak briefly therefore, This little Horn is the Idolatrizing Clergy of the Empire, but more chiefly and particularly that great and notorious part thereof under the Bishop of Rome, who has been a more than ordinary stickler for both the obtaining this degenerate Ecclesiastic Empire in the Roman Empire, and in lapsing and keeping down the Empire in Superstition and Idolatry; and therefore is rightly said to be an Horn growing out of this Beast, the Symbol (Beast) it felt according to Grotius his own Confession, intimating Idolatry.

16. And if exquisite fitness of Application will assure us of the right sense of a Prophecy, we cannot fail in this, examining every character of this little Horn. For as it is little, so is the Original of the Popes mean and obscure, and their Secular Principality small in comparison of those Princes they have contested with. Again, As this Horn had the Eyes of a man, so it is well known that for politick quick-fighte-
The Confutation of Grotius.

Sightedness there has not been any Body of men comparable to the Roman Hierarchy; insomuch that it is Proverbial to say, That the Roman Religion is nothing else but a mere trick of Policy to increase and keep up the honour, power, and wealth of the Pope and his Clergy. See Sir Edwyn Sandy's Speculum Europa, and you shall find this part of the Prophecy fulfilled to admiration, and that it is not for nothing that this little Horn is said to have the Eyes of a man in it, which is said of no Horn in all the Prophecies besides this. Thirdly, As this Horn is said to have a mouth speaking great things, whether you mean thereby boasting of its own Sovereignty or Blasphemy, it is well known that from this Horn are uttered such words as imply the Pope greater than all Princes and Emperors, nay, that he is not only said to be Infallible* but styled God, and declared worthy of Divine Worship. Fourthly, For the humbling and subduing three Kings, which this Horn is foretold to do, is it not long since performed by the Pope of Rome, in his usage of Leo Isaurus, in his ruining the Kingdom of the Lombards to get to himself the Exarchate of Ravenna, And in tormenting and disquieting Henry the Fourth and his Successours with his Thunder-claps and mischievous Political Plots, till he wrested from them all their Right and Jurisdiction in Italy?

17. Fifthly, and to come nearer to our purpose in hand; Whereas it is said that he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws; and they shall be given into his hand for a Time and Times and half a Time: I say, This Idolatrous Clergy has bid fair towards the fulfilling this Period
Period of times already; the Degeneracy of the Church beginning about four hundred years after Christ, and (which is more considerable) they having received so notorious a Check in the Decurion of this Half-Time, which is elsewhere called a Half-Day, in which his swaggering is pretty well diminished and chastised. Sixthly, And for his wearing out, and consuming the Saints of the most High, he has done it even more bloodily and cruelly than the very Pagans on the Primitive Christians; which is the most furious Opposition against the Regality of Christ that can be imagined, thus to waste and destroy his true Subjects. Seventhly, And for his speaking great words against the most High, that is, against the Divine Sovereignty, is it not plainly done in the Pope's pretences of having power to dispense with or lay aside the Laws and Injunctions of Christ, of which we have given several Instances in our Idea of Anti-Christianism, and such as are notoriously well known to appertain to that Church? Besides that he is Reus laeæ Divinæ Majestatis in appointing Religious worship to his canonized Saints, which is an Honour due to God alone. Lastly, In that he is said to change Times and Laws; what innumerable Institutes are there of the Pope's injoyning, of which may be truly said what our Saviour told the Scribes and Pharisees, Ἀπὸ τῶν ἄρχων ἦν τὰ νόμιμά, ἄπληθών. *From the beginning it was not so.* And what is this therefore but to change Times and Laws, and in many of them in a most perfect Opposition to the Laws of God and Christ, as I have already noted in its place?

Whence we see plainly that this Antichristian Opposition against the Regal Office of Christ, is very expressly foretold, in this Vision of the little Horn, which
which rose up with the ten Horns in the Roman Empire, and did fabricate Imperium in Imperio, as some phrase it, and became a Two horned Beast in the Ten horned Beast, erecting an Ecclesiastic Antichristian Empire within the Civil, in opposition to the true Empire or Kingdom of Christ, and in defeatment of his Power and Laws in the Church; nay, in opposition to those Immutable Laws of the Eternal Logos that enlightens every man that comes into the world.

NOTES

Upon the Confutation, Sect. 2.

Was neither greater, more excellent, nor a more victorious Kingdom, &c. For they both, viz. the Kingdoms of the Lagidæ and Seleucidaæ put together were yet but part of Alexander's Kingdom, And for their victories and spoils they were of one against another, which was a farther weakning of this but part of the Kingdom of Alexander, which still argues the less excellency of the said part.

Sect. 4. For Antiochus Epiphanes was dead almost two hundred years before Christ so much as, &c.] And yet Grotius would have Antiochus Epiphanes the little Horn upon whose destruction notwithstanding the Ancient of days gives the Kingdom to the Son of man, Dan. 2. 44. In the days of these Kingdoms, the fourth and last of which is according to Grotius that of the Lagidæ and Seleucidaæ, shall the God of Heaven set up a Kingdom which is the Kingdom of the Gospel of Christ, whereas the Kingdoms of
the Lagidae and Seleucidae were both of them utterly vanquished and abolished by the Romans before Christ was born, and at least fifty years before the Gospel of the Kingdom was so much as preached. So plainly impossible is it that the Kingdom of the Lagidae and Seleucidae should be the fourth Kingdom.

Sect. 9. The Judgment was set and the Books were opened, &c.] This toucheth both upon the final judgment of the little Horn, the only Horn with eyes or seeing Horn, or if you will, the Seer, the ancient name of a Prophet (for in old time the Prophets were called Seers) this toucheth I say both upon the final judgment of this falsely pretended Seer or Pseudo-Prophet as he is called in the Apocalypse, and on the general Judgment at the last day, when also in the Apocalypse the Books are said to be opened. But the nearer of these two points, and it must signify either one or both, are far enough removed from the times of the Kingdom of the Lagidae and Seleucidae, whereas the fourth Kingdom necessarily is understood, Dan. 7, 9, 10, to reach at least to the first point of that time of Judgment. Whence it is impossible for the Kingdom of the Lagidae and Seleucidae to be the fourth Kingdom. This is in short the undeniable force of the argument.

Sect. 10. Though in their kind notable.] I have observed in my Exposition, That the four notable Horns that came up are called notable in comparison of several other Horns, viz. Commanders, that succeeded Alexander in several lesser Principalities or Satrapies. But those notable ones who they are, we shall have occasion to note in the next Section.
Sect. 11. Namely Perdicca, Seleucus, Ptolemaeus, Meleager, &c.] Quorum Perdicca, faith Grotius, Equitatui Macedonico, externo Seleucus, Meleager Satellito Regio, Ptolemaeus Peditatui praerant. Quatvr hoc capita, faith he, succreverant loco unius. Where why he should say [succreverant] and not [succreverunt] I know not, unless he would insinuate that they had grown upon him so as to overrule him in his lifetime. Which yet is grossly false and inconsistent with the magnanimity of Alexander's nature as well as with History. It makes me suspect he would insinuate some such thing, because no Historian reckons Meleager as one of those notable four Horns or Heads that succeeded the great Horn after its fall, he living himself not many days after Alexander and no notice being taken of his Succession. But those four notable Successors of Alexander Historians take notice of as I have related in my Exposition. And that these four Horns must be understood to arise after the fall of the first great one, Alexander himself, is plain from the Text. But the four Heads and the four Horns are all one according to Grotius his own acknowledgment, and the four Heads are the Heads of the Leopard the third Beast or Greek Empire, and what can possibly hinder then but that their Successors also, viz. the Successors of Ptolemaeus Lagi and of Seleucus be Heads likewise of the Greek Empire? But what a blinding thing is prejudice that Grotius could not see so clear a consequence! But these things I have pursued sufficiently in my Confutation it self.

Sect. 12. That the Apocalyptick Beast with seven Heads and ten Horns is this Roman Kingdom, &c.] See Synopsis. Prophet. Book I. Ch. 11.
Sect. 13. It signifying order of situation as well as of time, &c.] But if the little Horn be supposed to rise after the other in order of time, it will be good sense that way also, by an Idiconæa, which may restrain the sense of that part of the Prophecy, to the papal Power when it emerged to that height that the Pope might be more truly said to be the Head of the Beast that was and is not and yet is, than the Emperor.

Sect. 14. That the duration of this little Horn is 1260 years by the last Confection of our Joint-Exposition.] The Confection is, That all Visions that are Synchronal to that of the Beast with seven Heads and ten Horns, which is said to continue fortytwo months, have necessarily the extent of 1260 years. See Synops. Prophet. Book 2. Ch. 5.

Sect. 16. But styled God and declared worthy of Divine worship.] The Reader for his fuller satisfaction in this point, let him consult Bishop Downham, De Antichristo, Lib. 4. Cap. 10. Where he proves that in the Gloss of the Canon Law the Pope is called Dominus Deus nofier, and that there is no shuffling it off by saying it was an Erratum of the Press (which is incredible that by mistake they should interfert that word [Deus]) but that rather the omission of it in whatsoever Impression it was left out, was an Erratum Typographicum. For whereas most Editions had it, faith he, and some few had left it out, the most accurate Edition of all caused by Pope Gregory the thirteenth, who appointed certain skilfullmen to revise the Gloss of the Canon Law, had [Dominus Deus nofier Papa] in it. And this Appellation of God and his receiving adoration sitting on the Altar which is the proper Throne of the body of Christ,
Christ, to say nothing how it is also the place where they set their Images to be worshipped, suits well together and are an Indication that a kind of Divine honour or Religious worship, call it which you will, is given to the Pope. See Bishop Downham in the place above cited. These few Notes are more than enough upon this my Confutation of Grotius his Opinion, That the fourth Kingdom in Daniel is the Kingdom of the Lagidae and Seleucidae.
The Author's Apology for his placing the seven Vials within the seventh Trumpet after the Rising of the Witnesses, contrary to the Opinion of Mr. Mede, &c.

