Age of Deceit – Fallen Angels and the New World Order

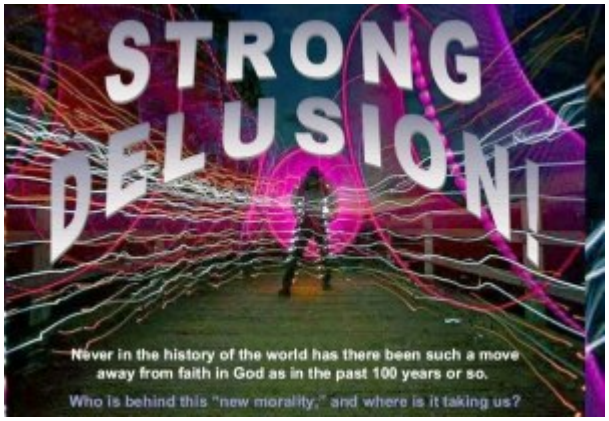
The New World Order is the globalist agenda by a secretive Luciferian power elite that is conspiring to eventually rule the world through an authoritarian one-world government that will replace sovereign nation-states. The Bible calls it “the Beast” in the book of Revelation chapter 13. Since 2020, New World Order is also referred to as the “Great Reset”.

This documentary was made in 2011 and covers many issues. It’s by no means dated. The agenda of the Luciferian globalists has not changed, it’s only become more out in the open. And yet the vast majority of the world *still* can’t see it!

Topics discussed

Is there a connection between UFOs, alien abductions, channeling spirits, demonic possessions, the new age movement, secret societies, and satanism? In Age of Deceit: Fallen Angels and the New World Order, we investigate why the New World Order and the Global Elite are tirelessly working to form a One World Government and who they are getting this instruction from. A biblical look at the history of fallen angels and it’s relationship to the New World Order and the new age movement. Topics covered are the fall of mankind, the pre-flood world as Atlantis, the new age through theosophy, the fallen angels and their origin of planting the seeds to society, UFOs, ETs and abduction cases, demonic possession, channeling, and more.

What the Bible calls “strong delusion” – a List of False Beliefs



What we believe to be true or false determines our policies in life. You may think something is true, but if it’s actually false, it could lead to your ruin.

Observations upon the Prophecies of Daniel, by Isaac Newton

My good friend Dr. John Gideon Hartnett sent me a document written by Sir Isaac Newton titled: “Observations upon the Prophecies of Daniel, and the Apocalypse of St John” You can download the PDF file by right clicking the link and clicking on Save As.

A PDF file is hard on my eyes to read from a PC monitor or tablet. I want to

make Isaac Newton's commentary more accessible by converting it to HTML web page format.

Most people remember Isaac Newton for his laws of motion and gravity, but how many know he was a serious student of God's Word in the Bible? Why don't they? Because it is suppressed information! The rulers of darkness of this world do **not** want you to know what Isaac Newton had to say about the Books of Daniel and Revelation! If you do know, popular teachings of comtempory Endtime eschatology will be exposed as false! Among these false teachings are:

- The 70th Week of Daniel separated from the first 69 weeks (sevens) and tossed into the future as the 7 years of the rule of the Antichrist which includes 3.5 years (or 7 years depending on interpretation) of great tribulation until the return of Christ.
- A secret rapture of the saints just before the beginning of the Great Tribulation.
- Rebuilding of the Temple of Solomon in order for the Antichrist to set up the Abomination of Desolation.

Why is is important for a Christian who seriously wants to know the truth of God's Word to know this? Because it exposes who the enemy of our souls is! Who is the enemy? The Antichrist. Who is the Antichrist? Is he somebody to come in the future? Was he somebody from the past? ALL of the Protestant reformers of the 16th century considered the Antichrist as not someone who would come in the future, but someone who has been continually with them – the Roman Catholic Pope! –the papacy.

This post is Part I of a PDF file, Isaac Newton's commentary about the book of Daniel. Soon (tomorrow?) I will post Part II, his commentary about the book of Revelation.

When Manasses [1] set up a carved image in the house of the Lord, and built altars in the two courts of the house, to all the host of Heaven, and used inchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of Asserhadon King of Assyria, and carried captive to Babylon; the book of the Law was lost till the eighteenth year of his grandson Josiah. Then [2] Hilkiah the High Priest, upon repairing the Temple, found it there: and the King lamented that their fathers had not done after the words of the book, and commanded that it should be read to the people, and caused the people to renew the holy covenant with God. This is the book of the Law now extant.

When [3] Shishak came out of Egypt and spoil'd the temple, and brought Judah into subjection to the monarchy of Egypt, (which was in the fifth year of Rehoboam) the Jews continued under great troubles for about twenty years; being without the true God, and without a teaching Priest, and without Law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity. But [4] when Shishak was dead, and Egypt fell into

troubles, Judah had quiet ten years; and in that time Asa built fenced cities in Judah, and got up an army of 580000 men, with which, in the 15th year of his reign, he met and overcame Zerah the Ethiopian, who had conquered Egypt and Lybia, and Troglodytica, and came out with an army of 1000000 Lybians and Ethiopians, to recover the countries conquered by Sesac. And after this victory [5] Asa dethroned his mother for idolatry, and he renewed the Altar, and brought new vessels of gold and silver into the Temple; and he and the people entered into a new covenant to seek the Lord God of their fathers, upon pain of death to those who worshiped other Gods; and his son Jehosaphat took away the high places, and in the third year of his reign sent some of his Princes, and of the Priests and Levites, to teach in the cities of Judah: and they had the book of the Law with them, and went about throughout all the cities of Judah, and taught the people. This is that book of the Law which was afterwards lost in the reign of Manasses, and found again in the reign of Josiah, and therefore it was written before the third year of Jehosaphat.

The same book of the Law was preserved and handed down to posterity by the Samaritans, and therefore was received by the ten Tribes before their captivity. For [6] when the ten Tribes were captivated, a Priest or the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria, in the manner of the God of the land; and the Samaritans had the Pentateuch from this Priest, as containing the law or manner of the God of the land, which he was to teach them. For [7] they persevered in the religion which he taught them, joining with it the worship of their own Gods; and by persevering in what they had been taught, they preserved this book of their Law in the original character of the Hebrews, while the two Tribes, after their return from Babylon, changed the character to that of the Chaldees, which they had learned at Babylon.

And since the Pentateuch was received as the book of the Law, both by the two Tribes and by the ten Tribes, it follows that they received it before they became divided into two Kingdoms. For after the division, they received not laws from one another, but continued at variance. Judah could not reclaim Israel from the sin of Jeroboam, and Israel could not bring Judah to it. The Pentateuch therefore was the book of the Law in the days of David and Solomon. The affairs of the Tabernacle and Temple were ordered by David and Solomon, according to the Law of this book; and David in the 78th Psalm, admonishing the people to give ear to the Law of God, means the Law of this book. For in describing how their forefathers kept it not, he quotes many historical things out of the books of Exodus and Numbers.

The race of the Kings of Edom, before there reigned any King over Israel, is set down in the book of [8] Genesis; and therefore that book was not written entirely in the form now extant, before the reign of Saul. The writer set down the race of those Kings till his own time, and therefore wrote before David conquered Edom. The Pentateuch is composed of the Law and the history of God’s people together; and the history hath been collected from several books, such as were the history of the Creation composed by Moses, Gen. ii. 4. the book of the generations of Adam, Gen. v. i. and the book of the wars of the Lord, Num. xxi. 14. This book of wars contained what was done at the Redsea, and in the journeying of Israel thro’ the Wilderness, and therefore

was begun by Moses. And Joshua might carry it on to the conquest of Canaan. For Joshua wrote some things in the book of the Law of God, Josh. xxiv. 26 and therefore might write his own wars in the book of wars, those being the principal wars of God. These were publick books, and therefore not written without the authority of Moses and Joshua. And Samuel had leisure in the reign of Saul, to put them into the form of the books of Moses and Joshua now extant, inserting into the book of Genesis, the race of the Kings of Edom, until there reigned a King in Israel.

The book of the Judges is a continued history of the Judges down to the death of Sampson, and therefore was compiled after his death, out of the Acts of the Judges. Several things in this book are said to be done when there was no King in Israel, Judg. xvii. 6. xviii. 1. xix. 1. xxi. 25. and therefore this book was written after the beginning of the reign of Saul. When it was written, the Jebusites dwelt in Jerusalem, Jud. i. 21 and therefore it was written before the eighth year of David, 2 Sam. v. 8. and 1 Chron. xi. 6. The books of Moses, Joshua, and Judges, contain one continued history, down from the Creation to the death of Sampson. Where the Pentateuch ends, the book of Joshua begins; and where the book of Joshua ends, the book of Judges begins. Therefore all these books have been composed out of the writings of Moses, Joshua, and other records, by one and the same hand, after the beginning of the reign of Saul, and before the eighth year of David. And Samuel was a sacred writer, 1 Sam. x. 25. acquainted with the history of Moses and the Judges, 1 Sam. xii. 8, 9, 10, 11, 12. and had leisure in the reign of Saul, and sufficient authority to compose these books. He was a Prophet, and judged Israel all the days of his life, and was in the greatest esteem with the people; and the Law by which he was to judge the people was not to be published by less authority than his own, the Lawmaker being not inferior to the judge. And the book of Jasher, which is quoted in the book of Joshua, Josh. x. 13. was in being at the death of Saul, 2 Sam. i. 18.

At the dedication of the Temple of Solomon, when the Ark was brought into the most holy place, there was nothing in it but the two tables, 1 Kings viii. 9. and therefore when the Philistines took the Ark, they took out of it the book of the Law, and the golden pot of Manna, and Aaron’s Rod. And this and other losses in the desolation of Israel, by the conquering Philistines, might give occasion to Samuel, after some respite from those enemies, to recollect the scattered writings of Moses and Joshua, and the records of the Patriarchs and Judges, and compose them in the form now extant.

The book of Ruth is a history of things done in the days of the Judges, and may be looked upon as an addition to the book of the Judges, written by the same author, and at the same time. For it was written after the birth of David, Ruth iv. 17, 22. and not long after, because the history of Boaz and Ruth, the great grandfather and great grandmother of David, and that of their contemporaries, could not well be remembered above two or three generations. And since this book derives the genealogy of David from Boaz and Ruth, and omits David’s elder brothers and his sons; it was written in honour of David, after he was anointed King by Samuel, and before he had children in Hebron, and by consequence in the reign of Saul. It proceeds not to the history of David, and therefore seems to have been written presently after he was

anointed. They judge well therefore who ascribe to Samuel the books of Joshua, Judges, and Ruth.

Samuel is also reputed the author of the first book of Samuel, till the time of his death. The two books of Samuel cite no authors, and therefore seem to be originals. They begin with his genealogy, birth and education, and might be written partly in his lifetime by himself or his disciples the Prophets at Naioth in Ramah, 1 Sam. xix. 18, 19, 20. and partly after his death by the same disciples.

The books of the Kings cite other authors, as the book of the Acts of Solomon, the book of the Chronicles of the Kings of Israel, and the book of the Chronicles of the Kings of Judah. The books of the Chronicles cite the book of Samuel the Seer, the book of Nathan the Prophet, and the book of Gad the Seer, for the Acts of David; the book of Nathan the Prophet, the Prophecy of Ahijah the Shilonite, and the visions of Iddo the Seer, for the Acts of Solomon; the book of Shemajah the Prophet, and the book of Iddo the Seer concerning genealogies, for the Acts of Rehoboam and Abijah; the book of the Kings of Judah and Israel for the Acts of Asa, Joash, Amaziah, Jotham, Ahaz, Hezekiah, Manasseh, and Josiah; the book of Hanani the Seer, for the Acts of Jehosaphat; and the visions of Isaiah for the Acts of Uzziah and Hezekiah. These books were therefore collected out of the historical writings of the antient Seers and Prophets. And because the books of the Kings and Chronicles quote one another, they were written at one and the same time. And this time was after the return from the Babylonian captivity, because they bring down the history of Judah, and the genealogies of the Kings of Judah, and of the High Priests, to that captivity. The book of Ezra was originally a part of the book of the Chronicles, and has been divided from it. For it begins with the two last verses of the books of Chronicles, and the first book of Esdras begins with the two last chapters thereof. Ezra was therefore the compiler of the books of Kings and Chronicles, and brought down the history to his own time. He was a ready Scribe in the Law of God; and for assisting him in this work Nehemias founded a library, and gathered together the Acts of the Kings and the Prophets, and of David, and the Epistles of the Kings, concerning the holy gifts, 2 Maccab. ii. 13. By the Acts of David I understand here the two books of Samuel, or at least the second book. Out of the Acts of the Kings, written from time to time by the Prophets, he compos’d the books of the Kings of Judah and Israel, the Chronicles of the Kings of Judah, and the Chronicles of the Kings of Israel. And in doing this he joined those Acts together, in due order of time, copying the very words of the authors, as is manifest from hence, that the books of the Kings and Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense, there they agree in words also.

So the Prophecies of Isaiah, written at several times, he has collected into one body. And the like he did for those of Jeremiah, and the rest of the Prophets, down to the days of the second Temple. The book of Jonah is the history of Jonah written by another hand. The book of Daniel is a collection of papers written at several times. The six last chapters contain Prophecies written at several times by Daniel himself: the six first are a collection of historical papers written by others. The fourth chapter is a decree of

Nebuchadnezzar. The first chapter was written after Daniel's death: for the author saith, that Daniel continued to the first year of Cyrus; that is, to his first year over the Persians and Medes, and third year over Babylon. And, for the same reason, the fifth and sixth chapters were also written after his death. For they end with these words: So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian. Yet these words might be added by the collector of the papers, whom I take to be Ezra.

The Psalms composed by Moses, David, and others, seem to have been also collected by Ezra into one volume. I reckon him the collector, because in this collection I meet with Psalms as late as the Babylonian captivity, but with none later.

After these things Antiochus Epiphanes spoiled the Temple, commanded the Jews to forsake the Law upon pain of death, and caused the sacred books to be burnt wherever they could be found: and in these troubles the book of the Chronicles of the Kings of Israel was entirely lost. But upon recovering from this oppression, Judas Maccabæus gathered together all those writings that were to be met with, 2 Maccab. ii. 14. and in reducing them into order, part of the Prophecies of Isaiah, or some other Prophet, have been added to the end of the Prophecies of Zechariah; and the book of Ezra has been separated from the book of Chronicles, and set together in two different orders; in one order in the book of Ezra, received into the Canon, and in another order in the first book of Esdras.

After the Roman captivity, the Jews for preserving their traditions, put them in writing in their Talmud, and for preserving their scriptures, agreed upon an Edition, and pointed it, and counted the letters of every sort in every book: and by preserving only this Edition, the antienter various lections, except what can be discovered by means of the Septuagint Version, are now lost; and such marginal notes, or other corruptions, as by the errors of the transcribers, before this Edition was made, had crept into the text, are now scarce to be corrected.

The Jews before the Roman captivity, distinguished the sacred books into the Law, the Prophets, and the Hagiographa, or holy writings; and read only the Law and the Prophets in their Synagogues. And Christ and his Apostles laid the stress of religion upon the Law and the Prophets, Matt. vii. 12. xxii. 4. Luke xvi. 16, 29, 31. xxiv. 44. Acts xxiv. 14. xxvi. 22. Rom. iii. 21. By the Hagiographa they meant the historical books called Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, the book of Job, the Psalms, the books of Solomon, and the Lamentations. The Samaritans read only the Pentateuch: and when Jehosaphat sent men to teach in the cities, they had with them only the book of the Law; for the Prophecies now extant were not then written. And upon the return from the Babylonian captivity, Ezra read only the book of the Law to the people, from morning to noon on the first day of the seventh month; and from day to day in the feast of Tabernacles: for he had not yet collected the writings of the Prophets into the volume now extant; but instituted the reading of them after the collection was made. By reading the Law and the Prophets in the Synagogues, those books have been kept freer from corruption than the Hagiographa.

In the infancy of the nation of Israel, when God had given them a Law, and made a covenant with them to be their God if they would keep his commandments, he sent Prophets to reclaim them, as often as they revolted to the worship of other Gods: and upon their returning to him, they sometimes renewed the covenant which they had broken. These Prophets he continued to send, till the days of Ezra: but after their Prophecies were read in the Synagogues, those Prophecies were thought sufficient. For if the people would not hear Moses and the old Prophets, they would hear no new ones, no not tho they should rise from the dead. At length when a new truth was to be preached to the Gentiles, namely, that Jesus was the Christ, God sent new Prophets and Teachers: but after their writings were also received and read in the Synagogues of the Christians, Prophecy ceased a second time. We have Moses, the Prophets, and Apostles, and the words of Christ himself; and if we will not hear them, we shall be more inexcusable than the Jews. For the Prophets and Apostles have foretold, that as Israel often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians, soon after the days of the Apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with his people. And the giving ear to the Prophets is a fundamental character of the true Church. For God has so ordered the Prophecies, that in the latter days the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand, Dan. xii. 9, 10. The authority of Emperors, Kings, and Princes, is human. The authority of Councils, Synods, Bishops, and Presbyters, is human. The authority of the Prophets is divine, and comprehends the sum of religion, reckoning Moses and the Apostles among the Prophets; and if an Angel from Heaven preach any other gospel, than what they have delivered, let him be accursed. Their writings contain the covenant between God and his people, with instructions for keeping this covenant; instances of God’s judgments upon them that break it: and predictions of things to come. While the people of God keep the covenant, they continue to be his people: when they break it they cease to be his people or church, and become the Synagogue of Satan, who say they are Jews and are not. And no power on earth is authorized to alter this covenant.

The predictions of things to come relate to the state of the Church in all ages: and amongst the old Prophets, Daniel is most distinct in order of time, and easiest to be understood: and therefore in those things which relate to the last times, he must be made the key to the rest.

Notes to Chap. I.
[1] 2 Chron. xxxiii. 5, 6, 7.
[2] 2 Chron. xxxiv.
[3] 2 Chron. xii. 2, 3, 4, 8, 9. & xv. 3, 5, 6.
[4] 2 Chron. xiv. 1, 6, 7, 8, 9, 12.
[5] 2 Chron. xv. 3, 12, 13, 16, 18.
[6] 2 Kings xvii. 27, 28, 32, 33.
[7] 2 Kings xvii. 34, 41.
[8] Gen. xxxvi. 31.

For understanding the Prophecies, we are, in the first place, to acquaint ourselves

with the figurative language of the Prophets. This language is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.

Accordingly, the whole world natural consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the Prophecy: and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called Hades or Hell, the lowest or most miserable part of them. Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honour: rising out of the earth, or waters, and falling into them, for the rising up to any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low and unhappy estate; speaking with a faint voice out of the dust, for being in a weak and low condition; moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and ruin of the body politic signified thereby.

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens; but in sacred Prophecy, which regards not single persons, the Sun is put for the whole species and race of Kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon for the body of the common people, considered as the King’s wife; the Stars for subordinate Princes and great men, or for Bishops and Rulers of the people of God, when the Sun is Christ; light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others; darkness for obscurity of condition, and for error, blindness and ignorance; darkning, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkning the Sun, turning the Moon into blood, and falling of the Stars, for the same; new Moons, for the return of a dispersed people into a body politic or ecclesiastic.

Fire and meteors refer to both heaven and earth, and signify as follows; burning any thing with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation; the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery; the scorching heat of the sun, for vexatious wars, persecutions and troubles inflicted by the King; riding on the clouds, for reigning over much people; covering the sun with a cloud, or with smoke, for oppression of the King by the armies of an enemy; tempestuous winds, or the motion of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning,

hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies; rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit; and the defect of rain, for spiritual barrenness.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions; embittering of waters, for great affliction of the people by war and persecution; turning things into blood, for the mystical death of bodies politic, that is, for their dissolution; the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters; drying up of waters, for the conquest of their regions by the earth; fountains of waters for cities, the permanent heads of rivers politic; mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities; dens and rocks of mountains, for the temples of cities; the hiding of men in those dens and rocks, for the shutting up of Idols in their temples; houses and ships, for families, assemblies, and towns, in the earth and sea politic; and a navy of ships of war, for an army of that kingdom that is signified by the sea.

Animals also and vegetables are put for the people of several regions and conditions; and particularly, trees, herbs, and land animals, for the people of the earth politic: flags, reeds, and fishes, for those of the waters politic; birds and insects, for those of the politic heaven and earth; a forest for a kingdom; and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural; as the noblest by the celestial frame, and then the Moon and Clouds are put for the common people; the less noble, by the earth, sea, and rivers, and by the animals or vegetables, or buildings therein; and then the greater and more powerful animals and taller trees, are put for Kings, Princes, and Nobles. And because the whole kingdom is the body politic of the King, therefore the Sun, or a Tree, or a Beast, or Bird, or a Man, whereby the King is represented, is put in a large signification for the whole kingdom; and several animals, as a Lion, a Bear, a Leopard, a Goat, according to their qualities, are put for several kingdoms and bodies politic; and sacrificing of beasts, for slaughtering and conquering of kingdoms; and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are, by certain epithets or circumstances, extended to other significations; as a Tree, when called the tree of life or of knowledge; and a Beast, when called the old serpent, or worshipped.

When a Beast or Man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; as the head of a Beast, for the great men who precede and govern; the tail for the inferior people, who follow and are governed; the heads, if more than one, for the number of capital parts, or dynasties, or dominions in the kingdom, whether collateral or successive, with respect to the civil government; the horns on any head, for the number of kingdoms in that head, with respect to military power; seeing for understanding, and the eyes for men of understanding and policy, and in matters of religion for Επισκοποι, Bishops; speaking, for making laws;

the mouth, for a lawgiver, whether civil or sacred; the loudness of the voice, for might and power; the faintness thereof, for weakness; eating and drinking, for acquiring what is signified by the things eaten and drank; the hairs of a beast, or man, and the feathers of a bird, for people; the wings, for the number of kingdoms represented by the beast; the arm of a man, for his power, or for any people wherein his strength and power consists; his feet, for the lowest of the people, or for the latter end of the kingdom; the feet, nails, and teeth of beasts of prey, for armies and squadrons of armies; the bones, for strength, and for fortified places; the flesh, for riches and possessions; and the days of their acting, for years; and when a tree is put for a kingdom, its branches, leaves and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So a Ruler is signified by his riding on a beast; a Warrior and Conqueror, by his having a sword and bow; a potent man, by his gigantic stature; a Judge, by weights and measures; a sentence of absolution, or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honour and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown; righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonour, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine that causeth it; propagating any religion for gain, by exercising traffick and merchandize with that people whose religion it is; worshipping or serving the false Gods of any nation, by committing adultery with their princes, or by worshipping them; a Council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague of war, by a sore and pain; the affliction or persecution which a people suffers in labouring to bring forth a new kingdom, by the pain of a woman in labour to bring forth a manchild; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead.

The Prophecies of Daniel are all of them related to one another, as if they were but several parts of one general Prophecy, given at several times. The first is the easiest to be understood, and every following Prophecy adds something new to the former. The first was given in a dream to Nebuchadnezzar, King of Babylon, in the second year of his reign; but the King forgetting his dream, it was given again to Daniel in a dream, and by him revealed to the King. And thereby, Daniel presently became famous for wisdom, and revealing of secrets: insomuch that Ezekiel his contemporary, in the nineteenth year of Nebuchadnezzar, spake thus of him to the King of Tyre: Behold, saith he, thou art wiser than Daniel, there is no secret that they can hide from thee, Ezek. xxviii. 3. And the same Ezekiel, in another place, joins Daniel with Noah and Job, as most high in the favour of God, Ezek. xiv. 14, 16, 18, 20. And in the last year of Belshazzar, the Queenmother said of him to the King: Behold there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and

wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Chaldeans and soothsayers: forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar, Dan. v. 11, 12. Daniel was in the greatest credit amongst the Jews, till the reign of the Roman Emperor Hadrian: and to reject his Prophecies, is to reject the Christian religion. For this religion is founded upon his Prophecy concerning the Messiah.

Now in this vision of the Image composed of four Metals, the foundation of all Daniel's Prophecies is laid. It represents a body of four great nations, which should reign over the earth successively, viz. the people of Babylonia, the Persians, the Greeks, and the Romans. And by a stone cut out without hands, which fell upon the feet of the Image, and brake all the four Metals to pieces, and became a great mountain, and filled the whole earth; it further represents that a new kingdom should arise, after the four, and conquer all those nations, and grow very great, and last to the end of all ages.

The head of the Image was of gold, and signifies the nations of Babylonia, who reigned first, as Daniel himself interprets. Thou art this head of gold, saith he to Nebuchadnezzar. These nations reigned till Cyrus conquered Babylon, and within a few months after that conquest revolted to the Persians, and set them up above the Medes. The breast and arms of the Image were of silver, and represent the Persians who reigned next. The belly and thighs of the Image were of brass, and represent the Greeks, who, under the dominion of Alexander the great, conquered the Persians, and reigned next after them. The legs were of iron, and represent the Romans who reigned next after the Greeks, and began to conquer them in the eighth year of Antiochus Epiphanes. For in that year they conquered Perseus King of Macedon, the fundamental kingdom of the Greeks; and from thence forward grew into a mighty empire, and reigned with great power till the days of Theodosius the great. Then by the incursion of many northern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the Image, composed part of iron, and part of clay. For then, saith Daniel, [1] the kingdom shall be divided, and there shall be in it of the strength of iron, but they shall not cleave one to another.

And in the days of these Kings, saith Daniel, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold.

Notes to Chap. III.
[1] Chap. ii. 41, &c.

In the next vision, which is of the four Beasts, the Prophecy of the four Empires is repeated, with several new additions; such as are the two wings of

the Lion, the three ribs in the mouth of the Bear, the four wings and four heads of the Leopard, the eleven horns of the fourth Beast, and the son of man coming in the clouds of Heaven, to the Antient of Days sitting in judgment.

The first Beast was like a lion, and had eagle's wings, to denote the kingdoms of Babylonia and Media, which overthrew the Assyrian Empire, and divided it between them, and thereby became considerable, and grew into great Empires. In the former Prophecy, the Empire of Babylonia was represented by the head of gold; in this both Empires are represented together by the two wings of the lion. And I beheld, saith [1] Daniel, till the wings thereof were pluckt, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it; that is, till it was humbled and subdued, and made to know its human state.

The second Beast was like a bear, and represents the Empire which reigned next after the Babylonians, that is, the Empire of the Persians. Thy kingdom is divided, or broken, saith Daniel to the last King of Babylon, and given to the Medes and Persians, Dan. v. 28. This Beast raised itself up on one side; the Persians being under the Medes at the fall of Babylon, but presently rising up above them. [2] And it had three ribs in the mouth of it, between the teeth of it, to signify the kingdoms of Sardes, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body. And it devoured much flesh, the riches of those three kingdoms.

The third Beast was the kingdom which succeeded the Persian; and this was the empire of the Greeks, Dan. viii. 6, 7, 20, 21. It was like a Leopard, to signify its fierceness; and had four heads and four wings, to signify that it should become divided into four kingdoms, Dan. viii 22. for it continued in a monarchical form during the reign of Alexander the great, and his brother Aridæus, and young sons Alexander and Hercules; and then brake into four kingdoms, by the governors of provinces putting crowns on their own heads, and by mutual consent reigning over their provinces. Cassander reigned over Macedon, Greece, and Epirus; Lysimachus over Thrace and Bithynia; Ptolemy over Egypt, Lybia, Arabia, Coelosyria, and Palestine; and Seleucus over Syria.

The fourth Beast was the empire which succeeded that of the Greeks, and this was the Roman. This beast was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with its feet; and such was the Roman empire. It was larger, stronger, and more formidable and lasting than any of the former. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, Anno Nabonass.. 580; and inherited that of Pergamus, Anno Nabonass. 615; and conquered that of Syria, Anno Nabonass. 679, and that of Egypt, Anno Nabonass. 718. And by these and other conquests it became greater and more terrible than any of the three former Beasts. This Empire continued in its greatness till the reign of Theodosius the great; and then brake into ten kingdoms, represented by the ten horns of this Beast; and continued in a broken form, till the Antient of days sat in a throne like fiery flame, and the judgment was set, and the books were opened, and the Beast was slain and his body destroyed, and given to the burning flames; and one like the son of

man came with the clouds of heaven, and came to the Antient of days [3], and received dominion over all nations, and judgment was given to the saints of the most high, and the time came that they possessed the kingdom.

I beheld, saith [4] Daniel, till the Beast was slain, and his body destroyed, and given to the burning flames. As concerning the rest of the Beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time. And therefore all the four Beasts are still alive, tho the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first Beast. Those of Media and Persia are still the second Beast. Those of Macedon, Greece and Thrace, Asia minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third Beast is confined to the nations on this side the river Euphrates, and the body of the fourth Beast is confined to the nations on this side Greece; we are to look for all the four heads of the third Beast, among the nations on this side of the river Euphrates; and for all the eleven horns of the fourth Beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians in those kingdoms, because they belonged to the bodies of the two first Beasts. Nor do we reckon the Greek empire seated at Constantinople, among the horns of the fourth Beast, because it belonged to the body of the third.

Notes to Chap. IV.
[1] Chap. vii. 4.
[2] Chap. vii. 5.
[3] Chap. vii. 13.
[4] Chap. vii. 11, 12.

Dacia was a large country bounded on the south by the Danube, on the east by the Euxine sea, on the north by the river Neister and the mountain Crapac, and on the west by the river Tibesis, or Teys, which runs southward into the Danube a little above Belgrade. It comprehended the countries now called Transylvania, Moldavia, and Wallachia, and the eastern part of the upper Hungary. Its antient inhabitants were called Getæ by the Greeks, Daci by the Latins, and Goths by themselves. Alexander the great attacked them, and Trajan conquered them, and reduced their country into a Province of the Roman Empire: and thereby the propagation of the Gospel among them was much promoted. They were composed of several Gothic nations, called Ostrogoths, Visigoths, Vandals, Gepides, Lombards, Burgundians, Alans, &c. who all agreed in their manners, and spake the same language, as Procopius represents. While they lived under the Romans, the Goths or Ostrogoths were seated in the eastern parts of Dacia, the Vandals in the western part upon the river Teys, where the rivers Maresh and Keresh run into it. The Visigoths were between them. The Gepides, according to Jornandes, were upon the Vistula. The Burgundians, a Vandalic nation, were between the Vistula and the southern fountain of the Boristhenes, at some distance from the mountain Crapac northwards, where Ptolemy places them, by the names of Phrugundiones and Burgiones. [1] The Alans, another Gothic nation, were between the northern fountain of the Boristhenes and the mouth of the river Tanais, where Ptolemy

placeth the mountain Alanus, and western side of the Palus Mæotis.

These nations continued under the dominion of the Romans till the second year of the Emperor Philip, and then for want of their military pay began to revolt; the Ostrogoths setting up a kingdom, which, under their Kings Ostrogotha, Cniva, Araric, Geperic, and Hermanaric, increased till the year of Christ 376; and then by an incursion of the Huns from beyond the Tanais, and the death of Hermanaric, brake into several smaller kingdoms. Hunnimund, the son of Hermanaric, became King over the Ostrogoths; Fridigern over the Visigoths; Winithar, or Vinithar, over a part of the Goths called Gruthungi by Ammian, Gothunni by Claudian, and Sarmatæ and Scythians by others: Athanaric reign'd over another part of the Goths in Dacia, called Thervingi; Box over the Antes in Sarmatia; and the Gepides had also their King. The Vandals fled over the Danube from Geberic in the latter end of the reign of Constantine the great, and had seats granted them in Pannonia by that Emperor, where they lived quietly forty years, viz. till the year 377, when several Gothic nations flying from the Hunns came over the Danube, and had seats granted them in Mæsia and Thrace by the Greek Emperor Valens. But the next year they revolted, called in some Goths, Alans and Hunns, from beyond the Danube, and routed the Roman army, slew the Emperor Valens, and spread themselves into Greece and Pannonia as far as the Alps. In the years 379 and 380 they were checkt by the arms of the Emperors Gratian and Theodosius, and made a submissive peace; the Visigoths and Thervingi returned to their seats in Mæsia and Thrace, the Hunns retired over the Danube, and the Alans and Gruthingi obtained seats in Pannonia.

About the year 373, or 374, the Burgundians rose from their seats upon the Vistula, with an army of eighty thousand men to invade Gallia; and being opposed, seated themselves upon the northern side of the Rhine over against Mentz. In the year 358, a body of the Salian Franks, with their King, coming from the river Sala, were received into the Empire by the Emperor Julian, and seated in Gallia between Brabant and the Rhine: and their King Mellobaudes was made Comes domesticorum, by the Emperor Gratian. Richomer, another noble Salian Frank, was made Comes domesticorum, and Magister utriusque Militiæ, by Theodosius; and A.C. 384, was Consul with Clearchus. He was a great favourite of Theodosius, and accompanied him in his wars against Eugenius, but died in the expedition, and left a son called Theudomir, who afterwards became King of the Salian Franks in Brabant. In the time of this war some Franks from beyond the Rhine invaded Gallia under the conduct of Genobald, Marcomir and Suno, but were repulsed by Stilico; and Marcomir being slain, was succeeded in Germany by his son Pharamond.

While these nations remained quiet within the Empire, subject to the Romans, many others continued so beyond the Danube till the death of the Emperor Theodosius, and then rose up in arms. For Paulus Diaconus in his Historia Miscell. lib. xiv. speaking of the times next after the death of this Emperor, tells us: Eodem tempore erant Gothi & aliæ gentes maximæ trans Danubium habitantes: ex quibus rationabiliores quatuor sunt, Gothi scilicet, Huisogothi, Gepides & Vandali; & nomen tantum & nihil aliud mutantes. Isti sub Arcadia & Honorio Danubium transeuntes, locati sunt in terra Romanorum: & Gepides quidem, ex quibus postea divisi sunt Longobardi & Avares, villas, quæ

sunt circa Singidonum & Sirmium, habitavere: and Procopius in the beginning of his Historia Vandalica writes to the same purpose. Hitherto the Western Empire continued entire, but now brake into many kingdoms.

Theodosius died A.C. 395; and then the Visigoths, under the conduct of Alaric the successor of Fridigern, rose from their seats in Thrace and wasted Macedon, Thessaly, Achaia, Peloponnesus, and Epirus, with fire and sword for five years together; when turning westward, they invaded Dalmatia, Illyricum and Pannonia; and from thence went into Italy A.C. 402; and the next year were so beaten at Pollentia and Verona, by Stilico the commander of the forces of the Western Empire, that Claudian calls the remainder of the forces of Alaric, tanta ex gente reliquias breves, and Prudentius, Gentem deletam. Thereupon Alaric made peace with the Emperor, being so far humbled, that Orosius saith, he did, pro pace optima & quibuscunque sedibus suppliciter & simpliciter orare. This peace was ratified by mutual hostages; Ætius was sent hostage to Alaric; and Alaric continued a free Prince in the seats now granted to him.

When Alaric took up arms, the nations beyond the Danube began to be in motion; and the next winter, between A.C. 395 and 396, a great body of Hunns, Alans, Ostrogoths, Gepides, and other northern nations, came over the frozen Danube, being invited by Rufinus: when their brethren, who had obtained seats within the Empire, took up arms also. Jerome calls this great multitude, Hunns, Alans, Vandals, Goths, Sarmatians, Quades, and Marcomans; and saith, that they invaded all places between Constantinople and the Julian Alps, wasting Scythia, Thrace, Macedon, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, and all Pannonia. The Suevians also invaded Rhætia: for when Alaric ravaged Pannonia, the Romans were defending Rhætia; which gave Alaric an opportunity of invading Italy, as Claudian thus mentions.

Non nisi perfidiâ nacti penetrabile tempus,
Irrupere Getæ, nostras dum Rhætia vires
Occupat, atque alio desudant Marte cohortes.

And when Alaric went from those parts into Italy, some other barbarous nations invaded Noricum and Vindelicia, as the same Poet Claudian thus writes:

——Jam foedera gentes
Exuerant, Latiique auditâ clade feroces
Vendelicos saltus & Norica rura tenebant.