I am I confess abundantly convinced in my own Judgment that persons of learning and parts and sobriety of life, that have piously applied themselves to the understanding and interpreting the Holy Scripture, especially the Prophetic parts thereof, and particularly of Daniel and the Apocalypse, have a right, as to be read and duly considered by those that come after and put themselves upon the same Province; so also not to be contradicted or deviated from, but upon plain and palpable reason. Nor indeed do I think it safe for any one or lawful, out of mere curiosity of knowing hard and obscure things, as they may seem to many, to adventure upon such a Province, but simply either the better to inform himself of his own duty, or to serve the Publick, and having this design with fear and reverence as in the sight of God to enter upon his charge, and accordingly to quit himself therein.

Whenas yet notwithstanding such is the vanity and frailty of human nature that upon mere Curiosity many times men rush upon such things, neither considering the sacredness and difficulty of the matter, nor duly weighing what God has imparted to others before them, but out of levity of mind, if they have excogitated or hit upon any specious thing, different from other Interpreters, out of levity of mind.
I say, and a self-favouring conceitedness they presently fancy it as well more excellent and more true as different. Others out of a fondness towards themselves presume they have a more peculiar gift that way, and by strong prepossession of their private conceits deeply impressed upon their melancholy Imagination render themselves incorrigible and uncapable of the most evident and most solid information from others. And others given up to a Fanatick Spirit do not stick to presume themselves in an extraordinary manner inspired, and upon that account heed not what others have writ before them, and so comparing themselves only with themselves, prove themselves, as the Apostle speaks, unwise. And lastly there are those who to serve an Interest have quite left the rode of other Expositours (who had according to their measure of light expounded things bond fide) and have most lamentably and shamefully perverted and distorted the genuine meaning of both Daniel and the Apocalypse, the former in the most concerning parts thereof, and the latter in a manner all over.

But I can appeal to God and my own conscience, that I have framed no interpretations to serve any Interest but that of Truth, and the Church or Kingdom of Christ. Nor have I out of any curiosity of prying into hard and obscure things medled with either the Apocalypse or Daniel, but merely for more full satisfaction in the great Controversy betwixt us and the Papists, who leave no stone unmoved to pervert Souls, and to bring them over to their Idolatrous Church. Wherefore for my own more full satisfaction, and for the service of the true Church of Christ, and for nothing else that I know of, have I
taken these pains to make a continued Exposition of all the Prophecies as well of Daniel as the Apocalypse.

Wherein if I have deviated from the footsteps of others, amongst whom I account Mr. Joseph Mede absolutely the chief (and than whom I conceive no writer of that kind has deserved better of the Church of God) yet I can aver it with all faithfulness that it is not out of a desire of seeming to have found out something better than his, that I have dissented from him, but because I am driven thereto by meer force of Reason. Otherwise having no design but assisting the Truth, I hold it absolutely my duty not to deviate or vary from such pious and able Interpreters where I find their interpretation found; Truth being thus the better recommended by the witness of two or many than if I stood single by my self. And therefore I always covet if I can find them, to have companions if they be companions in the Truth, otherwise

\[\text{Est extra autem in testis} \quad \text{tertiis} \quad \text{et d' anagogis,}\]

\[\text{Oudeis} \]

one man to me is as much as three Myriads and three Myriads not so much as one man. But now that it is mere Reason not any vain humour in me, such as I have specified above, which makes me (contrary to the sense of Mr. Mede) place the Vials in the seventh Trumpet after the Rising of the Witnesses, and interpret the three Days and an half, wherein the Witnesses lie slain, of three Times and an half, I hope I shall make clear by the Account following.

First then we are to take notice of the Method, or Genius if you will, of both Daniel and the Apocalypse, that after two Prophecies suppose of the same extent of time and of the same things which are of a more large and reaching compass, there comes a Prophecy
Prophecy or Vision concerning only part of that larger compass of time wherein some part only of the foregoing Vision is more copiously enlarged upon. As for example, After the Vision of the Statue of four Metals and that other of the four Beasts, both which Visions reach from the beginning of the Babylonian Empire to the ending of the Roman, or speaking in the Apocalyptic phrase to the end of the last Vial, there comes next the Vision of the Ram and He-Goat which takes in only the time of the Persian and Greek Empire, and enlarges on the affairs of the Greek Empire only, and especially on the times of Antiochus Epiphanes. So likewise in the Apocalypse in the Opened Book Prophecies, after the two Visions or Prophecies of the same extent of time, viz. from the beginning of the Church to the end of the seventh or last Vial (the former of which two Prophecies is contained in the Eleventh Chapter, the latter in the three following Chapters, namely, the twelfth, thirteenth and fourteenth) there follows then the Vision of the seven Vials which run over but part of that extent of time which each of the two foregoing Prophecies do comprise.

Now as there are three conspicuous Joyns of a more universal consideration in the compages of the two above-said Prophecies in Daniel, namely, those in which are held the Ending of the Babylonian Monarchy and Beginning of the Persian, the Ending of the Persian and the Beginning of the Grecian, the Ending of the Grecian and the Beginning of the Roman, so there are two manifest Joyns likewise, and of a more universal consideration in the two above-said Prophecies in the Apocalypse, (the one contained in the eleventh Chapter and the other in the twelfth, thirteenth...
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thirteenth and fourteenth) namely, the time wherein, as in a *communis terminus*, the end of the Symmetrical Ages of the Church and the beginning of the Apostasy are held together, and the Time wherein the Ending of the Entireness of the Apostasy and the Beginning of the Restitution or first Emergency out of it, are held together. The former Joint is the Time wherein the Ending of the Sixth Seal and Beginning of the First Trumpet are held together, the latter Joint wherein the ending of the Sixth Trumpet and the beginning of the seventh Trumpet are held together, where according to the Vision Ch. 11. is the Rising of the Witnesses.

But now the question is, 6th we see in Daniel the Vision of the Ram and He-Goat placed so as it begins with the first Joint of the two foregoing Prophecies and ends with the third Joint, that is, begins with the Persian Monarchy and ends with the Grecian, the question; I say, is where the Vision of the Vials, that is, to what Joint of those two more comprehensive Visions [Ch. 11.] and [Ch. 12, 13, and 14.], the beginning of the said partial Vision is to be affixed, whether to the first or to the second Joint, to the beginning of the first Trumpet or to the beginning of the seventh immediately after the Rising of the Witnesses, with those Acclamations in Heaven and Doxology of the Elders, Ch. 11. 15, 16. Or which is the same Joint of Time to that joyfull Annunciation of the happy news of Babylon's being falln (whose Fall must needs be the Rising of the Witnesses) told by the second Angel, Ch. 14. 8. the question is, to which of these two more universal or notable Joints(for other Joints betwixt Trumpet and Trumpet, they being so many, are more inconsiderable) the begin-
ning of this partial Vision of the Vials is to be affixed.

There is a temptation, I confess, to place the beginning of the Vials with the beginning of the first Trumpet, because of some specious correspondence between the Vials and Trumpets of the same order or numeral denomination. For thus the Evil of the first Trumpet as well as of the first Vial is cast upon the Earth. As well under the second Vial as under the second Trumpet the Sea is turned into Blood, and the living creatures therein dye. Under the third Trumpet and under the third Vial the Rivers and Fountains are mischiefed. The Sun is smitten under the fourth Trumpet, and the fourth Vial also is poured out on the Sun. Under the fifth Trumpet out of a pit comes up a Smoak as out of a furnace that darkens the Skie: Under the fifth Vial the Kingdom of the Beast is full of darkness. Under the sixth Trumpet the four Angels are loosed from the great River Euphrates: Under the sixth Vial the waters of the great River Euphrates are dried up.

I. These Congruities thus overly and in general represented make some shew, but look closer into them and they vanish, (as being intended only for part of the Artifice of Concealment in the Apocalypse, or for an intimation that, as the first six plagues concerned the Fate of the Empire, so these seven last, the State of the Popedome especially, after the six first plagues were past, they orderly mentioning the same things in both, or lastly to signify that the State of the Empire under them was Egypt (whence Hail, Rivers turned into Blood, and Locusts are mentioned) as well as the Popedome afterwards was so, which is also afflicted with Egyptian plagues under the Vials)
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als) I say, if we look closer into them these pretended Synchronizing Congruities will signify no more than thus, and so quite vanish.

For in the first Congruity to say nothing how that [upon the Earth] may have no particular signification Ch. 16. 2. but signify so as [upon the Earth] in the foregoing verse; the Hail cast upon the Earth under the first Trumpet is plainly another thing from the noisome and grievous sore that fell upon men at the pouring out of the first Vial. That Hail-storm and this rankerous Ulcer most certainly signify quite different things as the Symbols are hugely different. And I must confess I make no question in the world, but that Symbol of a grievous rankerous Ulcer signifies the plague of an envious malicious exulerated mind, which is the plague of Intoxication or Dementia­tion to them on whom it falls and spoils all their counsels, they being given up to be actuated by evil Angels and the fury of the Devil. This I conceive is a sad plague indeed, and lively set out by the Symbol of a vexatious Ulcer. But what an Hail-storm signifies in the Prophetick Style is so well known that I need say nothing of it. Wherefore there is not only no Congruity betwixt the first Trumpet and the first Vial to prove they must begin together, but the Vial and the things signified by them being so quite different, it is a strong barr against any such presumption.

The second Congruity indeed is more tolerable or passable, if all the rest came to so near an agreement, but in that there is nothing peculiar under the Second Vial that answers to the burning Mountain cast into the Sea under the second Trumpet, the correspondence betwixt this Vial and this Trumpet is visibly lame and defectuous.
The third also is a Congruity far more passable than the first, but yet besides the defectuousness in the third Vial that has nothing to answer to the falling Lamp or Comet Lampadius under the third Trumpet; what the Fountains and Rivers suffer under the third Trumpet, is a misery to men and bitterness to them, what they suffer under the third Vial is a refreshment to men who praise and justify God upon the account.

The fourth Congruity is wonderously wretched and small. The Sun indeed is smitten under the fourth Trumpet, as well as the fourth Vial said to be poured upon him, but not the Sun alone under the fourth Trumpet, but the Moon also and the Stars; but the Sun alone is mentioned in the fourth Vial. Besides, the Sun, Moon and Stars lose their light and the Sun consequently his heat under the fourth Trumpet; but the light and heat of the Sun is so invigorated under the fourth Vial, that he scorches men so intolerably that they blaspheme again.

And the fifth Congruity is yet slighter. The fifth Vial is poured out upon the Seat of the Beast whereby his Kingdom becomes full of darkness. Upon the sounding of the fifth Trumpet, the Angel of the bottomless Pit, opens the pit and a smoke comes out of it that darkens the Sun and Skie. In eleven large verses wherein the Visum of the fifth Trumpet is described, there is no more that Symbolizes with the fifth Vial than this, that is worth the speaking of. For the gnawing their tongues for pain under the fifth Vial, is from their impatience of that dark inglorious condition they were cast into, not from the sting of any Scorpions. And for the darkness arising from the Vial poured on the Seat of the Beast, and that smoak and darkness out of the bottomless pit; as the
Seat of the Beast and bottomless Pit have no Analogy one to another, so it is incredible that the darknesses themselves should not be quite different things. So small grounds or rather none at all is there for this fifth Congruity.

And as little for the sixth. For there is no correspondence betwixt the sixth Vial and the sixth Trumpet, but that the great River Euphrates is mentioned in them both. For the description of the sixth Vial is comprised within one verse of Ch.16. viz. ver.12. But there is a large description of the sixth Trumpet Ch.9. from v.13. to v.20. as there is also of the fifth Trumpet.

II. Which consideration of the descriptions of the six first Trumpets, their being either as large or much larger than the descriptions of the first six Vials, is a second argument against the placing of the beginning of the Vials with the beginning of the Trumpets, as of a partial Vision whose beginning is to be fixt at the first Joint of the foregoing Prophecies of larger extent, to the end that part of the larger extended Prophecies might be more enlarged upon and more copiously described, as it fares with the Vision of the Ram and He-Goat in Daniel. Which partial Vision is annexed to those two more large Visions for a fuller description of the affairs of the Greek Monarchy. And therefore this Vision of the seven Vials the affixing the beginning of them to the beginning of the first Trumpet not serving its due end, it is a sign it is misplaced, and that the beginning thereof is to be placed in the second Joint of those two larger Prophecies [the one comprised in the eleventh Chapter and the other in the three following] and not in the first Joint. These therefore are my two first Arguments against the placing of the first Vial with the first Trumpet. The want
want of a continued congruity betwixt the Trumpets and Vials all along: And their uselessness for the fuller explaining the affairs of that part of the more universal Visions that they are supposed to Synchronize with. But that there is a part in those more universal Prophecies [Ch. 11.] and [Ch. 12. and 13. and 14.] that the Partial Vision of the Vials will properly serve more copiously to illustrate, I shall note hereafter: I am now only intent upon the proving that the Vials and Trumpets do not commence together.

III. Of which I conceive this may be a third Argument, If we do but remember and take notice of the second notable joint in those two more universal Prophecies (comprised, the one in the eleventh Chapter and the other in the three following) and how in the former that second notable joint is in the con-termination of the sixth Trumpets ending and the beginning of the Seventh, where the Rising of the Witnesses is, and those Acclamations in Heaven and Doxology of the Elders; And the same joint in the latter Prophecy at that joyfull Annunciation of the Angel, Babylon is falln is falln (which Fall, as I said above, must needs be the Rising of the Witnesses: ) The making thus the first six Vials to Synchronize with the six first Trumpets, will leave the Seventh Vial alone to possess the whole space of time and affairs from the above-said second joint to the end of those two Visions or Prophecies, whenas in Mr. Medes own account, the seventh Vial Synchronizes with the Vision of the Wine-press; so that in the fourteenth Chapter from ver. 9. to ver. 17. there is a Chasima of time and affairs which the seventh Vial taketh not in, and so in like manner in the eleventh Chapter, from the same joint of the Prophecy, to the seventh Vial signifi-
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...fied in the last verse, there is such a Chasima leapt over by the seventh Vial. Which is too hard and broken a business to have the seventh Vial thus by an unnatural divulsion torn from the rest. But that the seventh Vial ends both those Prophecies, there can be no question with the judicious.

IV. Fourthly, The plagues that the seven Vials pour forth are the plagues upon some party and not the mere beating of the Air, and it is a frigid and dilute thing not to conceive the last plagues to concern the same party on which the first were inflicted, so that one party may be conceived to be afflicted by them both. But the last (even the very first of them) fall upon the marked slaves of the Beast as appears from Apoc. Ch. 16. ver. 2. And the first went and poured out his Vial on the Earth, and there fell a noisome and grievous sore upon the men that had the mark of the Beast, and upon them that worshipped his Image. But these marked slaves of the Beast were not in being before the first Trumpet, and not being before the first Trumpet could receive none of the former plagues. Whence it is manifest that the first Vial cannot begin with the first Trumpet.

V. Fifthly in brief thus: The very being of the Beast commences but with the first Trumpet, but a plague or punishment supposes some time wherein the party may have committed some grievous offences before the plague or punishment is inflicted. Wherefore the pouring out the seven Vials cannot commence with the first Trumpet. Because then the Beast would be plagued before he has had any time to commit any considerable offences.

VI. Sixthly, The seven Vials are called the seven last plagues. Wherefore if we place the first Vial so as
to commence with the first Trumpet, I demand where be the foregoing plagues in respect of which the seven Vials are to be called the seven last plagues? For the first six Seals, there is no intimation that they are so many plagues, but rather the contrary is intimated, that the plagues and vengeance upon the Roman Empire was not to be poured out till the sounding of the Trumpets, as Mr. Mede interprets that of Apoc. 6. 10.

How long O Lord Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And whereas an answer was given to them, that they should rest yet for a little season, till their fellow-servants also were killed, that little season Mr. Mede with judgment interprets, till the sounding of the Trumpets, then vengeance would be taken on the Saint-murdering Empire. But that complaint of the Souls of the Martyrs under the Altar that no vengeance was taken, it shews plainly that the five first Seals are not five plagues, and the conversion of the Empire to Christianity under the sixth was no dilaceration of it, as happened afterwards, nor reputed by the Apocalypse as a plague. And it would be a sorry business to name the seven plagues of the Vials, the seven last plagues in respect of one solitary plague before it, which yet is no Egyptian plague neither, but the very first plague of the Trumpets is Egyptian viz. Hail, as the very first plague of the Vials is also Egyptian, viz. Sores or Ulcers. Wherefore no number of plagues being taken notice of in the Apocalypse before the six Trumpets which are unquestionably six plagues, and there is a solemn premonition of the servants of God against them Ch. 7. the plagues of the seven Vials is being the seven last plagues of Egypt cannot commence with the first Trumpet.
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Trumpet, which is but the first Egyptian plague of the Mystical Egypt the Roman Empire.

VII. Wherefore seventhly, The seven last plagues of the Vials supposing a Sett or Number of plagues antecedent and there being no other Sett or Number of plagues but those of the six Trumpets, it is manifest that that Sett or Number of plagues of the six Trumpets are the antecedent plagues to the seven last plagues of the Vials, and that these seven plagues of the Vials follow them, and therefore do not commence with the first Trumpet.

VIII. And now in the eighth place, Though all the six first Trumpets are in the general plagues upon the Roman Empire, yet the Wo-Trumpets more especially for their Pagano-Chrissian Idolatry and persecution as is expressly declared Apoc. 9. 20. And therefore in respect of the fifth and sixth Trumpets especially, though of all six in general, (they being plagues upon Egypt as I noted above) would I have the plagues of the seven Vials called the seven last plagues; and indeed where can the seven last plagues be more properly placed than in the last Wo-Trumpet, or in the seventh or last Trumpet, it being a continuation of plagues upon that party of men that did not repent them of the works of their hands, of their worshipping of Dæmons and Idols of Gold and Silver, and of murdering the servants of God upon a false pretence of their Heresy, notwithstanding they were forewarned by the plagues of the two first Wo-Trumpets, the Locusts and Euphratean Horsemens. But if the first of the seven last plagues be to be placed in the seventh Trumpet, it cannot commence with the first.