This was in the years 402 and 403. And among these nations I reckon the Suevians, Quades, and Marcomans; for they were all in arms at this time. The Quades and Marcomans were Suevian nations; and they and the Suevians came originally from Bohemia, and the river Suevus or Sprake in Lusatia; and were now united under one common King called Ermeric, who soon after led them into Gallia. The Vandals and Alans might also about this time extend themselves into Noricum. Uldin also with a great body of Hunns passed the Danube about the time of Chrysostom’s banishment, that is, A.C. 404, and wasted Thrace and Mæsia. Radagaisus, King of the Gruthunni and succesor of Winithar, inviting over more barbarians from beyond the Danube, invaded Italy with an army of

above two hundred thousand Goths; and within a year or two, A.C. 405 or 406., was overcome by Stilico, and perished with his army. In this war Stilico was assisted with a great body of Hunns and Ostrogoths, under the conduct of Uldin and Sarus, who were hired by the Emperor Honorius. In all this confusion it was necessary for the Lombards in Pannonia to arm themselves in their own defence, and assert their liberty, the Romans being no longer able to protect them.

And now Stilico purposing to make himself Emperor, procured a military prefecture for Alaric, and sent him into the East in the service of Honorius the Western Emperor, committing some Roman troops to his conduct to strengthen his army of Goths, and promising to follow soon after with his own army. His pretence was to recover some regions of Illyricum, which the Eastern Emperor was accused to detain injuriously from the Western; but his secret design was to make himself Emperor, by the assistance of the Vandals and their allies: for he himself was a Vandal. For facilitating this design, he invited a great body of the barbarous nations to invade the Western Empire, while he and Alaric invaded the Eastern. And these nations under their several Kings, the Vandals under Godegisilus, the Alans in two bodies, the one under Goar, the other under Resplendial, and the Suevians, Quades, and Marcomans, under Ermeric, marched thro' Rhætia to the side of the Rhine, leaving their seats in Pannonia to the Hunns and Ostrogoths, and joined the Burgundians under Gundicar, and ruffled the Franks in their further march. On the last of December A.C. 406, they passed the Rhine at Ments, and spread themselves into Germania prima and the adjacent regions; and amongst other actions the Vandals took Triers. Then they advanced into Belgium, and began to waste that country. Whereupon the Salian Franks in Brabant took up arms, and under the conduct of Theudomir, the son of Ricimer, or Richomer, abovementioned, made so stout a resistance, that they slew almost twenty thousand of the Vandals, with their King Godegesilus, in battel; the rest escaping only by a party of Resplendial's Alans which came timely to their assistance.

Then the British soldiers, alarm'd by the rumour of these things, revolted, and set up Tyrants there; first Marcus, whom they slew presently; then Gratian, whom they slew within four months; and lastly Constantine, under whom they invaded Gallia A.C. 408, being favoured by Goar and Gundicar. And Constantine having possessed a good part of Gallia, created his son Constans Cæsar, and sent him into Spain to order his affairs there, A.C. 409.

In the mean time Resplendial, seeing the aforesaid disaster of the Vandals, and that Goar was gone over to the Romans, led his army from the Rhine; and, together with the Suevians and residue of the Vandals, went towards Spain; the Franks in the mean time prosecuting their victory so far as to retake Triers, which after they had plundered they left to the Romans. The Barbarians were at first stopt by the Pyrenean mountains, which made them spread themselves into Aquitain: but the next year they had the passage betrayed by some soldiers of Constans; and entring Spain 4 Kal. Octob. A.C. 409, they conquered every one what he could; and at length, A.C. 411, divided their conquests by lot; the Vandals obtained Boetica, and part of Gallæcia; the Suevians the rest of Gallæcia; and the Alans Lusitania and the

Carthaginian Province: the Emperor for the sake of peace confirming them in those seats by grant A.C. 413.

The Roman Franks abovementioned, having made Theudomir their King, began strait after their conquest of the Vandals to invade their neighbours also. The first they set upon were the Gauls of Brabant[2]: but meeting with notable resistance, they desired their alliance: and so those Gauls fell off from the Romans, and made an intimate league with the Franks to be as one people, marrying with one another, and conforming to one another's manners, till they became one without distinction. Thus by the access of these Gauls, and of the foreign Franks also, who afterwards came over the Rhine, the Salian kingdom soon grew very great and powerful.

Stilico's expedition against the Greek Emperor was stopt by the order of Honorius; and then Alaric came out of Epirus into Noricum, and requested a sum of money for his service. The Senate were inclined to deny him, but by Stilico's mediation granted it. But after some time Stilico being accused of a traiterous conspiracy with Alaric, and slain 10 Kal. Sept. A.C. 408; Alaric was thereby disappointed of his money, and reputed an enemy to the Empire; he then broke strait into Italy with the army he brought out of Epirus, and sent to his brother Adolphus to follow him with what forces he had in Pannonia, which were not great, but yet not to be despised. Thereupon Honorius fearing to be shut up in Rome, retired to Ravenna in October A.C. 408. And from that time Ravenna continued to be the seat of the Western Emperors. In those days the Hunns also invaded Pannonia; and seizing the deserted seats of the Vandals, Alans, and Goths, founded a new kingdom there. Alaric advancing to Rome besieged it, and 9 Kal. Sept. A.C. 410 took it: and afterwards attempting to pass into Africa, was shipwrackt. After which Honorius made peace with him, and got up an army to send against the Tyrant Constantine.

At the same time Gerontius, one of Constantine's captains, revolted from him, and set up Maximus Emperor in Spain. Whereupon Constantine sent Edobec, another of his captains, to draw to his assistance, the Barbarians under Goar and Gundicar in Gallia, and supplies of Franks and Alemans from beyond the Rhine; and committed the custody of Vienne in Gallia Narbonensis to his son Constans. Gerontius advancing, first slew Constans at Vienne, and then began to besiege Constantine at Arles. But Honorius at the same time sending Constantius with an army on the same errand, Gerontius fled, and Constantius continued the siege, strengthned by the access of the greatest part of the soldiers of Gerontius. After four months siege, Edobec having procured succours, the Barbarian Kings at Ments, Goar and Gundicar, constitute Jovinus Emperor, and together with him set forward to relieve Arles. At their approach Constantius retired. They pursued, and he beat them by surprize; but not prosecuting his victory, the Barbarians soon recovered themselves; yet not so as to hinder the fall of the tyrants Constantine, Jovinus and Maximus. Britain could not be recovered to the Empire, but remained ever after a distinct kingdom.

The next year, A.C. 412, the Visigoths being beaten in Italy, had Aquitain granted them to retire into: and they invaded it with much violence, causing the Alans and Burgundians to retreat, who were then depopulating of it. At the same time the Burgundians were brought to peace; and the Emperor granted

them for inheritance a region upon the Rhine which they had invaded: and the same, I presume, he did with the Alans. But the Franks not long after retaking and burning Triers, Castinus, A.C. 415, was sent against them with an army, who routed them and slew Theudomir their King This was the second taking of Triers by the Franks. It was therefore taken four times, once by the Vandals and thrice by the Franks. Theudomir was succeeded by Pharamond, the Prince or King of the Salian Franks in Germany. From thence he brought new forces, reigned over the whole, and had seats granted to his people within the Empire near the Rhine.

And now the Barbarians were all quieted, and settled in several kingdoms within the Empire, not only by conquest, but also by the grants of the Emperor Honorius. For Rutilius in his Itinerary, written in Autumn, Anno Urbis 1169, that is, according to Varro's computation then in use, A.C. 416, thus laments the wasted fields:

Illa quidem longis nimium deformia bellis;

And then adds,

Jam tempus laceris post longa incendia fundis
Vel pastorales ædificare casas.

And a little after,

Æternum tibi Rhenus aret.

And Orosius in the end of his history, which was finished A.C. 417, represents now a general pacification of the barbarous nations by the words comprimere, coangustare, addicere gentes immanissimas; terming them imperio addictas, because they had obtained seats in the Empire by league and compact; and coangustatas, because they did no longer invade all regions at pleasure, but by the same compact remained quiet in the seats then granted them. And these are the kingdoms, of which the feet of the Image were henceforward composed, and which are represented by iron and clay intermixed, which did not stick one to another, and were of different strength.

Notes to Chap. V.
[1] Procop. l. 1. de Bello Vandalico.
[2] Galli Arborici: whence the region was named Arboricbant, and by contraction Brabant.

Now by the wars above described the Western Empire of the Romans, about the time that Rome was besieged and taken by the Goths, became broken into the following ten kingdoms.

1. The kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Alans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.

7. The kingdom of the Britains.
8. The kingdom of the Hunns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Seven of these kingdoms are thus mentioned by Sigonius. 1Honorio regnante, in Pannoniam 2Hunni, in Hispaniam 3Vandali, 4Alani, 5Suevi & 6Gothi, in Galliam 4Alani 7Burgundiones & 6Gothi, certis sedibus permissis, accepti. Add the Franks, Britains, and Lombards, and you have the ten: for these arose about the same time with the seven. But let us view them severally.

1. The Kings of the Vandals were, A.C. 407 Godegesilus, 407 Gunderic, 426 Geiseric, 477 Hunneric, 484 Gundemund, 496 Thrasamund, 513 Geiseric, 530 Gelimer. Godegesilus led them into Gallia A.C. 406, Gunderic into Spain A.C. 409, Geiseric into Africa A.C. 427; and Gelimer was conquered by Belisarius A.C. 533. Their kingdom lasted in Gallia, Spain and Africa together 126 years; and in Africa they were very potent. The Alans had only two Kings of their own in Spain, Resplendial, and Ataces, Utacus or Othacar. Under Resplendial they went into France A.C. 407, and into Spain A.C. 409. Ataces was slain with almost all his army by Vallia King of the Visigoths A.C. 419. And then the remainder of these Alans subjected themselves to Gunderic King of the Vandals in Boetica, and went afterwards with them into Africa, as I learn out of Procopius. Whence the Kings of the Vandals styled themselves Kings of the Vandals and Alans; as may be seen in the Edict of Hunneric recited by Victor in his Vandalic persecution. In conjunction with the Chatti, these Alans gave the name of Cathalaunia, or CatthAlania, to the Province which is still so called. These Alans had also Gepides among them; and therefore the Gepides came into Pannonia before the Alans left it. There they became subject to the Hunns till the death of Attila A.C. 454, and at length were conquered by the Ostrogoths.

2. The Kings of the Suevians were, A.C. 407 Ermeric, 458 Rechila, 448 Rechiarius, 458 Maldra, 460 Frumarius, 463 Regismund. And after some other Kings who are unknown, reigned A.C. 558 Theudomir, 568 Miro, 582 Euboricus, and 583 Andeca. This kingdom, after it had been once seated in Spain, remained always in Gallæcia and Lusitania. Ermeric after the fall of the Alan kingdom, enlarged it into all Gallæcia, forcing the Vandals to retire into Boetica and the Carthaginian Province. This kingdom lasted 177 years according to Isidorus, and then was subdued by Leovigildus King of the Visigoths, and made a Province of his kingdom A.C. 585.

3. The Kings of the Visigoths were, A.C. 400 Alaric, 410 Athaulphus, 415 Sergeric and Vallia, 419 Theoderic, 451 Thorismund, 452 Theoderic, 465 Euric, 482 Alaric, 505 Gensalaric, 526 Amalaric, 531 Theudius, 548 Theudisclus, &c. I date this kingdom from the time that Alaric left Thrace and Greece to invade the Western Empire. In the end of the reign of Athaulphus the Goths were humbled by the Romans, and attempted to pass out of France into Spain. Sergeric reigned but a few days. In the beginning of Vallia’s reign they assaulted the Romans afresh, but were again repulsed, and then made peace on this condition, that they should on the behalf of the Empire invade the Barbarian kingdoms in Spain: and this they did, together with the Romans, in the years 417 and 418, overthrowing the Alans and part of the Vandals. Then

they received Aquitain of the Emperor by a full donation, leaving their conquests in Spain the Emperor: and thereby the seats of the conquered Alans came into the hands of the Romans. In the year 455, Theoderic, assisted by the Burgundians, invaded Spain, which was then almost all subject to the Suevians, and took a part of it from them. A.C. 506, the Goths were driven out of Gallia by the Franks. A.C. 585, they conquered the Suevian kingdom, and became Lords of all Spain. A.C. 713, the Saracens invaded them, but in time they recovered their dominions, and have reigned in Spain ever since.

4. The Kings of the Alans in Gallia were Goar, Sambida, Eocharic, Sangibanus, Beurgus, &c. Under Goar they invaded Gallia A.C. 407, and had seats given them near the Rhine, A.C. 412. Under Sambida, whom Bucher makes the successor, if not the son of Goar, they had the territories of Valence given them by Ætius the Emperor's General, A.C. 440. Under Eocharic they conquered a region of the rebelling Galli Arborici, given them also by Ætius. This region was from them named Alenconium, quasi Alanorum conventus. Under Sangibanus they were invaded, and their regal city Orleans was besieged by Attila King of the Hunns, with a vast army of 500000 men. Ætius and the Barbarian Kings of Gallia came to raise the siege, and beat the Hunns in a very memorable battle, A.C. 451, in campis Catalaunicis, so called from these Alans mixt with the Chatti. The region is now called Campania or Champagne. In that battle were slain on both sides 162000 men. A year or two after, Attila returned with an immense army to conquer this kingdom, but was again beaten by them and the Visigoths together in a battle of three days continuance, with a slaughter almost as great as the former. Under Beurgus, or Biorgor, they infested Gallia round about, till the reign of Maximus the Emperor; and then they passed the Alps in winter, and came into Liguria, but were there beaten, and Beurgus slain, by Ricimer commander of the Emperor's forces, A.C. 464. Afterwards they were again beaten, by the joint force of Odoacer King of Italy and Childeric King of the Franks, about the year 480, and again by Theudobert King of the Austrian Franks about the year 511.

5. The Kings of the Burgundians were, A.C. 407 Gundicar, 436 Gundioc, 467 Bilimer, 473 Gundobaldus with his brothers, 510 Sigismund, 517 Godomarus. Under Gundicar they invaded Gallia A.C. 407, and had seats given them by the Emperor near the Rhine in Gallia Belgica, A.C. 412. They had Saxons among them, and were now so potent, that Orosius A.C. 417 wrote of them: 'Burgundionum esse prævalidam manum, Galliæ hodieque testes sunt, in quibus præsumpta possessione consistunt. About the year 435 they received great overthrows by Ætius, and soon after by the Hunns: but five years after had Savoy granted them to be shared with the inhabitants; and from that time became again a potent kingdom, being bounded by the river Rhodanus, but afterwards extending much further into the heart of Gallia. Gundobald conquered the regions about the rivers Araris and Rhodanus, with the territories of Marseilles; and invading Italy in the time of the Emperor Glycerius, conquered all his brethren. Godomarus made Orleans his royal seat: whence the kingdom was called Regnum Aurelianorum. He was conquered by Clotharius and Childebert, Kings of the Franks, A.C. 526. From thenceforward this kingdom was sometimes united to the kingdom of the Franks, and sometimes divided from it, till the reign of Charles the great, who made his son Carolottus King of Burgundy. From that time, for about 300 years together, it

enjoyed its proper Kings; and was then broken into the Dukedom of Burgundy, County of Burgundy, and County of Savoy; and afterwards those were broken into other lesser Counties.

6. The Kings of the Franks were, A.C. 407 Theudomir, 417 Pharamond, 428 Clodio, 448 Merovæus, 456 Childeric, 482 Clodovæus, &c. Windeline and Bucher, two of the most diligent searchers into the originals of this kingdom, make it begin the same year with the Barbarian invasions of Gallia, that is, A.C. 407. Of the first Kings there is in Labbe's Bibliotheca M.S. this record.

Historica quædam excerpta ex veteri stemmate genealogico Regum Franciæ.

Genobaldus, Marcomerus, Suno, Theodemeris. Isti duces vel reguli extiterunt à principio gentis Francorum diversis temporibus. Sed incertum relinquunt historici quali sibi procreations lineâ successerunt.

Pharamundus: sub hoc rege suo primo Franci legibus se subdunt, quas primores eorum tulerunt Wisogastus, Atrogastus, Salegastus.

Chlochilo. Iste, transito Rheno, Romanos in Carbonaria sylva devicit, Camaracum cepit & obtinuit, annis 20 regnavit. Sub hoc rege Franci usque Summam progressi sunt.

Merovechus. Sub hoc rege Franci Trevirim destruunt, Metim succendunt, usque Aurelianum perveniunt.

Now for Genobaldus, Marcomer and Suno, they were captains of the Transrhenane Franks in the reign of Theodosius, and concern us not. We are to begin with Theudomir the first King of the rebelling Salii, called Didio by Ivo Carnotensis, and Thiedo and Theudemerus by Rhenanus. His face is extant in a coin of gold found with this inscription, THEUDEMIR REX, published by Petavius, and still or lately extant, as Windeline testifies: which shews that he was a King, and that in Gallia; seeing that rude Germany understood not then the coining of money, nor used either Latin words or letters. He was the son of Ricimer, or Richomer, the favourite of the Emperor Theodosius; and so being a Roman Frank, and of the Salian royal blood, they therefore upon the rebellion made him King. The whole time of his reign you have stated in Excerptis Gregorii Turonensis è Fredigario, cap. 5, 6, 7, 8. where the making him King, the tyranny of Jovinus, the slaughter of the associates of Jovinus, the second taking of Triers by the Franks, and their war with Castinus, in which this King was slain, are as a series of successive things thus set down in order. Extinctis Ducibus in Francis, denuo Reges creantur ex eadem stirpe qua prius fuerant. Eodem tempore Jovinus ornatus regios assumpsit. Constantinus fugam versus Italiam dirigit; missis a Jovino Principe percussoribus super Mentio flumine, capite truncatur. Multi nobilium jussu Jovini apud Avernis capti, & a ducibus Honorii crudeliter interempti sunt. Trevirorum civitas, factione unius ex senatoribus nomine Lucii, à Francis captà & incensa est.—Castinus Domesticorum Comes expeditionem accipit contra Francos, &c. Then returning to speak of Theudomir, he adds: Franci electum à se regem, sicut prius fuerat, crinitum inquirentes diligenter ex genere Priami, Frigi & Francionis, super se crearunt nomine Theudemerum filium Richemeris, qui in hoc prælio quod supra memini, à Romanis interfectus est;

that is, in the battle with Castinus's army. Of his death Gregory Turonensis makes this further mention: In consularibus legimus Theodemerem regem Francorum filium Ricimeris quondam, & Ascilam matrem ejus, gladio interfectos.

Upon this victory of the Romans, the Franks and rebelling Gauls, who in the time of Theudomir were at war with one another, united to strengthen themselves, as Ordericus Vitalis[1] thus mentions. Cum Galli prius contra Romanos rebellâssent, Franci iis sociati sunt, & pariter juncti, Ferramundum Sunonis ducis filium, sibi regem præfecerunt. Prosper sets down the time; Anno 25 Honorii, Pharamundus regnat in Francia. This, Bucher well observes, refers to the end of the year 416, or the beginning of the next year, dating the years of Honorius from the death of Valentinian; and argues well, that at this time Pharamond was not only King by the constitution of the Franks, but crowned also by the consent of Honorius, and had a part of Gallia assigned him by covenant. And this might be the cause that Roman writers reckoned him the first King: which some not understanding, have reputed him the founder of this kingdom by an army of the Transrhenane Franks. He might come with such an army, but he succeeded Theudomir by right of blood and consent of the people. For the above cited passage of Fredigarius, Extinctis Ducibus, in Francis denuo Reges creantur ex eadem stirpe quâ prius fuerant, implies that the kingdom continued to this new elected family during the reign of more Kings than one. If you date the years of Honorius from the death of his father, the reign of Pharamond might begin two years later than is assigned by Bucher. The Salique laws made in his reign, which are yet extant, shew by their name that it was the kingdom of the Salii over which he reigned; and, by the pecuniary mulcts in them, that the place where he reigned abounded much with money, and consequently was within the Empire; rude Germany knowing not the use of money, till they mixed with the Romans. In the Preface also to the Salique laws, written and prefixed to them soon after the conversion of the Franks to the Christian religion, that is, in the end of the reign of Merovæus, or soon after, the original of this kingdom is thus described: Hæc enim gens, quæ fortis dum esset & robore valida, Romanorum jugum durissimum de suis cervicibus excussit pugnando, &c. This kingdom therefore was erected, not by invasion but by rebellion, as was described above. Prosper in registering their Kings in order, tells us: Pharamundus regnat in Francia; Clodio regnat in Francia; Merovæus regnat in Francia: and who can imagine but that in all these places he meant one and the same Francia? And yet 'tis certain that the Francia of Merovæus was in Gallia.

Yet the father of Pharamond, being king of a body of Franks in Germany in the reign of the Emperor Theodosius, as above, Pharamond might reign over the same Franks in Germany before he succeeded Theudomir in the kingdom of the Salians within the Empire, and even before Theudomir began his reign; suppose in the first year of Honorius, or when those Franks being repulsed by Stilico, lost their Kings Marcomir and Suno, one of which was the father of Pharamond: and the Roman Franks, after the death of Theudomir, might invite Pharamond with his people from beyond the Rhine. But we are not to regard the reign of Pharamond in Germany: we are to date this kingdom from its rise within the Empire, and to look upon it as strengthened by the access of other Franks coming from beyond the Rhine, whether in the reign of this King or in

that of his successor Clodio. For in the last year of Pharamond's reign, Ætius took from him a part of his possession in Gallia: but his successor Clodio, whom Fredigarius represents as the son of Theudomir, and some call Clogio, Cloio, and Claudius, inviting from beyond the Rhine a great body of Franks, recovered all, and carried on their conquests as far as the river Soame. Then those Franks dividing conquests with him, erected certain new kingdoms at Cologn and Cambray, and some other cities: all which were afterwards conquered by Clodovæus, who also drove the Goths out of Gallia, and fix'd his seat at Paris, where it has continued ever since. And this was the original of the present kingdom of France.

7. The Kings of Britain were, A.C. 407 or 408, Marcus, Gratian, and Constantine successively; A.C. 425 Vortigern, 466 Aurelius Ambrosius, 498 Uther Pendraco, 508 Arthur, 542 Constantinus, 545 Aurelius Cunanus, 578 Vortiporeus, 581 Malgo, 586 Careticus, 613 Cadwan, 635 Cadwalin, 676 Cadwallader. The three first were Roman Tyrants, who revolted from the Empire. Orosius, Prosper and Zosimus connect their revolt with the irruptions of the Barbarians into Gallia, as consequent thereunto. Prosper, with whom Zosimus agrees, puts it in the year which began the day after that irruption. The just time I thus collect: Marcus reigned not many days, Gratian four months, and Constantine three years. He was slain the year after the taking of Rome, that is A.C. 411, 14 Kal. Octob. Whence the revolt was in Spring A.C. 408. Sozomen joins Constantine's expedition into Gallia with Arcadius's death, or the times a little after; and Arcadius died A.C. 408 May the 1st. Now tho the reign of these Tyrants was but short, yet they gave a beginning to the kingdom of Britain, and so may be reckoned the three first Kings, especially since the posterity of Constantine, viz. his sons Aurelius Ambrosius, and Uther Pendraco, and his grandson Arthur, reigned afterwards. For from the time of the revolt of these Tyrants Britain continued a distict kingdom absolved from subjection to the Empire, the Emperor not being able to spare soldiers to be sent thither to receive and keep the Island, and therefore neglecting it; as we learn by unquestionable records. For Prosper tells us; A.C. 410, Variane Cos. Hac tempestate præ valetudine Romanorum, vires funditùs attenuatæ Britanniæ. And Sigebert, conjoining this with the siege of Rome, saith: Britannorum vires attenuatæ, & substrahunt se à Romanorum dominatione. And Zosimus lib. 6. The Transrhenane Barbarians invading all places, reduced the inhabitants of the island of Britain, and also certain Celtic nations to that pass, that they fell off from the Roman Empire; and being no longer obedient to the Roman laws, κατ' 'εαυτον βιατευειν, they lived in separate bodies after their own pleasure. The Britons therefore taking up arms, and hazarding themselves for their own safety, freed their cities from the imminent Barbarians. In like manner all Brabant and some other Provinces of the Gauls imitating the Britons, freed themselves also, ejecting the Roman Presidents, and forming themselves into a sort of commonwealth according to their own pleasure. This rebellion of Britain and the Celtic nations happened when Constantine usurped the kingdom. So also Procopius, lib. 1. Vandal. speaking of the same Constantine, saith: Constantine being overcome in battle, was slain with his children: Βρεταννιαν μεν τοι Ρωμαιοι ανασωσασθαι ουκετι εχον· αλλ' ουσα 'υπο τυραννους απ' αυτου εμενε. Yet the Romans could not recover Britain any more, but from that time it remained under Tyrants. And Beda, l. 1. c. 11. Fracta est Roma à Gothis

anno 1164 suæ conditionis; ex quo tempore Romani in Britannia regnare cessaverunt. And Ethelwaldus: A tempore Romæ à Gothis expugnatæ, cessavit imperium Romanorum à Britannia insula, & ab aliis; quas sub jugo servitutis tenebant, multis terris. And Theodoret, serm. 9. de curand. Græc. affect. about the year 424, reckons the Britons among the nations which were not then in subjection to the Roman Empire. Thus Sigonius: ad annum 411, Imperium Romanorum post excessum Constantini in Britannia nullum fuit.

Between the death of Constantine and the reign of Vortigern was an interregnum of about 14 years, in which the Britons had wars with the Picts and Scots, and twice obtained the assistance of a Roman Legion, who drove out the enemy, but told them positively at their departure that they would come no more. Of Vortigern's beginning to reign there is this record in an old Chronicle in Nennius, quoted by Camden and others: Guortigernus tenuit imperium in Britannia, Theodosio & Valentiniano Coss. [viz. A.C. 425.] & in quarto anno regni sui Saxones ad Britanniam venerunt, Felice & Tauro Coss. [viz. A.C. 428.] This coming of the Saxons, Sigebert refers to the 4th year of Valentinian, which falls in with the year 428 assigned by this Chronicle: and two years after, the Saxons together with the Picts were beaten by the Britons. Afterwards in the reign of Martian the Emperor, that is, between the years 450 and 456, the Saxons under Hengist were called in by the Britons, but six years after revolted from them, made war upon them with various success, and by degrees succeeded them. Yet the Britons continued a flourishing kingdom till the reign of Careticus; and the war between the two nations continued till the pontificate of Sergius A.C. 688. [2]

8. The Kings of the Hunns were, A.C. 406 Octar and Rugila, 433 Bleda and Attila. Octar and Rugila were the brothers of Munzuc King of the Hunns in Gothia beyond the Danube; and Bleda and Attila were his sons, and Munzuc was the son of Balamir. The two first, as Jornandes tells us, were Kings of the Hunns, but not of them all; and had the two last for their successors. I date the reign of the Hunns in Pannonia from the time that the Vandals and Alans relinquished Pannonia to them, A.C. 407. Sigonius from the time that the Visigoths relinquished Pannonia A. C. 408. Constat, saith he, quod Gothis ex Illyrico profectis, Hunni successerunt, atque imprimis Pannoniam tenuerunt. Neque enim Honorius viribus ad resistendum in tantis difficultatibus destitutus, prorsus eos prohibere potuit, sed meliore consilio, animo ad pacem converso, foedus cum eis, datis acceptisque obsidibus fecit; ex quibus qui dati sunt, Ætius, qui etiam Alarico tributus fuerat, præcipue memoratur. How Ætius was hostage to the Goths and Hunns is related by Frigeridus, who when he had mentioned that Theodosius Emperor of the East had sent grievous commands to John, who after the death of Honorius had usurped the crown of the Western Empire, he subjoins: Iis permotus Johannes, Ætium id tempus curam palatii gerentem cum ingenti auri pondere ad Chunnos transmisit, notos sibi obsidiatûs sui tempore & familiari amicitiâ devinctos—And a little after: Ætius tribus annis Alarici obses, dehinc Chunnorum, postea Carpilionis gener ex Comite domesticorum & Joannis curopalatæ. Now Bucher shews that Ætius was hostage to Alaric till the year 410, when Alaric died, and to the Hunns between the years 411 and 415, and soninlaw to Carpilio about the year 417 or 418, and Curopalates to John about the end of the year 423. Whence 'tis probable that he became hostage to the Hunns about the year 412 or 413, when

Honorius made leagues with almost all the barbarous nations, and granted them seats: but I had rather say with Sigonius, that Ætius became hostage to Alaric A.C. 403. It is further manifest out of Prosper, that the Hunns were in quiet possession of Pannonia in the year 432. For in the first book of Eusebius's Chronicle Prosper writes: Anno decimo post obitum Honorii, cum ad Chunnorum gentem cui tunc Rugila præerat, post prælium cum Bonifacio se Ætius contulisset, impetrato auxilio ad Romanorum solum regreditur. And in the second book: Ætio & Valerio Coss. Ætius depositâ potestate profugus ad Hunnos in Pannonia pervenit, quorum amicitiâ auxilioque usus, pacem principum interpellatæ potestatis obtinuit. Hereby it appears that at this time Rugila, or as Maximus calls him, Rechilla, reigned over the Hunns in Pannonia; and that Pannonia was not now so much as accounted within the soil of the Empire, being formerly granted away to the Hunns; and that these were the very same body of Hunns with which Ætius had, in the time of his being an hostage, contracted friendship: by virtue of which, as he sollicited them before to the aid of John the Tyrant A.C. 424, so now he procured their intercession for himself with the Emperor. Octar died A.C. 430; for Socrates tells us, that about that time the Burgundians having been newly vext by the Hunns, upon intelligence of Octar's death, seeing them without a leader, set upon them suddenly with so much vigour, that 3000 Burgundians slew 10000 Hunns. Of Rugila's being now King in Pannonia you have heard already. He died A.C. 433, and was succeeded by Bleda, as Prosper and Maximus inform us. This Bleda with his brother Attila were before this time Kings of the Hunns beyond the Danube, their father Munzuc's kingdom being divided between them; and now they united the kingdom Pannonia to their own. Whence Paulus Diaconus saith, they did regnum intra Pannoniam Daciamque gerere. In the year 441, they began to invade the Empire afresh, adding to the Pannonian forces new and great armies from Scythia. But this war was presently composed, and then Attila, seeing Bleda inclined to peace, slew him, A.C. 444, inherited his dominions, and invaded the Empire again. At length, after various great wars with the Romans, Attila perished A.C. 454; and his sons quarrelling about his dominions, gave occasion to the Gepides, Ostrogoths and other nations who were their subjects, to rebel and make war upon them. The same year the Ostrogoths had seats granted them in Pannonia by the Emperors Marcian and Valentinian; and with the Romans ejected the Hunns out of Pannonia, soon after the death of Attila, as all historians agree. This ejection was in the reign of Avitus, as is mentioned in the Chronicum Boiorum, and in Sidonius, Carm. 7 in Avitum, which speaks thus of that Emperor.

——Cujus solum amissas post sæcula multa
Pannonias revocavit iter, jam credere promptum est.
Quid faciet bellis.

The Poet means, that by the coming of Avitus the Hunns yielded more easily to the Goths. This was written by Sidonius in the beginning of the reign of Avitus: and his reign began in the end of the year 455, and lasted not one full year.

Jornandes tells us: Duodecimo anno regni Valiæ, quando & Hunni post pene quinquaginta annos invasa Pannonia, à Romanis & Gothis expulsi sunt. And Marcellinus: Hierio & Ardaburio Coss. Pannoniæ, quæ per quinquaginta annos ab

Hunnis retinebantur, à Romanis receptæ sunt: whence it should seem that the Hunns invaded and held Pannonia from the year 378 or 379 to the year 427, and then were driven out of it. But this is a plain mistake: for it is certain that the Emperor Theodosius left the Empire entire; and we have shewed out of Prosper, that the Hunns were in quiet possession of Pannonia in the year 432. The Visigoths in those days had nothing to do with Pannonia, and the Ostrogoths continued subject to the Hunns till the death of Attila, A.C. 454; and Valia King of the Visigoths did not reign twelve years. He began his reign in the end of the year 415, reigned three years, and was slain A.C. 419, as Idacius, Isidorus, and the Spanish manuscript Chronicles seen by Grotius testify. And Olympiodorus, who carries his history only to the year 425, sets down therein the death of Valia King of the Visigoths, and conjoins it with that of Constantius which happened A.C. 420. Wherefore the Valia of Jornandes, who reigned at the least twelve years, is some other King. And I suspect that this name hath been put by mistake for Valamir King of the Ostrogoths: for the action recorded was of the Romans and Ostrogoths driving the Hunns out of Pannonia after the death of Attila; and it is not likely that the historian would refer the history of the Ostrogoths to the years of the Visigothic Kings. This action happened in the end of the year 455, which I take to be the twelfth year of Valamir in Pannonia, and which was almost fifty years after the year 406, in which the Hunns succeeded the Vandals and Alans in Pannonia. Upon the ceasing of the line of Hunnimund the son of Hermaneric, the Ostrogoths lived without Kings of their own nation about forty years together, being subject to the Hunns. And when Alaric began to make war upon the Romans, which was in the year 444, he made Valamir, with his brothers Theodomir and Videmir the grandsons of Vinethar, captains or kings of these Ostrogoths under him. In the twelfth year of Valamir’s reign dated from thence, the Hunns were driven out of Pannonia.

Yet the Hunns were not so ejected, but that they had further contests with the Romans, till the head of Denfix the son of Attila, was carried to Constantinople, A.C. 469, in the Consulship of Zeno and Marcian, as Marcellinus relates. Nor were they yet totally ejected the Empire: for besides their reliques in Pannonia, Sigonius tells us, that when the Emperors Marcian and Valentinian granted Pannonia to the Goths, which was in the year 454, they granted part of Illyricum to some of the Hunns and Sarmatians. And in the year 526, when the Lombards removing into Pannonia made war there with the Gepides, the Avares, a part of the Hunns, who had taken the name of Avares from one of their Kings, assisted the Lombards in that war; and the Lombards afterwards, when they went into Italy, left their seats in Pannonia to the Avares in recompence of their friendship. From that time the Hunns grew again very powerful; their Kings, whom they called Chagan, troubling the Empire much in the reigns of the Emperors Mauritius, Phocas, and Heraclius: and this is the original of the present kingdom of Hungary, which from these Avares and other Hunns mixed together, took the name of HunAvaria, and by contraction Hungary.

9. The Lombards, before they came over the Danube, were commanded by two captains, Ibor and Ayon: after whose death they had Kings, Agilmund, Lamisso, Lechu, Hildehoc, Gudehoc, Classo, Tato, Wacho, Walter, Audoin, Alboin, Cleophis, &c. Agilmund was the son of Ayon, who became their King, according

to Prosper, in the Consulship of Honorius and Theodosius A.C. 389, reigned thirty three years, according to Paulus Warnefridus, and was slain in battle by the Bulgarians. Prosper places his death in the Consulship of Marinianus and Asclepiodorus, A.C. 413. Lamisso routed the Bulgarians, and reigned three years, and Lechu almost forty. Gudehoc was contemporary to Odoacer King of the Heruli in Italy, and led his people from Pannonia into Rugia, a country on the north side of Noricum next beyond the Danube; from whence Odoacer then carried his people into Italy. Tato overthrew the kingdom of the Heruli beyond the Danube. Wacho conquered the Suevians, a kingdom then bounded on the east by Bavaria, on the west by France, and on the south by the Burgundians. Audoin returned into Pannonia A.C. 526, and there overcame the Gepides. Alboin A.C. 551 overthrew the kingdom of the Gepides, and slew their King Chunnimund: A.C. 563 he assisted the Greek Emperor against Totila King of the Ostrogoths in Italy; and A.C. 568 led his people out of Pannonia into Lombardy, where they reigned till the year 774.