IX. Ninthly
IX. Ninthly and lastly, Those plagues that follow a victory over the Beast and over his Image and over his Mark and over the number of his name, which certainly signifies the two-horned Beast, cannot commence with the first Trumpet, because this two-horned Beast could neither be fought with nor be overcome, before the first Trumpet, he having no existence before that Trumpet. But the seven last plagues of the Vials follow the above said victory as appears from Apoc. 15. and 16. where those that had got the victory over the Beast are said to stand on the Sea of glass, having the Harps of God in their hands, and to sing the Song of Moses the servant of God and of the Lamb, which is a plain 'Exultev', a Song of Triumph, answering to that of the Israelites upon the overthrow of Pharaoh in the red Sea. So that it is a Triumphal song upon an actual victory. This is most punctual and plain, in Chap. 15. and it is said immediately after this song, That the Temple of the Tabernacle of the Testimony in Heaven was opened, That the seven Angels having the seven Plagues came out of it, and that unto them were given seven Golden Vials full of the Wrath of God, and Chap. 16. 1. they are there commanded to pour them out. There is no wriggling out of this plain evidence, that the plagues of the seven Vials all of them follow the victory over the Beast. And therefore it is impossible they should commence with the first Trumpet.

But it may be you will say, what is all this to the purpose as to Mr. Mede, who does not make the Vials to commence with the first Trumpet, but rather with the sixth? I grant he does so, and yet what I have wrote is much to the purpose. Because if once...
a man be beaten off from placing the first Vial with the first Trumpet, so as they may not commence from the first notable Joynr of the two Prophecies (comprised the one in the eleventh Chapter, the other in the three following Chapters) the position of the first Vial being loosened from this first notable Joynr will naturally slide down and fix itself at the second notable Joynr of the Prophecies, namely, in the beginning of the seventh Trumpet, where those Acclamations in Heaven upon the Rising of the Witnesses, and Doxology of the Elders do occur.

But besides, the second, seventh, eighth and ninth arguments prove not onely, That the first Vial is not to commence with the first Trumpet, but that it is to be placed after the Rising of the Witnesses in the seventh. For according to our second argument the commencement of the Vials being placed at the second notable Joynr, they will then (in Analogy to that partial Vision in Daniel of the Ram and He-Goat) more largely illustrate the affairs of those times they are applied to, namely from the beginning of the seventh Trumpet to the end of those two Prophecies, which conclude with the Vials, as no man doubts. For there being but some few slight intimations of the affairs of the Vials, Ch. xi. from v. 18. to the end of the Chapter, as in that it is said The Nations were angry, which belongs to the first Vial, and, And thy wrath is come and the time of the dead, &c. which belongs to the third, as also, And there was seen in his Temple the Ark of the Covenant, which refers to the sixth Vial, and, An Earthquake and great Hail, which belongs to the seventh. These things which are so sparingly hinted in this part of the Vision from the second
second Joynt to the end, are more fully insisted on in the Vision of the Vials, Ch. 16. through the whole Chapter. As also instead of those Acclamations in Heaven upon the Rising of the Witnesses and the Doxology of the Elders, there is a Triumphal song of Moses and the Lamb in the fifteenth Chapter.

Which also makes amends for that more sparing Annunciation of the fall of Babylon, Ch. 14. 8. where is the second Joynt of the other Prophecy: after which to vers. 13. the things of the fourth Vial are glanced at, and from vers. 13. to vers. 14. the things of the fifth Vial, and from vers. 14. to vers. 17. the things of the sixth Vial, and from thence to the end of the Chapter the things of the seventh. But that one partial Vision of the seven Vials contained in the fifteenth and sixteenth Chapters makes a full illustration of that time they are applied to, namely from the joyful Annunciation of the Fall of Babylon to the end of the Chapter: But is the most proper Supplement of all affixed to the second Joynt of the Vision in Ch. 11. From whence we may be sure that the affixing this one partial Vision contained in the fifteenth and sixteenth Chapters to the second Joynt of those two more universal Visions, is found and right.

And now for the seventh argument, it has its force to prove not onely that the first Vial does not commence with the first Trumpet, but that it follows the sixth, the whole Set or Number of the last plagues of the Vials being so called in respect of the whole Set or Number of the plagues of the Six Trumpets. This I say is most natural and which ought to take place unless some necessary reason withstand, which I question not but will never be found. And as for the eighth argument it also does directly prove that
the plagues of the Vials do follow the sixth Trumpet, as is plain at first sight to him that peruses it: And for the last it is an invincible evidence that all the Vials follow the sixth Trumpet or the Rising of the Witnesses, and are placed in the seventh, forasmuch as they follow a notable victory and triumph over the Beast. And where can there be imagined any foregoing victory and triumph over the Beast but that which is expressed in the Rising of the Witnesses with which the Fall of Babylon Ch. 14. 8. as well as the Fall of the City by an Earthquake, Ch. 11. 13. Synchronizes. But upon the Fall of this City and the Rising of the Witnesses it is said, the Second Woe is past and the Third cometh quickly, and that the seventh Angel sounded and there were great voices in Heaven, &c. Wherefore the Vials following this victory (which is the Rising of the Witnesses) and the Acclamations in Heaven and Doxology of the Elders which answer to the Triumphant Song of Moses and the Lamb prefixed before the Vials, Ch. 15. it is plain that the Vials follow the Rising of the Witnesses, and are to be placed in the seventh Trumpet after the Doxology of the Elders as they are placed Ch. 15. and 16. after the Triumphant Song of Moses the servant of God and of the Lamb. Nothing I think can be more demonstrable.

And it is worth our noting here, How that the whole two Chapters, viz. Ch. 15. and 16. though they be so divided are indeed but one Partial Vision Synchronizing with the last part of those two more universal Visions, comprised (the one in the eleventh Chapter, the other in the three following Chapters) and beginning with the second main Joint of them, the Acclamations in Heaven and Doxolo-
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The story of the Elders, or joyful Annunciation of the news of the Fall of Babylon. So that the Doxology of the Elders, the joyful Annunciation, and the Triumphant Song of Moses and the Lamb, fall together, to which you may add the commencement of the Church of Sardis, which also signifies a Song of Joy. Which co-incidency of things to my reason is very harmonious, the Sardian Church being the state of the Church commencing with the Rising of the Witnesses, which state is promised to the Church in Thyatira, the preceeding interval thereof.

To all which you may add; Whereas Mr. Mede cannot deny but that the Vial-plagues are called the Last Plagues in reference to the Trumpet-plagues, and that the Trumpet-plagues are just Six as well as the Vial-plagues Seven, I would appeal to Mr. Mede if St. John had had occasion to express himself therein, whether he would not have called the Six Trumpet-plagues the Six first Plagues, as well as he calls [ch.15.] the Seven Vial-plagues the Seven last. Whence it will necessarily follow that all the Seven last Plagues of the Vials must follow all the Six first plagues of the Trumpets, whereas according as Mr. Mede has placed the Vials, only one of the seven Vial-plagues namely the seventh follows the six Trumpet-plagues, which is an apparent Repugnancy. Nay, merely in that the Vial-plagues, all seven of them are said to be the last Plagues, that, I say, does plainly imply that none of them are to be before the ending of all the Trumpet-plagues, else they all seven (though they are said to be so, viz. the seven last plagues) could not be the last, but five of them according to Mr. Mede's placing of them would expire before the six Trumpet-plagues, which is apparently absurd.
last of all in Succession supposes the other all to have given place and to be gone, but by no means the last themselves to expire before them. And these Vial-plagues all seven of them are called \\[\text{παλη \ υψη \ αυ \ χατας, the very last seven Plagues, which they cannot be if any of them expire before any of the six Trumpet-plagues.}\\]

These arguments are so considerable to me, that I make no doubt at all but that the Vials are to be placed in the Seventh Trumpet after the Rising of the Witnesses, and whether they satisfy others so as to make them of one mind with my self or no, yet I hope they will not stick to acknowledge that I have not rashly deviated from the Tract of Mr. Mede, and so not violated that Right, which is due to so excellent an Interpreter.

But there is yet I confess another thing touching the Witnesses that Mr. Mede and I do not agree in, which is the time of their lying dead, which the Vision expresses by three days and an half. He will have it to signify three years and an half; but I must confess I am fully assurred in my own mind that those three days and an half are the very same that three Times and an half. Nor is this a new opinion of my own, but I met with it near fourty years ago by chance at the end of a Socinian Book in Quarto, but the Title of the Book I have forgot, and the Socinians, every one knows, are rather dry Reasoners than phancifull Writers. And after I met with it again in Clavis Apocalyptica ad Incudem revocata, published A. D. 1652. and since that in that pious and learned Author A. B. Peganius, his Genuine Explication of the Visions of the Revelation, who though he most-what follows Mr. Mede in
in other things, yet he leaves him in this. And that all people are not of the same mind herein with Pergaminus and myself, the onely objections that I know are First, That the Witneses are said to be slain at the ending or finishing of their mournfull Prophecy. Secondly, That if the three days and an half be the same with the three Times and an half, which is the same with 1260 days or 42 months, which are but various expressions of the three Times and an half, then the Witneses will be conceived to speak and prophesie while they lie dead, than which nothing can be more absurd. This I confess would be an harsh repugnancy.

Wherefore to remove these Obstacles, the Reader must learn to distinguish betwixt the Cortex and the Pith, betwixt the Rine and the Pulp of these Parabolical or Symbolical Visions. In which if the parts of the Pith or Pulp agree amongst themselves as well as those of the Rine or Cortex amongst themselves, all then is found, compleat and harmonious. But those that make the above-named Objections seem to me to doe as the Welch-man did, that bit the Rine of the Orange into his mouth together with the Pulp, which made him sputter and make hard faces. The Vision or Prophetical Parable it self is very neat and coherent taking it in its Literal sense, which represents the two Witneses lying slain three days and an half after their 1260 days Prophesying in Sack-cloth. So that as their natural Death and Prophesying in Sack-cloth are inconsistent one with another, so they are disjoyned one from another in the Cortex of the Parable, and their death represented as an effect of their 1260 days Prophesying. But by this natural Death being signified their Political Death,
Death, or Deprivation of all Power in Church or State (for their Resurrection is into that Power) which Political Death is part of the Pulp or Pith of the Parable, this is not only consistent with their mournfull Prophecy but the very cause thereof. So that the parts of the Pith or Pulp of the Prophecy cohere one with another singularly well, and the contrivance of the Prophetick Parable is of admirable elegancy and festivity.