According to Paulus Diaconus, the Lombards with many other Gothic nations came into the Empire from beyond the Danube in the reign of Arcadius and Honorius, that is, between the years 395 and 408. But they might come in a little earlier: for we are told that the Lombards, under their captains Ibor and Ayon, beat the Vandals in battle; and Prosper placeth this victory in the Consulship of Ausonius and Olybrius, that is, A.C. 379. Before this war the Vandals had remained quiet forty years in the seats granted them in Pannonia by Constantine the great. And therefore if these were the same Vandals, this war must have been in Pannonia; and might be occasioned by the coming of the Lombards over the Danube into Pannonia, a year or two before the battle; and so have put an end to that quiet which had lasted forty years. After Gratian and Theodosius had quieted the Barbarians, they might either retire over the Danube, or continue quiet under the Romans till the death of Theodosius; and then either invade the Empire anew, or throw off all subjection to it. By their wars, first with the Vandals, and then with the Bulgarians, a Scythian nation so called from the river Volga whence they came; it appears that even in those days they were a kingdom not contemptible.

10. These nine kingdoms being rent away, we are next to consider the residue of the Western Empire. While this Empire continued entire, it was the Beast itself: but the residue thereof is only a part of it. Now if this part be considered as a horn, the reign of this horn may be dated from the translation of the imperial seat from Rome to Ravenna, which was in October A.C. 408. For then the Emperor Honorius, fearing that Alaric would besiege him in Rome, if he staid there, retired to Millain, and thence to Ravenna: and the ensuing siege and sacking of Rome confirmed his residence there, so that he and his successors ever after made it their home. Accordingly Macchiavel in his Florentine history writes, that Valentinian having left Rome, translated the seat of the Empire to Ravenna.

Rhætia belonged to the Western Emperors, so long as that Empire stood; and then it descended, with Italy and the Roman Senate, to Odoacer King of the Heruli in Italy, and after him to Theoderic King of the Ostrogoths and his successors, by the grant of the Greek Emperors. Upon the death of Valentinian the second, the Alemans and Suevians invaded Rhætia A.C. 455. But I do not

find they erected any settled kingdom there: for in the year 457, while they were yet depopulating Rhætia, they were attacked and beaten by Burto Master of the horse to the Emperor Majoranus; and I hear nothing more of their invading Rhætia. Clodovæus King of France, in or about the year 496, conquered a kingdom of the Alemans, and slew their last King Ermeric. But this kingdom was seated in Germany, and only bordered upon Rhætia: for its people fled from Clodovæus into the neighbouring kingdom of the Ostrogoths under Theoderic, who received them as friends, and wrote a friendly letter to Clodovæus in their behalf: and by this means they became inhabitants of Rhætia, as subjects under the dominion of the Ostrogoths.

When the Greek Emperor conquered the Ostrogoths, he succeeded them in the kingdom of Ravenna, not only by right of conquest but also by right of inheritance, the Roman Senate still going along with this kingdom. Therefore we may reckon that this kingdom continued in the Exarchate of Ravenna and Senate of Rome: for the remainder of the Western Empire went along with the Senate of Rome, by reason of the right which this Senate still retained, and at length exerted, of chusing a new Western Emperor.

I have now enumerated the ten kingdoms, into which the Western Empire became divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose: but whatever was their number afterwards, they are still called the Ten Kings from their first number.

Notes to Chap. VI.
[1] Apud Bucherum, l. 14. c. 9. n. 8.
[2] Rolevinc's Antiqua Saxon. l. 1. c. 6.

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

A Seer, Επισκοπος, is a Bishop in the literal sense of the word; and this Church claims the universal Bishoprick. With his mouth he gives laws to kings

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

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

In a small book printed at Paris A.C. 1689, entitled, An historical dissertation upon some coins of Charles the great, Ludovicus Pius, Lotharius, and their successors stamped at Rome, it is recorded, that in the days of Pope Leo X, there was remaining in the Vatican, and till those days exposed to public view, an inscription in honour of Pipin the father of Charles the great, in these words: Pipinum pium, primum fuisse qui amplificandæ Ecclesiæ Romanæ viam aperuerit, Exarchatu Ravennate, & plurimis aliis oblatis; "That Pipin the pious was the first who opened a way to the grandeur of the Church of Rome, conferring upon her the Exarchate of Ravenna and many other oblations." In and before the reign of the Emperors Gratian and Theodosius, the Bishop of Rome lived splendidly; but this was by the oblations of the Roman Ladies, as Ammianus describes. After those reigns Italy was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of Lombardy. It was certainly by the victory of the see of Rome over the Greek Emperor, the King of Lombardy, and the Senate of Rome, that she acquired Peter's Patrimony, and rose up to her greatness. The donation of Constantine the Great is a fiction, and so is the donation of the Alpes Cottiæ to the Pope by Aripert King of the Lombards: for the Alpes Cottiæ were a part of the Exarchate, and in the days of Aripert belonged to the Greek Emperor.

The invocation of the dead, and veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the Greek Emperor Philippicus declared against the latter, A.C. 711 or 712. And [5] the Emperor Leo Isaurus, to put a stop to it, called a meeting of Counsellors and Bishops in his Palace, A.C. 726; and by their advice put out an Edict against that worship, and wrote to Pope Gregory II. that a general Council might be called. But the Pope thereupon called a Council at Rome, confirmed the worship of Images, excommunicated the Greek Emperor, absolved the people from their allegiance, and forbad them to pay tribute, or otherwise be obedient to him. Then the people of Rome, Campania, Ravenna and Pentapolis, with the cities under them, revolted and laid violent hands upon their magistrates, killing the Exarch Paul at Ravenna, and laying aside Peter Duke of Rome who was become blind: and when Exhileratus Duke of Campania incited the people against the Pope, the Romans invaded Campania, and slew him with his son Hadrian. Then a new Exarch, Eutychius, coming to Naples, sent some secretly to take away the lives of the Pope and the Nobles of Rome: but the plot being discovered, the Romans revolted absolutely from the Greek Emperor, and took an oath to preserve the life of the Pope, to defend his state, and be obedient to his authority in all things. Thus Rome with its Duchy, including part of Tuscany and part of Campania, revolted in the year 726, and became a free state under the government of the Senate of this city. The authority of

the Senate in civil affairs was henceforward absolute, the authority of the Pope extending hitherto no farther than to the affairs of the Church only.

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

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

After this [9] the Lombards invading the Pope’s countries, Pope Adrian sent to Charles the great, the son and successor of Pipin, to come to his assistance. Accordingly Charles entered Italy with an army, invaded the Lombards, overthrew their kingdom, became master of their countries, and restored to the Pope, not only what they had taken from him, but also the rest of the Exarchate which they had promised Pipin to surrender to him, but had hitherto detained; and also gave him some cities of the Lombards, and was in return himself made Patricius by the Romans, and had the authority of confirming the elections of the Popes conferred upon him. These things were done in the years 773 and 774. This kingdom of the Lombards was the second kingdom which fell before the little horn. But Rome, which was to be the seat of his kingdom, was not yet his own.

In the year 796, [10] Leo III being made Pope, notified his election to Charles the great by his Legates, sending to him for a present, the golden keys of the Confession of Peter, and the Banner of the city of Rome: the first as an acknowledgment of the Pope’s holding the cities of the Exarchate

and Lombardy by the grant of Charles; the other as a signification that Charles should come and subdue the Senate and people of Rome, as he had done the Exarchate and the kingdom of the Lombards. For the Pope at the same time desired Charles to send some of his Princes to Rome, who might subject the Roman people to him, and bind them by oath in fide & subjectione, in fealty and subjection, as his words are recited by Sigonius. An anonymous Poet, publish'd by Boeclerus at Strasburg, expresseth it thus:

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

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

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

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

The Emperor, on the other hand, took the following oath to the Pope: In nomine Christi spondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apostolo, me protectorem ac defensorem fore hujus sanctæ Romanæ Ecclesiæ in omnibus utilitatibus, quatenùs divino fultus fuero adjutorio, prout sciero poteroque. The Emperor was also made Consul of Rome, and his son Pipin crowned King of Italy: and henceforward the Emperor stiled himself:

Carolus serenissimus, Augustus, à Deo coronatus, magnus, pacificus, Romæ gubernans imperium, or Imperator Romanorum; and was prayed for in the Churches of Rome. His image was henceforward put upon the coins of Rome: while the enemies of the Pope, to the number of three hundred Romans and two or three of the Clergy, were sentenced to death. The three hundred Romans were beheaded in one day in the Lateran fields: but the Clergymen at the intercession of the Pope were pardoned, and banished into France. And thus the title of Roman Emperor, which had hitherto been in the Greek Emperors, was by this act transferred in the West to the Kings of France.

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

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

Empire; and at the same time propagated the Roman Catholic religion into all his conquests, obliging the Saxons and Hunns who were heathens, to receive the Roman faith, and distributing his northern conquests into Bishopricks, granting tithes to the Clergy and Peterpence to the Pope: by all which the Church of Rome was highly enlarged, enriched, exalted, and established.

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

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

their successors, on the one side, and the Pope’s inscription on the reverse, for many years.

Notes to Chap. VII.
[1] Chap. vii. 8.
[2] Ver. 20, 21.
[3] Ver. 24.
[4] Ver. 25.
[5] Sigonius de Regno Italiæ, ad Ann. 726.
[6] Sigonius ib. ad Ann. 726, 752.
[7] Sigon. ib. Ann. 750.
[8] Sigon. ib. Ann. 753, 754, 755.
[9] Sigon. ib. Ann. 773.
[10] Sigon. de Regno Ital. ad Ann. 796.
[11] Vide Anastasium.
[12] Sigon. de Regno Ital.
[13] Confirmationem recitat Sigonius, lib. 4. de Regno Italiæ, ad An. 817.

In the reign of the Greek Emperor Justinian, and again in the reign of Phocas, the Bishop of Rome obtained some dominion over the Greek Churches, but of no long continuance. His standing dominion was only over the nations of the Western Empire, represented by Daniel’s fourth Beast. And this jurisdiction was set up by the following Edict of the Emperors Gratian and Valentinian.—[1] Volumus ut quicunque judicio Damasi, quod ille cum Concilio quinque vel septem habuerit Episcoporum, vel eorum qui Catholici sunt judicio vel Concilio condemnatus fuerit, si juste voluerit Ecclesiam retentare, ut qui ad sacerdotale judicium per contumeliam non ivisset: ut ab illustribus viris Præfectis Prætorio Galliæ atque Italiæ, authoritate adhibitâ, ad Episcopale judicium remittatur, sive à Consularibus vel Vicariis, ut ad Urbem Romam sub prosecutione perveniat. Aut si in longinquioribus partibus alicujus ferocitas talis emerserit, omnis ejus causæ edictio ad Metropolitæ in eadem Provincia Episcopi deduceretur examen. Vel si ipse Metropolitanus est, Romam necessariò, vel ad eos quos Romanus Episcopus judices dederit, sine delatione contendat.——Quod si vel Metropolitani Episcopi vel cujuscunque sacerdotis iniquitas est suspecta, aut gratia; ad Romanum Episcopum, vel ad Concilium quindecim finitimorum Episcoporum accersitum liceat provocare; modo ne post examen habitum, quod definitum fuerit, integretur. This Edict wanting the name of both Valens and Theodosius in the Title, was made in the time between their reigns, that is, in the end of the year 378, or the beginning of 379. It was directed to the Præfecti Prætorio Italiæ & Galliæ, and therefore was general. For the Præfectus Prætorio Italiæ governed Italy, Illyricum occidentale and Africa; and the Præfectus Prætorio Galliæ governed Gallia, Spain, and Britain.

The granting of this jurisdiction to the Pope gave several Bishops occasion to write to him for his resolutions upon doubtful cases, whereupon he answered by decretal Epistles; and henceforward he gave laws to the Western Churches by such Epistles. Himerius Bishop of Tarraco, the head city of a province in Spain, writing to Pope Damasus for his direction about certain Ecclesiastical matters, and the Letter not arriving at Rome till after the death of Damasus, A.C. 384; his successor Siricius answered the same with a

legislative authority, telling him of one thing: Cum hoc fieri—missa ad Provincias à venerandæ memoriæ prædecessore meo Liberio generalia decreta, prohibeant. Of another: Noverint se ab omni ecclesiastico honore, quo indignè usi sunt, Apostolicæ Sedis auctoritate, dejectos. Of another: Scituri posthac omnium Provinciarum summi Antistites, quod si ultrò ad sacros ordines quenquam de talibus esse assumendum, & de suo & de aliorum statu, quos contra Canones & interdicta nostra provexerint, congruam ab Apostolica Sede promendam esse sententiam. And the Epistle he concludes thus: Explicuimus, ut arbitror, frater charissime, universa quæ digesta sunt in querelam; & ad singulas causas, de quibus ad Romanam Ecclesiam, utpote ad caput tui corporis, retulisti; sufficientia, quantum opinor, responsa reddidimus. Nunc fraternitatis tuæ animum ad servandos canones, & tenenda decretalia constituta, magis ac magis incitamus: ad hæc quæ ad tua consulta rescripsimus in omnium Coepiscoporum perferri facias notionem; & non solum corum, qui in tua sunt dioecesi constituti, sed etiam ad universos Carthaginenses ac Boeticos, Lusitanos atque [2] Gallicos, vel eos qui vicinis tibi collimitant hinc inde Provinciis, hæc quæ a nobis sunt salubri ordinatione disposita, sub literarum tuarum prosecutione mittantur. Et quanquam statuta sedis Apostolicæ vel Canonum venerabilia definita, nulli Sacerdotum Domini ignorare sit liberum: utilius tamen, atque pro antiquitate sacerdotii tui, dilectioni tuæ esse admodùm poterit gloriosum, si ea quæ ad te speciali nomine generaliter scripta sunt, per unanimitatis tuæ sollicitudinem in universorum fratrum nostrorum notitiam perferantur; quatenus & quæ à nobis non inconsultè sed providè sub nimia cautela & deliberatione sunt salubriter constituta, intemerata permaneant, & omnibus in posterum excusationibus aditus, qui jam nulli apud nos patere poterit, obstruatur. Dat. 3 Id. Febr. Arcadio & Bautone viris clarissimis Consulibus, A.C. 385. Pope Liberius in the reign of Jovian or Valentinian I. sent general Decrees to the Provinces, ordering that the Arians should not be rebaptized: and this he did in favour of the Council of Alexandria, that nothing more should be required of them than to renounce their opinions. Pope Damasus is said to have decreed in a Roman Council, that Tithes and Tenths should be paid upon pain of an Anathema; and that Glory be to the Father, &c. should be said or sung at the end of the Psalms. But the first decretal Epistle now extant is this of Siricius to Himerius; by which the Pope made Himerius his Vicar over all Spain for promulging his Decrees, and seeing them observed. The Bishop of Sevill was also the Pope’s Vicar sometimes; for Simplicius wrote thus to Zeno Bishop of that place: Talibus idcirco gloriantes indiciis, congruum duximus vicariâ Sedis nostræ te auctoritate fulciri: cujus vigore munitus, Apostolicæ institutionis Decreta, vel sanctorum terminos Patrum, nullatenus transcendi permittas. And Pope Hormisda [3] made the Bishop of Sevill his Vicar over Boetica and Lusitania, and the Bishop of Tarraco his Vicar over all the rest of Spain, as appears by his Epistles to them.

Pope Innocent the first, in his decretal Epistle to Victricius Bishop of Rouen in France, A.C. 404, in pursuance of the Edict of Gratian, made this Decree: Si quæ autem causæ vel contentiones inter Clericos tam superioris ordinis quam etiam inferioris fuerint exortæ; ut secundum Synodum Nicenam congregatis ejusdem Provinciæ Episcopis jurgium terminetur: nec alicui liceat, [4] Romanæ Ecclesiæ, cujus in omnibus causis debet reverentia custodiri, relictis his sacerdotibus, qui in eadem Provincia Dei Ecclesiam

nutu Divino gubernant, ad alias convolare Provincias. Quod siquis fortè præsumpserit; & ab officio Clericatûs summotus, & injuriarum reus judicetur. Si autem majores causæ in medium fuerint devolutæ, ad Sedem Apostolicam sicut Synodus statuit, & beata consuetudo exigit, post judicium Episcopale referantur. By these Letters it seems to me that Gallia was now subject to the Pope, and had been so for some time, and that the Bishop of Rouen was then his Vicar or one of them: for the Pope directs him to refer the greater causes to the See of Rome, according to custom. But the Bishop of Arles soon after became the Pope's Vicar over all Gallia: for Pope Zosimus, A.C. 417, ordaining that none should have access to him without the credentials of his Vicars, conferred upon Patroclus the Bishop of Arles this authority over all Gallia, by the following Decree.

Zosimus universis Episcopis per Gallias & septem Provincias constitutis.

Placuit Apostolicæ Sedi, ut siquis ex qualibet Galliarum parte sub quolibet ecclesiastico gradu ad nos Romæ venire contendit, vel aliò terrarum ire disponit, non aliter proficiscatur nisi Metropolitani Episcopi Formatas acceperit, quibus sacerdotium suum vel locum ecclesiasticum quem habet, scriptorum ejus adstipulatione perdoceat: quod ex gratia statuimus quia plures episcopi sive presbyteri sive ecclesiastici simulantes, quia nullum documentum Formatarum extat per quod valeant confutari, in nomen venerationis irrepunt, & indebitam reverentiam promerentur. Quisquis igitur, fratres charissimi, prætermissà supradicti Formatâ sive episcopus, sive presbyter, sive diaconus, aut deinceps inferiori gradu sit, ad nos venerit: sciat se omnino suscipi non posse. Quam auctoritatem ubique nos misisse manifestum est, ut cunctis regionibus innotescat id quod statuimus omnimodis esse servandum. Siquis autem hæc salubriter constituta temerare tentaverit sponte suâ, se a nostra noverit communione discretum. Hoc autem privilegium Formatarum sancto Patroclo fratri & coepiscopo nostro, meritorum ejus speciali contemplatione, concessimus. And that the Bishop of Arles was sometimes the Pope's Vicar over all France, is affirmed also by all the Bishops of the Diocess of Arles in their Letter to Pope Leo I. Cui id etiam honoris dignitatisque collatum est, say they, ut non tantum has Provincias potestate propriâ gubernaret; verum etiam omnes Gallias sibi Apostolicæ Sedis vice mandatas, sub omni ecclesiastica regula contineret. And Pope Pelagius I. A.C. 556, in his Epistle to Sapaudus Bishop of Arles: Majorum nostrorum, operante Dei misericordiâ, cupientes inhærere vestigiis & eorum actus divino examine in omnibus imitari: Charitati tuæ per universam Galliam, sanctæ Sedis Apostolicæ, cui divinâ gratiâ præsidemus, vices injungimus.

By the influence of the same imperial Edict, not only Spain and Gallia, but also Illyricum became subject to the Pope. Damasus made Ascholius, or Acholius, Bishop of Thessalonica the Metropolis of Oriental Illyricum, his Vicar for hearing of causes; and in the year 382, Acholius being summoned by Pope Damasus, came to a Council at Rome. Pope Siricius the successor of Damasus, decreed that no Bishop should be ordained in Illyricum without the consent of Anysius the successor of Acholius. And the following Popes gave Rufus the successor of Anysius, a power of calling Provincial Councils: for in the Collections of Holstenius there is an account of a Council of Rome convened under Pope Boniface II. in which were produced Letters of Damasus,

Syricius, Innocent I. Boniface I. and Cælestine Bishops of Rome, to Ascholius, Anysius and Rufus, Bishops of Thessalonica: in which Letters they commend to them the hearing of causes in Illyricum, granted by the Lord and the holy Canons to the Apostolic See thro'out that Province. And Pope Siricius saith in his Epistle to Anysius: Etiam dudum, frater charissime, per Candidianum Episcopum, qui nos præcessit ad Dominum, hujusmodi literas dederamus, ut nulla licentia esset, sine consensu tuo in Illyrico Episcopos ordinare præsumere, quæ utrum ad te pervenerint scire non potui. Multa enim gesta sunt per contentionem ab Episcopis in ordinationibus faciendis, quod tua melius caritas novit. And a little after: Ad omnem enim hujusmodi audaciam comprimendam vigilare debet instantia tua, Spiritu in te Sancto fervente: ut vel ipse, si potes, vel quos judicaveris Episcopos idoneos, cum literis dirigas, dato consensu qui possit, in ejus locum qui defunctus vel depositus fuerit, Catholicum Episcopum vitâ & moribus probatum, secundum Nicænæ Synodi statuta vel Ecclesiæ Romanæ, Clericum de Clero meritum ordinare. And Pope Innocent I. saith in his Epistle to Anysius: Cui [Anysio] etiam anteriores tanti ac tales viri prædecessores mei Episcopi, id est, sanctæ memoriæ Damasus, Siricius, atque supra memoratus vir ita detulerunt; ut omnia quæ in omnibus illis partibus gererentur, Sanctitati tuæ, quæ plena justitiæ est, traderent cognoscenda. And in his Epistle to Rufus the successor of Anysius: Ita longis intervallis disterminatis à me ecclesiis discat consulendum; ut prudentiæ gravitatique tuæ committendam curam causasque, siquæ exoriantur, per Achaiæ, Thessaliæ, Epiri veteris, Epiri novæ, & Cretæ, Daciæ mediterraneæ, Daciæ ripensis, Moesiæ, Dardaniæ, & Prævali ecclesias, Christo Domino annuente, censeam. Verè enim ejus sacratissimis monitis lectissimæ sinceritatis tuæ providentiæ & virtuti hanc injungimus sollicitudinem: non primitùs hæc statuentes, sed Præcessores nostros Apostolicos imitati, qui beatissimis Acholio & Anysio injungi pro meritis ista voluerunt. And Boniface I. in his decretal Epistle to Rufus and the rest of the Bishops in Illyricum: Nullus, ut frequenter dixi, alicujus ordinationem citra ejus [Episcopi Thessalonicensis] conscientiam celebrare præsumat: cui, ut supra dictum est, vice nostrâ cuncta committimus. And Pope Cælestine, in his decretal Epistle to the Bishops thro'out Illyricum, saith: Vicem nostram per vestram Provinciam noveritis [Rufo] esse commissam, ita ut ad eum, fratres carissimi, quicquid de causis agitur, referatur. Sine ejus consilio nullus ordinetur. Nullus usurpet, eodem inconscio, commissam illi Provinciam; colligere nisi cum ejus voluntate Episcopus non præsumat. And in the cause of Perigenes, in the title of his Epistle, he thus enumerates the Provinces under this Bishop: Rufo & cæteris Episcopis per Macedoniam, Achaiam, Thessaliam, Epirum veterem, Epirum novam, Prævalin, & Daciam constitutis. And Pope Xistus in a decretal Epistle to the same Bishops: Illyricanæ omnes Ecclesiæ, ut à decessoribus nostris recepimus, & nos quoque fecimus, ad curam nunc pertinent Thessalonicensis Antistitis, ut suâ sollicitudine, siquæ inter fratres nascantur, ut assolent, actiones distinguat atque definiat; & ad eum, quicquid à singulis sacerdotibus agitur, referatur. Sit Concilium, quotiens causæ fuerint, quotiens ille pro necessitatum emergentium ratione decreverit. And Pope Leo I. in his decretal Epistle to Anastasius Bishop of Thessalonica: Singulis autem Metropolitanis sicut potestas ista committitur, ut in suis Provinciis jus habeant ordinandi; ita eos Metropolitanos à te volumus ordinari; maturo tamen & decocto judicio.

Occidental Illyricum comprehended Pannonia prima and secunda, Savia, Dalmatia, Noricum mediterraneum, and Noricum ripense; and its Metropolis was Sirmium, till Attila destroyed this city. Afterwards Laureacum became the Metropolis of Noricum and both Pannonias, and Salona the Metropolis of Dalmatia. Now [5] the Bishops of Laureacum and Salona received the Pallium from the Pope: and Zosimus, in his decretal Epistle to Hesychius Bishop of Salona, directed him to denounce the Apostolic decrees as well to the Bishops of his own, as to those of the neighbouring Provinces. The subjection of these Provinces to the See of Rome seems to have begun in Anemius, who was ordained Bishop of Sirmium by Ambrose Bishop of Millain, and who in the Council of Aquileia under Pope Damasus, A.C. 381, declared his sentence in these words: Caput Illyrici non nisi civitas Sirmiensis: Ego igitur illius civitatis Episcopus sum. Eum qui non confitetur filium Dei æternum, & coeternum patri, qui est sempiternus, anathema dico. The next year Anemius and Ambrose, with Valerian Bishop of Aquileia, Acholias Bishop of Thessalonica, and many others, went to the Council of Rome, which met for overruling the Greek Church by majority of votes, and exalting the authority of the Apostolic See, as was attempted before in the Council of Sardica.

Aquileia was the second city of the Western Empire, and by some called the second Rome. It was the Metropolis of Istria, Forum Julium, and Venetia; and its subjection to the See of Rome is manifest by the decretal Epistle of Leo I. directed to Nicetas Bishop of this city; for the Pope begins his Epistle thus: Regressus ad nos filius meus Adeodatus Diaconus Sedis nostræ, dilectionem tuam poposcisse memorat, ut de his à nobis authoritatem Apostolicæ Sedis acciperes, quæ quidem magnam difficultatem dijudicationis videntur afferre. Then he sets down an answer to the questions proposed by Nicetas, and concludes thus: Hanc autem Epistolam nostram, quam ad consultationem tuæ fraternitatis emisimus, ad omnes fratres & comprovinciales tuos Episcopos facies pervenire, ut in omnium observantia, data profit authoritas. Data 12 Kal. Apr. Majorano Aug. Cos. A.C. 458. Gregory the great A.C. 591, [6] cited Severus Bishop of Aquileia to appear before him in judgment in a Council at Rome.

The Bishops of Aquileia and Millain created one another, and therefore were of equal authority, and alike subject to the See of Rome. Pope Pelagius about the year 557, testified this in the following words: [7] Mos antiquus fuit, saith he, ut quia pro longinquitate vel difficultate itineris, ab Apostolico illis onerosum fuerit ordinari, ipsi se invicem Mediolanensis & Aquileiensis ordinare Episcopos debuissent. These words imply that the ordination of these two Bishops belonged to the See of Rome. When Laurentius Bishop of Millain had excommunicated Magnus, one of his Presbyters, and was dead, [8] Gregory the great absolved Magnus, and sent the Pallium to the new elected Bishop Constantius; whom the next year [9] he reprehended of partiality in judging Fortunatus, and commanded him to send Fortunatus to Rome to be judged there: four years after [10] he appointed the Bishops of Millain and Ravenna to hear the cause of one Maximus; and two years after, viz. A.C. 601, when Constantius was dead, and the people of Millain had elected Deusdedit his successor, and the Lombards had elected another, [11] Gregory wrote to the Notary, Clergy, and People of Millain, that by the authority of his Letters Deusdedit should be ordained, and that he whom the Lombards had ordained was

an unworthy successor of Ambrose: whence I gather, that the Church of Millain had continued in this state of subordination to the See of Rome ever since the days of Ambrose; for Ambrose himself acknowledged the authority of that See. Ecclesia Romana, [12] saith he, hanc consuetudinem non habet, cujus typum in omnibus sequimur, & formam. And a little after: In omnibus cupio sequi Ecclesiam Romanam. And in his Commentary upon 1 Tim. iii. Cum totus mundus Dei sit, tamen domus ejus Ecclesia dicitur, cujus hodie rector est Damasus. In his Oration on the death of his brother Satyrus, he relates how his brother coming to a certain city of Sardinia, advocavit Episcopum loci, percontatusque est ex eo utrum cum Episcopis Catholicis hoc est cum Romana Ecclesia conveniret? And in conjunction with the Synod of Aquileia A.C. 381, in a synodical Epistle to the Emperor Gratian, he saith: Totius orbis Romani caput Romanam Ecclesiam, atque illam sacrosanctam Apostolorum fidem, ne turbari sineret, obsecranda fuit clementia vestra; inde enim in omnes venerandæ communionis jura dimanant. The Churches therefore of Aquileia and Millain were subject to the See of Rome from the days of the Emperor Gratian. Auxentius the predecessor of Ambrose was not subject to the see of Rome, and consequently the subjection of the Church of Millain began in Ambrose. This Diocese of Millain contained Liguria with Insubria, the Alpes Cottiæ and Rhætia; and was divided from the Diocese of Aquileia by the river Addua. In the year 844, the Bishop of Millain broke off from the See of Rome, and continued in this separation about 200 years, as is thus related by [13] Sigonius: Eodem anno Angilbertus Mediolanensis Archiepiscopus ab Ecclesia Romana parum comperta de causa descivit, tantumque exemplo in posterum valuit, ut non nisi post ducentos annos Ecclesia Mediolanensis ad Romanæ obedientiam auctoritatemque redierit.

The Bishop of Ravenna, the Metropolis of Flaminia and Æmilia, was also subject to the Pope: for Zosimus, A.C. 417, excommunicated some of the Presbyters of that Church, and wrote a commonitory Epistle about them to the Clergy of that Church as a branch of the Roman Church: In sua, saith he, hoc est, in Ecclesia nostra Romana. When those of Ravenna, having elected a new Bishop, gave notice thereof to Pope Sixtus, the Pope set him aside, and [14] ordained Peter Chrysologus in his room. Chrysologus in his Epistle to Eutyches, extant in the Acts of the Council of Chalcedon, wrote thus: Nos pro studio pacis & fidei, extra consensum Romanæ civitatis Episcopi, causas fidei audire non possumus. Pope Leo I. being consulted by Leo Bishop of Ravenna about some questions, answered him by a decretal Epistle A.C. 451. And Pope Gregory the great, [15] reprehending John Bishop of Ravenna about the use of the Pallium, tells him of a Precept of one of his Predecessors, Pope John, commanding that all the Privileges formerly granted to the Bishop and Church of Ravenna should be kept: to this John returned a submissive answer; and after his death Pope Gregory ordered a visitation of the Church of Ravenna, confirmed the privileges heretofore granted them, and sent his Pallium, as of antient custom, to their new Bishop Marinian. Yet this Church revolted sometimes from the Church of Rome, but returned again to its obedience.

The rest of Italy, with the Islands adjacent, containing the suburbicarian regions, or ten Provinces under the temporal Vicar of Rome, viz. 1Campania, 2Tuscia and Umbria, 3Picenum suburbicarium, 4Sicily, 5Apulia and Calabria, 6Brutii and Lucania, 7Samnium, 8Sardinia, 9Corsica, and 10Valeria,

constituted the proper Province of the Bishop of Rome. For the Council of Nice in their fifth Canon ordained that Councils should be held every spring and autumn in every Province; and according to this Canon, the Bishops of this Province met at Rome every half year. In this sense Pope Leo I. applied this Canon to Rome, in a decretal Epistle to the Bishops of Sicily, written Alippio & Ardabure Coss. A.C. 447. Quia saluberrime, saith he, à sanctis patribus constitutum est, binos in annis singulis Episcoporum debere esse conventus, terni semper ex vobis ad diem tertium Kalendarum Octobrium Romam æterno concilio sociandi occurrant. Et indissimulanter à vobis hæc consuetudo servetur, quoniam adjuvante Dei gratiâ, faciliùs poterit provideri, ut in Ecclesiis Christi nulla scandala, nulli nascantur errores; cum coram Apostolo Petro semper in communione tractatum fuerit, ut omnia Canonum Decreta apud omnes Domini sacerdotes inviolata permaneant. The Province of Rome therefore comprehended Sicily, with so much of Italy and the neighbouring Islands as sent Bishops to the annual Councils of Rome; but extended not into the Provinces of Ravenna, Aquileia, Millain, Arles, &c. those Provinces having Councils of their own. The Bishops in every Province of the Roman Empire were convened in Council by the Metropolitan or Bishop of the head city of the Province, and this Bishop presided in that Council: but the Bishop of Rome did not only preside in his own Council of the Bishops of the suburbicarian regions, but also gave Orders to the Metropolitans of all the other Provinces in the Western Empire, as their universal governor; as may be further perceived by the following instances.

Pope Zosimus A.C. 417, cited Proculus Bishop of Marseilles to appear before a Council at Rome for illegitimate Ordinations; and condemned him, as he mentions in several of his Epistles. Pope Boniface I. A.C. 419, upon a complaint of the Clergy of Valentia against Maximus a Bishop, summoned the Bishops of all Gallia and the seven Provinces to convene in a Council against him; and saith in his Epistle, that his Predecessors had done the like. Pope Leo I. called a general Council of all the Provinces of Spain to meet in Gallæcia against the Manichees and Priscillianists, as he says in his decretal Epistle to Turribius a Spanish Bishop. And in one of his decretal Epistles to Nicetas Bishop of Aquileia, he commands him to call a Council of the Bishops of that Province against the Pelagians, which might ratify all the Synodal Decrees which had been already ratified by the See of Rome against this heresy. And in his decretal Epistle to Anastasius Bishop of Thessalonica, he ordained that Bishop should hold two Provincial Councils every year, and refer the harder causes to the See of Rome: and if upon any extraordinary occasion it should be necessary to call a Council, he should not be troublesom to the Bishops under him, but content himself with two Bishops out of every Province, and not detain them above fifteen days. In the same Epistle he describes the form of ChurchGovernment then set up, to consist in a subordination of all the Churches to the See of Rome: De qua forma, saith he, Episcoporum quoque est orta distinctio, & magna dispositione provisum est ne omnes sibi omnia vindicarent, sed essent in singulis Provinciis singuli quorum inter fratres haberetur prima sententia, & rursus quidam in majoribus urbibus constituti sollicitudinem sumerent ampliorem, per quos ad unam Petri Sedem universalis Ecclesiæ cura conflueret, & nihil usque à suo capite dissideret. Qui ergo scit se quibusdam esse præpositum, non moleste ferat aliquem sibi esse præpositum; sed obedientiam quam exigit etiam

ipse dependat; et sicut non vult gravis oneris sarcinam ferre, ita non audeat aliis importabile pondus imponere. These words sufficiently shew the monarchical form of government then set up in the Churches of the Western Empire under the Bishop of Rome, by means of the imperial Decree of Gratian, and the appeals and decretal Epistles grounded thereupon.

The same Pope Leo, having in a Council at Rome passed sentence upon Hilary Bishop of Arles, for what he had done by a Provincial Council in Gallia, took occasion from thence to procure the following Edict from the Western Emperor Valentinian III. for the more absolute establishing the authority of his See over all the Churches of the Western Empire.

Impp. Theodosius & Valentinianus AA. Aetio Viro illustri, Comiti & Magistro utriusque militiæ & Patricio.

Certum est & nobis & imperio nostro unicum esse præsidium in supernæ Divinitatis favore, ad quem promerendum præcipue Christiana fides & veneranda nobis religio suffragatur. Cum igitur Sedis Apostolicæ Primatum sancti Petri meritum, qui princeps est Episcopalis coronæ & Romanæ dignitas civitatis, sacræ etiam Synodi firmavit auctoritas: ne quid præter auctoritatem Sedis istius illicitum præsumptio attemperare nitatur: tunc enim demum Ecclesiarum pax ubique servabitur, si Rectorem suum agnoscat Universitas. Hæc cum hactenus inviolabiliter suerint custodita, Hilarius Arelatensis, sicut venerabilis viri Leonis Romani Papæ fideli relatione comperimus, contumaci ausu illicita quædam præsumenda tentavit, & ideo Transalpinas Ecclesias abominabilis tumultus invasit, quod recens maximè testatur exemplum. Hilarius enim qui Episcopus Arelatensis vocatur, Ecclesiæ Romanæ urbis inconsulto Pontifice indebitas sibi ordinationes Episcoporum solâ temeritate usurpans invasit. Nam alios incompetenter removit; indecenter alios, invitis & repugnantibus civibus, ordinavit. Qui quidem, quoniam non facile ab his qui non elegerant, recipiebantur, manum sibi contrahebat armatam, & claustra murorum in hostilem morem vel obsidione cingebat, vel aggressione reserabat, & ad sedem quietis pacem prædicaturus per bella ducebat: His talibus contra Imperii majestatem, & contra reverentiam Apostolicæ Sedis admissis, per ordinem religiosi viri Urbis Papæ cognitione discussis, certa in eum, ex his quos malè ordinaverat, lata sententia est. Erat quidem ipsa sententia per Gallias etiam sine Imperiali Sanctione valitura: quid enim Pontificis auctoritate non liceret? Sed nostram quoque præceptionem hæc ratio provocavit. Nec ulterius vel Hilario, quem adhuc Episcopum nuncupare sola mansueta Præsulis permittit humanitas, nec cuiquam alteri ecclesiasticis rebus arma miscere, aut præceptis Romani Antistitis liceat obviare: ausibus enim talibus fides & reverentia nostri violatur Imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter Ecclesias turba nascatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam Episcopis Gallicanis quam aliarum Provinciarum contra consuetudinem veterem liceat, sine viri venerabilis Papæ Urbis æternæ auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit Apostolicæ Sedis auctoritas: ita ut quisquis Episcoporum ad judicium Romani Antistitis evocatus venire neglexerit, per Moderatorem ejusdem Provinciæ adesse cogatur, per omnia servatis quæ Divi parentes nostri Romanæ Ecclesiæ detulerunt, Aetî pater carissime Augusti.

Unde illustris & præclara magnificentia tua præsentis Edictalis Legis auctoritate faciet quæ sunt superius statuta servari, decem librarum auri multa protinus exigenda ab unoquoque Judice qui passus fuerit præcepta nostra violari. Divinitas te servet per multos annos, parens carissime. Dat. viii. Id. Jun. Romæ, Valentiniano A. vi. Consule, A.C. 445. By this Edict the Emperor Valentinian enjoined an absolute obedience to the will of the Bishop of Rome thro'out all the Churches of his Empire; and declares, that for the Bishops to attempt any thing without the Pope's authority is contrary to antient custom, and that the Bishops summoned to appear before his judicature must be carried thither by the Governor of the Province; and he ascribes these privileges of the See of Rome to the concessions of his dead Ancestors, that is, to the Edict of Gratian and Valentinian II. as above: by which reckoning this dominion of the Church of Rome was now of 66 years standing: and if in all this time it had not been sufficiently established, this new Edict was enough to settle it beyond all question thro'out the Western Empire.

Hence all the Bishops of the Province of Arles in their Letter to Pope Leo, A.C. 450, petitioning for a restitution of the privileges of their Metropolitan, say: Per beatum Petrum Apostolorum principem, sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum. And Ceratius, Salonius and Veranus, three Bishops of Gallia, say, in their Epistle to the same Pope: Magna præterea & ineffabili quadam nos peculiares tui gratulatione succrescimus, quod illa specialis doctrinæ vestræ pagina ita per omnium Ecclesiarum conventicula celebratur, ut vere consona omnium sententia declaretur; merito illic principatum Sedis Apostolicæ constitutum, unde adhuc Apostolici spiritus oracula reserentur. And Leo himself, in [16] his Epistle to the metropolitan Bishops thro'out Illyricum: Quia per omnes Ecclesias cura nostra distenditur, exigente hoc à nobis Domino, qui Apostolicæ dignitatis beatissimo Apostolo Petro primatum, fidei sui remuneratione commisit, universalem Ecclesiam in fundamenti ipsius soliditate constituens.

While this Ecclesiastical Dominion was rising up, the northern barbarous nations invaded the Western Empire, and founded several kingdoms therein, of different religions from the Church of Rome. But these kingdoms by degrees embraced the Roman faith, and at the same time submitted to the Pope's authority. The Franks in Gaul submitted in the end of the fifth Century, the Goths in Spain in the end of the sixth; and the Lombards in Italy were conquered by Charles the great A.C. 774. Between the years 775 and 794, the same Charles extended the Pope's authority over all Germany and Hungary as far as the river Theysse and the Baltic sea; he then set him above all human judicature, and at the same time assisted him in subduing the City and Duchy of Rome. By the conversion of the ten kingdoms to the Roman religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned [17] with a look more stout than his fellows, and [18] times and laws were henceforward given into his hands, for a time times and half a time, or three

times and an half; that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which [19] the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end. [20] And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall, by degrees, be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Notes to Chap. VIII.

[1] See the Annals of Baronius, Anno 381. Sect. 6.
[2] Populos Galliciæ.
[3] Hormisd. Epist. 24. 26.
[4] The words, sine auctoritate, seem wanting.
[5] Vide Caroli a S. Paulo Geographiam sacram, p. 72, 73.
[6] Greg. M. lib. 1. Indic. 9. Epist. 16.
[7] Apud Gratianum de Mediolanensi & Aquileiensi Episcopis.
[8] Greg. M. lib. 3. Epist. 26. & lib. 4. Epist. 1.
[9] Greg. lib. 5. Epist. 4.
[10] Greg. lib. 9. Epist. 10 & 67.
[11] Greg. lib. 11. Epist. 3, 4.
[12] Ambros l. 3. de sacramentis, c. 1.
[13] Sigonius de Regno Italiæ, lib. 5.
[14] See Baronius, Anno 433. Sect. 24.
[15] Greg. M. lib. 3. Epist. 56, 57. & lib. 5. Epist. 25, 26, 56.
[16] Epist. 25. apud Holstenium.
[17] Dan. vii. 20.
[18] Ver. 25.
[19] Ver. 26.
[20] Ver. 27.

The second and third Empires, represented by the Bear and Leopard, are again represented by the Ram and HeGoat; but with this difference, that the Ram represents the kingdoms of the Medes and Persians from the beginning of the four Empires, and the Goat represents the kingdom of the Greeks to the end of them. By this means, under the type of the Ram and HeGoat, the times of all the four Empires are again described: I lifted up mine eyes, saith [1] Daniel, and saw, and behold there stood before the river [Ulai] a Ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last.—And the Ram having two horns, are the kings of Media and Persia: not two persons but two kingdoms, the kingdoms of Media and Persia; and the kingdom of Persia was the higher horn and came up last. The kingdom of Persia rose up, when Cyrus having newly conquered Babylon, revolted from Darius King of the Medes, and beat him at Pasargadæ, and set up the Persians above the Medes. This was the horn which came up last. And the horn which came up first was the kingdom of the Medes, from the time that Cyaxares and Nebuchadnezzar overthrew Nineveh, and shared the Empire of the Assyrians between them. The Empires of Media and Babylon were contemporary, and rose up together by the fall of the Assyrian Empire; and the Prophecy of the four Beasts begins with one of them, and that of the Ram

and HeGoat with the other. As the Ram represents the kingdom of Media and Persia from the beginning of the four Empires; so the HeGoat represents the Empire of the Greeks to the end of those Monarchies. In the reign of his great horn, and of the four horns which succeeded it, he represents this Empire during the reign of the Leopard: and in the reign of his little horn, which stood up in the latter time of the kingdom of the four, and after their fall became mighty but not by his own power, he represents it during the reign of the fourth Beast.

The rough Goat, saith Daniel, is the King of Grecia, that is, the kingdom; and the great horn between his eyes is the first King: not the first Monarch, but the first kingdom, that which lasted during the reign of Alexander the great, and his brother Aridæus and two young sons, Alexander and Hercules. [2] Now that [horn] being broken off, whereas four [horns] stood up for it, four kingdoms shall stand up out of the nation [of the Greeks], but not in his [the first horn's] power. The four horns are therefore four kingdoms; and by consequence, the first great horn which they succeeded is the first great kingdom of the Greeks, that which was founded by Alexander the great, An. Nabonass. 414, and lasted till the death of his son Hercules, An. Nabonass. 441. And the four are those of Cassander, Lysimachus, Antigonus, and Ptolemy, as above.

[3] And in the latter time of their kingdom, when the transgressors are come to the full, a King [or new kingdom] of fierce countenance, and understanding dark sentences, shall stand up: and his power shall be mighty, but not by his own power. This King was the last horn of the Goat, the little horn which came up out of one of the four horns, and waxed exceeding great. The latter time of their kingdom was when the Romans began to conquer them, that is, when they conquered Perseus King of Macedonia, the fundamental kingdom of the Greeks. And at that time the transgressors came to the full: for then the Highpriesthood was exposed to sale, the Vessels of the Temple were sold to pay for the purchase; and the Highpriest, with some of the Jews, procured a licence from Antiochus Epiphanes to do after the ordinances of the heathen, and set up a school at Jerusalem for teaching those ordinances. Then Antiochus took Jerusalem with an armed force, slew 4000 Jews, took as many prisoners and sold them, spoiled the Temple, interdicted the worship, commanded the Law of Moses to be burnt, and set up the worship of the heathen Gods in all Judea. In the very same year, An. Nabonass. 580, the Romans conquered Macedonia, the chief of the four horns. Hitherto the Goat was mighty by its own power, but henceforward began to be under the Romans. Daniel distinguishes the times, by describing very particularly the actions of the Kings of the north and south, those two of the four horns which bordered upon Judea, until the Romans conquered Macedonia; and thenceforward only touching upon the main revolutions which happened within the compass of the nations represented by the Goat. In this latter period of time the little horn was to stand up and grow mighty, but not by his own power.

The three first of Daniel's Beasts had their dominions taken away, each of them at the rise of the next Beast; but their lives were prolonged, and they are all of them still alive. The third Beast, or Leopard, reigned in his four heads, till the rise of the fourth Beast, or Empire of the Latins; and his

life was prolonged under their power. This Leopard reigning in his four heads, signifies the same thing with the HeGoat reigning in his four horns: and therefore the HeGoat reigned in his four horns till the rise of Daniel's fourth Beast, or Empire of the Latins: then its dominion was taken away by the Latins, but its life was prolonged under their power. The Latins are not comprehended among the nations represented by the HeGoat in this Prophecy: their power over the Greeks is only named in it, to distinguish the times in which the HeGoat was mighty by his own power, from the times in which he was mighty but not by his own power. He was mighty by his own power till his dominion was taken away by the Latins; after that, his life was prolonged under their dominion, and this prolonging of his life was in the days of his last horn: for in the days of this horn the Goat became mighty, but not by his own power.

Now because this horn was a horn of the Goat, we are to look for it among the nations which composed the body of the Goat. Among those nations he was to rise up and grow mighty: he grew mighty [4] towards the south, and towards the east, and towards the pleasant land; and therefore he was to rise up in the northwest parts of those nations, and extend his dominion towards Egypt, Syria and Judea. In the latter time of the kingdom of the four horns, it was to rise up out of one of them and subdue the rest, but not by its own power. It was to be assisted by a foreign power, a power superior to itself, the power which took away the dominion of the third Beast, the power of the fourth Beast. And such a little horn was the kingdom of Macedonia, from the time that it became subject to the Romans. This kingdom, by the victory of the Romans over Persius King of Macedonia, Anno Nabonass. 580, ceased to be one of the four horns of the Goat, and became a dominion of a new sort: not a horn of the fourth Beast, for Macedonia belonged to the body of the third; but a horn of the third Beast of a new sort, a horn of the Goat which grew mighty but not by his own power, a horn which rose up and grew potent under a foreign power, the power of the Romans.

The Romans, by the legacy of Attalus the last King of Pergamus, An. Nabonass. 615, inherited that kingdom, including all Asia Minor on this side mount Taurus. An. Nabonass. 684 and 685 they conquered Armenia, Syria and Judea; An. Nabonass. 718, they subdued Egypt. And by these conquests the little horn [5] waxed exceeding great towards the south, and towards the east, and towards the pleasant land. And it waxed great even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them, that is, upon the people and great men of the Jews. [6] Yea, he magnified himself even to the Prince of the Host, the Messiah, the Prince of the Jews, whom he put to death, An. Nabonass. 780. And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, viz. in the wars which the armies of the Eastern nations under the conduct of the Romans made against Judea, when Nero and Vespasian were Emperors, An. Nabonass. 816, 817, 818. [7] And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered. This transgression is in the next words called the transgression of desolation; and in Dan. xi. 31. the abomination which maketh desolate; and in Matth. xxiv. 15. the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place. It

may relate chiefly to the worship of Jupiter Olympius in his Temple built by the Emperor Hadrian, in the place of the Temple of the Jews, and to the revolt of the Jews under Barchochab occasioned thereby, and to the desolation of Judea which followed thereupon; all the Jews, being thenceforward banished Judea upon pain of death. Then I heard, saith [8] Daniel, one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel's days are years; and these years may perhaps be reckoned either from the destruction of the Temple by the Romans in the reign of Vespasian, or from the pollution of the Sanctuary by the worship of Jupiter Olympius, or from the desolation of Judea made in the end of the Jewish war by the banishment of all the Jews out of their own country, or from some other period which time will discover. Henceforward the last horn of the Goat continued mighty under the Romans, till the reign of Constantine the great and his sons: and then by the division of the Roman Empire between the Greek and Latin Emperors, it separated from the Latins, and became the Greek Empire alone, but yet under the dominion of a Roman family; and at present it is mighty under the dominion of the Turks.

This last horn is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great, but so did not Antiochus. It is described great above all the former horns, and so was not Antiochus. His kingdom on the contrary was weak, and tributary to the Romans, and he did not enlarge it. The horn was a King of fierce countenance, and destroyed wonderfully, and prospered and practised; that is, he prospered in his practises against the holy people: but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power, Antiochus acted by his own. The horn stood up against the Prince of the Host of heaven, the Prince of Princes; and this is the character not of Antiochus but of Antichrist. The horn cast down the Sanctuary to the ground, and so did not Antiochus; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in Daniel's Prophecies days are put for years: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed, and the Sanctuary is not yet cleansed.

This Prophecy of the Ram and HeGoat is repeated in the last Prophecy of Daniel. There the Angel tells Daniel, that [9] he stood up to strengthen Darius the Mede, and that there should stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius Hystaspis] and the fourth [Xerxes] should be far richer than they all; and by his wealth thro' his riches he should stir up all against the realm of Grecia. This relates to the Ram, whose two horns were the kingdoms of Media and Persia. Then he goes on to describe the horns

of the Goat by the [10] standing up of a mighty king, which should rule with great dominion, and do according to his will; and by the breaking of his kingdom into four smaller kingdoms, and not descending to his own posterity. Then he describes the actions of two of those kingdoms which bordered on Judea, viz. Egypt and Syria, calling them the Kings of the South and North, that is, in respect of Judea; and he carries on the description till the latter end of the kingdoms of the four, and till the reign of Antiochus Epiphanes, when transgressors were come to the full. In the eighth year of Antiochus, the year in which he profaned the Temple and set up the heathen Gods in all Judea, and the Romans conquered the kingdom of Macedon; the prophetic Angel leaves off describing the affairs of the kings of the South and North, and begins to describe those of the Greeks under the dominion of the Romans, in these words: [11] And after him Arms [the Romans] shall stand up, and they shall pollute the sanctuary of strength. As □□□□ signifies after the king, Dan. xi. 8; so here □□□□ may signify after him: and so □□□□□□□ may signify after one of them, Dan. viii. 9. Arms are every where in these Prophecies of Daniel put for the military power of a kingdom, and they stand up when they conquer and grow powerful. The Romans conquered Illyricum, Epirus and Macedonia, in the year of Nabonassar 580; and thirty five years after, by the last will and testament of Attalus the last King of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia on this side mount Taurus: and sixty nine years after, they conquered the kingdom of Syria, and reduced it into a Province: and thirty four years after they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks. And after 95 years more, by making war upon the Jews, they polluted the sanctuary of strength, and took away the daily sacrifice, and, in its room soon after, placed the abomination which made the Land desolate: for this abomination was placed after the days of Christ, Matth. xxiv. 15. In the 16th year of the Emperor Hadrian, A. C. 132, they placed this abomination by building a Temple to Jupiter Capitolinus, where the Temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in that war had 50 cities demolished, 985 of their best towns destroyed, and 580000 men slain by the sword: and in the end of the war, A.C. 136, they were all banished Judea upon pain or death; and that time the land hath remained desolate of its old inhabitants.

Now that the prophetic Angel passes in this manner from the four kingdoms of the Greeks to the Romans reigning over the Greeks, is confirmed from hence, that in the next place he describes the affairs of the Christians unto the time of the end, in these words: [12] And they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall they shall be holpen with a little help, viz. in the reign of Constantine the great; but many shall cleave to them with dissimulation. And some of them of understanding there shall fall to try them, and to purge them from the dissemblers; and to make them white even to the time of the end. And a little after, the time of the end is said to be a time, times, and half a time: which is the duration of the reign.

Notes to Chap. IX.

[1] Chap. viii. 3.

[2] Ver. 22.
[3] Ver. 23.
[4] Chap. viii. 9.
[5] Chap. viii. 9, 10.
[6] Ver. 11.
[7] Ver. 12.
[8] Ver. 13, 14.
[9] Dan. xi. 1, 2.
[10] Ver. 3.
[11] Dan xi. 31.
[12] Chap. xi. 33, &c.

The Vision of the Image composed of four Metals was given first to Nebuchadnezzar, and then to Daniel in a dream: and Daniel began then to be celebrated for revealing of secrets, Ezek. xxviii. 3. The Vision of the four Beasts, and of the Son of man coming in the clouds of heaven, was also given to Daniel in a dream. That of the Ram and the HeGoat appeared to him in the day time, when he was by the bank of the river Ulay; and was explained to him by the prophetic Angel Gabriel. It concerns the Prince of the host, and the Prince of Princes: and now in the first year of Darius the Mede over Babylon, the same prophetic Angel appears to Daniel again, and explains to him what is meant by the Son of man, by the Prince of the host, and the Prince of Princes. The Prophecy of the Son of man coming in the clouds of heaven relates to the second coming of Christ; that of the Prince of the host relates to his first coming: and this Prophecy of the Messiah, in explaining them, relates to both comings, and assigns the times thereof.

This Prophecy, like all the rest of Daniel's, consists of two parts, an introductory Prophecy and an explanation thereof; the whole I thus translate and interpret.

[1] 'Seventy weeks are [2] cut out upon thy people, and upon thy holy city, to finish transgression, and [3] to make an end of sins, to expiate iniquity, and to bring in everlasting righteousness, to consummate the Vision and [4] the Prophet, and to anoint the most Holy.

'Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto [5] the Anointed the Prince, shall be seven weeks.

'Yet threescore and two weeks shall [6] it return, and the street be built and the wall; but in troublesome times: and after the threescore and two weeks, the Anointed shall be cut off, and [6] it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war, desolations are determined.

'Yet shall he confirm the covenant with many for one week: and in half a week he shall cause the sacrifice and oblation to cease: and upon a wing of abominations he shall make it desolate, even until the consummation, and that which is determined be poured upon the desolate.'

Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression, &c. Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be reincorporated into [7] a people and a holy city, until the death and resurrection of Christ; whereby transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this Vision be accomplished, and the Prophet consummated, that Prophet whom the Jews expected; and whereby the most Holy should be anointed, he who is therefore in the next words called the Anointed, that is, the Messiah, or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city when they first returned into a polity or body politick; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the King's commission created Magistrates in all the land, to judge and govern the people according to the laws of God and the King, Ezra vii. 25. There were but two returns from captivity, Zerubbabel's and Ezra's; in Zerubbabel's they had only commission to build the Temple, in Ezra's they first became a polity or city by a government of their own. Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh year fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian Period 4257. Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judaic years commencing in autumn, and date the reckoning from the first autumn after Ezra's coming to Jerusalem, when he put the King's decree in execution; the death of Christ will fall on the year of the Julian Period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with sabbatical years; and this I take to be the truth: but if you had rather place the death of Christ in the year before, as is commonly done, you may take the year of Ezra's journey into the reckoning.

Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto the Anointed the Prince, shall be seven weeks. The former part of the Prophecy related to the first coming of Christ, being dated to his coming as a Prophet; this being dated to his coming to be Prince or King, seems to relate to his second coming. There, the Prophet was consummate, and the most holy anointed: here, he that was anointed comes to be Prince and to reign. For Daniel's Prophecies reach to the end of the world; and there is scarce a Prophecy in the Old Testament concerning Christ, which doth not in something or other relate to his second coming. If divers of the antients, as [8] Irenæus, [9] Julius Africanus, Hippolytus the martyr, and Apollinaris Bishop of Laodicea, applied the half week to the times of Antichrist; why may not we, by the same liberty of interpretation, apply the seven weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming?

The Israelites in the days of the antient Prophets, when the ten Tribes were led into captivity, expected a double return; and that at the first the Jews should build a new Temple inferior to Solomon's, until the time of that age should be fulfilled; and afterwards they should return from all places of

their captivity, and build Jerusalem and the Temple gloriously, Tobit xiv. 4, 5, 6: and to express the glory and excellence of this city, it is figuratively said to be built of precious stones, Tobit xiii. 16, 17, 18. Isa. liv. 11, 12. Rev. xi. and called the New Jerusalem, the Heavenly Jerusalem, the Holy City, the Lamb's Wife, the City of the Great King, the City into which the Kings of the earth do bring their glory and honour. Now while such a return from captivity was the expectation of Israel, even before the times of Daniel, I know not why Daniel should omit it in his Prophecy. This part of the Prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the seventy and the sixty two weeks were Jewish weeks, ending with sabbatical years; so the seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee, and of the highest nature for which a Jubilee can be kept: and that since the commandment to return and to build Jerusalem, precedes the Messiah the Prince 49 years; it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah vii. 11. Amos ix. 11, 14. Ezek. xxxvi. 33, 35, 36, 38. Isa. liv. 3, 11, 12. lv. 12. lxi. 4. lxv. 18, 21,22. and Tobit xiv. 5. and that the return from captivity and coming of the Messiah and his kingdom are described in Daniel vii. Rev. xix. Acts i. Mat. xxiv. Joel iii. Ezek. xxxvi. xxxvii. Isa. lx. lxii. lxiii. lxv. and lxvi. and many other places of scripture. The manner I know not. Let time be the Interpreter.

Yet threescore and two weeks shall it return, and the street be built and the wall, but in troublesome times: and after the threescore and two weeks the Messiah shall be cut off, and it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary, &c. Having foretold both comings of Christ, and dated the last from their returning and building Jerusalem; to prevent the applying that to the building Jerusalem by Nehemiah, he distinguishes this from that, by saying that from this period to the Anointed shall be, not seven weeks, but threescore and two weeks, and this not in prosperous but in troublesome times; and at the end of these Weeks the Messiah shall not be the Prince of the Jews, but be cut off; and Jerusalem not be his, but the city and sanctuary be destroyed. Now Nehemiah came to Jerusalem in the 20th year of this same Artaxerxes, while Ezra still continued there, Nehem. xii. 36, and found the city lying waste, and the houses and wall unbuilt, Nehem. ii. 17. vii. 4, and finished the wall the 25th day of the month Elul, Nehem. vi. 15, in the 28th year of the King, that is, in September in the year of the Julian Period 4278. Count now from this year threescore and two weeks of years, that is 434 years, and the reckoning will end in September in the year of the Julian Period 4712 which is the year in which Christ was born, according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Jerome, Orosius, Cassiodorus, and other antients; and this was the general opinion, till Dionysius Exiguus invented the vulgar account, in which Christ's birth is placed two years later. If with some you reckon that Christ was born three or four years before the vulgar account, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks Christ was cut off and the city and sanctuary destroyed by the Romans, is well known.

Yet shall he confirm the covenant with many for one week. He kept it, notwithstanding his death, till the rejection of the Jews, and calling of Cornelius and the Gentiles in the seventh year after his passion. And in half a week he shall cause the sacrifice and oblation to cease; that is, by the war of the Romans upon the Jews: which war, after some commotions, began in the 13th year of Nero, A.D. 67, in the spring, when Vespasian with an army invaded them; and ended in the second year of Vespasian, A.D. 70, in autumn, Sept. 7, when Titus took the city, having burnt the Temple 27 days before: so that it lasted three years and an half.

And upon a wing of abominations he shall cause desolation, even until the consummation, and that which is determined be poured upon the desolate. The Prophets, in representing kingdoms by Beasts and Birds, put their wings stretcht out over any country for their armies sent out to invade and rule over that country. Hence a wing of abominations is an army of false Gods: for an abomination is often put in scripture for a false God; as where Chemosh is called [10] the abomination of Moab, and Molech the abomination of Ammon. The meaning therefore is, that the people of a Prince to come shall destroy the sanctuary, and abolish the daily worship of the true God, and overspread the land with an army of false gods; and by setting up their dominion and worship, cause desolation to the Jews, until the times of the Gentiles be fulfilled. For Christ tells us, that the abomination of desolation spoken of by Daniel was to be set up in the times of the Roman Empire, Matth. xxiv. 15.

Thus have we in this short Prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewish war whereby he caused the city and sanctuary to be destroyed, and the time of his second coming: and so the interpretation here given is more full and complete and adequate to the design, than if we should restrain it to his first coming only, as Interpreters usually do. We avoid also the doing violence to the language of Daniel, by taking the seven weeks and sixty two weeks for one number. Had that been Daniel’s meaning, he would have said sixty and nine weeks, and not seven weeks and sixty two weeks, a way of numbring used by no nation. In our way the years are Jewish Lunisolar years, [11] as they ought to be; and the seventy weeks of years are Jewish weeks ending with sabbatical years, which is very remarkable. For they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it: all which are sabbatical years. Others either count by Lunar years, or by weeks not Judaic: and, which is worst, they ground their interpretations on erroneous Chronology, excepting the opinion of Funccius about the seventy weeks, which is the same with ours. For they place Ezra and Nehemiah in the reign of Artaxerxes Mnemon, and the building of the Temple in the reign of Darius Nothus, and date the weeks of Daniel from those two reigns.

The grounds of the Chronology here followed, I will now set down as briefly as I can.

The Peloponnesian war began in spring An. 1 Olymp. 87, as Diodorus, Eusebius, and all other authors agree. It began two months before Pythodorus ceased to be Archon, Thucyd. l. 2. that is, in April, two months before the end of the

Olympic year. Now the years of this war are most certainly determined by the 50 years distance of its first year from the transit of Xerxes inclusively, Thucyd. l. 2. or 48 years exclusively, Eratosth. apud Clem. Alex. by the 69 years distance of its end, or 27th year, from the beginning of Alexander's reign in Greece; by the acting of the Olympic games in its 4th and 12th years, Thucyd. l. 5; and by three eclipses of the sun, and one of the moon, mentioned by Thucydides and Xenophon. Now Thucydides, an unquestionable witness, tells us, that the news of the death of Artaxerxes Longimanus was brought to Ephesus, and from thence by some Athenians to Athens, in the 7th year of this Peloponnesian war, when the winter half year was running; and therefore he died An. 4 Olymp. 88, in the end of An. J.P. 4289, suppose a month or two before midwinter; for so long the news would be in coming. Now Artaxerxes Longimanus reigned 40 years, by the consent of Diodorus, Eusebius, Jerome, Sulpitius; or 41, according to Ptol. in can. Clem. Alexand. l. 1. Strom. Chron. Alexandr. Abulpharagius, Nicephorus, including therein the reign of his successors Xerxes and Sogdian, as Abulpharagius informs us. After Artaxerxes reigned his son Xerxes two months, and Sogdian seven months; but their reign is not reckoned apart in summing up the years of the Kings, but is included in the 40 or 41 years reign of Artaxerxes: omit these nine months, and the precise reign of Artaxerxes will be thirty nine years and three months. And therefore since his reign ended in the beginning of winter An. J.P. 4289, it began between midsummer and autumn, An. J.P. 4250.

The same thing I gather also thus. Cambyses began his reign in spring An. J.P. 4185, and reigned eight years, including the five months of Smerdes; and then Darius Hystaspis began in spring An. J.P. 4193, and reigned thirty six years, by the unanimous consent of all Chronologers. The reigns of these two Kings are determined by three eclipses of the moon observed at Babylon, and recorded by Ptolemy; so that it cannot be disputed. One was in the seventh year of Cambyses, An. J.P. 4191, Jul. 16, at 11 at night; another in the 20th year of Darius, An. J.P. 4212, Nov. 19, at 11h. 45′ at night; a third in the 31st year of Darius, An. J.P. 4223, Apr. 25, at 11h. 30 at night. By these eclipses, and the Prophecies of Haggai and Zechary compared together, it is manifest that his years began after the 24th day of the 11th Jewish month, and before the 25th day of April, and by consequence about March. Xerxes therefore began in spring An. J.P. 4229: for Darius died in the fifth year after the battle at Marathon, as Herodotus, lib. 7, and Plutarch mention; and that battle was in October An. J.P. 4224, ten years before the battle at Salamis. Xerxes therefore began within less than a year after October An. J.P. 4228, suppose in the spring following: for he spent his first five years, and something more, in preparations for his expedition against the Greeks; and this expedition was in the time of the Olympic games, An. 1 Olymp. 75, Calliade Athenis Archonte, 28 years after the Regifuge, and Consulship of the first Consul Junius Brutus, Anno Urbis conditæ 273, Fabio & Furio Coss. The passage of Xerxes's army over the Hellespont began in the end of the fourth year of the 74th Olympiad, that is, in June An. J.P. 4234, and took up one month: and in autumn, three months after, on the full moon, the 16th day of the month Munychion, was the battle at Salamis, and a little after that an eclipse of the sun, which by the calculation fell on Octob. 2. His sixth year therefore began a little before June, suppose in spring An. J.P. 4234, and his first year consequently in spring An. J.P. 4229, as above.

Now he reigned almost twenty one years, by the consent of all writers. Add the 7 months of Artabanus, and the sum will be 21 years and about four or five months, which end between midsummer and autumn An. J.P. 4250. At this time therefore began the reign of his successor Artaxerxes, as was to be proved.

The same thing is also confirmed by Julius Africanus, who informs us out of former writers, that the 20th year of this Artaxerxes was the 115th year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4 Olymp. 83. It began therefore with the Olympic year, soon after the summer Solstice, An. J.P. 4269. Subduct nineteen years, and his first year will begin at the same time of the year An. J.P. 4250, as above.

His 7th year therefore began after midsummer An. J.P. 4256; and the Journey of Ezra to Jerusalem in the spring following fell on the beginning of An. J.P. 4257, as above.

Notes to Chap. X.

[1] Chap. ix. 24, 25, 26, 27.
[2] Cut upon. A phrase in Hebrew, taken from the practise of numbring by cutting notches.
[3] Heb. to seal, i.e. to finish or consummate: a metaphor taken from sealing what is finished. So the Jews compute, ad obsignatum Misna, ad obsignatum Talmud, that is, ad absolutum.
[4] Heb. the Prophet, not the Prophecy.
[5] Heb. the Messiah, that is, in Greek, the Christ; in English, the Anointed. I use the English word, that the relation of this clause to the former may appear.
[6] Jerusalem.
[7] See Isa. xxiii. 13.
[8] Iren. l. 5. Hær. c. 25.
[9] Apud Hieron. in h. l.
[10] 1 Kings xi. 7.
[11] The antient solar years of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the Flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1260 days, are put equipollent. But in reckoning by many of these years together, an account is to be kept of the odd days which were added to the end of these years. For the Egyptians added five days to the end of this year; and so did the Chaldeans long before the times of Daniel, as appears by the Æra, of Nabonassar: and the Persian Magi used the same year of 365 days, till the Empire of the Arabians. The antient Greeks also used the same solar year of 12 equal months, or 360 days; but every other year added an intercalary month, consisting of 10 and 11 days alternately.

The year of the Jews, even from their coming out of Egypt, was Lunisolar. It was solar, for the harvest always followed the Passover, and the fruits of the land were always gathered before the feast of Tabernacles, Levit. xxiii. But the months were lunar, for the people were commanded by Moses in the beginning of every month to blow with trumpets, and offer burnt offerings with their drink offerings, Num. x. 10. xxviii. 11, 14. and this solemnity

was kept on the new moons, Psal. lxxxi. 3,4,5. 1 Chron. xxiii. 31. These months were called by Moses the first, second, third, fourth month, &c. and the first month was also called Abib, the second Zif, the seventh Ethanim, the eighth Bull, Exod. xiii. 4. 1 Kings vi. 37, 38. viii. 2. But in the Babylonian captivity the Jews used the names of the Chaldean months, and by those names understood the months of their own year; so that the Jewish months then lost their old names, and are now called by those of the Chaldeans.

The Jews began their civil year from the autumnal Equinox, and their sacred year from the vernal: and the first day of the first month was on the visible new moon, which was nearest the Equinox.

Whether Daniel used the Chaldaick or Jewish year, is not very material; the difference being but six hours in a year, and 4 months in 480 years. But I take his months to be Jewish: first, because Daniel was a Jew, and the Jews even by the names of the Chaldean months understood the months of their own year: secondly, because this Prophecy is grounded on Jeremiah's concerning the 70 years captivity, and therefore must be understood of the same sort of years with the seventy; and those are Jewish, since that Prophecy was given in Judea before the captivity: and lastly, because Daniel reckons by weeks of years, which is a way of reckoning peculiar to the Jewish years. For as their days ran by sevens, and the last day of every seven was a sabbath; so their years ran by sevens, and the last year of every seven was a sabbatical year, and seven such weeks of years made a Jubilee.

. John therefore was imprisoned about November, in the 17th year of Tiberius; and Christ thereupon went from Judea to Cana of Galilee in December, and was received there of the Galileans, who had seen all he did at Jerusalem at the Passover: and when a Nobleman of Capernaum heard he was returned into Galilee, and went to him and desired him to come and cure his son, he went not thither yet, but only said, Go thy way, thy son liveth; and the Nobleman returned and found it so, and believed, he and his house, John iv. This is the beginning of his miracles in Galilee; and thus far John is full and distinct in relating the actions of his first year, omitted by the other Evangelists. The rest of his history is from this time related more fully by the other Evangelists than by John; for what they relate he omits.

From this time therefore Jesus taught in the Synagogues of Galilee on the sabbathdays, being glorified of all: and coming to his own city Nazareth, and preaching in their Synagogue, they were offended, and thrust him out of the city, and led him to the brow of the hill on which the city was built to cast him headlong; but he passing thro' the midst of them, went his way, and came and dwelt at Capernaum, Luke iv. And by this time we may reckon the second Passover was either past or at hand.

All this time Matthew passeth over in few words, and here begins to relate the preaching and miracles of Christ. When Jesus, saith he, had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt at Capernaum, and from that time began to preach and say, Repent, for the kingdom of heaven is at hand, Matth. iv. 12. Afterwards he called his disciples Peter, Andrew, James and John; and then went about all

Galilee, teaching in the Synagogues,—and healing all manner of sickness:—and his fame went thro'out all Syria; and they brought unto him all sick people,—and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, Matth, iv. 18, 25. All this was done before the sermon in the mount: and therefore we may certainly reckon that the second Passover was past before the preaching of that sermon. The multitudes that followed him from Jerusalem and Judea, shew that he had lately been there at the feast. The sermon in the mount was made when great multitudes came to him from all places, and followed him in the open fields; which is an argument of the summerseason: and in this sermon he pointed at the lilies of the field then in the flower before the eyes of his auditors. Consider, saith he, the lilies of the field, how they grow; they toil not, neither do they spin; and yet Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is and to morrow is cast into the oven, &c. Matth. vi. 28. So therefore the grass of the field was now in the flower, and by consequence the month of March with the Passover was past.

Let us see therefore how the rest of the feasts follow in order in Matthew's Gospel: for he was an eyewitness of what he relates, and so tells all things in due order of time, which Mark and Luke do not.

Some time after the sermon in the mount, when the time came that he should be received, that is, when the time of a feast came that he should be received by the Jews, he set his face to go to Jerusalem: and as he went with his disciples in the way, when the Samaritans in his passage thro' Samaria had denied him lodgings, and a certain Scribe said unto him, Master, I will follow thee whithersoever thou goest, Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head, Matth. viii. 19. Luke ix. 51, 57. The Scribe told Christ he would bear him company in his journey, and Christ replied that he wanted a lodging. Now this feast I take to be the feast of Tabernacles, because soon after I find Christ and his Apostles on the sea of Tiberias in a storm so great, that the ship was covered with water and in danger of sinking, till Christ rebuked the winds and the sea, Matth. viii. 23. For this storm shews that winter was now come on.