For the matter to be represented being this, That, for a certain time holy, good and Apostolical persons fit for employment in Church or State, shall in the Apostasie of the Church be for a time kept out of employment, namely, for that time denoted by Daniel's Time and Times and half a Time, which is three Prophetical years and an half, resolvible into 1260 Days, or 42 Months Prophetical: Which being kept out of power and employment is a Political Death to them, though they in the mean time in this low condition bear witness against the corruptions of the said times; but it being also that at the end of the said Times there will be such a change of things that they will come again into power both in Church and State: First by an Hemopoeia the succession of these two sorts of men thus kept out of power are turned into two single persons called two Witnesses. Then they are clothed in sack-cloth as well as made to Propheſie, to ſhow their low condition in the World. Thirdly, it being incredible that two single persons should each of them live 1260 years, they are said by an Antichronismus to Propheſie onely 1260 Days, namely, the days of their deprivation of all power in Church or State, where in they lay like dead carcases as to any Political Power
Power or Influence upon the World, though they were yet in Being then, as being the woman in the Wilderness, as it is expressed by another Symbol. But this dead condition of theirs representable by an unburied carcase, that the το Πνευμα of the Cortex might be observed, is not to expatiate unto 1260 days, much less to so many years, but by another Antichronismus though the same time is signified, is to be contracted into three days and an half. For who could endure that two carcases should lye stinking in the streets of the City suppose 1260 days or three years and an half? Besides the incredibility of their being raised to life after so long a time. And though these three days and an half be set at the end of the 1260 days, yet by a Lemmatosynechia, a figure usual in the Apocalypse, they are easily understood to belong to the antecedent time and to Synchronize with it. See my Synopsis Prophetica Book 1. Ch. 4. in Antichronismus. Therefore this is the external Decorum observed in the outward Cortex of the Vision, that their Political Death which is exactly Synchronal to the time of their mourning in sackcloth, which is said to be 1260 days, is contracted into three days and an half, signifying there Daniels three times and an half, as Day and Time sometimes signify the same thing. This Parabolical Prophecy of the two Witnesses thus understood, has a most enravishing festivity and elegance in it, and is one of the choicest examples of that Divine wit and Artifice of Concealment, as well as Revealment, that occur in the whole Apocalypse.

Nor does that expression ver. 7. ἢτοι τὰς ἐνεργείας, put a bar to the supposed Lemmatosynechia, and hinder their Political Death from running back into the same.
fame time with their mournfull Witneſſing. For ἐπελευν here is a word which the Spirit of Prophecy has made choice of to serve as well the senfe of the Pith of the Parable, as of the Cortex thereof. But our English Translation has pitched upon that senfe which onely comports with the Cortex of the Parable, while it renders it, And when they ſhall have ſũished their Teſtimony, as if ἐπιλύομη were Futurum exactum which it is not, and besides ἐπελευν signifies as well agere or peragere, as finire. And so ἐπαν ἐπελέουο will easily and naturally signify, While they ſhall be perforning or declaring their Teſtimony, the Beſt ſhall make war againſt them and kill them, that is the ſuccesſive body of them, kill them all ſuccesſively in that Political senfe, or keep them ſuccesſively dead from the first ŕuppreſſion of them, and kill some of this ſuccesſive body according to a natural death, even many Myriads of them as History can witneſs. So easily is the diﬃculty of ἐπαν ἐπελευο, removed. Where ἐπελευν has two senſes, the one ſerving the Pith the other the Cortex of the Parable, as Day has two senſes verf. 9. and relating to the Cortex signifies a natural day, but to the Pith it signifies Time, in ſuch a senfe as Time is taken in Daniel, Ch. 7. verf. 25.

And now I hope I have made it abundantly plain that there is no Incongruity in this Opinion of Peganius and mine, in making the three days and an half the fame with Daniel's Time and Times and half a Time, or 1260 days Prophetically understood. Nothing hinders but this may be the senfe. But now I ſhall produce reaſons to prove that it really is fo.
As first, It being a Number consisting of three Integrums and an Half as Daniels three Times and an half is, and the 42 Months and 1260 Days being but the varying of the phrase for the Three Times and an Half, if a man have but any competency of Apocalyptic Nafuteness or Sagacity in him, he will easily smell out the high probability of these three days and an half being the same with the three Times and an half in Daniel, and consequently the same with the 1260 Days of the mournfull Prophecy of the Witnesses.

Secondly, There being no example in all the Apocalypse at least, and, I think, no where else, of the affectation of predicting things to the curiosity of half a year, it is plainly incredible that there should be any such affectation here.

Thirdly, If the condition of the Apostolick Church be ever brought to so sad a condition again as is represented by the carcasses of the two Witnesses lying dead in the streets of the great City, it is incredible that they should recover again within the space of three years and an half. The conceit looks almost as Romantickly or fabulously, and out of the same ignorance of the Apocalyptic Antichronisme, as that of the Romanists, who tell us what strange feats Antichrist shall do in the same space of Time, namely, within the space of three years and an half, when an age would scarce be sufficient to compass such Achievements.

Fourthly, If we restrain the lying dead of the Witnesses to the three years and an half at the end of their Prophefying, there is nothing in the Vision to represent their Political Death (to which their Resurrection relates) before that time, though they
have been dead in that sense at least 1260 years already. Which is exceeding absurd.

Fifthly, Being that the witnesses have been slain in a Political sense, and have been so often slain many hundred thousands of them in a Natural sense before the end of their mournful witnessing, it is unconceivable what persecution or oppression in these last three years and an half different from what they had endured before, should befall them, or more worthy of taking notice, that the former should be omitted, and these by the carcases lying three days and an half in the street, be represented.

Sixthly and lastly, Whereas it is said v. 7. And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them, unless my sense be admitted; Till the end of their Prophefying there is neither any war nor any overcoming nor any killing of the Witnesses, which is point-blank against the Truth of History.

This which I have produced as it does fully satisfy my self, that the three days and an half are the same with Daniel's three Times and an half, so I hope that others will also be satisfied, if not of the Truth of the thing, yet at least that I have not rashly differed from Mr. Mede therein.

We having thus solidly stated the sense of this Vision of the Death and Resurrection of the Witnesses which was the true sense thereof many hundred years ago, and ever will be, we may now the more seasonably enquire whether the Prophecy be yet fulfilled or no. Which if it be not and the Witnesses be not risen, it is evident from what we have proved above, (viz. That the Vials follow the Rising of the Witnesses)
Witnesses) that there is not yet one Vial poured out. But there is no Protestant Interpreter that I know but will allow that some of the Vials are already poured out. Wherefore unless they will shamefully recoil, they must of necessity acknowledge that the Witnesses are already risen. But I shall use but one Argument for all to prove that this Vision or Prophecy of the Rising of the Witnesses is already fulfilled.

What a remarkable Providence, as touching the Church of God, and what a vast change of affairs there was in the Papacy at the late Reformation, is notorious, and what an innumerable company of people were delivered out of that worse than Egyptian Bondage of the Pope; and multitudes who because of their supposed Hereticalness lay dead, useless and unactive to all Political Power, whether in Church or State, being excluded therefrom for their falsely suspected. Hereby, got into the most honourable employments at the Reformation both in Church and State; Nay, that the highest honours were in the hands of the Protestants in many intire Kingdemes and Principalities, which had been under the Papacy before. What a marvellous, nay stupendious change this was, no man can but be sensible of, and therefore that it must be, and that in no flight manner, predicted in the Apocalypse.

Now it cannot be predicted in any of those Visions that in order of time follow the Vision of the Rising of the Witnesses as the Vials do, because this notable and stupendious mutation of things has happened already, and as those of the adverse party would have it, before the Rising of the Witnesses. Wherefore I demand of them in what Vision, which is antecedent to the Vision of the Rising of the Witnesses,
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fes, is this so remarkable and marvellous a piece of Providence predicted or prefigured? I am confident they cannot find any before this of the Rising of the Witnesses. Wherefore it must be this Vision of the Rising of the Witnesses which prefigured this stupendous piece of Providence in the Reformation, or else none at all. Which were an absurdity intolerable and utterly incredible. Wherefore it is even mathematically evident, that the Vision of the Rising of the Witnesses is a Prophecy of the late Reformation, and that it is fulfilled therein.

And this it would be, though it were less significant of that marvellous passage of Providence than it is. But that it is most fitly and fully significant thereof, as if made on purpose for it, my Exposition of it in my Apocalypsis Apocalypsis and elsewhere, will I hope abundantly make good, which is needless here to repeat, as also how naturally the Song of Moses the Servant of God and of the Lamb follows the Rising of the Witnesses, which contains a deliverance of the Servants of God from that worse than Egyptian Bondage of that Mystical Pharaoh the Pope, and how the Sardian Interval of the Church which signifies a Song of Joy, commences at the same time. Which things fall in with that Congruity and Harmony, that he must be something more than ordinary stupid that is not enraptured therewith.

But in the mean time having observed, that neither the Messiah who is called the Christ, when he was come, though predicted plainly enough by the Prophecies, was taken notice of as such, by them that were concerned to take notice of him, nor yet Antichrist (as fully nay more fully and repeatedly predicted and prefigured) was taken notice of by them,
them who were sufficiently concerned so to do; I less wonder that the Prophecy of the Rising of the Witnesses, so punctually predicted and manifestly fulfilled in the Reformation, should be so little taken notice of as it is, but that several men, as the Jews expect a Messias to come, and the Romanists an Antichrist, so they a Rising of the Witnesses to come, when the impletion of that Prophecy is so evidently already past. Wherefore it was the duty of some or other to remind them of it.
The Author's twenty Arguments whereby he does prove that the seven Epistles to the seven Churches are a Prophecy of the state of the Church cast into seven Intervals from the beginning thereof to the last Judgment; out of his Exposition of the seven Churches.

Chapter X.

1. As in Natural Hypotheses, those are accounted truest that solve the Phænomena of Nature the most naturally and easily, and especially if such as are no otherwise solvable than upon the proposed Hypothesis: so that meaning of Scripture, I mean especially of any considerable portion thereof, ought to be esteemed truest that can solve the most Difficulties that may be raised concerning the same, or the Contexts precedent or subsequent thereto; and if all, still the more certain; and if unsolvable otherwise, there is still the more assurance of undeniable Demonstration. Now how near this Mystical or Propheticall Exposition of these Epistles approaches to the clearness of this case, I will leave to the Reader to judge, after he has considered the Solutions of the questions easily raised out of the Epistles themselves, or the precedent Chapter, and not easily answered, nor at all satisfactorily, at least most of them, but upon the Hypothesis we have gone.

2. As first, If a man enquire why the Spirit of Prophecy, after he has so expressly given notice that this Book of the Apocalypse is to shew unto his servants things that are to come, and called it plainly a Book
A Book of Prophecies, should start so unexpectedly from the Title and intended Subject, as to write no less than seven Epistles to certain Churches, that have nothing considerable of Prophecy in them, before he deliver any Prophecies properly so called, but only Promises and Comminations; and that he should do this with as great Pomp and as high a Preamble as he does when he begins so famous Prophecies as those of the seven Seals, and the opened Book. But according to our Hypothesis the Answer is easy; viz. That though these seven Epistles to the seven Churches of Asia have a Literal sense, yet they are also a Parable or Prophecy, and of as high concern for both matter and extent of Time (they reaching from the beginning of the Church to the end of the world) as the Prophecy of the Seals and opened Book; and that they are ushered in with this great Pomp on purpose to give us notice thereof.

Secondly, A man would be prone to enquire why the Spirit dictates Letters unto the Churches in Asia, and not rather to the Churches in Europe, Asia and Africk. For certainly the Church had dispersed itself into all these Quarters of the world by that time. As if the Spirit of Truth were a respecter of persons. For these are not the Letters of John, but of the Holy Ghost. But our Answer is ready at hand; That for the significancy of the word Asia to comport also with the significancy of the names of the seven Churches, Asia alone was pitched upon. But, according to the Prophetical sense, the true Catholick Church is writ unto under such distinct conditions as she was to vary into, unto the end of the world. So that there is no Partiality nor Acceptance of Persons in this.

Thirdly,
Thirdly, If a man demand touching the order or precedency of these Seven Churches that are writ unto: What a plain and manifest account is there to him that compares the Epistles in their Prophetical sense with the Intervals of the Church Catholick lying in that order that these Churches are ranged? This is a satisfactory reason, and worthy the Spirit that wrote these Epistles. But whether they are ranged in this order, * because that a Letter-carrier going from Patmos, his first journey will be to Ephesus, and then to Smyrna, and so in order till he come to Laodicea; whether the holy Spirit of Prophecy regarded that in the dictating of his Letters, (though Alcazar the Jesuit be for it) I cannot but suspend my judgment, and that not without a smile. But of this Ataxie more particularly anon.

3. Fourthly, If it be demanded why just Seven Churches in Asia are writ to, neither more nor less, (especially that in Thyatira, according to the acknowledgment of Epiphanius, being then not founded, but after the writing of these Epistles,) it is hard to give a satisfactory answer in the Literal sense. For to say this Book of the Apocalypse affects the number Seven, and that, because it runs upon the number Seven altogether in the ensuing part of the Book, which is Prophetical, it therefore, for Conformity sake, chooses this number in writing to the Churches though Literally understood, seems but a meagre, mean, and trifling account, a design unworthy the Holy Spirit that dictated this Book. But the using this number Seven all over is rather an intimation that the Book is Prophetical all over, and that these Epistles are also a Prophecy, accordingly as we have explained them. And taking them so, the Answer is plain
plain and obvious, viz. The number Seven is here chosen out as Symbolical, it being the note of Universality; whence the Pythagoreans, as I elsewhere have noted, call it ζευμένη.

Wherefore Seven (and no more than Seven) Churches are writ unto, as standing for the seven intervals of the Church from the beginning to the end of all.

Fifthly, If it be demanded why these seven Churches rather than any others, which in all likelihood may have the same Vertues and Vices that these are commended and taxed for: The Reason of this is writ in the very Notation of their Names, every Name being significative of the Condition of the Church Catholick in that successive Intervall of time that this or that Church so named standeth for, and in such order as they are repeated.

Sixthly, If one require a Reason why Christ is described by holding the seven Stars in his right hand in the Epistles to the Churches of Ephesus and Sardis, why the same description in both, or why in either: In the Literal sense it will be hard to find any peculiar Reason; but in the Prophetical sense already declared, it is obvious. For the seven Stars signify all the Passions, whether in present existence, or succession. And Ephesus is the beginning state of the Church; and therefore it is both very reasonable and methodical to represent the First Founder, Sustainer and Continuer thereof, by this Emblem; Lo! I am with you to the end of the World. And that this again is hinted at in the Epistle to the Church of Sardis, is with evident Proportion and Analogy to the Affairs of the Church there represented. For the Church of Sardis is as it were the beginning again or the emerging of
the true Church or Kingdom of Christ out of the Power and Kingdom of Antichrist.

4. Seventhly, Why the Church of Ephesus, of all other Churches, should be commended for their trying false Apostles. Why might not other Churches be attacked by them, and also discover them, as well as the Church of Ephesus? The Solution of which Problem is easy in this Mystical sense of the Epistles, * that places the Ephesian Interval within the Apostles times, but the rest on this side of them.

Eighthly, If any one demand why it is said to the Church of Smyrna, more than to any other Church, Apoc. 2.10, Be thou faithful unto death, and I will give thee the Crown of life; and again, He that overcometh shall not be hurt by the second death: In the Literal sense it will be very hard to find any peculiar Reason why this might not as well be said to the Church in Pergamus, where there was killing for Religion, it seems, by the mention of the Martyr Antipas: I, but there was no obtaining the Crown of life there in any peculiar sense; but the Crown of life, that is, the Imperial Crown was given to the sufferings of the Primitive Martyrs under the Ten Persecutions: to whom also according to the opinion of the Antient Church the Promise of the first Resurrection belonged. Which is here obliquely glanced at, (according to the mode of the Apocalyptik style, that loves to hint things by Ellipses), in that Promise, He that overcometh shall not be hurt by the second death, implying thereby, that he shall be made partaker of the first Resurrection.

Ninthly, If any one will again object more particularly against the Ataxie of the Churches, that they are ranged neither according to the merit, nor congenereacy of their Conditions, pretending that in
had been far better to have joyned the two irrepre-
hensible together, Smyrna and Philadelphia, against
whom there is no complaint at all; and then Ephes-
us, Sardis and Laodicea, against whom there is no
complaint of eating things offered unto Idols; and
afterwards Pergamus and Thyatira, in which Chur-
ches alone there is: If any one, I say, contend that
this method had been more exact; truly in the Li-
teral sense it will be hard to frame an handsome and
satisfactory answer; especially if he urge, that God
is the Author of Method, as well as the God of Or-
der. But in this Mystical or Prophetical sense the
Answer is solid and exquisite, and much what the
same that was given to the like difficulty more generally
propounded before, namely, That the Churches of
Asia are named in that order the Successive intervals
of the Church Catholick were to proceed in, of which
these Asiatick Churches are but the Symbols or Hie-
roglyphicks. And therefore those two Intervals of
time which take in the Reign of the Beast and the False
Prophet, viz. the Intervals of the Church of Perga-
mus and of Thyatira, must come after Ephesus and
Smyrna, because till the expiration of those two Inte-
vals Idolatry had not again reentred the Apostatizing
Church. And the three following intervals of Sardis,
Philadelphia and Laodicea are the Intervals of the true
Church elapsed out of the hands of domineering Idola-
try; and therefore we hear no more in them of things sa-
erificed unto Idols, nor of any Jezabel. And Phila-
delphia which is the most holy and the most glorious
Interval of the Church that is to appear on the face
of the Earth, is not to be named according to her
Dignity, but according to her Succession in time,
toward the latter end of the World, as the is here an-
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5. Tenthly, Why is Christ in his Description before the Epistle to the Church in Pergamus set out by a two-edged Sword, coming, suppose, out of his mouth (according to the Ellipticalness of the Apocalyptic style?) what reason in the Letter can be given of that? for (especially if this Supplement be made) it cannot respect the slaying of Antipas with the sword. What peculiar thing then in this Church of Pergamus is there to require this Description? Truly nothing at all appears in the Letter, but in the Prophetical sense it is very proper, The Waldenses and Albigenses in this Interval assaulting the Church of Rome, or at least defending themselves and their pure Faith, so signally by this Weapon, I mean by the sword of the Spirit, which is the Word of God; though themselves died so many thousands of them in the field by the sword for the Faith they thus defended.