After this Christ did many miracles, and went about all the cities and villages of Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people, Matth. ix. he then sent forth the twelve to do the like, Matth. x. and at length when he had received a message from John, and answered it, he said to the multitudes, From the days of John the Baptist until now the kingdom of heaven suffereth violence; and upbraided the cities, Chorazin, Bethsaida, and Capernaum, wherein most of his mighty works were done, because they repented not, Matth. xi. Which several passages shew, that from the imprisonment of John till now there had been a considerable length of time: the winter was now past, and the next Passover was at hand; for immediately after this, Matthew, in chap. xii. subjoins, that Jesus went on the sabbathday thro' the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat,—rubbing them, saith Luke, in their hands:

the corn therefore was not only in the ear, but ripe; and consequently the Passover, in which the firstfruits were always offered before the harvest, was now come or past. Luke calls this sabbath δευτεροπρωτον, the second prime sabbath, that is, the second of the two great feasts of the Passover. As we call Easter day high Easter, and its octave low Easter or Lowsunday: so Luke calls the feast on the seventh day of the unlevened bread, the second of the two prime sabbaths.

In one of the sabbaths following he went into a Synagogue, and healed a man with a withered hand, Matth. xii. 9. Luke vi. 6. And when the Pharisees took counsel to destroy him, he withdrew himself from thence, and great multitudes followed him; and he healed them all, and charged them that they should not make him known, Matth. xii. 14. Afterwards being in a ship, and the multitude standing on the shore, he spake to them three parables together, taken from the seedsmen sowing the fields, Matth. xiii. by which we may know that it was now seedtime, and by consequence that the feast of Tabernacles was past. After this he went into his own country, and taught them in their Synagogue, but did not many mighty works there because of their unbelief. Then the twelve having been abroad a year, returned, and told Jesus all that they had done: and at the same time Herod beheaded John in prison, and his disciples came and told Jesus; and when Jesus heard it, he took the twelve and departed thence privately by ship into a desert place belonging to Bethsaida: and the people when they knew it, followed him on foot out of the cities, the winter being now past; and he healed their sick, and in the desert fed them to the number of five thousand men, besides women and children, with only five loaves and two fishes, Matth. xiv. Luke ix. at the doing of which miracle the Passover of the Jews was nigh, John vi. 4. But Jesus went not up to this feast; but after these things walked in Galilee, because the Jews at the Passover before had taken counsel to destroy him, and still sought to kill him, John vii. i. Henceforward therefore he is found first in the coast of Tyre and Sidon, then by the sea of Galilee, afterwards in the coast of Cæsarea Philippi; and lastly at Capernaum, Matth. xv. 21, 29. xvi. 13. xvii. 34.

Afterwards when the feast of Tabernacles was at hand, his brethren upbraided him for walking secretly, and urged him to go up to the feast. But he went not till they were gone, and then went up privately, John vii. 2. and when the Jews sought to stone him, he escaped, John viii. 59. After this he was at the feast of the Dedication in winter, John x. 22. and when they sought again to take him, he fled beyond Jordan, John x. 39, 40. Matth. xix. 1. where he stayed till the death of Lazarus, and then came to Bethany near Jerusalem, and raised him, John xi. 7, 18. whereupon the Jews took counsel from that time to kill him: and therefore he walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim; and there continued with his disciples till the last Passover, in which the Jews put him to death, John xi. 53, 54.

Thus have we, in the Gospels of Matthew and John compared together, the history of Christ’s actions in continual order during five Passovers. John is more distinct in the beginning and end; Matthew in the middle: what either omits, the other supplies. The first Passover was between the baptism of

Christ and the imprisonment of John, John ii. 13. the second within four months after the imprisonment of John, and Christ's beginning to preach in Galilee, John iv. 35. and therefore it was either that feast to which Jesus went up, when the Scribe desired to follow him, Matth. viii. 19. Luke ix. 51, 57. or the feast before it. The third was the next feast after it, when the corn was eared and ripe, Matth, xii. 1. Luke vi. 1. The fourth was that which was nigh at hand when Christ wrought the miracle of the five loaves, Matth. xiv. 15. John vi. 4, 5. and the fifth was that in which Christ suffered, Matth. xx. 17. John xii. 1.

Between the first and second Passover John and Christ baptized together, till the imprisonment of John, which was four months before the second. Then Christ began to preach, and call his disciples; and after he had instructed them a year, lent them to preach in the cities of the Jews: at the same time John hearing of the fame of Christ, sent to him to know who he was. At the third, the chief Priests began to consult about the death of Christ. A little before the fourth, the twelve after they had preached a year in all the cities, returned to Christ; and at the same time Herod beheaded John in prison, after he had been in prison two years and a quarter: and thereupon Christ fled into the desart for fear of Herod. The fourth Christ went not up to Jerusalem for fear of the Jews, who at the Passover before had consulted his death, and because his time was not yet come. Thenceforward therefore till the feast of Tabernacles he walked in Galilee, and that secretly for fear of Herod: and after the feast of Tabernacles he returned no more into Galilee, but sometimes was at Jerusalem, and sometimes retired beyond Jordan, or to the city Ephraim by the wilderness, till the Passover in which he was betrayed, apprehended, and crucified.

John therefore baptized two summers, and Christ preached three. The first summer John preached to make himself known, in order to give testimony to Christ. Then, after Christ came to his baptism and was made known to him, he baptized another summer, to make Christ known by his testimony; and Christ also baptized the same summer, to make himself the more known: and by reason of John's testimony there came more to Christ's baptism than to John's. The winter following John was imprisoned; and now his course being at an end, Christ entered upon his proper office of preaching in the cities. In the beginning of his preaching he completed the number of the twelve Apostles, and instructed them all the first year in order to send them abroad. Before the end of this year, his fame by his preaching and miracles was so far spread abroad, that the Jews at the Passover following consulted how to kill him. In the second year of his preaching, it being no longer safe for him to converse openly in Judea, he sent the twelve to preach in all their cities: and in the end of the year they returned to him, and told him all they had done. All the last year the twelve continued with him to be instructed more perfectly, in order to their preaching to all nations after his death. And upon the news of John's death, being afraid of Herod as well as of the Jews, he walked this year more secretly than before; frequenting desarts, and spending the last half of the year in Judea, without the dominions of Herod.

Thus have we in the Gospels of Matthew and John all things told in due order, from the beginning of John's preaching to the death of Christ, and the years

distinguished from one another by such essential characters that they cannot be mistaken. The second Passover is distinguished from the first, by the interposition of John's imprisonment. The third is distinguished from the second, by a double character: first, by the interposition of the feast to which Christ went up, Mat. viii. 19. Luke ix. 57. and secondly, by the distance of time from the beginning of Christ's preaching: for the second was in the beginning of his preaching, and the third so long after, that before it came Christ said, from the days of John the Baptist until now, &c. and upbraided the cities of Galilee for their not repenting at his preaching, and mighty works done in all that time. The fourth is distinguished from the third, by the mission of the twelve from Christ to preach in the cities of Judea in all the interval. The fifth is distinguished from all the former by the twelve's being returned from preaching, and continuing with Christ during all the interval, between the fourth and fifth, and by the passion and other infallible characters.

Now since the first summer of John's baptizing fell in the fifteenth year of the Emperor Tiberius, and by consequence the first of these five Passovers in his sixteenth year; the last of them, in which Jesus suffered, will fall on the twentieth year of the same Emperor; and by consequence in the Consulship of Fabius and Vitellius, in the 79th Julian year, and year of Christ 34, which was the sabbatical year of the Jews. And that it did so, I further confirm by these arguments.

I take it for granted that the passion was on friday the 14th day of the month Nisan, the great feast of the Passover on saturday the 15th day of Nisan, and the resurrection on the day following. Now the 14th day of Nisan always fell on the full moon next after the vernal Equinox; and the month began at the new moon before, not at the true conjunction, but at the first appearance of the new moon: for the Jews referred all the time of the silent moon, as they phrased it, that is, of the moon's disappearing, to the old moon; and because the first appearance might usually be about 18 hours after the true conjunction, they therefore began their month from the sixth hour at evening, that is, at sun set, next after the eighteenth hour from the conjunction. And this rule they called □□ Jah, designing by the letters □ and □ the number 18.

I know that Epiphanius tells us, if some interpret his words rightly, that the Jews used a vicious cycle, and thereby anticipated the legal new moons by two days. But this surely he spake not as a witness, for he neither understood Astronomy nor Rabbinical learning, but as arguing from his erroneous hypothesis about the time of the passion. For the Jews did not anticipate, but postpone their months: they thought it lawful to begin their months a day later than the first appearance of the new moon, because the new moon continued for more days than one; but not a day sooner, lest they should celebrate the new moon before there was any. And the Jews still keep a tradition in their books, that the Sanhedrim used diligently to define the new moons by sight: sending witnesses into mountainous places, and examining them about the moon's appearing, and translating the new moon from the day they had agreed on to the day before, as often as witnesses came from distant regions, who had seen it a day sooner than it was seen at Jerusalem.

Accordingly Josephus, one of the Jewish Priests who ministred in the temple, tells us [2] that the Passover was kept on the 14th day of Nisan, κατα σεληνην according to the moon, when the sun was in Aries. This is confirmed also by two instances, recorded by him, which totally overthrow the hypothesis of the Jews using a vicious cycle. For that year in which Jerusalem was taken and destroyed, he saith, the Passover was on the 14th day of the month Xanticus, which according to Josephus is our April; and that five years before, it fell on the 8th day of the same month. Which two instances agree with the course of the moon.

Computing therefore the new moons of the first month according to the course of the moon and the rule Jah, and thence counting 14 days, I find that the 14th day of this month in the year of Christ 31, fell on tuesday March 27; in the year 32, on sunday Apr. 13; in the year 33, on friday Apr. 3; in the year 34, on wednesday March 24, or rather, for avoiding the Equinox which fell on the same day, and for having a fitter time for harvest, on thursday Apr. 22. also in the year 35, on tuesday Apr. 12. and in the year 36, on saturday March 31.

But because the 15th and 21st days of Nisan, and a day or two of Pentecost, and the 10th, 15th, and 22d of Tisri, were always sabbatical days or days of rest, and it was inconvenient on two sabbaths together to be prohibited burying their dead and making ready fresh meat, for in that hot region their meat would be apt in two days to corrupt: to avoid these and such like inconveniences, the Jews postponed their months a day, as often as the first day of the month Tisri, or, which is all one, the third of the month Nisan, was sunday, wednesday or friday: and this rule they called □□□ Adu, by the letters □ , □ , □ signifying the numbers 1, 4, 6; that is, the 1st, 4th, and 6th days of the week; which days we call sunday, wednesday and friday. Postponing therefore by this rule the months found above; the 14th day of the month Nisan will fall in the year of Christ 31, on wednesday March 28; in the year 32, on monday Apr. 14; in the year 33, on friday Apr. 3; in the year 34, on friday Apr. 23; in the year 35, on wednesday Apr. 13, and in the year 36, on saturday March 31.

By this computation therefore the year 32 is absolutely excluded, because the Passion cannot fall on friday without making it five days after the full moon, or two days before it; whereas it ought to be upon the day of the full moon, or the next day. For the same reason the years 31 and 35 are excluded, because in them the Passion cannot fall on friday, without making it three days after the full moon, or four days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye. The year 36 is contended for by few or none, and both this and the year 35 may be thus excluded.

Tiberius in the beginning of his reign made Valerius Gratus President of Judea; and after 11 years, substituted Pontius Pilate, who governed 10 years. Then Vitellius, newly made President of Syria, deprived him of his honour, substituting Marcellus, and at length sent him to Rome: but, by reason of delays, Tiberius died before Pilate got thither. In the mean time Vitellius, after he had deposed Pilate, came to Jerusalem in the time of the Passover, to visit that Province as well as others in the beginning of his office; and

in the place of Caiaphas, then High Priest, created Jonathas the son of Ananus, or Annas as he is called in scripture. Afterwards, when Vitellius was returned to Antioch, he received letters from Tiberius, to make peace with Artabanus king of the Parthians. At the same time the Alans, by the sollicitation of Tiberius, invaded the kingdom of Artabanus; and his subjects also, by the procurement of Vitellius, soon after rebelled: for Tiberius thought that Artabanus, thus pressed with difficulties, would more readily accept the conditions of peace. Artabanus therefore straightway gathering a greater army, opprest the rebels; and then meeting Vitellius at Euphrates, made a league with the Romans. After this Tiberius commanded Vitellius to make war upon Aretas King of Arabia. He therefore leading his army against Aretas, went together with Herod to Jerusalem, to sacrifice at the publick feast which was then to be celebrated. Where being received honourably, he stayed three days, and in the mean while translated the high Priesthood from Jonathas to his brother Theophilus: and the fourth day, receiving letters of the death of Tiberius, made the people swear allegiance to Caius the new Emperor; and recalling his army, sent them into quarters. All this is related by Josephus Antiq. lib. 18. c. 6, 7. Now Tiberius reigned 22 years and 7 months, and died March 16, in the beginning of the year of Christ 37; and the feast of the Passover fell on April 20 following, that is, 35 days after the death of Tiberius: so that there were about 36 or 38 days, for the news of his death to come from Rome to Vitellius at Jerusalem; which being a convenient time for that message, confirms that the feast which Vitellius and Herod now went up to was the Passover. For had it been the Pentecost, as is usually supposed, Vitellius would have continued three months ignorant of the Emperor’s death: which is not to be supposed. However, the things done between this feast and the Passover which Vitellius was at before, namely, the stirring up a sedition in Parthia, the quieting that sedition, the making a league after that with the Parthians, the sending news of that league to Rome, the receiving new orders from thence to go against the Arabians, and the putting those orders in execution; required much more time than the fifty days between the Passover and Pentecost of the same year: and therefore the Passover which Vitellius first went up to, was in the year before. Therefore Pilate was deposed before the Passover A.C. 36, and by consequence the passion of Christ was before that Passover: for he suffered not under Vitellius, nor under Vitellius and Pilate together, but under Pilate alone.

Now it is observable that the high Priesthood was at this time become an annual office, and the Passover was the time of making a new high Priest. For Gratus the predecessor of Pilate, saith Josephus, made Ismael high Priest after Ananus; and a while after, suppose a year, deposed him, and substituted Eleazar, and a year after Simon, and after another year Caiaphas; and then gave way to Pilate. So Vitellius at one Passover made Jonathas successor to Caiaphas, and at the next Theophilus to Jonathas. Hence Luke tells us, that in the 15th year of Tiberius, Annas and Caiaphas were high Priests, that is, Annas till the Passover, and Caiaphas afterwards. Accordingly John speaks of the high Priesthood as an annual office: for he tells us again and again, in the last year of Christ’s preaching, that Caiaphas was high Priest for that year, John xi. 49, 51. xviii. 13. And the next year Luke tells you, that Annas was high Priest, Acts iv. 6. Theophilus was therefore made high Priest in the first year of Caius, Jonathas in the 22d year of Tiberius, and

Caiaphas in the 21st year of the same Emperor: and therefore, allotting a year to each, the Passion, when Annas succeeded Caiaphas, could not be later than the 20th year of Tiberius, A.C. 34.

Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover two years before the Passion, when Christ went thro' the corn, and his disciples pluckt the ears, and rubbed them with their hands to eat; this ripeness of the corn shews that the Passover then fell late: and so did the Passover A.C. 32, April 14, but the Passover A.C. 31, March 28th, fell very early. It was not therefore two years after the year 31, but two years after 32 that Christ suffered.

Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree.

Notes to Chap. XI.

[1] I observe, that Christ and his forerunner John in their parabolical discourses were wont to allude to things present. The old Prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment, 1 Sam. xv. from the sabbatic year, Isa. xxxvii. from the vessels of a Potter, Jer. xviii, &c. but also when such fit objects were wanting, they supplied them by their own actions, as by rending a garment, 1 Kings xi. by shooting, 2 Kings xiii. by making bare their body, Isa. xx. by imposing significant names to their sons, Isa. viii. Hos. i. by hiding a girdle in the bank of Euphrates, Jer. xiii. by breaking a potter's vessel, Jer. xix. by putting on fetters and yokes, Jer. xxvii. by binding a book to a stone, and casting them both into Euphrates, Jer. li. by besieging a painted city, Ezek. iv. by dividing hair into three parts, Ezek. v. by making a chain, Ezek. vii. by carrying out houshold stuff like a captive and trembling, Ezek. xii, &c. By such kind of types the Prophets loved to speak. And Christ being endued with a nobler prophetic spirit than the rest, excelled also in this kind of speaking, yet so as not to speak by his own actions, that was less grave and decent, but to turn into parables such things as offered themselves. On occasion of the harvest approaching, he admonishes his disciples once and again of the spiritual harvest, John iv. 35. Matth. ix. 37. Seeing the lilies of the field, he admonishes his disciples about gay clothing, Matth. vi. 28. In allusion to the present season of fruits, he admonishes his disciples about knowing men by their fruits, Matth. vii. 16. In the time of the Passover, when trees put forth leaves, he bids his disciples learn a parable from the fig tree: when its branch is yet tender and putteth forth leaves, ye know that summer is nigh, &c. Matth. xxiv. 32. Luke xxi. 29. The same day, alluding both to the season of the year and to his passion, which was to be two days after, he formed a parable of the time of fruits approaching, and the murdering of the heir, Matth. xxi. 33. Alluding at the same time, both to the moneychangers whom he had newly driven out of the Temple, and to his passion at hand; he made a parable of a Nobleman going into a far country to receive a kingdom and return, and delivering his goods to his servants, and at his return condemning the slothful servant because he put not his money to the exchangers, Matth. xxv. 14. Luke xix. 12. Being near the Temple where sheep were kept in folds to be sold for the sacrifices, he spake many things

parabolically of sheep, of the shepherd, and of the door of the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the marketplace, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd, John x. 1, 3. Being in the mount of Olives, Matth. xxxvi. 30. John xiv. 31. a place so fertile that it could not want vines, he spake many things mystically of the Husbandman, and of the vine and its branches, John xv. Meeting a blind man, he admonished of spiritual blindness, John ix. 39. At the sight of little children, he described once and again the innocence of the elect, Matth. xviii. 2. xix. 13. Knowing that Lazarus was dead and should be raised again, he discoursed of the resurrection and life eternal, John xi. 25, 26. Hearing of the slaughter of some whom Pilate had slain, he admonished of eternal death, Luke xiii. 1. To his fishermen he spake of fishers of men, Matth. iv. 10. and composed another parable about fishes. Matth. xiii. 47. Being by the Temple, he spake of the Temple of his body, John ii. 19. At supper he spake a parable about the mystical supper to come in the kingdom of heaven, Luke xiv. On occasion of temporal food, he admonished his disciples of spiritual food, and of eating his flesh and drinking his blood mystically, John vi. 27, 53. When his disciples wanted bread, he bad them beware of the leven of the Pharisees, Matth. xvi. 6. Being desired to eat, he answered that he had other meat, John iv. 31. In the great day of the feast of Tabernacles, when the Jews, as their custom was, brought a great quantity of waters from the river Shiloah into the Temple, Christ stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth in me, out of his belly shall flow rivers of living water, John vii. 37. The next day, in allusion to the servants who by reason of the sabbatical year were newly set free, he said, If ye continue in my word, the truth shall make you free. Which the Jews understanding literally with respect to the present manumission of servants, answered, We be Abraham’s seed, and were never in bondage to any man: how sayeth thou, ye shall be made free? John viii. They assert their freedom by a double argument: first, because they were the seed of Abraham, and therefore newly made free, had they been ever in bondage; and then, because they never were in bondage. In the last Passover, when Herod led his army thro’ Judea against Aretas King of Arabia, because Aretas was aggressor and the stronger in military forces, as appeared by the event; Christ alluding to that state of things, composed the parable of a weaker King leading his army against a stronger who made war upon him, Luke xiv. 31. And I doubt not but divers other parables were formed upon other occasions, the history of which we have not.

[2] Joseph. Antiq. lib. 3. c. 10.

The kingdoms represented by the second and third Beasts, or the Bear and Leopard, are again described by Daniel in his last Prophecy written in the third year of Cyrus over Babylon, the year in which he conquered Persia. For this Prophecy is a commentary upon the Vision of the Ram and HeGoat.

Behold, saith [1] he, there shall stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius Hystaspes] and the fourth [Xerxes] shall be far richer than they all: and by his strength thro’ his riches he shall stir up all against the realm of Grecia. And a mighty king [Alexander the great] shall

stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity [but after their death,] nor according to his dominion which he ruled: for his kingdom shall be pluckt up, even for others besides those. Alexander the great having conquered all the Persian Empire, and some part of India, died at Babylon a month before the summer Solstice, in the year of Nabonassar 425: and his captains gave the monarchy to his bastard brother Philip Aridæus, a man disturbed in his understanding; and made Perdiccas administrator of the kingdom. Perdiccas with their consent made Meleager commander of the army, Seleucus master of the horse, Craterus treasurer of the kingdom, Antipater governor of Macedon and Greece, Ptolemy governor of Egypt; Antigonus governor of Pamphylia, Lycia, Lycaonia, and Phrygia major; Lysimachus governor of Thrace, and other captains governors of other Provinces; as many as had been so before in the days of Alexander the great. The Babylonians began now to count by a new Æra, which they called the Æra of Philip, using the years of Nabonassar, and reckoning the 425th year of Nabonassar to be the first year of Philip. Roxana the wife of Alexander being left big with child, and about three or four months after brought to bed of a son, they called him Alexander, saluted him King, and joined him with Philip, whom they had before placed in the throne. Philip reigned three years under the administratorship of Perdiccas, two years more under the administratorship of Antipater, and above a year more under that of Polyperchon; in all six years and four months; and then was slain with his Queen Eurydice in September by the command of Olympias the mother of Alexander the great. The Greeks being disgusted at the cruelties of Olympias, revolted to Cassander the son and successor of Antipater. Cassander affecting the dominion of Greece, slew Olympias; and soon after shut up the young king Alexander, with his mother Roxana, in the castle of Amphipolis, under the charge of Glaucias, An. Nabonass. 432. The next year Ptolemy, Cassander and Lysimachus, by means of Seleucus, form’d a league against Antigonus; and after certain wars made peace with him, An. Nabonass. 438, upon these conditions: that Cassander should command the forces of Europe till Alexander the son of Roxana came to age; and that Lysimachus should govern Thrace, Ptolemy Egypt and Lybia, and Antigonus all Asia. Seleucus had possest himself of Mesopotamia, Babylonia, Sustana and Media, the year before. About three years after Alexander’s death he was made governor of Babylon by Antipater; then was expelled by Antigonus; but now he recovered and enlarged his government over a great part of the East: which gave occasion to a new Æra, called Æra Seleucidarum. Not long after the peace made with Antigonus, Diodorus saith the same Olympic year; Cassander, seeing that Alexander the son of Roxana grew up, and that it was discoursed thro’out Macedonia that it was fit he should be set at liberty, and take upon him the government of his father’s kingdom, commanded Glaucias the governor of the castle to kill Roxana and the young king Alexander her son, and conceal their deaths. Then Polyperchon set up Hercules, the son of Alexander the great by Barsinè, to be king; and soon after, at the sollicitation of Cassander, caused him to be slain. Soon after that, upon a great victory at sea got by Demetrius the son of Antigonus over Ptolemy, Antigonus took upon himself the title of king, and gave the same title to his son. This was An. Nabonass. 441. After his example, Seleucus, Cassander, Lysimachus and Ptolemy, took upon themselves the title and dignity of kings,

having abstained from this honour while there remained any of Alexander's race to inherit the crown. Thus the monarchy of the Greeks for want of an heir was broken into several kingdoms; four of which, seated to the four winds of heaven, were very eminent. For Ptolemy reigned over Egypt, Lybia and Ethiopia; Antigonus over Syria and the lesser Asia; Lysimachus over Thrace; and Cassander over Macedon, Greece and Epirus, as above.

Seleucus at this time reigned over the nations which were beyond Euphrates, and belonged to the bodies of the two first Beasts; but after six years he conquered Antigonus, and thereby became possest of one of the four kingdoms. For Cassander being afraid of the power of Antigonus, combined with Lysimachus, Ptolemy and Seleucus, against him: and while Lysimachus invaded the parts of Asia next the Hellespont, Ptolemy subdued Phoenicia and Coelosyria, with the seacoasts of Asia.

Seleucus came down with a powerful army into Cappadocia, and joining the confederate forces, fought Antigonus in Phrygia and flew him, and seized his kingdom, An. Nabonass. 447. After which Seleucus built Antioch, Seleucia, Laodicea, Apamea, Berrhæa, Edessa, and other cities in Syria and Asia; and in them granted the Jews equal privileges with the Greeks.

Demetrius the son of Antigonus retained but a small part of his father's dominions, and at length lost Cyprus to Ptolemy; but afterwards killing Alexander, the son and successor of Cassander king of Macedon, he seized his kingdom, An. Nabonass. 454. Sometime after, preparing a very great army to recover his father's dominions in Asia; Seleucus, Ptolemy, Lysimachus and Pyrrhus king of Epirus, combined against him; and Pyrrhus invading Macedon, corrupted the army of Demetrius, put him to flight, seized his kingdom, and shared it with Lysimachus. After seven months, Lysimachus beating Pyrrhus, took Macedon from him, and held it five years and a half, uniting the kingdoms of Macedon and Thrace. Lysimachus in his wars with Antigonus and Demetrius, had taken from them Caria, Lydia, and Phrygia; and had a treasury in Pergamus, a castle on the top of a conical hill in Phrygia, by the river Caicus, the custody of which he had committed to one Philetærus, who was at first faithful to him, but in the last year of his reign revolted. For Lysimachus, having at the instigation of his wife Arsinoe, slain first his own son Agathocles, and then several that lamented him; the wife of Agathocles fled with her children and brothers, and some others of their friends, and sollicited Seleucus to make war upon Lysimachus; whereupon Philetærus also, who grieved at the death of Agathocles, and was accused thereof by Arsinoe, took up arms, and sided with Seleucus. On this occasion Seleucus and Lysimachus met and fought in Phrygia; and Lysimachus being slain in the battel, lost his kingdom to Seleucus, An. Nabonass. 465. Thus the Empire of the Greeks, which at first brake into four kingdoms, became now reduced into two notable ones, henceforward called by Daniel the kings of the South and North. For Ptolemy now reigned over Egypt, Lybia, Ethiopia, Arabia, Phoenicia, Coelosyria, and Cyprus; and Seleucus, having united three of the four kingdoms, had a dominion scarce inferior to that of the Persian Empire, conquered by Alexander the great. All which is thus represented by Daniel:[2] And the king of the South [Ptolemy] shall be strong, and one of his Princes [Seleucus, one of Alexander's Princes] shall be strong above him, and have

dominion; his dominion shall be a great dominion.

After Seleucus had reigned seven months over Macedon, Greece, Thrace, Asia, Syria, Babylonia, Media, and all the East as far as India; Ptolemy Ceraunus, the younger brother of Ptolemy Philadelphus king of Egypt, slew him treacherously, and seized his dominions in Europe: while Antiochus Soter, the son of Seleucus, succeeded his father in Asia, Syria, and most of the East; and after nineteen or twenty years was succeeded by his son Antiochus Theos; who having a lasting war with Ptolemy Philadelphus, at length composed the same by marrying Berenice the daughter of Philadelphus: but after a reign of fifteen years, his first wife Laodice poisoned him, and set her son Seleucus Callinicus upon the throne. Callinicus in the beginning of his reign, by the impulse of his mother Laodice, besieged Berenice in Daphne near Antioch, and slew her with her young son and many of her women. Whereupon Ptolemy Euergetes, the son and successor of Philadelphus, made war upon Callinicus; took from him Phoenicia, Syria, Cilicia, Mesopotamia, Babylonia, Sustana, and some other regions; and carried back into Egypt 40000 talents of silver, and 2500 images of the Gods, amongst which were the Gods of Egypt carried away by Cambyses. Antiochus Hierax at first assisted his brother Callinicus, but afterwards contended with him for Asia. In the mean time Eumenes governor of Pergamus beat Antiochus, and took from them both all Asia westward of mount Taurus. This was in the fifth year of Callinicus, who after an inglorious reign of 20 years was succeeded by his son Seleucus Ceraunus; and Euergetes after four years more, An. Nabonass. 527, was succeeded by his son Ptolemy Philopator. All which is thus signified by Daniel:[3] And in the end of years they [the kings of the South and North] shall join themselves together: for the king’s daughter of the South [Berenice] shall come to the king of the North to make an agreement, but she shall not retain the power of the arm; neither shall she stand, nor her seed, but she shall be delivered up, and he [Callinicus] that brought her, and he whom she brought forth, and they that strengthned her in [those] times, [or defended her in the siege of Daphne.] But out of a branch of her roots shall one stand up in his seat [her brother Euergetes] who shall come with an army, and shall enter into the fortress [or fenced cities] of the king of the North, and shall act against them and prevail: and shall carry captives into Egypt, their Gods with their Princes and precious vessels of silver and gold; and he shall continue some years after the king of the North.

Seleucus Ceraunus, inheriting the remains of his father’s kingdom, and thinking to recover the rest, raised a great army against the governor of Pergamus, now King thereof, but died in the third year of his reign. His brother and successor, Antiochus Magnus, carrying on the war, took from the King of Pergamus almost all the lesser Asia, recovering also the Provinces of Media, Persia and Babylonia, from the governors who had revolted: and in the fifth year of his reign invading Coelosyria, he with little opposition possest himself of a good part thereof; and the next year returning to invade the rest of Coelosyria and Phoenicia, beat the army of Ptolemy Philopator near Berytus; he then invaded Palestine and the neighbouring parts of Arabia, and the third year returned with an army of 78000: but Ptolemy coming out of Egypt with an army of 75000, fought and routed him at Raphia near Gaza, between Palestine and Egypt; and recovered all Phoenicia and Coelosyria, Ann.

Nabonass. 532. Being puffed up with this victory, and living in all manner of luxury, the Egyptians revolted, and had wars with him, but were overcome; and in the broils sixty thousand Egyptian Jews were slain. All which is thus described by Daniel: [4] But his sons [Seleucus Ceraunus, and Antiochus Magnus, the sons of Callinicus] shall be stirred up, and shall gather a great army; and he [Antiochus Magnus] shall come effectually and overflow, and pass thro' and return, and [again the next year] be stirred up [marching even] to his fortress, [the frontier towns of Egypt;] and the King of the South shall be moved with choler, and come forth [the third year] and fight with him, even with the King of the North; and he [the King of the North] shall lead forth a great multitude, but the multitude shall be given into his hand. And the multitude being taken away, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthned by it: for the king of the North shall return, &c.

About twelve years after the battle between Philopator and Antiochus, Philopator died; and left his kingdom to his young son Ptolemy Epiphanes, a child of five years old. Thereupon Antiochus Magnus confederated with Philip king of Macedon, that they should each invade the dominions of Epiphanes which lay next to them. Hence arose a various war between Antiochus and Epiphanes, each of them seizing Phoenicia and Coelosyria by turns; whereby those countries were much afflicted by both parties. First Antiochus seized them; then one Scopas being sent with the army of Egypt, recovered them from Antiochus: the next year, An. Nabonass. 550, Antiochus fought and routed Scopas near the fountains of Jordan, besieged him in Sidon, took the city, and recovered Syria and Phoenicia from Egypt, the Jews coming over to him voluntarily. But about three years after, preparing for a war against the Romans, he came to Raphia on the borders of Egypt; made peace with Epiphanes, and gave him his daughter Cleopatra: next autumn he passed the Hellespont to invade the cities of Greece under the Roman protection, and took some of them; but was beaten by the Romans the summer following, and forced to return back with his army into Asia. Before the end of the year the fleet of Antiochus was beaten by the fleet of the Romans near Phocæa: and at the same time Epiphanes and Cleopatra sent an embassy to Rome to congratulate the Romans on their success against their father Antiochus, and to exhort them to prosecute the war against him into Asia. The Romans beat Antiochus again at sea near Ephesus, past their army over the Hellespont, and obtain'd a great victory over him by land, took from him all Asia westward of mount Taurus, gave it to the King of Pergamus who assisted them in the war; and imposed a large tribute upon Antiochus. Thus the King of Pergamus, by the power of the Romans, recovered what Antiochus had taken from him; and Antiochus retiring into the remainder of his kingdom, was slain two years after by the Persians, as he was robbing the Temple of Jupiter Belus in Elymais, to raise money for the Romans. All which is thus described by Daniel. [5] For the King of the North [Antiochus] shall return, and shall set forth a multitude greater than the former; and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against the King of the South, [particularly the Macedonians;] also the robbers of thy people [the Samaritans, &c.] shall exalt themselves to establish the vision, but they shall fall. So the King of the North shall come, and cast up a mount, and take the most fenced cities; and the arms of the South shall not

withstand, neither his chosen people, neither shall there he any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which shall fail in his hand. He shall also set his face to go with the strength [or army] of all his kingdom, and make an agreement with him [at Raphia;] and he shall give him the daughter of women corrupting her; but she shall not stand his side, neither be for him. After this he shall turn his face unto the Isles, and shall take many: but a Prince for his own behalf [the Romans] shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

Seleucus Philopator succeeded his father Antiochus, Anno Nabonass. 561, and reigned twelve years, but did nothing memorable, being sluggish, and intent upon raising money for the Romans to whom he was tributary. He was slain by Heliodorus, whom he had sent to rob the Temple of Jerusalem. Daniel thus describes his reign. [6] Then shall stand up in his estate a raiser of taxes in the glory of the kingdom, but within few days be shall be destroyed, neither in anger nor in battle.

A little before the death of Philopator, his son Demetrius was sent hostage to Rome, in the place of Antiochus Epiphanes, the brother of Philopator; and Antiochus was at Athens in his way home from Rome, when Philopator died: whereupon Heliodorus the treasurer of the kingdom, stept into the throne. But Antiochus so managed his affairs, that the Romans kept Demetrius at Rome; and their ally the King of Pergamus expelled Heliodorus, and placed Antiochus in the throne, while Demetrius the right heir remained an hostage at Rome. Antiochus being thus made King by the friendship of the King of Pergamus reigned powerfully over Syria and the neighbouring nations: but carried himself much below his dignity, stealing privately out of his palace, rambling up and down the city in disguise with one or two of his companions; conversing and drinking with people of the lowest rank, foreigners and strangers; frequenting the meetings of dissolute persons to feast and revel; clothing himself like the Roman candidates and officers, acting their parts like a mimick, and in publick festivals jesting and dancing with servants and light people, exposing himself by all manner of ridiculous gestures. This conduct made some take him for a madman, and call him Antiochus Επιμενης. In the first year of his reign he deposed Onias the highPriest, and sold the highPriesthood to Jason the younger brother of Onias: for Jason had promised to give him 440 talents of silver for that office, and 15 more for a licence to erect a place of exercise for the training up of youth in the fashions of the heathen; which licence was granted by the King, and put in execution by Jason. Then the King sending one Apollonius into Egypt to the coronation of Ptolemy Philometor, the young son of Philometor and Cleopatra, and knowing Philometor not to be well affected to his affairs in Phoenicia, provided for his own safety in those parts; and for that end came to Joppa and Jerusalem, where he was honourably received; from thence he went in like manner with his little army to the cities of Phoenicia, to establish himself against Egypt, by courting the people, and distributing extraordinary favours amongst them. All which is thus represented by Daniel. [7] And in his [Philometor’s] estate

shall stand up a vile person, to whom they [the Syrians who set up Heliodorus] shall not give the honour of the kingdom. Yet he shall come in peaceably, and obtain the kingdom by flatteries [made principally to the King of Pergamus;] and the arms [which in favour of Heliodorus oppose him] shall be overflowed with a food from before him, and be broken; yea also [Onias the highPriest] the Prince of the covenant. And after the league made with him, [the King of Egypt, by sending Apollonius to his coronation] he shall work deceitfully [against the King of Egypt,] for he shall come up and shall become strong [in Phoenicia] with a small people. And he shall enter into the quiet and plentiful cities of the Province [of Phoenicia;] and [to ingratiate himself with the Jews of Phoenicia and Egypt, and with their friends] he shall do that which his fathers have not done, nor his fathers fathers: he shall scatter among them the prey and the spoil, and the riches [exacted from other places;] and shall forecast his devices against the strong holds [of Egypt] even for a time.

These things were done in the first year of his reign, An. Nabonass. 573. And thenceforward he forecast his devices against the strong holds of Egypt, until the sixth year. For three years after, that is in the fourth year of his reign, Menelaus bought the highPriesthood from Jason, but not paying the price was sent for by the King; and the King, before he could hear the cause, went into Cilicia to appease a sedition there, and left Andronicus his deputy at Antioch; in the mean time the brother of Menelaus, to make up the money, conveyed several vessels out of the Temple, selling some of them at Tyre, and sending others to Andronicus. When Menelaus was reproved for this by Onias, he caused Onias to be slain by Andronicus: for which fact the King at his return from Cilicia caused Andronicus to be put to death. Then Antiochus prepared his second expedition against Egypt, which he performed in the sixth year of his reign, An. Nabonass. 578: for upon the death of Cleopatra, the governors of her son the young King of Egypt claimed Phoenicia and Coelosyria from him as her dowry; and to recover those countries raised a great army. Antiochus considering that his father had not quitted the possession of those countries[8], denied they were her dowry; and with another great army met and fought the Egyptians on the borders of Egypt, between Pelusium and the mountain Casius. He there beat them, and might have destroyed their whole army, but that he rode up and down, commanding his soldiers not to kill them, but to take them alive: by which humanity he gained Pelusium, and soon after all Egypt; entring it with a vast multitude of foot and chariots, elephants and horsemen, and a great navy. Then seizing the cities of Egypt as a friend, he marched to Memphis, laid the whole blame of the war upon Eulæus the King’s governor, entred into outward friendship with the young King, and took upon him to order the affairs of the kingdom. While Aniochus was thus employ’d, a report being spread in Phoenicia that he was dead, Jason to recover the highPriesthood assaulted Jerusalem with above a thousand men, and took the city: hereupon the King thinking Judea had revolted, came out of Egypt in a furious manner, retook the city, slew forty thousand of the people, made as many prisoners, and sold them to raise money; went into the Temple, spoiled it of its treasures, ornaments, utensils, and vessels of gold and silver, amounting to 1800 talents; and carried all away to Antioch. This was done in the year of Nabonassar 578, and is thus described by Daniel. [9] And he shall stir up his power, and his courage against the King of the South with a great

army; and the King of the South shall be stirrd up to battle with a very great and mighty army; but he shall not stand: for they, even Antiochus and his friends, shall forecast devices against him, as is represented above; yea, they that feed of the portion of his meat, shall betray and destroy him, and his army shall be overthrown, and many shall fall down slain. And both these Kings hearts shall be to do mischief; and they, being now made friends, shall speak lyes at one table, against the Jews and against the holy covenant; but it shall not prosper: for yet the end, in which the setting up of the abomination of desolation is to prosper, shall be at the time appointed. Then shall he return into his land with great riches, and his heart shall be against the holy covenant; and he shall act, against it by spoiling the Temple, and return into his own land.

The Egyptians of Alexandria seeing Philometor first educated in luxury by the Eunuch Eulæus, and now in the hands of Antiochus, gave the kingdom to Euergetes, the younger brother of Philometor. Whereupon Antiochus pretending to restore Philometor, made war upon Euergetes; beat him at sea, and besieged him and his sister Cleopatra in Alexandria: while the besieged Princes sent to Rome to implore the assistance of the Senate. Antiochus finding himself unable to take the city that year, returned into Syria, leaving Philometor at Memphis to govern Egypt in his absence. But Philometor made friendship with his brother that winter; and Antiochus, returning the next spring An. Nabonass. 580, to besiege both the brothers in Alexandria, was met in the way by the Roman Ambassadors, Popilius Læna, C. Decimius, and C. Hostilius: he offered them his hand to kiss, but Popilius delivering to him the tables wherein the message of the Senate was written, bad him read those first. When he had read them, he replied he would consider with his friends what was fit to be done; but Popilius drawing a circle about him, bad him answer before he went out of it: Antiochus, astonished at this blunt and unusual imperiousness, made answer he would do what the Romans demanded; and then Popilius gave the King his hand to kiss, and he returned out of Egypt. The same year, An. Nabonass. 580, his captains by his order spoiled and slaughtered the Jews, profaned the Temple, set up the worship of the heathen Gods in all Judea, and began to persecute and make war upon those who would not worship them: which actions are thus described by Daniel. [10] At the time appointed he shall come again towards the South, but the latter shall not be as the former. For the ships of Chittim shall come, with an embassy from Rome, against him. Therefore he shall be grieved, and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

In the same year that Antiochus by the command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judea; the Romans conquered the kingdom of Macedon, the fundamental kingdom of the Empire of the Greeks, and reduced it into a Roman Province; and thereby began to put an end to the reign of Daniel’s third Beast. This is thus exprest by Daniel. And after him Arms, that is the Romans, shall stand up. As □□□□ signifies after the King, Dan. xi. 8; so □□□□ may signify after him. Arms are every where in this Prophecy of Daniel put for the military power of a kingdom: and they stand up when they conquer and grow powerful. Hitherto Daniel described the actions of the Kings of the North and South; but upon the conquest of Macedon by the

Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece. They conquered Macedon, Illyricum and Epirus, in the year of Nabonassar 580. 35 years after, by the last will and testament of Attalus the last King of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia westward of mount Taurus; 69 years after they conquered the kingdom of Syria, and reduced it into a Province, and 34 years after they did the like to Egypt. By all these steps the Roman Arms stood up over the Greeks: and after 95 years more, by making war upon the Jews, they polluted the sanctuary of strength, and took away the daily sacrifice, and then placed the abomination of desolation. For this abomination was placed after the days of Christ, Math. xxiv. 15. In the 16th year of the Emperor Adrian, A.C. 132, they placed this abomination by building a Temple to Jupiter Capitolinus, where the Temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in the war had 50 cities demolished, 985 of their best towns destroyed, and 580000 men slain by the sword; and in the end of the war, A.C. 136, were banished Judea upon pain of death, and thenceforward the land remained desolate of its old inhabitants.

In the beginning of the Jewish war in Nero's reign, the Apostles fled out of Judea with their flocks; some beyond Jordan to Pella and other places, some into Egypt, Syria, Mesopotamia, Asia minor, and elsewhere. Peter and John came into Asia, and Peter went thence by Corinth to Rome; but John staying in Asia, was banished by the Romans into Patmos, as the head of a party of the Jews, whose nation was in war with the Romans. By this dispersion of the Christian Jews, the Christian religion, which was already propagated westward as far as Rome, spred fast into all the Roman Empire, and suffered many persecutions under it till the days of Constantine the great and his sons: all which is thus described by Daniel. [11] And such as do wickedly against the covenant, shall he, who places the abomination, cause to dissemble, and worship the heathen Gods; but the people among them who do know their God, shall be strong and act. And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with a little help, viz. in the reign of Constantine the great; and at that time by reason of their prosperity, many shall come over to them from among the heathen, and cleave to them with dissimulation. But of those of understanding there shall still fall to try God's people by them and to purge them from the dissemblers, and to make them white even to the time of the end: because it is yet for a time appointed.

Hitherto the Roman Empire continued entire; and under this dominion, the little horn of the HeGoat continued mighty, but not by his own power. But now, by the building of Constantinople, and endowing it with a Senate and other like privileges with Rome; and by the division of the Roman Empire into the two Empires of the Greeks and Latins, headed by those two cities; a new scene of things commences, in which which [12] a King, the Empire of the Greeks, doth according to his will, and, by setting his own laws above the laws of God, exalts and magnifies himself above every God, and speaks marvellous things against the God of Gods, and shall prosper till the indignation be accomplished.—Neither shall he regard the God of his fathers,

nor the lawful desire of women in matrimony, nor any God, but shall magnify himself above all. And in his seat he shall honour Mahuzzims, that is, strong guardians, the souls of the dead; even with a God whom his fathers knew not shall he honour them, in their Temples, with gold and silver, and with precious stones and valuable things. All which relates to the overspreading of the Greek Empire with Monks and Nuns, who placed holiness in abstinence from marriage; and to the invocation of saints and veneration of their reliques, and such like superstitions, which these men introduced in the fourth and fifth centuries. [13] And at the time of the end the King of the South, or the Empire of the Saracens, shall push at him; and the King of the North, or Empire of the Turks, shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and be shall enter into the countries of the Greeks, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children Ammon: that is, those to whom his Caravans pay tribute. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps. All these nations compose the Empire of the Turks, and therefore this Empire is here to be understood by the King of the North. They compose also the body of the HeGoat; and therefore the Goat still reigns in his last horn, but not by his own power.

Notes to Chap. XII.

[1] Chap. xi. 2, 3, 4.
[2] Chap. xi. 5.
[3] Chap. xi. 6, 7, 8.
[4] Chap. xi. 10, &c.
[5] Chap. xi. 1319.
[6] Chap. xi. 20.
[7] Chap. xi. 21, &c.
[8] 2 Maccab. iii. 5, 8. & iv. 4.
[9] Chap. xi. 25, &c.
[10] Chap. xi. 29, 30.
[11] Chap. xi. 32, &c.
[12] Chap. xi. 36, &c.
[13] Chap. xi. 40, &c.

In the first ages of the Christian religion the Christians of every city were governed by a Council of Presbyters, and the President of the Council was the Bishop of the city. The Bishop and Presbyters of one city meddled not with the affairs of another city, except by admonitory letters or messages. Nor did the Bishops of several cities meet together in Council before the time of the Emperor Commodus: for they could not meet together without the leave of the Roman governors of the Provinces. But in the days of that Emperor they began to meet in Provincial Councils, by the leave of the governors; first in Asia, in opposition to the Cataphrygian Heresy, and soon after in other places and upon other occasions. The Bishop of the chief city, or Metropolis of the Roman Province, was usually made President of the Council; and hence

came the authority of Metropolitan Bishops above that of other Bishops within the same Province. Hence also it was that the Bishop of Rome in Cyprian's days called himself the Bishop of Bishops. As soon as the Empire became Christian, the Roman Emperors began to call general Councils out of all the Provinces of the Empire; and by prescribing to them what points they should consider, and influencing them by their interest and power, they set up what party they pleased. Hereby the Greek Empire, upon the division of the Roman Empire into the Greek and Latin Empires, became the King who, in matters of religion, did according to his will; and, in legislature, exalted and magnified himself above every God: and at length, by the seventh general Council, established the worship of the images and souls of dead men, here called Mahuzzims.

The same King placed holiness in abstinence from marriage. Eusebius in his Ecclesiastical history [1] tells us, that Musanus wrote a tract against those who fell away to the heresy of the Encratites, which was then newly risen, and had introduced pernicious errors; and that Tatian, the disciple of Justin, was the author thereof; and that Irenæus in his first book against heresies teaches this, writing of Tatian and his heresy in these words: A Saturnino & Marcione profecti qui vocantur Continentes, docuerunt non contrahendum esse matrimonium; reprobantes scilicet primitivum illud opificium Dei, & tacitè accusantes Deum qui masculum & fæminam condidit ad procreationem generis humani. Induxerunt etiam abstinentiam ab esu eorum quæ animalia appellant, ingratos se exhibentes ergo eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est, Tatiano quodam omnium primo hujus impietatis auctore: qui Justini auditor, quamdiu cum illo versatus est, nihil ejusmodi protulit. Post martyrium autem illius, ab Ecclesia se abrumpens, doctoris arrogantia elatus ac tumidus, tanquam præstantior cæteris, novam quandam formam doctrinæ conflavit: Æonas invisibiles commentus perinde ac Valentinus: asserens quoque cum Saturnino & Marcione, matrimonium nihil aliud esse quam corruptionem ac stuprum: nova præterea argumenta ad subvertendam Adami salutem excogitans. Hæc Irenæus de Hæresi quæ tunc viguit Encratitarum. Thus far Eusebius. But altho the followers of Tatian were at first condemned as hereticks by the name of Encratites, or Continentes; their principles could not be yet quite exploded: for Montanus refined upon them, and made only second marriages unlawful; he also introduced frequent fastings, and annual, fasting days, the keeping of Lent, and feeding upon dried meats. The Apostolici, about the middle of the third century, condemned marriage, and were a branch of the disciples of Tatian. The Hierocitæ in Egypt, in the latter end of the third century, also condemned marriage. Paul the Eremite fled into the wilderness from the persecution of Decius, and lived there a solitary life till the reign of Constantine the great, but made no disciples. Antony did the like in the persecution of Dioclesian, or a little before, and made disciples; and many others soon followed his example.

Hitherto the principles of the Encratites had been rejected by the Churches; but now being refined by the Monks, and imposed not upon all men, but only upon those who would voluntarily undertake a monastic life, they began to be admired, and to overflow first the Greek Church, and then the Latin also, like a torrent. Eusebius tells us, [2] that Constantine the great had those

men in the highest veneration, who dedicated themselves wholly to the divine philosophy; and that he almost venerated the most holy company of Virgins perpetually devoted to God; being certain that the God to whom he had consecrated himself did dwell in their minds. In his time and that of his sons, this profession of a single life was propagated in Egypt by Antony, and in Syria by Hilarion; and spred so fast, that soon after the time of Julian the Apostate a third part of the Egyptians were got into the desarts of Egypt. They lived first singly in cells, then associated into coenobia or convents; and at length came into towns, and filled the Churches with Bishops, Presbyters and Deacons. Athanasius in his younger days poured water upon the hands of his master Antony; and finding the Monks faithful to him, made many of them Bishops and Presbyters in Egypt: and these Bishops erected new Monasteries, out of which they chose Presbyters of their own cities, and sent Bishops to others. The like was done in Syria, the superstition being quickly propagated thither out of Egypt by Hilarion a disciple of Antony. Spiridion and Epiphanius of Cyprus, James of Nisibis, Cyril of Jerusalem, Eustathius of Sebastia in Armenia, Eusebius of Emisa, Titus of Bostra, Basilius of Ancyra, Acacius of Cæsarea in Palestine, Elpidius of Laodicea, Melitius and Flavian of Antioch, Theodorus of Tyre, Protogenes of Carrhæ, Acacius of Berrhæa, Theodotus of Hierapolis, Eusebius of Chalcedon, Amphilochius of Iconium, Gregory Nazianzen, Gregory Nyssen, and John Chrysostom of Constantinople, were both Bishops and Monks in the fourth century. Eustathius, Gregory Nazianzen, Gregory Nyssen, Basil, &c. had Monasteries of Clergymen in their cities, out of which Bishops were sent to other cities; who in like manner erected Monasteries there, till the Churches were supplied with Bishops out of these Monasteries. Hence Jerome, in a Letter written about the year 385, [3] saith of the Clergy: Quasi & ipsi aliud sint quam Monachi, & non quicquid in Monachos dicitur redundet in Clericos qui patres sunt Monachorum. Detrimentum pecoris pastoris ignominia est. And in his book against Vigilantius: Quid facient Orientis Ecclesiæ? Quæ aut Virgines Clericos accipiunt, aut Continentes, aut si uxores habuerint mariti esse desistunt. Not long after even the Emperors commanded the Churches to chuse Clergymen out of the Monasteries by this Law.

Impp. Arcad & Honor. AA. Cæsario PF. P.

[4] Si quos forte Episcopi deesse sibi Clericos arbitrantur, ex monachorum numero rectius ordinabunt: non obnoxios publicis privatisque rationibus cum invidia teneant, sed habeant jam probatos. Dat. vii. Kal. Aug. Honorio A. iv. & Eutychianio Coss. A.C. 598. The Greek Empire being now in the hands of these Encratites, and having them in great admiration, Daniel makes it a characteristick of the King who doth according to his will, that he should not regard the desire of Women.

Thus the Sect of the Encratites, set on foot by the Gnosticks, and propagated by Tatian and Montanus near the end of the second century; which was condemned by the Churches of that and the third century, and refined upon by their followers; overspread the Eastern Churches in the fourth century, and before the end of it began to overspread the Western. Henceforward the Christian Churches having a form of godliness, but denying the power thereof, came into the hands of the Encratites: and the Heathens, who in the fourth

century came over in great numbers to the Christians, embraced more readily this sort of Christianity, as having a greater affinity with their old superstitions, than that of the sincere Christians; who by the lamps of the seven Churches of Asia, and not by the lamps of the Monasteries, had illuminated the Church Catholic during the three first centuries.

The Cataphrygians brought in also several other superstitions: such as were the doctrine of Ghosts, and of their punishment in Purgatory, with prayers and oblations for mitigating that punishment, as Tertullian teaches in his books De Anima and De Monogamia. They used also the sign of the cross as a charm. So Tertullian in his book de Corona militis: Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lamina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus. All these superstitions the Apostle refers to, where he saith: Now the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, the Dæmons and Ghosts worshipped by the heathens, speaking lyes in hypocrisy, about their apparitions, the miracles done by them, their reliques, and the sign of the cross, having consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, &c. 1 Tim. iv. 1,2,3. From the Cataphrygians these principles and practices were propagated down to posterity. For the mystery of iniquity did already work in the Apostles days in the Gnosticks, continued to work very strongly in their offspring the Tatianists and Cataphrygians, and was to work till that man of sin should be revealed; whose coming is after the working of Satan, with all power and signs, and lying wonders, and all deceivableness of unrighteousness; coloured over with a form of Christian godliness, but without the power thereof, 2 Thess. ii. 710.

For tho some stop was put to the Cataphrygian Christianity, by Provincial Councils, till the fourth century; yet the Roman Emperors then turning Christians, and great multitudes of heathens coming over in outward profession, these found the Cataphrygian Christianity more suitable to their old principles, of placing religion in outward forms and ceremonies, holydays, and doctrines of Ghosts, than the religion of the sincere Christians: wherefore they readily sided with the Cataphrygian Christians, and established that Christianity before the end of the fourth century. By this means those of understanding, after they had been persecuted by the heathen Emperors in the three first centuries, and were holpen with a little help, by the conversion of Constantine the great and his sons to the Christian religion, fell under new persecutions, to purge them from the dissemblers, and to make them white, even to the time of the end.

Notes to Chap. XIII.
[1] Lib. 4. c. 28, 29.
[2] In vita Constantini, l. 4. c. 28.
[3] Epist. 10.
[4] L. 32. de Episcopis.

In scripture we are told of some trusting in God and others trusting in idols, and that God is our refuge, our strength, our defense. In this sense

God is the rock of his people, and false Gods are called the rock of those that trust in them, Deut. xxxii. 4, 15, 18, 30, 31, 37. In the same sense the Gods of the King who shall do according to his will are called Mahuzzims, munitions, fortresses, protectors, guardians, or defenders. In his estate, saith [1] Daniel, shall he honour Mahuzzims; even with a God whom his fathers knew not, shall he honour them with gold and silver, and with precious stones, and things of value. Thus shall he do in the most strong holds or temples;—and he shall cause them to rule over many, and divide the land among them for a possession. Now this came to pass by degrees in the following manner.

Gregory Nyssen [2] tells us, that after the persecution of the Emperor Decius, Gregory Bishop of Neocæsarea in Pontus, instituted among all people, as an addition or corollary of devotion towards God, that festival days and assemblies should be celebrated to them who had contended for the faith, that is, to the Martyrs. And he adds this reason for the institution: When he observed, saith Nyssen, that the simple and unskilful multitude, by reason of corporeal delights, remained in the error of idols; that the principal thing might be corrected among them, namely, that instead of their vain worship they might turn their eyes upon God; he permitted that at the memories of the holy Martyrs they might make merry and delight themselves, and be dissolved into joy. The heathens were delighted with the festivals of their Gods, and unwilling to part with those delights; and therefore Gregory, to facilitate their conversion, instituted annual festivals to the Saints and Martyrs. Hence it came to pass, that for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room: as the keeping of Christmas with ivy and feasting, and playing and sports, in the room of the Bacchanalia and Saturnalia; the celebrating of Mayday with flowers, in the room of the Floralia; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the signs of the Zodiac in the old Julian Calendar. In the same persecution of Decius, Cyprian ordered the passions of the Martyrs in Africa to be registred, in order to celebrate their memories annually with oblations and sacrifices: and Felix Bishop of Rome, a little after, as Platina relates, Martyrum gloria consulens, constituit at quotannis sacrificia eorum nomine celebrarentur; “consulting the glory of the Martyrs, ordained that sacrifices should be celebrated annually in their name.” By the pleasures of these festivals the Christians increased much in number, and decreased as much in virtue, until they were purged and made white by the persecution of Dioclesian. This was the first step made in the Christian religion towards the veneration of the Martyrs: and tho it did not yet amount to an unlawful worship; yet it disposed the Christians towards such a further veneration of the dead, as in a short time ended in the invocation of Saints.

The next step was the affecting to pray at the sepulchres of the Martyrs: which practice began in Dioclesian’s persecution. The Council of Eliberis in Spain, celebrated in the third or fourth year of Dioclesian’s persecution, A.C. 305, hath these Canons. Can. 34. Cereos per diem placuit in Coemeterio non incendi: inquietandi enim spiritus sanctorum non sunt. Qui hæc non observârint, arceantur ab Ecclesiæ communione. Can. 35. Placuit prohiberi ne fæminæ in Coemeterio pervigilent, eò quod sæpe sub obtentu orationis latentèr

scelera committant. Presently after that persecution, suppose about the year 314, the Council of Laodicea in Phrygia, which then met for restoring the lapsed discipline of the Church, has the following Canons. Can. 9. Those of the Church are not allowed to go into the Coemeteries or Martyries, as they are called, of hereticks, for the sake of prayer or recovery of health: but such as go, if they be of the faithful, shall be excommunicated for a time. Can. 34. A Christian must not leave the Martyrs of Christ, and go to false Martyrs, that is, to the Martyrs of the hereticks; for these are alien from God: and therefore let those be anathema who go to them. Can. 51. The birthdays of the Martyrs shall not be celebrated in Lent, but their commemoration shall be made on the Sabbathdays and Lords days. The Council of Paphlagonia, celebrated in the year 324, made this Canon: If any man being arrogant, abominates the congregations of the Martyrs, or the Liturgies performed therein, or the memories of the Martyrs, let him be anathema. By all which it is manifest that the Christians in the time of Dioclesian's persecution used to pray in the Coemeteries or buryingplaces of the dead; for avoiding the danger of the persecution, and for want of Churches, which were all thrown down: and after the persecution was over, continued that practice in honour of the Martyrs, till new Churches could be built: and by use affected it as advantageous to devotion, and for recovering the health of those that were sick. It also appears that in these buryingplaces they commemorated the Martyrs yearly upon days dedicated to them, and accounted all these practices pious and religious, and anathematized those men as arrogant who opposed them, or prayed in the Martyries of the hereticks. They also lighted torches to the Martyrs in the daytime, as the heathens did to their Gods; which custom, before the end of the fourth century, prevailed much in the West. They sprinkled the worshipers of the Martyrs with holywater, as the heathens did the worshipers of their Gods; and went in pilgrimage to see Jerusalem and other holy places, as if those places conferred sanctity on the visiters. From the custom of praying in the Coemeteries and Martyries, came the custom of translating the bodies of the Saints and Martyrs into such Churches as were new built: the Emperor Constantius began this practice about the year 359, causing the bodies of Andrew the Apostle, Luke and Timothy, to be translated into a new Church at Constantinople: and before this act of Constantius, the Egyptians kept the bodies of their Martyrs and Saints unburied upon beds in their private houses, and told stories of their souls appearing after death and ascending up to heaven, as Athanasius relates in the life of Antony. All which gave occasion to the Emperor Julian, as Cyril relates, to accuse the Christians in this manner: Your adding to that antient dead man, Jesus, many new dead men, who can sufficiently abominate? You have filled all places with sepulchres and monuments, altho you are no where bidden to prostrate yourselves to sepulchres, and to respect them officiously. And a little after: Since Jesus said that sepulchres are full of filthiness, how do you invoke God upon them? and in another place he saith, that if Christians had adhered to the precepts of the Hebrews, they would have worshiped one God instead of many, and not a man, or rather not many unhappy men: And that they adored the wood of the cross, making its images on their foreheads, and before their houses.

After the sepulchres of Saints and Martyrs were thus converted into places of worship like the heathen temples, and the Churches into sepulchres, and a

certain sort of sanctity attributed to the dead bodies of the Saints and Martyrs buried in them, and annual festivals were kept to them, with sacrifices offered to God in their name; the next step towards the invocation of Saints, was the attributing to their dead bodies, bones and other reliques, a power of working miracles, by means of the separate souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and to work those miracles. This was the very notion the heathens had of the separate souls of their antient Kings and Heroes, whom they worshiped under the names of Saturn, Rhea, Jupiter, Juno, Mars, Venus, Bacchus, Ceres, Osiris, Isis, Apollo, Diana, and the rest of their Gods. For these Gods being male and female, husband and wife, son and daughter, brother and sister, are thereby discovered to be antient men and women. Now as the first step towards the invocation of Saints was set on foot by the persecution of Decius, and the second by the persecution of Dioclesian; so this third seems to have been owing to the proceedings of Constantius and Julian the Apostate. When Julian began to restore the worship of the heathen Gods, and to vilify the Saints and Martyrs; the Christians of Syria and Egypt seem to have made a great noise about the miracles done by the reliques of the Christian Saints and Martyrs, in opposition to the powers attributed by Julian and the heathens to their Idols. For Sozomen and Ruffinus tell us, that when he opened the heathen Temples, and consulted the Oracle of Apollo Daphnæus in the suburbs of Antioch, and pressed by many sacrifices for an answer; the Oracle at length told him that the bones of the Martyr Babylas which were buried there hinder'd him from speaking. By which answer we may understand, that some Christian was got into the place where the heathen Priests used to speak thro' a pipe in delivering their Oracles: and before this, Hilary in his book against Constantius, written in the last year of that Emperor, makes the following mention of what was then doing in the East where he was. Sine martyrio persequeris. Plus crudelitati vestræ Nero, Deci, Maximiane, debemus. Diabolum enim per vos vicimus. Sanctus ubique beatorum martyrum sanguis exceptus est, dum in his Dæmones mugiunt, dum ægritudines depelluntur, dum miraculorum opera cernuntur, elevari sine laqueis corpora, & dispensis pede fæminis vestes non defluere in faciem, uri sine ignibus spiritus, confiteri sine interrogantis incremento fidei. And Gregory Nazianzen, in his first Oration against the Emperor Julian then reigning, writes thus: Martyres non extimuisti quibus præclari honores & festa constituta, à quibus Dæmones propelluntur & morbi curantur; quorum sunt apparitiones & prædictiones; quorum vel sola corpora idem possunt quod animæ sanctæ, sive manibus contrectentur, sive honorentur: quorum vel solæ sanguinis guttæ atque exigua passionis signa idem possunt quod corpora. Hæc non colis sed contemnis & aspernaris. These things made the heathens in the reign of the same Emperor demolish the sepulchre of John the Baptist in Phoenicia, and burn his bones; when several Christians mixing themselves with the heathens, gathered up some of his remains, which were sent to Athanasius, who hid them in the wall of a Church; foreseeing by a prophetic spirit, as Ruffinus tells us, that they might be profitable to future generations.

The cry of these miracles being once set on foot, continued for many years, and encreased and grew more general. Chrysostom, in his second Oration on St. Babylas, twenty years after the silencing of the Oracle of Apollo Daphnæus as above, viz. A.C. 382, saith of the miracles done by the Saints and their

reliques [3]: Nulla est nostri hujus Orbis seu regio, seu gens, seu urbs, ubi nova & inopinata miracula hæc non decantentur; quæ quidem si figmenta fuissent, prorsus in tantam hominum admirationem non venissent. And a little after: Abunde orationi nostræ fidem faciunt quæ quotidiana à martyribus miracula eduntur, magna affatim ad illa hominum multitudine affluente. And in his 66th Homily, describing how the Devils were tormented and cast out by the bones of the Martyrs, he adds: Ob eam causam multi plerumque Reges peregrè profecti sunt, ut hoc spectaculo fruerentur. Siquidem sanctorum martyrum templa futuri judicii vestigia & signa exhibent, dum nimirum Dæmones flagris cæduntur, hominesque torquentur & liberantur. Vide quæ sanctorum vitâ functorum vis sit? And Jerom in his Epitaph on Paula, thus [4] mentions the same things. Paula vidit Samariam: ibi siti sunt Elisæus & Abdias prophetæ, & Joannes Baptista, ubi multis intremuit consternata miraculis. Nam cernebat variis dæmones rugire cruciatibus, & ante sepulchra sanctorum ululare, homines more luporum vocibus latrare canum, fremere leonum, sibilare serpentum, mugire taurorum, alios rotare caput & post tergum terram vertice tangere, suspensisque pede fæminis vestes non defluere in faciem. This was about the year 384: and Chrysostom in his Oration on the Egyptian Martyrs, seems to make Egypt the ringleader in these matters, saying [5]: Benedictus Deus quandoquidem ex Ægypto prodeunt martyres, ex Ægypto illa cum Deo pugnante ac insanissima, & unde impia ora, unde linguæ blasphemæ; ex Ægypto martyres habentur; non in Ægypto tantum, nec in finitima vicinaque regione, sed UBIQUE TERRARUM. Et quemadmodum in annonæ summa ubertate, cum viderunt urbium incolæ majorem quam usus habitatorum postulat esse proventum, ad peregrinas etiam urbes transmittunt: cum & suam comitatem & liberalitatem ostendant, tum ut præter horum abundantiam cum facilitate res quibus indigent rursus ab illis sibi comparent: sic & Ægyptii, quod attinet ad religionis athletas, fecerunt. Cum apud se multam eorum Dei benignitate copiam cernerent, nequaquam ingens Dei munus sua civitate concluserunt, sed in OMNES TERRÆ PARTES bonorum thesauros effuderunt: cum ut suum in fratres amorem ostenderent, tum ut communem omnium dominum honore afficerent, ac civitati suæ gloriam apud omnes compararent, totiusque terrarum ORBIS esse METROPOLIN declararent.—Sanctorum enim illorum corpora quovis adamantino & inexpugnabili muro tutiùs nobis urbem communiunt, & tanquam excelsi quidam scopuli undique prominentes, non horum qui sub sensus cadunt & oculis cernuntur hostium impetus propulsant tantùm, sed etiam invisibilium dæmonum insidias, omnesque diaboli fraudes subvertunt ac dissipant.—Neque vero tantùm adversus hominum insidias aut adversus fallacias dæmonum utilis nobis est hæc possessio, sed si nobis communis dominus ob peccatorum multitudinem irascatur, his objectis corporibus continuo poterimus eum propitium reddere civitati. This Oration was written at Antioch, while Alexandria was yet the Metropolis of the East, that is, before the year 381, in which Constantinople became the Metropolis: and it was a work of some years for the Egyptians to have distributed the miracleworking reliques of their Martyrs over all the world, as they had done before that year. Egypt abounded most with the reliques of Saints and Martyrs, the Egyptians keeping them embalmed upon beds even in their private houses; and Alexandria was eminent above all other cities for dispersing them, so as on that account to acquire glory with all men, and manifest herself to be the Metropolis of the world. Antioch followed the example of Egypt, in dispersing the reliques of the forty Martyrs: and the examples of Egypt and Syria were soon followed by the rest of the world.

The reliques of the forty Martyrs at Antioch were distributed among the Churches before the year 373; for Athanasius who died in that year, wrote an Oration upon them. This Oration is not yet published, but Gerard Vossius saw it in MS. in the Library of Cardinal Ascanius in Italy, as he says in his commentary upon the Oration of Ephræm Syrus on the same forty Martyrs. Now since the Monks of Alexandria sent the reliques of the Martyrs of Egypt into all parts of the earth, and thereby acquired glory to their city, and declared her in these matters the Metropolis of the whole world, as we have observed out of Chrysostom; it may be concluded, that before Alexandria received the forty Martyrs from Antioch, she began to send out the reliques of her own Martyrs into all parts, setting the first example to other cities. This practice therefore began in Egypt some years before the death of Athanasius. It began when the miracleworking bones of John the Baptist were carried into Egypt, and hid in the wall of a Church, that they might be profitable to future generations. It was restrained in the reign of Julian the Apostate: and then it spred from Egypt into all the Empire, Alexandria being the Metropolis of the whole world, according to Chrysostom, for propagating this sort of devotion, and Antioch and other cities soon following her example.

In propagating these superstitions, the ringleaders were the Monks, and Antony was at the head of them: for in the end of the life of Antony, Athanasius relates that these were his dying words to his disciples who then attended him. Do you take care, said Antony, to adhere to Christ in the first place, and then to the Saints, that after death they may receive you as friends and acquaintance into the everlasting tabernacles, Think upon these things, perceive these things; and if you have any regard to me, remember me as a father. This being delivered in charge to the Monks by Antony at his death, A.C. 356, could not but inflame their whole body with devotion towards the Saints, as the ready way to be received, by them into the eternal Tabernacles after death. Hence came that noise about the miracles, done by the reliques of the Saints in the time of Constantius: hence came the dispersion of the miracleworking reliques into all the Empire; Alexandria setting the example, and being renowned, for it above all other cities. Hence it came to pass in the days of Julian, A.C. 362, that Athanasius by a prophetic spirit, as Ruffinus tells us, hid the bones of John the Baptist from the Heathens, not in the ground to be forgotten, but in the hollow wall of a Church before proper witnesses, that they might be profitable to future generations. Hence also came the invocation of the Saints for doing such miracles, and for assisting men in their devotions, and mediating with God. For Athanasius, even from his youth, looked upon the dead Saints and Martyrs as mediators of our prayers: in his Epistle to Marcellinus, written in the days of Constantine the great, he saith that the words of the Psalms are not to be transposed or any wise changed, but to be recited and sung without any artifice, as they are written, that the holy men who delivered them, knowing them to be their own words, may pray with us; or rather, that the Holy Ghost who spake in the holy men, seeing his own words with which he inspired them, may join with them in assisting us.

Whilst Egypt abounded with Monks above any other country, the veneration of the Saints began sooner, and spred faster there than in other places.

Palladius going into Egypt in the year 388 to visit the Monasteries, and the sepulchres of Apollonius and other Martyrs of Thebais who had suffered under Maximinus, saith of them: Iis omnibus Christiani fecerunt ædem unam, ubi nunc multæ virtutes peraguntur. Tanta autem fuit viri gratia, ut de iis quæ esset precatus statim exaudiretur, eum sic honorante servatore: quem etiam nos in martyrio precati vidimus, cum iis qui cum ipso fuerunt martyrio affecti; & Deum adorantes, eorum corpora salutavimus. Eunapius also, a heathen, yet a competent witness of what was done in his own times, relating how the soldiers delivered the temples of Egypt into the hands of the Monks, which was done in the year 389, rails thus in an impious manner at the Martyrs, as succeeding in the room of the old Gods of Egypt. Illi ipsi, milites, Monachos Canobi quoque collocârunt, ut pro Diis qui animo cernuntur, servos & quidem flagitiosos divinis honoribus percolerent, hominum mentibus ad cultum ceremoniasque obligatis. Ii namque condita & salita eorum capita, qui ob scelerum multitudinem à judicibus extremo judicio fuerant affecti, pro Divis ostentabant; iis genua submittebant, eos in Deorum numerum receptabant, ad illorum sepulchra pulvere sordibusque conspurcati. Martyres igitur vocabantur, & ministri quidem & legati arbitrique precum apud Deos; cum fuerint servilia infida & flagris pessimè subacta, quæ cicatrices scelerum ac nequitiæ vestigia corporibus circumferunt; ejusmodi tamen Deos fert tellus. By these instances we may understand the invocation of Saints was now of some standing in Egypt, and that it was already generally received and practised there by the common people.