And in the Eleventh place, The description of Christ before the Epistle to the Church in Thyatira, And his Feet like fine Brass; (as if they burned in a Furnace) (for that Supplement is to be understood out of his Description in the first Chapter, as before:) But now what peculiar significance has this description, or what congruity to any thing in the Church of Thyatira Literally understood? surely none. But in the Prophetical sense it is very expressive of those lower members of Christ's Body, his Church here on Earth; of their invincible Zeal and Patience, and Sincerity of Affection, such as did abide the most fiery Tryals that could be put upon them, and made them stand at the Stake amongst burning Faggots with
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with the Flames about their ears, and never flinch for it: As has been noted in the Interpretation of that Epistle. This was the state of that Interval of the Church.

Twelfthly, In a Book that is so full of Ænigmatical Involutions, and coverings upon coverings, where he calls the Churches Golden Candlesticks, and the Bishops or Pastours, Stars and Angels; even then when he interprets, and offers to be more plain; that the same Author should so openly and plainly mention any one by name as he does the Martyr Antipas, if there were not some farther Mystery in it, would be a great Difficulty, and hardly to be digested by the more sagacious and curious. I must confess I have often wondred at this naming Antipas by name, till I understood a farther sense thereof, such as we have rendred in the Exposition of that Epistle.

6. In the thirteenth place, One might well demand why Christ express'd a greater disgust against the Church of Laodicea than that of Sardis. For though the former is said to be luke-warm; yet the other making a great shew of life, is notwithstanding declared to be dead. That Christ should be more enraged against Luke-warmness than Hypocrifie, and threaten it more deeply than the other, I will spew thee out of my mouth; (which is quite to cast a thing away, never to be resumed again,) must seem marvellous to the onsiderate Certainly, if there were not some greater matter in it, the Spirit of Christ would not speak so severely only to follow a Metaphor. But in the Prophetical sense the solution is easy, that passage being predictive of the Extermination of the Church from the face of the earth at the close of the world, as I have expounded it.
In the fourteenth place, it may be demanded, why so affectedly and repeatedly in every Epistle that Phrase is used, *I know thy works*, without any variation or omission. Which seems a thing but of small importance in the Literal sense of these Epistles: but in the Prophetical it seems on purpose so repeated, to intimate an Allusion in Asia to the Hebrew word *אַשֶּׁר* (as if *כִּדָּה* was intended on purpose to answer to רְאֵה), that Asia may also be significant as well as the names of the Seven Churches: which they all being, it is a shrewd presumption this repetition was for some such design as has been declared. Whereas the Literal sense can give no account thereof.

Fifteenthly, Alcazar himself is much stumbled that the Spirit of God should be thought to take notice of any one particular Woman in the Church of Thyatira, and to call her by the name of Jezabel, as is ordinarily supposed. And indeed these things are too little for the Majesty of this Writing of the Apocalypse. But how can we help it in the Literal sense, if we will interpret with constancy and coherency? But in the Prophetical sense there is no such incongruity. The Object is worth the Spirit's taking notice of in this kind; this Jezabel being that painted Woman of Rome, intoxicating the Kings of the Earth with the Cup of her Spiritual Fornications, as has been shewn upon the Text.

7. Sixteenthly, It seems very strange that that Promise of ruling over the Nations, and receiving the Morning Star, (which doubtless are Political Promises,) should be made to the Church in Thyatira, more than to that in Pergamus, or Ephesus, and others. What Victories or Dominion did the Church
Church in Thyatira in Asia get over the Nations more than other Churches? This is an hard knot in the Literal sense. But in the Prophetical it is loosened at the first sight. For the Closure of the Interval of the Church of Thyatira brings in the time wherein whole Nations revolted from the Pope and his Idolatrous Church, and professed the Reformed Religion, and so in these parts got the Pontifical party under them.

Seventeenthly, In the Epistle to the Church in Philadelphia there is mention made of a mighty Temptation that is to come upon all the World, to try them that dwell upon the Earth, touching which he faith, Behold, I come quickly. Why should this be said to the Church of Philadelphia more than to any other of the Churches here specified? There are not the least footsteps of reason to be found in the Literal sense. But in the Prophetical sense the thing is plain. For the Interval of Philadelphia beginning in the last Vial, wherein that mighty and terrible Earthquake is to happen, the great Temptation, what it is, is plainly there understood, and how in respect of this Philadelphian Church it will come quickly, the commencing but in the very same Vial that this is to happen under.

Eighteenthly, Why upon this Philadelphia, a private Asiatick Church, should the name of the City of God, the new Jerusalem, which cometh down out of Heaven from God (the very same that is expressed Apoc. 21.) be said to be written? This Title were too big and urgent for any private Church, were it not a Type or Symbol of some greater matter. But by the Prophetical interpretation this difficulty is quite removed: For the Interval
val of the Philadelphian Church is coincident with the times of the new Jerusalem, (mentioned at the end of the Apocalypse; and of the Millennial Empire of Christ upon Earth.

8. Nineteenthly, The Curious may be prone to enquire, why the Church of Laodicea in those times should account her self so hugely and extraordinarily rich, enriched in goods, and to have no want of any thing. And truly why this should be her estate, rather than any of the Churches specified, from the Literal ground we can fetch no reason. But admitting the Prophetical sense, and that this is the last Interval of the Church of Christ, it will naturally come to pass; For this Laodicea will be left Heir to all the Riches of her Sister Philadelphia, to Peace, Prosperity, Purity in Worship, abundance of natural Knowledge, universal skill in the Interpretations of the Prophecies, and whatever good thing there is belonging to the Church, saving the Life and Spirit which Philadelphia carried along with her into the other World. How easily then and naturally, or rather necessarily, does this Description of the Church of Laodicea fall upon the last Interval?

And Lastly, It is a Question extremely obvious to demand, Why that phrase, *He that hath an ear to hear, let him hear,* which our Saviour so often is found to add at the end of his Parables to the People, should be used here so repeatedly in every Epistle, they being no Parables; but Epistles sent to each of those Seven Churches in Asia respectively: And then, why this Epiphanema is sometimes the last close of the Epistle, sometimes not? To which Problem there is no tolerable Solution in the Literal sense of these Epistles. But supposing a Mystical or
or *Prophetical* sense, there was a necessity of affixing this *Epiphonema*, to shew there was a farther sense intended than that of the *Letter*; and also, that sometimes this *Epiphonema* should come last of all, (as in the four last Epistles,) that the Promise to the Conquerour, *to him that overcomes*, might be more certainly understood to be of a proper *Prophetical* or *Political* sense, not merely *Theological, Moral or Spiritual*; as has been abundantly declared in the *Exposition*.

9. We might have drawn many more Questions and Solutions from the consideration of the *Letter*, and of this *Hypothesis* we go upon, to shew its solidity and fitness, but that we hold it needless, having produced so many already: which jointly considered, with the perpetual easiness and naturalness of the whole *Exposition* of all the Epistles, *and the exact Correspondency of the Names of the Churches to the Events of the successive Intervals of the true Catholick Church which they represent*, one would think they should not fail fully to satisfy any unprejudiced Peruser of our *Exposition* of these Epistles, touching the truth thereof. But I am abundantly taught by Experience, that both the *finding out*, and *receiving* of Divine Truths found out by others, is a special gift of God. And therefore to him alone be the Glory for ever and ever. *Amen.*

**NOTES**

Upon the Twenty Arguments. *Sext. 2.*

*With as great Pomp, and as high a Preamble as he does, when he begins so famous Prophecies as these*
of the Seven Seals, &c.] You may add to this of the Seven Seals, and that of the Opened Book, the Prophecy of the Scripture of Truth in Daniel. To which Prophecy the Vision, Chap. 10. vett. 5, 6, &c. is a Preamble, as this Vision is to this Prophecy of the Seven Churches, and which is yet more remarkable, the Person represented in the Vision, the same Person in the like attire and other circumstances as here: And there set before the most concerning Prophecy in all Daniel, which reaches from the Persian Monarchy to the end of the World. Whence it is the more frigid and absurd not to make these Epistles of the Seven Churches a Prophecy, as well as those three other are, that reaches to the end of the World as they do.

That for the significance of the word Asia to comport also with the significance of the Names of the Seven Churches, &c.] And there is one significance more in this Name Asia than I was aware of when I wrote my Exposition of the Seven Epistles to the Seven Churches. For besides that Allusion to Fundamentum, and to which signifies operari to work, from whence [I know thy works] is so often repeated; there may be also a further Allusion to the Cabbalistical mund, which signifies as they call it Mundus Asiaticus, of which the Earth is the lowest Region. So that the Churches in Asia will signify according to this Cabbalistical Notion, the Churches dispersed over the whole Earth.

Because a Letter-carrier going from Patmos, his first journey will be to Ephesus, &c.] This is Alcazar his conceit, and yet as Literal as it is, it will not hold. For he must be an unskilful and indiscreet Letter-carrier that setting out from Patmos to Ephesus
The Author's Twenty Arguments.

Ephefus will pass to Smyrna and to Pergamus, if he intend, what he ought to doe, the delivering most of his Letters in the shortest time he may. For then, if we consult Ptolemies Mapps, in Asiae Tabula i, he being to deliver the most of his Letters in the shortest time, is not to go from Ephefus to Smyrna, and so to Pergamus, but from Ephefus to Laodicea, from Laodicea to Philadelphia, from Philadelphia to Sardis, from Sardis to Thyatira, and from Thyatira to Pergamus, and then from Pergamus to Smyrna; from whence he may take shipping to Patmos again to give Saint John an account of the delivery of his Letters. This is very evident out of Ptolemie's Geographical Table, especially if we understand by Laodicea that Laodicea which is situated betwixt the Rivers Meander and Lycus, which questionless Akazar understands: And that Laodicea is near to Philadelphia, and Philadelphia to Sardis, and Sardis not far off from Thyatira.