Thus Basil a Monk, who was made Bishop of Cæsarea in the year 369, and died in the year 378, in his Oration on the Martyr Mamas, saith: Be ye mindful of the Martyr; as many of you as have enjoyed him in your dreams, as many as in this place have been assisted by him in prayer, as many of you as upon invoking him by name have had him present in your works, as many as he has reduced into the way from wandering, as many as he has restored to health, as, many as have had their dead children restored by him to life, as many as have had their lives prolonged by him: and a little after, he thus expresses the universality of this superstition in the regions of Cappadocia and Bithynia: At the memory of the Martyr, saith he, the whole region is moved; at his festival the whole city is transported with joy. Nor do the kindred of the rich turn aside to the sepulchres of their ancestors, but all go to the place of devotion. Again, in the end of the Homily he prays, that God would preserve the Church, thus fortified with the great towers of the Martyrs: and in his Oration on the forty Martyrs; These are they, saith he, who obtaining our country, like certain towers afford us safety against our enemies. Neither are they shut up in one place only, but being distributed are sent into many regions, and adorn many countries.—You have often endeavoured, you have often laboured to find one who might pray for you: here are forty, emitting one voice of prayer.—He that is in affliction flies to these, he that rejoices has recourse to these: the first, that he may be freed from evil, the last that he may continue in happiness. Here a woman praying for her children is heard; she obtains a safe return for her husband from abroad, and health for him in his sickness.—O ye common keepers of mankind, the best companions of our cares, suffragans and coadjutors of our prayers, most powerful embassadors to God, &c. By all which it is manifest, that before the year 378, the Orations and Sermons upon the Saints went much beyond the

bounds of mere oratorical flourishes, and that the common people in the East were already generally corrupted by the Monks with Saintworship.

Gregory Nazianzen a Monk, in his sixth Oration written A.C. 373, when he was newly made Bishop of Sasima, saith: Let us purify ourselves to the Martyrs, or rather to the God of the Martyrs: and a little after he calls the Martyrs mediators of obtaining an ascension or divinity. The same year, in the end of his Oration upon Athanasius then newly dead, he thus invokes him: Do thou look down upon us propitiously, and govern this people, as perfect adorers of the perfect Trinity, which in the Father, Son, and Holy Ghost, is contemplated and worshiped: if there shall be peace, preserve me, and feed my flock with me; but if war, bring me home, place me by thyself, and by those that are like thee; however great my request. And in the end of the funeral Oration upon Basil, written A.C. 378, he thus addresses him: But thou, O divine and sacred Head, look down upon us from heaven; and by thy prayers either take away that thorn of the flesh which is given us by God for exercise, or obtain that we may bear it with courage, and direct all our life to that which is most fitting for us. When we depart this life, receive us there in your Tabernacles, that living together and beholding the holy and blessed Trinity more purely and perfectly, whereof we have now but an imperfect view, we may there come to the end of our desires, and receive this reward of the wars which we have waged or suffered: and in his Oration upon Cyprian, not the Bishop of Carthage, but a Greek, he invokes him after the same manner; and tells us also how a pious Virgin named Justina, was protected by invoking the Virgin Mary, and how miracles were done by the ashes of Cyprian.

Gregory Nyssen, another eminent Monk and Bishop, in the life of Ephræm Syrus, tells how a certain man returning from a far country, was in great danger, by reason all the ways were intercepted by the armies of barbarous nations; but upon invoking Ephræm by name, and saying, Holy Ephræm assist me, he escaped the danger, neglected the fear of death, and beyond his hope got safe home. In the end of this Oration Gregory calls upon Ephræm after the following manner: But thou, O Ephræm, assisting now at the divine altar, and sacrificing to the Prince of life, and to the most holy Trinity, together with the Angels; remember us all, and obtain for us pardon of our sins, that we may enjoy the eternal happiness of the kingdom of heaven. The same Gregory, in his Oration on the Martyr Theodorus written A.C. 381, thus describes the power of that Martyr, and the practice of the people. This Martyr, saith he, the last year quieted the barbarous tempest, and put a stop to the horrid war of the fierce and cruel Scythians.—If any one is permitted to carry away the dust with which the tomb is covered, wherein the body of the Martyr rests; the dust is accepted as a gift, and gathered to be laid up as a thing of great price. For to touch the reliques themselves, if any such prosperous fortune shall at any time happen; how great a favour that is, and not to be obtained without the most earnest prayers, they know well who have obtained it. For as a living and florid body, they who behold it embrace it, applying to it the eyes, mouth, ears, and all the organs of sense; and then with affection pouring tears upon the Martyr, as if he was whole and appeared to them: they offer prayers with supplication, that he would intercede for them as an advocate, praying to him as an Officer attending upon God, and

invoking him as receiving gifts whenever he will. At length Gregory concludes the Oration with this prayer: O Theodorus, we want many blessings; intercede and beseech for thy country before the common King and Lord: for the country of the Martyr is the place of his passion, and they are his citizens, brethren and kindred, who have him, defend, adorn and honour him. We fear afflictions, we expect dangers: the wicked Scythians are not far off, ready to make war against us. As a soldier fight for us, as a Martyr use liberty of speech for thy fellowservants. Pray for peace, that these publick meetings may not cease, that the furious and wicked barbarian may not rage against the temples and altars, that the profane and impious may not trample upon the holy things. We acknowledge it a benefit received from thee, that we are preserved safe and entire, we pray for freedom from danger in time to come: and if there shall be need of greater intercession and deprecation, call together the choir of thy brethren the Martyrs, and in conjunction with them all intercede for us. Let the prayers of many just ones attone for the sins of the multitudes and the people; exhort Peter, excite Paul, and also John the divine and beloved disciple, that they may be sollicitous for the Churches which they have erected, for which they have been in chains, for which they have undergone dangers and deaths; that the worship of idols may not lift up its head against us, that heresies may not spring up like thorns in the vineyard, that tares grown up may not choak the wheat, that no rock void of the fatness of true dew may be against us, and render the fruitful power of the word void of a root; but by the power of the prayers of thyself and thy companions, O admirable man and eminent among the Martyrs, the commonwealth of Christians may become a field of corn. The same Gregory Nyssen, in his sermon upon the death of Meletius Bishop of Antioch, preached at Constantinople the same year, A.C. 381, before the Bishops of all the East assembled in the second general Council, spake thus of Meletius. The Bridegroom, saith he, is not taken from us: he stands in the midst of us, tho we do not see him: he is a Priest in the most inward places, and face to face intercedes before God for us and the sins of the people. This was no oratorical flourish, but Gregory’s real opinion, as may be understood by what we have cited out of him concerning Ephræm and Theodorus: and as Gregory preached this before the Council of Constantinople, you may thence know, saith [6] Baronius, that he professed what the whole Council, and therewith the whole Church of those parts believed, namely, that the Saints in heaven offer prayers for us before God.

Ephræm Syrus, another eminent Monk, who was contemporary with Basil, and died the same year; in the end of his Encomium or Oration upon Basil then newly dead, invokes him after this manner: Intercede for me, a very miserable man; and recal me by thy intercessions, O father; thou who art strong, pray for me who am weak; thou who art diligent, for me who am negligent; thou who art chearful, for me who am heavy; thou who art wise, for me who am foolish. Thou who hast treasured up a treasure of all virtues, be a guide to me who am empty of every good work. In the beginning of his Encomium upon the forty Martyrs, written at the same time, he thus invokes them: Help me therefore, O ye Saints, with your intercession; and O ye beloved, with your holy prayers, that Christ by his grace may direct my tongue to speak, &c. and afterwards mentioning the mother of one of these forty Martyrs, he concludes the Oration with this prayer: I entreat thee, O holy, faithful, and blessed woman, pray

for me to the Saints, saying; Intercede ye that triumph in Christ, for the most little and miserable Ephræm, that he may find mercy, and by the grace of Christ may be saved. Again, in his second Sermon or Oration on the praises of the holy Martyrs of Christ, he thus addresses them: We entreat you most holy Martyrs, to intercede with the Lord for us miserable sinners, beset with the filthiness of negligence, that he would infuse his divine grace into us: and afterwards, near the end of the same discourse; Now ye most holy men and glorious Martyrs of God, help me a miserable sinner with your prayers, that in that dreadful hour I may obtain mercy, when the secrets of all hearts shall be made manifest. I am to day become to you, most holy Martyrs of Christ, as it were an unprofitable and unskilful cupbearer: for I have delivered to the sons and brothers of your faith, a cup of the excellent wine of your warfare, with the excellent table of your victory, replenished with all sorts of dainties. I have endeavoured, with the whole affection and desire of my mind, to recreate your fathers and brothers, kindred and relations, who daily frequent the table. For behold they sing, and with exultation and jubilee glorify God, who has crown'd your virtues, by setting on your most sacred heads incorruptible and celestial crowns; they with excessive joy stand about the sacred reliques of your martyrdoms, wishing for a blessing, and desiring to bear away holy medicines both for the body and the mind. As good disciples and faithful ministers of our benign Lord and Saviour, bestow therefore a blessing on them all: and on me also, tho weak and feeble, who having received strength by your merits and intercessions, have with the whole devotion of my mind, sung a hymn to your praise and glory before your holy reliques. Wherefore I beseech you stand before the throne of the divine Majesty for me Ephræm, a vile and miserable sinner, that by your prayers I may deserve to obtain salvation, and with you enjoy eternal felicity by the grace and benignity and mercy of our Lord and Saviour Jesus Christ, to whom with the Father and Holy Ghost be praise, honour and glory for ever and ever. Amen.

By what has been cited out of Basil, the two Gregories and Ephræm, we may understand that Saintworship was established among the Monks and their admirers in Egypt, Phoenicia, Syria and Cappadocia, before the year 378, this being the year in which Basil and Ephræm died. Chrysostom was not much later; he preached at Antioch almost all the time of Theodosius the great, and in his Sermons are many exhortations to this sort of superstition, as may be seen in the end of his Orations on S. Julia, on St. Pelagia, on the Martyr Ignatius, on the Egyptian Martyrs, on Fate and Providence, on the Martyrs in general, on St. Berenice and St. Prosdoce, on Juventinus and Maximus, on the name of Coemetery, &c. Thus in his Sermon on Berenice and Prosdoce: Perhaps, saith he, you are inflamed with no small love towards these Martyrs; therefore with this ardour let us fall down before their reliques, let us embrace their coffins. For the coffins of the Martyrs have great virtue, even as the bones of the Martyrs have great power. Nor let us only on the day of this festival, but also on other days apply to them, invoke them, and beseech them to be our patrons: for they have great power and efficacy, not only whilst alive, but also after death; and much more after death than before. For now they bear the marks or brands of Christ; and when they shew these marks, they can obtain all things of the King. Seeing therefore they abound with such efficacy, and have so much friendship with him; we also, when by

continual attendance and perpetual visitation of them we have insinuated ourselves into their familiarity, may by their assistance obtain the mercy of God.

Constantinople was free from these superstitions till Gregory Nazianzen came thither A.D. 379; but in a few years it was also inflamed with it. Ruffinus [7] tells us, that when the Emperor Theodosius was setting out against the tyrant Eugenius, which was in the year 394, he went about with the Priests and people to all the places of prayer; lay prostrate in haircloth before the shrines of the Martyrs and Apostles, and pray'd for assistance by the intercession of the Saints. Sozomen [8] adds, that when the Emperor was marched seven miles from Constantinople against Eugenius, he went into a Church which he had built to John the Baptist, and invoked the Baptist for his assistance. Chrysostom [9] says: He that is clothed in purple, approaches to embrace these sepulchres; and laying aside his dignity, stands supplicating the Saints to intercede for him with God: and he who goes crowned with a diadem, offers his prayers to the tentmaker and the fisherman as his Protestors. And in [10] another place: The cities run together to the sepulchres of the Martyrs, and the people are inflamed with the love of them.

This practice of sending reliques from place to place for working miracles, and thereby inflaming the devotion of the nations towards the dead Saints and their reliques, and setting up the religion of invoking their souls, lasted only till the middle of the reign of the Emperor Theodosius the great; for he then prohibited it by the following Edict. Humatum corpus, nemo ad alterum locum transferat; nemo Martyrem distrahat, nemo mercetur: Habeant verò in potestate, si quolibet in loco sanctorum est aliquis conditus, pro ejus veneratione, quod Martyrium vocandum sit, addant quod voluerint fabricarum. Dat. iv. Kal. Mart. Constantinopoli, Honorio nob. puero & Euodio Coss. A.C. 386. After this they filled the fields and highways with altars erected to Martyrs, which they pretended to discover by dreams and revelations: and this occasioned the making the fourteenth Canon of the fifth Council of Carthage, A.C. 398. Item placuit, ut altaria, quæ passim per agros aut vias, tanquam memoriæ Martyrum constituuntur, in quibus nullum corpus aut reliquiæ Martyrum conditæ probantur, ab Episcopis, qui illis locis præsunt, si fieri potest, evertantur. Si autem hoc propter tumultus populares non sinitur, plebes tamen admoneantur, ne illa loca frequentent, ut qui rectè sapiunt, nullâ ibi superstitione devincti teneantur. Et omnino nulla memoria Martyrum probabiliter acceptetur, nisi aut ibi corpus aut aliquæ certæ reliquiæ sint, aut ubi origo alicujus habitationis, vel possessionis, vel passionis fidelissima origine traditur. Nam quæ per somnia, & per inanes quasi revelationes quorumlibet hominum ubique constituuntur altaria, omnimodè reprobentur. These altars were for invoking the Saints or Martyrs buried or pretended to be buried under them. First they filled the Churches in all places with the reliques or pretended reliques of the Martyrs, for invoking them in the Churches; and then they filled the fields and highways with altars, for invoking them every where: and this new religion was set up by the Monks in all the Greek Empire before the expedition of the Emperor Theodosius against Eugenius, and I think before his abovementioned Edict, A.C. 386.

The same religion of worshiping Mahuzzims quickly spred into the Western Empire also: but Daniel in this Prophecy describes chiefly the things done among the nations comprehended in the body of his third Beast.

Notes to Chap. XIV.
[1] Chap. xi. 38, 39
[2] Orat. de vita Greg. Thaumaturg. T. 3. p. 574.
[3] Vide Hom. 47. in. S. Julian.
[4] Epist. 27. ad Eustochium.
[5] Edit. Frontonis Ducæi, Tom. 1.
[6] Ad. an. 381, Sect. 41.
[7] Hist. Eccl. l. 2. c. 23.
[8] L. 4. c. 24.
[9] Hom. 66. ad. populum, circa finem. & Hom. 8, 27. in Matth. Hom. 42, 43. in Gen. Hom. 1. in 1 Thess.
[10] Exposit. in Psal. 114. sub finem.

Pope Francis versus the Bible

I like to expose false doctrines from the very mouths of those who teach them.

Pope Francis	The Bible
"No one becomes Christian on his or her own! Is that clear? No one becomes Christian by him or herself. Christians are not made in a laboratory. A Christian is part of a people who comes from afar. The Christian belongs to a people called the Church and this Church is what makes him or her Christian, on the day of Baptism, and then in the course of catechesis, and so on."	1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, **by the word of Go**d, which liveth and abideth for ever. Romans 10:13 For **whosoever** shall **call upon the name of the Lord** shall be saved.

“Our Christian identity is belonging to a people: the Church. Without this, we are not Christians. We entered the Church through baptism: there we are Christians,” “You cannot love God outside of the Church; you cannot be in communion with God without being so in the Church.”	1 Corinthians 1:2 Unto the **church of God which is at Corinth**, to **them that are sanctified in Christ Jesus**, called to be **saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: The “church” is not an organization. The biblical meaning is “called out ones” the believers in Christ.
“The Christian who does not feel that the Virgin Mary is his or her mother is an orphan.”	John 1:12 But as many as received him (Jesus Christ), to them gave he power to become the **sons of God**, even to them that believe on his name:
“The Church officially recognizes that the People of Israel continue to be the Chosen People. Nowhere does it say: ‘You lost the game, now it is our turn.’ It is a recognition of the People of Israel.”	1 Peter 2:9 But **ye** (Christians) **are a chosen generation, a royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Revelation 3:9 Behold, I will make them of the **synagogue of Satan, which say they are Jews**, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
“I do not approach the relationship in order to proselytize, or convert the atheist; I respect him… nor would I say that his life is condemned, because I am convinced that I do not have the right to make a judgment about the honesty of that person… every man is the image of God, whether he is a believer or not. For that reason alone everyone has a series of virtues, qualities, and a greatness of his own.”	Mark 16:15 And he said unto them, Go ye into all the world, and **preach the gospel to every creature**. Romans 1:16 ¶For I am not ashamed of the **gospel of Christ**: for it is the **power of God unto salvation** to **every one that believeth**;…
“Each of us has a vision of good and of evil. We have to encourage people to move towards what they think is good… Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them. That would be enough to make the world a better place.”	Psalms 119:104 **Through thy precepts** I get understanding: therefore I hate every false way. Psalms 119:30 ¶I have chosen the **way of truth**: thy **judgments** have I laid before me.

“From my point of view, God is the light that illuminates the darkness, even if it does not dissolve it, and a spark of divine light is within each of us.”	John 1:4 In **him** (Jesus) was life; and **the life was the light** of men. John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.
“Proselytism is solemn nonsense; it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us.”	Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
“The Lord has redeemed all of us, all of us, with the blood of Christ: all of us, not just Catholics. Everyone! ‘Father, the atheists?’ Even the atheists. Everyone!”	1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

If you have any quotations from Pope Francis that you believe are contrary to the Bible, please write them in the comments section. Thank you!

[What Makes A Nation Great? An American Independence Day Message]

I copied this article from my friend Jim Gibson’s Facebook post. If you are an American, please know our only hope to continue as people free from tyranny and oppression is to keep to the principles the founding fathers of America founded our nation on.

What Makes A Nation Great?

By Jim Gibson http://www.jimgibson.net/

On this date (July 4) in 1776, the 13 colonies declared their independence from England. It would not be until 1783 before they actually gained their freedom at the signing of the Treaty of Paris. The document upon which all our laws are based is the Constitution which was signed in 1787. The Founding Fathers wrote the Constitution whose very foundation was established upon what was then known as "Natural Law." One of the most referenced sources cited by the Founding Fathers during the writing and discussion of the Constitution was from Blackstone's Commentaries of English Law. Blackstone maintained that Natural Law was given to mankind by God. These God-given principles were to aid man in their governance. Thus, our Constitution reflects those very statutes which were ordained by God. The apostle Paul alluded to these principles that govern in the hearts of mankind with these words as found in Romans1:19, 20 and 2:14, 15.

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

A person who greatly influenced and inspired the Founding Fathers was John Locke who wrote about that "Natural Law" that formed the very foundation of our nation. Listen to his words: "The State of Nature has a Law of Nature to govern it which obliges everyone…that being all equal and independent no one ought to harm another in his Life, Health, Liberty, or Possessions." Notice the obvious similarity of wording as that also found in the Declaration of Independence. One historian made the comment that it was the Declaration of Independence which should actually be considered America's foundation and the Constitution was the house upon which it was built. Anna Beth Rankin wrote that, "The Constitution is the Supreme Law of the United States; however it has its philosophical roots in the Declaration of Independence." To this agrees the statement made by Abraham Lincoln, "the Declaration of Independence was an 'apple of gold' whereas the Constitution was the 'picture of silver' framed around it." The point being stressed here is that the Natural Law, as expressed in the Declaration, was laws and rights given by God, whereas the Constitution was made of laws created by man.

The Framers and early Supreme Court Justices relied heavily on the concepts as found in the Natural Law. Through the years, the Courts have strayed further and further from these original principles of law and justice. In fact, Supreme Court Justice Clarence Thomas was once castigated by a Harvard Law professor for adhering to these principles of Natural Law. It has been the trend for several decades now to treat the Constitution as a "living

document." As a result, it has been relegated to an obsolete and discarded document in favor of a more fluid social construct which is entirely relative to the whims of a changing society.

In fact, former President Barack Obama made this shocking statement: "We are no longer just a Christian nation." In his speech, President Obama alluded to the fact that we might have once been a Christian nation, but no longer. What he said is entirely correct. But our magnificent nation was indeed founded upon Christian principles. Two professors, Donald S. Lutz and Charles S. Hyneman made an exhaustive study of our Founders' most read books, newspaper articles, and monographs with explicit political content. They limited their study to the period from 1760 to 1805. They concluded that the most often cited source was the Bible. This should come as no surprise especially as one reflects upon the words of Benjamin Franklin at the Constitutional Convention. Listen to the wisdom coming from this 81 year-old statesman.

"I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel… I therefore beg leave to move that, henceforth, prayers imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

Just a few years later, our nation's second President, John Adams, echoed these sentiments when he said, "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." It is understandable for those who do not like the "strict constructionist" interpretation of the Constitution when one reflects upon our present societal morality. In this sense, the Constitution is becoming more and more foreign to the thought processes of a liberal and progressive culture.

There was a time in Israel's history when they were regarded as a great nation, although small in territory and in population. What made them great? To find this answer, we need to go back to their very founding. Listen to the words of Moses as he instructs the children of Israel before they entered the land of Canaan:

"Behold, I have taught you statutes and judgments, even as the LORD my God commanded me… Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." (Deut. 4:5, 6)

Just as the nation of Israel began as a great nation because they were founded upon Godly principles and laws, so too was the United States great because they founded our Constitution upon these same fundamental truths.

Alexis de Tocqueville has been quoted as saying that, “America is great because America is good. When America ceases to be good, she will cease to be great.” Although this quote has never been verified, its words bear much truth and are truly sublime.

“Blessed is the nation whose God is the LORD.”

For almost 200 years, it was an accepted premise that our nation was founded upon Christian principles. In fact, John Adams, the second President of the United States, made this declaration:

“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

Although many people believe, unwittingly, that the Constitution contains the phrase “separation of Church and State” or “wall of separation”, these phrases are to be found nowhere within the Constitution or the Bill of Rights. We find their origin, however, in a letter written by Thomas Jefferson to the Danbury Baptist Association in 1802. In this letter, Jefferson uses the phrase, “a wall of separation between Church and State.” Contrary to the popular opinion of today, Jefferson’s use of the phrase meant that the Church should be protected from the State or government, and not, that the State must be protected from the Church. It was President Thomas Jefferson, in 1803, that recommended Congress appropriate funds “for civilizing the Indians and promoting Christianity.” Actually, he signed appropriation bills to Christianize the Indians three different times during his presidency.

For over 100 years, the Bible was used as a textbook in our public schools. Sadly, though, this tradition of a Christian America was dealt a serious blow by the Supreme Court in several consecutive rulings beginning in 1962 and culminating in June, 1963. It was through these rulings that both prayer and Bible reading were removed from the public school system. This Supreme Court decided its decision with a 8 to 1 ruling. The majority, in writing its opinion, stated that their ruling was one of “wholesome neutrality”. They further stated that their decision would in no way be deemed as a victory for “secularism”. We know now that it did have this “unintended consequence”.

As a result of these rulings, our nation began to lose its vision and sight. We no longer can distinguish between good and evil. Just a few years after this Supreme Court ruling, Joseph Fletcher in 1966 wrote a book titled Situation Ethics . In the book, Fletcher argues that there are no moral absolutes, everything is relative. Infidelity, stealing, lying and a myriad of other moral turpitudes might be acceptable depending on the situation. In the Old Testament, during the period of the judges, the Bible records that “every man did that which was right in his own eyes.”

Since our nation’s founding, the Bible has been used as the rule of law and has acted as the guide for our country’s morality. Obviously, our moral conscience as a nation has deteriorated and crumbled. We have forsaken the only moral compass that has ever been given to mankind.

Is there any hope left for America, for the Church? The answer is yes. With regard to the Church, we must individually and corporately confess that we have sinned and failed in our duty and responsibility to God. We must again turn to the Bible and let God's Word lead us and guide us in all aspects of our life. After we have done this, we can then stand on the promise of God as quoted in 2 Chron.7:14.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The Origin of the Pre-Tribulation Rapture Doctrine

By Mark Williams.

How did the pretribulation doctrine come about? A brief rundown would go something like this:

In 1591 a Jesuit priest named Francisco Ribera wrote a 500-page commentary on the grand points of Babylon and the antichrist, the object being to set aside the Protestant teaching that the Papacy is the antichrist. In his commentary, he assigned the first chapters of Revelation to the first century. The rest he restricted to a literal three and a half years at the end of time, BEFORE the resurrection. He taught that the Jewish temple would be rebuilt by a single individual antichrist that would abolish the Christian religion, deny Christ, pretend to be God, and conquer the world. Thus was laid the foundation for Dispensationalism.

In 1812 another Jesuit priest, named Emmanuel Lacunza, started teaching that there would be a 45-day tribulation period, AFTER Christ's coming.

In 1826 Edward Irving translated Lacunza's book and published it in 1827. Sometime after that, Irving started to teach a three-and-a-half-year tribulation after Christ's coming.

In 1830, a man named John Darby of the Plymouth Brethren started teaching a seven-year tribulation period. He came to America seven times to promote his teaching. When George Muller of Bristol came up against the Dispensationalist doctrines of the Brethren movement, he severed all connection with it. “The time came,” he said, “when I had to either part from my Bible or part from John Darby. I chose to keep my precious Bible.”

So in 1812, we see the teaching of a 45-day tribulation after the rapture.

Around 1827 Edward Irving taught a three and a-half-year tribulation after the rapture. Then in 1830, the final turn to a seven-year tribulation after the rapture. Others picked up on this new doctrine and added to it.

In 1909, C. I. Scofield published the Scofield Reference Bible. His dispensational notes were mixed in with the verses of the Bible so well that if you didn’t know better, you would think they were part of the Holy Scriptures. Over two million copies of his Bible were sold with this new dispensational teaching. Scofield, although not a Plymouth Brethren, was a devoted disciple of John Darby.

After that, W. E. Blackstone wrote a book titled *Jesus Is Coming Again*. A millionaire financed sending several hundred thousand copies of this book to missionaries throughout the world.

After Israel became a nation in 1948, prophecy teachers sprung up like wildfire, teaching that the Second Coming would happen approximately forty years after Israel became a nation. They got this belief from misinterpreting the word “generation” in Matthew 24. Hundreds of books were written on this subject. People learned about this new doctrine, not from the Bible, but from these so-called prophecy books.

Today Dispensationalism has become the generally accepted belief of the Fundamentalist wing of popular Protestantism.

In his tract, “Who is the Antichrist?” a former Catholic priest, Joseph Zacchello, says: “The Jesuits were the first ones to introduce a new theory in order to divert men’s minds from perceiving the fulfillment of the prophecies of the antichrist in the papal church. The Jesuit Ribera brought out the futuristic system, which asserts that the antichrist is yet to appear.” And to this statement, he adds: “**Protestants who advocate the futuristic system are pleasing the pope and are playing into the hands of Rome**.”

The teaching that the Church is to be raptured to heaven just prior to a time called the great tribulation was not known prior to the 1800s. It’s amazing with all the writings left to us from early Christians on the rapture, all agreed that if there is going to be a tribulation at the end of time, the Church would go through it. Since no voice spoke out in favor of a pre-tribulation rapture, the only conclusion possible is that the Church did not teach this in the beginning and that it should not be teaching it now.

Conclusion

This material was condensed down from hundreds of pages of notes just to give you a quick insight into the problem we are facing today. If we continue to curl up into a ball and keep our mouths shut because somebody might get their feelings hurt, the original truth that was taught by Jesus and his apostles, will one day vanish.

I'm not saying that we should go out and create war with those who disagree, but we should, in a loving manner, spread the whole truth of the Gospel. And if it were only on the last days, it would be easier for me to keep my mouth shut. But Satan has caused Christians to pervert his truth in dozens of chapters throughout the Bible.

It's sad to think that a large part of God's Church teaches that the Abrahamic covenant is yet to be fulfilled and yet the Bible teaches it has been fulfilled to the very letter. It's sad to see Christians teaching that Jesus Christ isn't reigning now when a simple study of the Bible shows he is and that Jesus is reigning from David's throne now just as the Scriptures foretold. It's sad to see Christians misleading the world into believing that after Christ comes back, there will still be a chance for salvation, and again, the Bible says no such thing. Friends, the Bible warns against believing in false doctrine, and yet to many, it's not a problem. I believe that Christians can come together with a more unified understanding of the Scriptures, but only if we take the time to study amongst ourselves and not be afraid to ask questions or get our feelings hurt. Our goal should be stamping out false doctrine and becoming unified in Christ Jesus. Remember, we are commanded to study to show ourselves approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.

Now if you still disagree with my notes, I would love to hear what you have to say and I promise to keep an open and honest heart. I for one do not want to stand face to face with Jesus only to find out that I've been deceived my whole life and neither should you.

Homosexuality – The Biblical Viewpoint

Let’s examine the issue of homosexuality from a Biblical standpoint, delving into gay lifestyles, practices and inroads into modern society, in an attempt to discover why God equated the practice of homosexuality with the ancient wicked cities of Sodom and Gomorrah.

The Crowds that Greeted Jesus when He Entered Jerusalem on Palm Sunday are NOT the Same People Who Wanted Pilate to Crucify Him!

When I was a kid going to Catholic elementary school in Chicago, I was taught by the nuns that the people who greeted Jesus when he entered Jerusalem saying, “Hosanna to the son of David” (Matthew 21:9) where the same ones who told Pilate, “Crucify him, crucify him!” (John 19:6) Imagine my surprise when I heard from a documentary called, “The Week That Changed the World” that the people who sought Jesus to be crucified were **not** the same people who greeted Him when He first arrived! This is according to Dr. Paul L. Maier.

Dr. Maier bases his reasoning on Scriptures in Luke chapter 23:

Luke 23:20 Pilate therefore, willing to release Jesus, spake again to them.
21 But they cried, saying, Crucify him, crucify him.
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

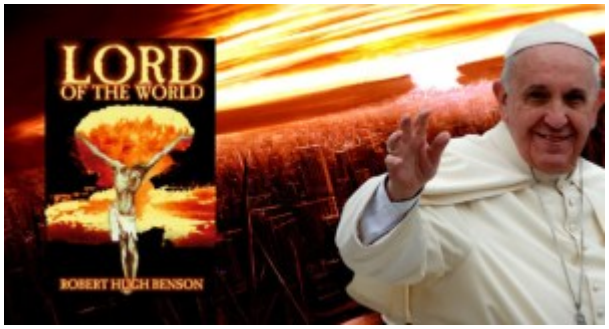
The people who attended the trial of Jesus were probably not the ones who greeted Him when He first arrived in Jerusalem. They were people loyal to the priests!

> Luke 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

The people who bewailed and lamented Jesus' fate were probably the same ones who greeted Him saying hosanna.

For more details from Dr. Maier, please see his excellent documentary!

What Pope Francis wants to teach you about the Antichrist



There are numerous articles on the Internet entitled, "The End Times Book Pope Francis Wants You to Read". It's about a book written in 1907 by Robert Hugh Benson about the rise of the Antichrist. One article from http://culturalmarxism.net/the-end-times-book-pope-francis-wants-you-to-read/ starts off:

> During an airplane news conference on his way back from the Philippines, Pope Frances referenced a 1907 book entitled "Lord of the World" and advised all of those in attendance to read it.

Wikipedia confirms these articles.

> Lord of the World is a 1907[1] novel by Monsignor Robert Hugh Benson that centers upon the reign of the Anti-Christ and the End of the World. It has been called prophetic by Dale Ahlquist, Joseph Pearce, Pope Benedict XVI and Pope Francis. (Source: http://en.wikipedia.org/wiki/Lord_of_the_World)

And what does this book say about the Antichrist?

- His name is Julian Felsenburgh. (Sounds like a Jew.)
- He is a secular humanist, a person against all religious beliefs.

- He leads the world in a final battle between humanism and Catholicism.
- He destroys Rome, kills the Pope and all the Cardinals.
- He attempts to destroy all religions and faith on earth.

Folks, whether you think so or not, this is not the idea of Antichrist that the Protestant Reformers had. To a man they all believed that **the papacy is the Antichrist** and not just a single individual in the future. Pope Francis is reinforcing the false doctrine of a future Antichrist in order to keep people's eyes off of *him* as Antichrist! And how did that false doctrine start? It all began with the wrong interpretation of the final Week of Daniel!

Daniel 9:27a And he shall confirm the covenant with many for one week:

Up to the 18th century, all Protestants and Bible believers believed the "he" of Daniel 9:27 is Jesus Christ and the "covenant" talked about in this verse is the **same covenant** mentioned in verse 4 of the same chapter:

> Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

In other words, "the covenant" is the covenant of grace through faith that God first made with Abraham. It was a covenant already in existence during the time of Daniel. That is why it was "confirmed", and not something made in the future.

They also believed the "one week" or seven years was 3.5 years of Jesus' ministry to the Jews, and 3.5 years of His Apostles' ministry to the Jews up to the time of the first martyr, Stephen. And they believed the "many" of Daniel 9;27 referred to the believing Jews who received Jesus as Messiah. Why do Christians today believe Daniel 9:27 is talking about a future Antichrist and an Endtime scenario that lasts 7 years? It's because of a false doctrine that was conceived in 1580 by a Jesuit priest, Francesco Ribera, which finally took root in Protestant seminaries sometime in the 19th century. The principal reason to take the final Week of Daniel away from the first 69 weeks and throw it into the future was so Protestants would think of Antichrist as coming in the future so they would get their eyes off the Pope as being Antichrist! This is not speculation but provable facts. For more information please see The 70th Week of Daniel Delusion, and other articles on this site that gives biblical proof about who the real Antichrist is.

Why Are the Japanese So Slow in Understanding the Gospel?

A lonely lost Japanese woman who needs Jesus

The question in the title of this article is something I wondered about since I first came to Japan in 1972. I was serving in the US Air Force then and was interested in sharing my faith in Jesus Christ with the Japanese when I would meet them outside the military base. I heard from long-time American missionaries in Japan that Japan is known as, “the missionaries graveyard”, meaning most missionaries see very few converts to Christ in spite of years of preaching the Gospel.

In the Philippines, it’s a different story. Filipinos with their Catholic background understand the Gospel quickly. Churches have multiplied in the Philippines.

In October of 1973, I met a group of Christians who invited me to work with them to share the Gospel of Christ with the Japanese. I accepted their offer and became a full-time missionary in February 1974 when I was honorably discharged from my 4-year contract of military service. I continued to live in Japan for 38 more years. Throughout that time, I saw many souls come to Christ and lives changed into active service for the Lord, but the vast majority of the nation had not changed in spite of the millions of Gospel tracts I and other missionaries distributed on the street.

Only yesterday, May 9th, 2022, I heard something that cast light on why the Japanese are resistant to the Gospel. It was from an interview with Bhumibol Adulyadej who was the King of Thailand from June 9, 1946 to October 13, 2016, the date of his death in his 80s. In the interview, Bhumibol appeared to be yet in his 30s. Thailand is a Buddhist nation, perhaps even more so than Japan, and the King of Thailand is of course a practicing Buddhist. The interviewer asked the King about the concept of sin as understood among the three Abrahamic religions of Judism, Christianity, and Islam. The King replied, “in Buddhism there is no sin. There is only a striving towards purity.”

This is confirmed by a quote on https://classroom.synonym.com/buddhist-belief-of-sin-12085556.html

> Buddhism follows a different conceptual framework from the Abrahamic religions, Judaism, Christianity and Islam. As a result, many of the ideas and definitions found in Buddhism differ from those found in other religions. The monotheistic idea of sin found in the Abrahamic religions is a foreign concept to the Buddhist belief system.

It then dawned on me why there is no specific word for “sin” in the Japanese language! Language is always a reflection of the culture. Japanese are slow to understand their need for salvation because their language lacks a specific word for sin! And without understanding all men are sinners, there is no need for a Savior from sin.

The Gospel is summarized in 1 Corinthians 15:3.

> For I delivered unto you first of all that which I also received, how that Christ died for **our sins** according to the scriptures;

How can anyone understand why Christ would die for our sins if they don’t know what “sin” is? Buddhists say there is no sin! This in my opinion is the crux of the problem: Buddhist culture that influenced the language has robbed the people of a key concept of the Gospel!

I now understand why one of my friends doesn’t believe mankind is flawed or sinful. Though his mother is a Catholic, his wife is a Buddhist! I’m sure she influenced his thinking.

In the Japanese translation of the Bible, the word for sin is translated as *tsumi*. It seems contradictory for me to say there is no specific word meaning sin in Japanese and yet there is a word translated for sin in the Japanese Bible. Let me elaborate.

Here’s how the Japanese word for sin in the Bible looks in the ideograph.

Tsumi

But this word doesn’t have the nuance of breaking God’s moral laws. It’s actually the same meaning as the word for crime in English. Don’t believe me? Check this out:

This is the Chinese-Japanese character for the word to be / is:

有

Aru or yuu

The two characters in combination:

有罪

Yuuzai

Yuuzai is what a Japanese judge says when he convicts a suspect of a crime. It means *guilty*! Yuuzai literally says, “there is crime”. The Japanese language is so easy to understand when you know the Chinese ideographs that depict the words. There is no Japanese person, not even an academic scholar who would disagree with my explanation of the word *yuuzai*. The meaning is crystal clear to any Japanese person raised in Japan.

The Japanese Bible nevertheless uses the word tsumi and also translates the word for sinners as “tsumibito” which literally means “a person who sins.” But the word also has the meaning of “criminal”. To call a law-abiding Japanese person a criminal is, of course, offensive!

Once I tried to pray the “sinners prayer” of salvation with a man to lead him to receive Christ. I asked him to repeat the prayer after me but he stopped when I got to the part, “Lord, please forgive all my sins.” He then said, “Wait! I’m not a sinner!” What he really meant by that is to say he’s not a criminal but a law-abiding citizen. I learned a lesson not to ask a person to pray that prayer with me unless they understood what they were praying about. From then I defined what I meant by sin to all the Japanese people I shared the Gospel with.

When a Japanese takes time to read and study the Bible, the meaning of sin as

breaking God’s moral law becomes clear. I once met a man who came to a true saving knowledge of Jesus Christ by reading the Book of Matthew from a Bible at his bedside in the hospital when he was sick for a month. And all Japanese Christians including Roman Catholics understand the biblical meaning of sin. But there are so few of them that they have no impact on the Japanese culture.

So what did I do? I had to start with Genesis 1:1 to explain the Gospel of Jesus Christ to the Japanese. I had to explain that God is the creator of the universe and all life. I had to explain the account of the fall of man in the Garden of Eden. I had to explain the biblical definition of sin as breaking God’s moral law. I told them that God’s laws and man’s law agree on many points such as the crimes of murder, stealing, and lying under oath, but God’s laws are stricter and deeper and call hatred, and any type of lie a sin. And if that is so we are all guilty of sin. And then I had to explain the concept of animal sacrifice and the blood of sheep and goats as a cleansing of sins and that Jesus’ death on the Cross is the ultimate sacrifice and His blood which was shed is the final cleansing of our sins.

Do you see what preachers of the Gospel in Japan are up against? It’s teaching concepts that are totally foreign to their culture.

Japanese who live in other countries are much more open to the Gospel. Many get saved. I know twin sisters one of whom when to Canada and lived with a Christian family who brought her to church. She received the Gospel and Jesus as her savior but after she returned to Japan she admitted that sin is still a nebulous concept for her. She was still young in the Lord and probably hadn’t read or done much personal study of the Bible.

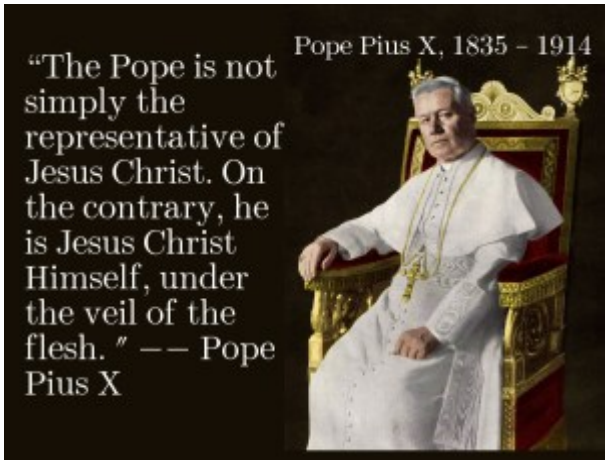
You might ask, “Well, what about the Koreans? Wasn’t Korea also a Buddhist nation before Christian missionaries came?” That’s an excellent question and one I cannot answer for sure. The same can be said for China as well. Why Christianity took hold in those nations faster than in Japan is still a mystery to me. One reason may be because Japan was isolated from the rest of the world for 200 years. People from other countries were not permitted to enter Japan.

By the way, if you are a foreigner living in Japan, you don’t want to offend the police. They will consider you guilty even if you are innocent of a crime. There is a word for “suspect” in Japanese but it seems to mean nothing to law enforcement. People are guilty till proven innocent. Once I got stopped by a policewoman for hitchhiking. She told me it was illegal to hitchhike in Japan. I knew she was dead wrong but I also knew better not to argue with her. I told that story to an off-duty cop who picked me up hitchhiking, and he smiled. He knew if I argued with her she would arrest me and make my life miserable for the next 48 hours! That’s how long they can hold you without charging you with a crime.

Adam Clarke’s Commentary on Matthew 24

This chapter contains a prediction of the utter destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews; and is one of the most valuable portions of the new covenant Scriptures, with respect to the evidence which it furnishes of the truth of Christianity. Every thing which our Lord foretold should come on the temple, city, and people of the Jews, has been fulfilled in the most correct and astonishing manner; and witnessed by a writer (Josephus) who was present during the whole, who was himself a Jew, and is acknowledged to be an historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord’s words, and shown how every tittle was punctually fulfilled, though he knew nothing of the Scripture which contained this remarkable prophecy.

Who is that “Man of Sin” of II Thessalonians Chapter 2?



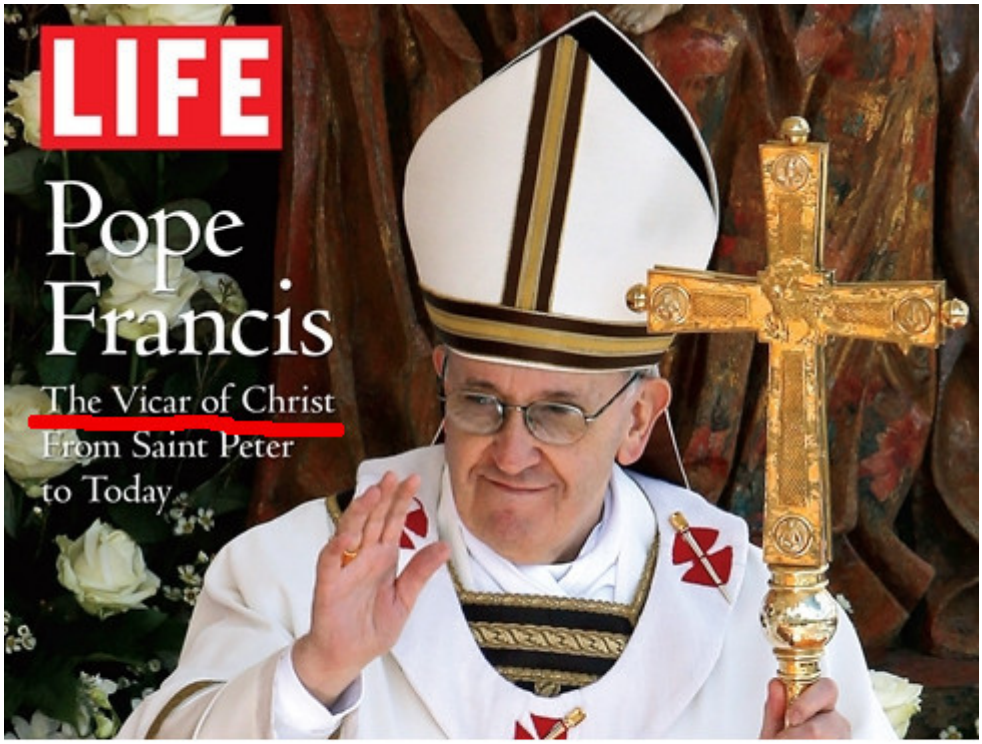
> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the **temple of God**, shewing himself that he is God. -2 Thessalonians 2:3,4

Believe on not, all true born again Christians in the 16th century *knew exactly* who the Man of Sin, the son of perdition is! How do I know that? It says so in the Geneva Bible notes, the Bible translated in the 16th century.

All men know who he is *that says he can* ***shut up heaven and open it at his pleasure****, and takes upon himself to be lord and master above all kings and princes,* ***before whom kings and princes fall down and worship****, honouring that antichrist as a god. (4) He foretells that the antichrist (that is, whoever he is that will occupy that seat that falls away from God) will not reign outside of the Church, but in the very bosom of the Church. (Reference https://www.biblestudytools.com/commentaries/geneva-study-bible/2-thessalonians/2-thessalonians-2.html)*

Who are they talking about? Let's see what the teaching of the Roman Catholic Church about the papacy is. The following is taken from https://www.ewtn.com/catholicism/teachings/papacy-37 which is a Catholic website. I added the emphasis in bold.

> ### The Papacy
>
> We also define that the holy apostolic see, and the Roman pontiff, holds the **primacy over the whole world**, that the Roman pontiff is the successor of blessed Peter, prince of the apostles, that he is the true vicar of Christ, the **head of the whole Church** and the **father and teacher of all Christians**, and that to him was committed in blessed Peter the full power of tending, ruling and governing the whole church, as is contained also in the acts of ecumenical councils and in the sacred canons (COUNCIL OF FLORENCE, 1439).



Vicar: (From Latin) vicarius, ***a substitute***,
Anti: (From Greek) against, opposite, ***instead of***,
Vicar of Christ = Anti Christ

Did you get that? Even though *YOU* may not acknowledge the authority of the Catholic Pope over your life, as far as he is concerned, *you belong to him*!

Did the Pope take "upon himself to be lord and master above all kings and princes"?

> The papal deposing power was the most powerful tool of the political authority claimed by and on behalf of the Roman Pontiff, in medieval and early modern thought, amounting to the assertion of the Pope's power to declare a Christian monarch heretical and powerless to rule.
>
> Pope Gregory VII's Dictatus Papae (c. 1075) claimed for the Pope "that it may be permitted to him to depose emperors" (12) and asserted the papal power to "absolve subjects from their fealty to wicked men" (27).
>
> Oaths of allegiance held together the feudal political structure of medieval Europe. The principle behind deposition was that the Pope, as the ultimate representative of God from whom all oaths draw their force, could in extreme circumstances absolve a ruler's subjects of their allegiance, thereby rendering the ruler powerless. In a medieval Europe in which all confessed the Pope as head of the visible Church, it gave concrete embodiment to the superiority of the spiritual power over the temporal—the other side, so to speak, of the role of Popes and bishops in anointing and crowning emperors and kings. (Source:

https://en.wikipedia.org/wiki/Papal_deposing_power

What is the “temple of God” of II Thess 2:4? Is it a rebuilt Third Temple of Solomon in the Endtime? Would a rebuilt temple of Solomon to resume animal sacrifices be of God in spite of the fact Jesus Christ, the Lamb of God, already paid the price for the sins of the world?

> 1 Corinthians 3:16 ¶Know ye not that **ye** are the temple of God, and that the Spirit of God dwelleth in you?

Would not a rebuilt third Temple in Jerusalem represent yet further rejection of the Blood of the Messiah, Jesus Christ, as the propitiation for our sins? And if so, would God call that temple a “holy place”? Definitely not! Any symbol of rejection of the true Messiah, Jesus of Nazareth would be an abomination to God! And if this is so, and I believe it is, would a rebuilt temple be the “holy place” of Matthew 24:15? Definitely NOT!

Whether you agree with the early Protestants or not, up to the 18th century they all interpreted 2 Thess 2:4 to be the office of the papacy, the Popes of Rome standing in the Temple – the Church – the Christian world – proclaiming himself to be as God on earth having total authority over both your body and your soul.

Satan is the god of lust. He wants to rule the entire world and demand all men worship him. Hasn’t he already done that through each and every tyrant and dictator who has ever lived? Many of them considered themselves to be God! The pharaohs of Egypt did, the rulers of all the great empires, the heads of the Assyrians, Babylonians, Medo-Persians, Grecians, and Romans, most of them, claimed to be God on earth.

Men are mortal and Satan is immortal. I believe Satan has influenced each and every head of world power until their rule ended at death. After one emperor or king died, Satan went to the next emperor or king who had the most world power, from major ruler to ruler from the beginning of history till the present day. Would the god of lust have the patience to wait for a final 7 years of world history to have his fling? NO! He wanted it all from the beginning!

All that to say is this: If you have been waiting for the “rise of the Antichrist,” you may have missed seeing all the antichrists throughout history up to the present. And if you are expecting a rebuilt Temple of Solomon in Jerusalem so that the Antichrist can sit there are rule the world, you probably don’t see the Covid pandemic phobia is the work of the Antichrist to get you to take the vaccination of the Beast.

The Prophecy Jesus Told His Disciples on the Mount of Olives was ALL Fulfilled in 70AD

This article is from communication with a friend who wrote:

I'm very interested in your comments about Jesus's Olivet prophecy saying it does not refer to our future but to AD70 when the Romans sacked Jerusalem. (I hope I'm not misrepresenting your position but please correct me if I am.) I know you've mentioned it before to me. Can you explain to me in layman's terms, how we know this refers to AD70 and not to our current future? I believe it relates to the years in Daniel? Thanks, and sorry I'm very muddled on this.

My reply:

You are presenting my position correctly when you said I believe it was all fulfilled in 70 AD.

If we agree that Matthew 24 Mark 13 and Luke 21 are all talking about the same thing, meaning the Olivet Discourse, it behooves us to compare these passages with each other to see if the account of one Gospel writer may shed more light on the account of another Gospel writer. It seems to me most contemporary teachers of the Olivet discourse have not done that!! And this has resulted in two very serious misinterpretations. One of them has resulted from a mistranslation of Matthew 24:3. Let's compare that verse with what Mark and Luke have to say.

> Matthew 24:3 (KJV) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

> Mark 13:4 (KJV) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

> Luke 21:7 (KJV) And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

Notice that Mark and Luke does not say “the end of the world.” A better translation would be, the end of the age, meaning the Jewish age.

Other translations confirm this:

https://biblehub.com/matthew/24-3.htm

I don’t recommend modern English translations but I think some of the translations are better than the KJV in some verses. Most King James only people would not want to accept that. But I do see some errors in the King James version. For example, In the book of Acts, it uses the word Easter but it should say Passover. The Passover is not determined by the first Sunday after the first full moon after the spring equinox as Easter is.

In 70 AD the Roman army destroyed Jerusalem and the Temple and all the records of Jewish lineage. And that means there is no person who claims to be Jewish today who can tell you what tribe of Israel he is from. Dr Chuck Baldwin does the most thorough job of any preacher I have ever heard in explaining the Olivet discourse and the meaning of it.

It’s long but worth reading if you can take the time. It answers very clearly the second serious major misinterpretation of the Olivet discourse: The meaning of the Abomination of Desolation.

I will sum it up for you as succinctly as I can.

Most evangelicals today believe the Abomination of Desolation is the End time Antichrist erecting an idol in a rebuilt Temple of Solomon in Jerusalem. And this is connected to false doctrines of so-called Christian Zionism. This was a popular doctrine in the Scofield Reference Bible and has misled millions of English-speaking Christians. And again to find the truth all we have to do is compare what Matthew has to say with one other Gospel writer, Luke and what he has to say:

> Matthew 24:15-16 (KJV)
> 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
> 16 Then let them which be in Judaea flee into the mountains:

> Luke 21:20-21 (KJV)
> 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
> 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that

> are in the countries enter thereinto.

Luke clearly identifies the Abomination of Desolation as Jerusalem compassed with armies – Roman armies. And both Matthew and Luke tell the followers of Jesus who witness that event what to do: Flee into the mountains. From where? From Judaea. Why? To avoid the slaughter of the Jews by the Romans. To me, that's as clear as crystal. The followers of Jesus who believed in the prophecy left Jerusalem and Judea and survived the Roman attack. The unbelieving Jews who remained were killed.

In this prophecy, Jesus was referring to the final words of Daniel 9:27.

> Daniel 9:27 (KJV) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The "overspreading of abominations" is talking about the attacking armies of Rome, and "make it desolate" is referring to the destruction of Jerusalem and the temple. The problem evangelicals make is that they also include the prophecies of Daniel 11, and they are completely different prophecies and were already fulfilled before Jesus was born on Earth. I also talk about this on my website but I don't want to give you too much to read right now.

Another point: Matthew refers to it as great tribulation, but Luke refers to it as *days of vengeance*.

> Luke 21:22 (KJV) For these be the days of vengeance, that all things which are written may be fulfilled.

Days of vengeance on whom? On the Jesus of Nazareth rejecting Jews who crucified their Christ, their Messiah. This is brought out very clearly in Dr. Baldwin's talk and it makes a whole lot of sense to me.

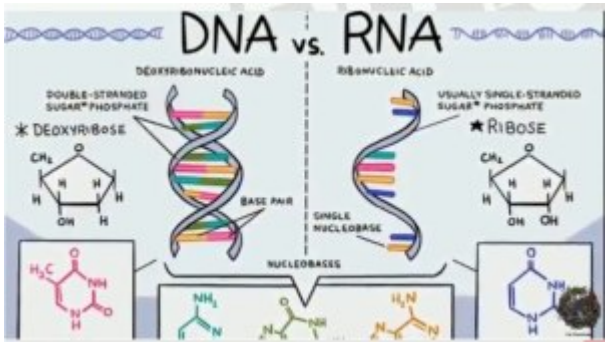
Evangelicals today are always talking about a future coming great tribulation of people. Some say this includes believers as well if you believe in a post-tribulation rapture. I cannot see how you can come up with this doctrine when you read Luke chapter 21, because it's clearly referring to God's judgment on the unbelieving Christ-rejecting Jews!

Anyway, there's a lot more to talk about on this subject, and you're only going to learn it if you take the time to read what Pastor Chuck Baldwin has to say and or read other articles about it on my website. I have written extensively about it:

https://www.jamesjpn.net/?s=Matthew+24

And of course, you can say all of the above are *also* really interpretations but please know that this was the standard Protestant interpretation up to the end of the 18th century. Bible commentators up to that time have all said Matthew 24, Mark 13, and Luke 21 are fulfilled prophecies. This is not the same thing as Preterism! The preterists say that ALL of the Bible prophecies have been fulfilled, including all of the Book of Revelation, and I certainly don't believe that.

Divine Image Destroyed – By Christine Beadsworth



I find it useful to transcribe from videos information that I consider important. Videos are often taken down, but the text from them will remain on this website as long as I am still on earth.

This article is one of the best explanations of Satan's biological attack on humanity I have read to date. It's very clear and concise, and the author uses Scripture! I hope you appreciate it as much as I do.

The video is below the text. The Internet may someday not be available, but if you print out the text you will always have a hardcopy to share with others.

Many thanks to my dear Canadian friend Shirley who sent this to me!

Christine Beadsworth is an author and obviously a Bible believing born again Christian. She lives in South Africa. That's all I know about her.

Transcription of Divine Image Destroyed – By Christine Beadsworth

The human cell is created with a nucleus wall to protect the scroll of DNA within its nucleus. Just like a wall is built around the palace to protect the rule of a nation, these very important unique documents are books or DNA scrolls are guarded from marauders. Nothing is allowed to breach that war, and only trusted messengers are permitted to enter or leave that hallowed place.

From within the nucleus, orders are issued by the DNA and carried by the messenger RNA through the nucleus wall to the Golgi apparatus, which is a factory making proteins to build and strengthen the body. No other substance can pass through that nucleus wall except human mRNA. It is considered trustworthy to carry and deliver the messages issued.

I once heard an applied virologist describe mRNA or messenger RNA like a shopping trolley. You can load whatever you want in it and it will transport it to the intended destination. Now this works well when the human body is not interfered with. We are fearfully and wonderfully made. Messenger RNA faithfully carries the instructions issued by the unique DNA dwelling in the nucleus citadel.

Psalm 139 Verse 14 – 16 says,

> I will praise you for I am fearfully and wonderfully made. Your works are marvelous, and my soul knows it very well. My bones were not hidden from you. When I was made in secret and skillfully formed in the lowest parts of the earth. Your eyes saw my unformed substance and in your book [or scroll] all the days [of my life] were written [engraved] before ever they took shape, when as yet they were none of them.

Now did you know that every single strand of human DNA is marked with the name of God? How you ask? Because there are sulfide bonds holding together the two strands that make up the DNA. And these bonds occur after the 10th pair of nucleotides again after the fifth pair, and then six pairs later and again five pairs later. The tenth letter of the Hebrew alphabet is YOD. The fifth letter is HE, the sixth letter is VAU. YOD HE VAU HE spells Yahweh.

I will say it again. God’s name is on every human chromosome. You are made in His image and sealed with the name of your Creator. Every cell in your body is hallmarked. And it is this very divine hormone that the enemy desires to obliterate. By injecting loaded messenger RNA into cells, one can sneak fragments of foreign enemy DNA through the carefully guarded nuclear walls and unload their contents into the scroll of DNA that God wrote for you. That’s like pasting some pages of a counterfeit author’s book into the middle of the instruction blueprint God wrote.

What is actually happening is that the name of God written into the sulfide bond arrangement in the DNA scroll is being erased. The beautiful scroll engraved by God to create a man in his image is being sabotaged. And from that moment of splicing onward, instead of instructions being released from the palace for life and health and security of the body, inserted DNA loads up the messenger RNA trolly with instructions for the protein factory in the cell outside the palace to start manufacturing enemy spike proteins. The protein factory just does what is told, whatever orders arrived from headquarters are immediately carried out. To put it simply, once the potion is injected into the body. Every single citadel guarding the scroll sign the name of the Creator within you is hijacked, and forced to issue instructions

to manufacture weapons of death, which will not only kill you at some point, but also the people around you.

It is a cleverly engineered coup on a worldwide scale to throw off the rulership of God over His creation. So who is behind this dastardly plot? What does Psalm two say? In verse two:

> The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us.

The word for band means bond, halter, or restraint. Is it not the carefully placed sulfide bonds that depict Yahweh's Name, which are disrupted and broken asunder by the vaccine contents? The word cord in Hebrew also means entwined, rope, or thick bows. Is the DNA not entwined like a rope? Perhaps you can now see the plan of the kings of the earth, the elite who are banding together and arraying themselves against the Lord. The plan is to hijack His creation, destroy His image, remove His signature, and transform the human body into a genetically modified part human, part computer, which can be controlled externally. Sounds like science fiction, but tragically, it is the truth. Satan hates all who are made in God's image, every earthen vessel that is intended to become a dwelling place of His Spirit, receiving daily communication from the throne of heaven.

For centuries, he has been content to defile the bodies and souls of men by luring them into sin of every kind. But always his greatest ambition has been to sit in the place intended only for God in the human body. II Thessalonians two verse four says his intention is to sit as God in the temple of God, setting himself forth as if he is God. Many are waiting for the Third Temple to be built so that the antichrist can go and sit in it. But the body of Christ is the Third Temple, a temple not built with hands. And the diabolical deception currently underway, is the first step in the rollout of the plan to install the abomination that causes desolation right within the holy place of the Third Temple. In the holy place, the place with a unique engraved Scroll of your Creator is stored in a walled citadel, the enemy has already lifted up his battle cry.

How apt is the cry of the psalmist in Psalm 74 verse 3 -10 says:

> Direct your feet quickly to the perpetual ruins and desolations. The foe has devastated and desecrated everything in the sanctuary. In the midst of your holy place, your enemies have ruled with a battle cry. They have set up their own emblems for signs of victory. They seemed like men who lifted up axes upon a thicket of trees to make themselves a record. And then all the carved wood of the holy place they broke down with hatchets and hammers. They have set your sanctuary on fire. They have profaned the dwelling place of your name by casting it to the ground. Oh God, how long is your adversary to scoff and reproach? Is the enemy to blaspheme and

> revive your name forever? Why do you hold back your hand even your right hand? Draw it out of your bosom and consume them to make an end of them. They have profaned the dwelling place of your name.

There is no better description of what has happened worldwide in the human body than these words. And in every nation, believers are being coerced into taking the supposed health-inducing jab. Is this not causing the great falling away described in II Thessalonians two verse three? The totality of the scheme is to leave the Third Temple desolate, destroyed, overtaken, and subjugated to an ancient enemy, who always coveted God's throne and the worship of God's bride.

Apostasia, the Greek for falling away means defection from truth, and comes from the Strong's G647 which means to separate, the writing of divorcement. How significant that a fragment of DNA writing is what separates or breaks asunder the record of God's name in the human DNA.

Now, obviously, the smuggling in of the death warrant to the guarded throne room involves deception and subterfuge. No one would allow such an intrusion if it was advertised by its true content. The coup is enacted under the guise of a delivery of a basket of wishes for health and happiness. Revelation chapter 18 speaks of the judgment that is incurred by those who carry out this deception. As you read the selected verse, remember that the Greek word translated sorceries is *pharmakeia*, the word from which we get pharmacy or dispenser of medicine.

Revelation 18 Verse 23b:

> For your merchants were the great ones of the earth, for by your sorceries all nations were deceived.

So it is pharmaceutical deceptions which are employed to pull the wool over the eyes of all the nations. II Thessalonians two verse 11 says:

> A strong delusion is released so that people believe a lie.

The Greek for *delusion* comes from a root word meaning deceiver or imposter. So the recurring theme is deception, which brings distraction.

No surprise that pharmakeia also means witchcraft, and comes from a root word meaning drug, or poison. Poison is intended to induce the death of the victim. The Word tells us that the life is in the blood. It is surely no coincidence that the foreign spike proteins, which the human body is forced to produce after it has been hijacked, trigger blood clots, which in turn cause fatal heart attacks and strokes.

It is Satan who seeks to kill, steal and destroy. Jesus came that you may have life and have it abundantly. Satan desires to remove God's image and

replace it with his image. Revelation 14 Verse nine tells us that he plans to remove God’s name and replace it with his name. Revelation 14 Verse 11. Ask yourself, who else could be behind the erasing of God’s name in your DNA scroll? Beloved, God says His people perish for lack of knowledge.

Many pastors and shepherds worldwide are urging their congregations to receive the pharmakeia on offer. May the sheep wake up and see the edge of the precipice before they plunge over it. I would urge you to guard and keep your temple holy unto the Lord. Do not allow it to be breached. Cherish His Name encoded into the scroll of life within you, and take refuge under the shadow of His wings. Do not run to Egypt or Babylon for help, do all you can to boost your divinely built immune system naturally, and do not allow yourself to be deceived. Be a lover of truth, seek truth, go after it. II Thessalonians two is clear that it is those who do not love truth, who will fall prey to the strong delusion, wrapping its fingers around the globe. Do not succumb to those who call evil good and scheme to overthrow and render your holy place desolate. You will pay for it with your life. Rather entrust yourself to Him Who is the truth, the life, and the way. Choose life that you and your children may live.

And I want to end with II Corinthians six verse 16.

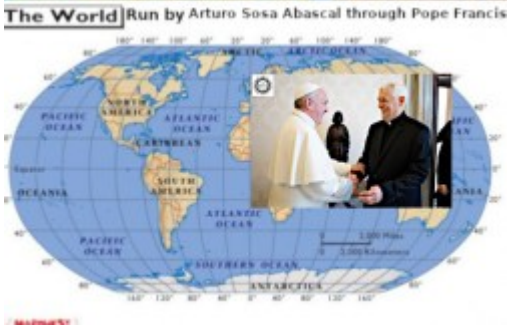
> What agreement does the temple of God have with idols? For you are the temple of the living God. As God has said, I will dwell in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from among them and be separated says the Lord, and do not touch the unclean thing, and I will receive you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.

And the (Greek) word for *unclean thing* is *akathartos*, meaning foul, unclean, and demonic.

May God Almighty give you the strength to stand uncompromising in the days which were facing.

The video I got the text from

The Four World Empires of the Book of Daniel



King Nebuchadnezzar of Babylon successfully besieges Jerusalem and carries off some of the treasure from the temple of God to Babylon. Nebuchadnezzar also captures some young men of the royal family with him to serve him in his court (Da 1:3). Daniel is one of them (1:6)

King Nebuchadnezzar’s Dream in Daniel 2

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
32 This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
33 His legs of iron, his feet part of iron and part of clay.
34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.
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 threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

The First Kingdom: Babylon 605 BC led by Nebuchadnezzar II. Ended in 539 BC, capital city in Iraq

> 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
> 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this head of gold**.

So according to God’s Word, the great kingdom of Babylon, the “golden city” of ancient times (Is.14:4), with its great King Nebuchadnezzar, was undeniably the head of gold, or the beginning of this great image.

Isaiah 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! **the golden city** ceased!

> Daniel 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

THIS IS THE SAME AS THE HEAD OF GOLD IN THE IMAGE AND IT REPRESENTS BABYLON. Its wings being plucked represent Nebuchadnezzar's abasement as a beast for 7 years (Dan.4:29-33), and "a man's heart…given to it" his subsequent salvation. (Dan.4:34-37)

The Second Kingdom: Medo-Persia founded 550 BC by Cyrus the Great. Ended in 330 BC, capital city in Iran

> Daniel 2:39 And after thee shall arise another kingdom inferior to thee,…

According to world history, the dual kingdom of Medo-Persia followed Babylon; therefore we know what the kingdom of silver was without its even being named in the interpretation here. It is named, however, in a later chapter, the "MENE MENE" handwriting on the wall vision of Daniel 5:18-31, as being the kingdom that did conquer Babylon.

> Daniel 5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

Notice also the remarkable symbolism in the image. The dual kingdom of Medo-Persia is depicted here by two arms. Persia was the stronger of the two, just as in the body one arm is stronger than the other!

The second kingdom, the Medo-Persian empire is called a bear in Daniel chapter 7!

> Daniel 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Notice that the bear is a little higher on one side than the other because the Persians were a little more powerful than the Medes. The Medes conquered Babylon, but it was Cyrus, the Persian king, who actually ruled. This symbolism is also borne out in the vision of Daniel 8 which pictures "a ram which had two horns… but one was higher than the other." (Dan.8:3) It then says, "The ram… having two horns are the kings of Media and Persia."

(Dan.8:20) The 3 ribs the bear devoured were the 3 nations which were conquered by the Medo-Persians. The primary nations were, of course, Egypt, Assyria, and Babylon.

Also in Daniel chapter 8 the Medo-Persian empire was represented by a ram!

> Daniel 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. (The Medes conquered Babylon and the Persians ruled the empire.)
> 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.
> Daniel 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

The Third Kingdom: Greece. Alexander the Great of Macedon succeeded his father Philip II to the throne in 336 BC and conquerored the civilized world in 10 years

> Daniel 2:32b …his belly and his thighs of brass…
> Daniel 2:39b… and another third kingdom of brass, which shall bear rule over all the earth.

We know from history that this third kingdom, the one to follow Persia, was the Grecian Empire. In a later chapter Daniel specifically prophesies that Greece will be the conqueror of Medo-Persia. (Dan.8:21,22) This was fulfilled over three hundred years after the prophecy was given!

> Daniel 8:21 And the rough goat is the king of Grecia: and the great horn (Alexander the Great) that is between his eyes is the first king.

The empire of Alexander the Great was not necessarily the most powerful, but it was the most extensive. It extended almost to Italy, all the way to India, and all the way from southern Russia down into Africa, bearing rule over or dominating the world of his day. In just 10 years Alexander conquered the known civilized Western world, the fastest world conquest in history!

The Greeks were also interested in philosophy and religion or spiritual things. And it is held by the Greeks and by almost all religions that the seat of the spirit is in the BELLY. As Jesus said, “Out of his BELLY shall flow rivers of living water. (But this spake He of the Spirit.)” (Jn.7:38,39)

In Daniel 7 Alexander was likened to a leopard!

Daniel 7:6 After this 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 to it.

The four heads represents Alexander's four generals. As Alexander said on his deathbed when his generals asked, "Well, which one of us is to inherit the kingdom?" He said, "To the strongest!" But they were smart! They decided it wasn't smart to fight it out until they found out who was strongest & one man take over the whole thing. They said, "Well, let's just make peace now & divvy it up & you take that & I'll take this & you can take that etc." So it was divided up into four areas which each general ruling one area.

In Daniel 8 Alexander is likened to a he goat!

Daniel 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (Alexander)
6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. (Conquered Medo-Persia)
7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.
8 Therefore the he 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.

The fourth Kingdom: Rome

Daniel 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.
41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.
43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.
44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume

> all these kingdoms, and it shall stand for ever.
> Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

This fourth kingdom was rome. Rome, the tough, iron-fisted kingdom which clamped down with IRON MILITARY RULE over the entire known world in the days before Christ, was one of the longest-reigning empires the world has ever known. It so "subdued all things" that for nearly one hundred years there were no major wars, no one even being able to muster a force against the Roman rule.

Here again, it is very interesting to note how similar this particular part of the image is to the actual fulfilment of the Roman Empire. Two legs of iron: Was Rome ever divided into two parts? Yes! In its decline it was divided into an Eastern and Western Empire. The Western Empire was ruled by Rome, and the Eastern Empire, ruled by Constantinople, was called the Byzantine Empire. So EVEN THE PARTS OF THE IMAGE ITSELF SYMBOLISE THE KINGDOMS OF MAN, AND THIS BECOMES EXTREMELY SIGNIFICANT AS WE GO ON TO THE FEET.

The city of Rome is in Italy, and the country of Italy on a world map looks something like a boot! "Boots on the ground" is an expression for foreign infantry or military presence in a country.

Most Bible believing scholars teach that the last and 4th kingdom of the interpretation of the dream that King Nebuchadnezzar had in Daniel chapter 2 is the Roman Empire. Is therefore the Roman Empire ruling the earth today? Most people don't seem to think so. But Daniel 2 teaches the fourth kingdom continues till the "stone cut without hands" – Jesus Christ – comes and destroys it.

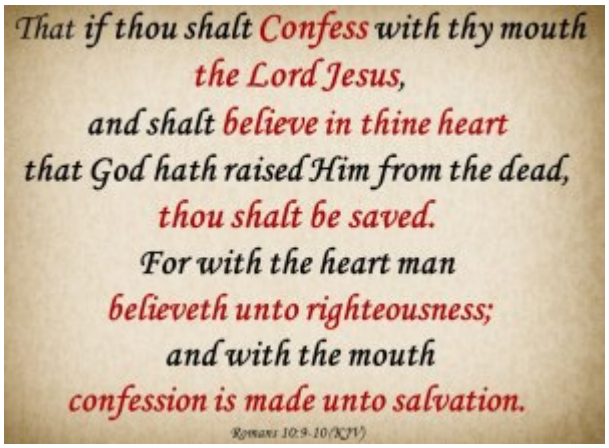
> Daniel 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

The Roman Empire, therefore, must be covertly ruling the earth till this very day! We are living in the time of the "feet" and the "toes" of the image depicted in Daniel chapter 2.

> Revelation 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

I believe the “deadly wound was healed” represents the restoration of the Roman Empire in the European Union.

Can We Know with Certainty We are Saved from Eternal Separation from God?



The words, “we know” are found 52 times in 48 verses in 33 chapters in 17 books of the King James Version of the Bible. Did you know out of the 66 Books of the Bible, that phrase is found in the first epistle of John in regards to the doctrine of salvation more than any other of book in the rest of the Bible? John the Apostle tells we can absolutely know we are saved and have a relationship with the Father though the Lord Jesus Christ!

> 1 John 2:3 And hereby **we do know that we know him**, if we keep his commandments.
>
> 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but **we know that, when he shall appear, we shall be like him**; for we shall see him as he is.
>
> 1 John 3:14 **We know that we have passed from death unto life**, because we love the brethren. He that loveth not his brother abideth in death.
>
> 1 John 3:19 And hereby **we know that we are of the truth**, and shall assure our hearts before him.
>
> 1 John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby **we know that he abideth in us**, by the Spirit which he hath given us.
>
> 1 John 5:2 By this **we know that we love the children of God**, when we love God, and keep his commandments.

> 1 John 5:15 And if **we know that he hear us**, whatsoever we ask, we know that we have the petitions that we desired of him.
>
> 1 John 5:18 **We know that whosoever is born of God sinneth not**; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
>
> 1 John 5:19 And **we know that we are of God**, and the whole world lieth in wickedness.
>
> 1 John 5:20 And **we know that the Son of God is come**, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

One reason I am posting this is because I was raised a Roman Catholic and was told that only saints go straight to Heaven when they die, and I knew for sure I am not a saint. I may not be a saint the way the Catholic Church defines that word, but I am a saint in the biblical sense because I am a member of the Body of Christ through my faith in the Word of God.