But there is a Laodicea at a great distance from them all, that lies a good deal East of the Mountain or Valley Aulocrene, from whence the River Meander runs, which Ptolemy calls Λαόδικα κατα την κατανομήν; Laodiceam combustam: which were it understood would alter the account. And yet for ough I know it may be chiefly alluded to in the Prophetical sense of the Epistles to these Churches, the Laodicean Interval in a manner conterminating with the Conflagration of the World. So that not only the Notation of the Name of Laodicea intimates that to be the Interval of the Church that reaches till the last Judgment, but that Epithete also of κατα την κατανομήν or combusta that it is the Interval next to the Conflagration of the Earth.

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Sect. 4.
Sect. 4. That places the Ephesine Interval within the Apostles times, &c.] For the Ephesine Interval terminates in the tenth year of Nero, as I have shewn in my Exposition. In which Interval all the Apostles were living, Saint John long after. But another Character of this Interval is, that the Nicolaitan Sect appeared not till presently after it. Whence they are commended that they hate the deeds of the Nicolaitans; that is, such deeds as the Nicolaitans after were found guilty of. And Spondanus places the Sect of the Nicolaitans some two or three years after the tenth of Nero. The Church hitherto had kept free from such wretched Debauchery as that.

Sect. 6. (As if σώ αιτία ἐξέρχομαι was intended on purpose to answer to ἔσεσθαι ἄνω τοῦ οὐού ἐράθω).] Though there be two other Paronomastical Allusions in the word Asia besides this, yet I do not doubt but this is also intended, and the rather from the repeating so perpetually σώ αιτία ἐξέρχομαι, I know thy works, and it is the most useful and the most accommodate to vulgar capacity. That Allusion to ἄνω or Mundus Asiaticus, lies more deep, and is less intelligible to the vulgar.

Sect. 8. He that hath an ear to hear, let him hear, &c. namely what the Spirit faith unto the Churches. This Additional put to that excitation to attention to what the Spirit faith unto the Churches, shews that all these seeming private Epistles to particular Churches, are indeed one Sett or Compages of Epistles which concern the succeeding Intervals of the Universal Church, from the beginning to the end of the World. Whence the Epiphonema of each Epistle to every Church is so framed as if it were directed to all the Churches, that is, to every Interval thereof; The whole being a Representation of the
The State of the Church Universal according to several Intervals from the beginning to the end, which they are bound to take notice of and consider, and compare together, for the better understanding of the whole.

Sect. 9. And the exact correspondence of the Names of the Churches to the Events, &c.] And not only of the Names of the Churches, but of whatsoever Names of Persons are mentioned in any of the Epistles to the Churches there is a correspondence of these with the state or affairs of that Interval of the Church whereever they occur. It may be that some strong Spirits, as they are called, or high and hard lofty Wits will overlook these Paronomastical Correspondencies or Allusions in words or names as Trifles. But the great Hugo Grotius himself does not, that makes the Names of every one of the Seven Churches to be significant. Nor does Peganarius that incomparably learned as well as singularly pious German, who knowing nothing of my Exposition of the Seven Churches, nor I of his, gave about the same time much what the same Prophetical Exposition (with Allusions to the Words or Names) that I have done. Which shews the obviousness and naturalness of this way of opening the Prophetical sense of these Epistles, to them whose Judgments are free.

And though I knew none, when I set my self to the Prophetical Exposition of the Seven Churches, that held it a Prophecy of the State of the Church distinguished into so many Intervals from the beginning to the end, unless he that put me upon it might surmise some such thing; yet after the publishing my Exposition I met with one who was something
something a curious enquirer after Expositours of the Prophecies of Scripture that named to me at least half a dozen, that held the Seven Churches to be such a Prophecy, reaching from the beginning of the Church to the end thereof; and I have had some such like information since. But none of these that were of this Opinion had attempted to make the thing out, as I was informed from the same hands. And very lately by chance looking again into Mr. Mede, I find him also explicitly to declare his opinion, that the Vision of the Seven Churches is a Prophecy touching the Church Universal à principio ad finem, setting out the different states of the Church in several Intervals in that order that the Seven Churches are ranged in the Apocalypse, which I have noted in my Preface to the Exposition.

And he gives two reasons for it. The one that the Number Seven is a Number of entire Revolution of Time; to which I would add expressly that, As the Seven Seals reach from the beginning to the end of the entire Apocalyptic Period, whose Epocha is the beginning of the Christian Church, and Exitus in the end of the World, so doth also the Vision of the Seven Churches, and that for that reason they are likewise exhibited under the Number of Seven. His other reason is, That if this Prophetick sense was not intended, the Spirit of Prophecy would not have pitched upon these Seven Churches in Asia, but the Letters would have been directed either to all the Churches, or the most famous, such as the Church at Antioch, at Alexandria, and Rome, and many others; and such as no doubt, says he, had need of instruction as well as those named in the Apocalypse. These are his two Arguments which I have not mis-
fed in my twenty, though I never met with them before that, in Mr. Mede. And these two Arguments were sufficient to persuade that Person of so excellent a wit and judgment, of the truth of the thing in general. Into how deep a sopor therefore or lethargy is their wit and judgment cast whom twenty Arguments of like nature will not awake?

But now for a further assurance upon a more particular account: Which is briefly this, I first considered the Integrum which was to be distributed into these seven parts. Which is the true Apostolick Church not contaminated with either Pagan or Pagano Christian Idolatry, though living in various circumstances from the beginning to the end. Now there being a complaint of eating things sacrificed unto Idols under the third and fourth Intervals, and none in the two first and three last, made me conceive that those middle Intervals both put together did comprehend no less space than the times of the Apostasy of the Church, before whole Kingdomes and Nations had emerged out of it, as it happened at the blessed reformation. This is the first taft hold I seemed to have of things, viz. that the Pergamenian and Thyatirian Intervals included the times of the Apostasy of the Church till the Time of Reformation came. The Time antecedent to this was all that Time before the Apostasy, or at least, which I look upon as the more probable, before the Roman Empire became Christian by the Conversion of Constantine. Now this antecedent Time is naturally divided into two parts. The Time before the beginning of the ten persecutions which began in the tenth of Nero, and the Time from thence to Constantine, when the Pagan Persecutions ceased. The former is the Ephesine Interval, the latter
latter the Smyrnan. The Persecutions are threatened in the former, executed in the latter. So we see the order of these four Churches placed according to the order of Time and known History.

And the Sardian Interval naturally follows where there is no complaint of eating things offered unto Idols as in the two former the Pergamenian and Thyatirian Intervals, which intimates that the true non-Idolatrizing Church had now, when as before she was but the Woman in the Wilderness, become, according to Promise in the Thyatirian Interval a visible conspicuous Church and Polity of her self got from under the Pagano-Christian Yoke, as well as the Primitive Church before had got from under the Pagan. Not that this is the best constitution of the Church that ever will be, though incomparably, or, if you will, infinitely better than Popery, but that it is introductory to the Blessed Millennial State, when the New Jerusalem descends upon Earth, according to the Prophecies in the Opened Book. For now Prophecy shews the order of these latter Intervals, not History, as being things to come.

And it is said expressly to the Church of Philadelphia, I will write upon thee the name of the City of my God even of the New Jerusalem. &c. But now as in the Visions of the Opened Book Prophecy after the thousand years Satan is let loose, and Gog and Magog besieges the Holy City; so after this excellent Philadelphian Interval succeeds the Laodicean, who by their laziness and their luke-warmness will permit Gog and Magog to grow upon them; and as Fire from Heaven puts an end to that Siege, so Laodikeia κατασκευαζμενη, Laodicea combusta puts a Period to this Stage of the Earth together with the Church.
So that the account of the placing of the Seven Churches without any respect to Paronomastical Allusions you see is steady and orderly and according to Time and History for what is past, and according to the Prophecies in the other part of the Apocalypse, for what is to come. Which ordering of them who can be so stupid as not to acknowledg to be done by design? From whence again it will follow that this Vision of the Seven Churches is a Prophecy (properly so called) of the Condition of the Church from the beginning to the end.

And the same will be still more particularly and exquisitely proved by the Paronomastical Allusions of the Names of these Churches and other Names that occur in the Epistles to the Churches. But as the former way of Proof I have pursued but sparingly, so I must let this alone altogether, both because it would take up too much space, whereas my Notes are swollen to too great a bigness already, and because the Reader may peruse what I have copiously enough written in my Exposition it self. I will only here take notice that if the Paronomastical Allusions all along from the beginning to the end suit exquisitely to the order of Time and Things, as I am well assured they do; they are also a notable confirmation or demonstration of the Vision of the Seven Churches being a Prophecy, properly so called, of the state of the Church from the beginning to the end; that it was as certainly intended a Prophecy by the Spirit of God, as the skilfull Structure of the Bodies of Animals are an assured Argument of his Providence, or that Flower-work or Imagery in Carpets or Clothes made of variously coloured Feathers (which are things light and slight enough one would think)
think) are an argument of the Art of the Indians that are said to make them. And for my part I look upon this Paronomastical way, let others make as light and flight of it as they will, to be made use of on purpose, because as it is, where seriously taken notice of, a sufficient key of Revealment, so it is here as pleasant a piece of the Artifice of Concealment from high and lofty Wits, that would be likely to stalk over such Allusions with a disdainfull gate, and overlook them; There being more ways than one wherein that of the Apostle may be verified, That God has chosen the weak things of the world to confound the things which are mighty, and chosen the foolish things of the world to confound the wise.

THE END.

Errata sic corriges.

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