

Three Drafts of 'Chap. 4 Of the Prophecy of the seventy weeks' (section 7.1f)

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Chap. IV Of the Prophecy of the seventy weeks.

1 The vision of the image composed of four metalls was given first to Nebuchadnezzar & then to Daniel in a dream. The vision of the four Beasts was also given to Daniel in a dream. That of the Ram & He Goat appeared to him in the day time when he was by the bank of the river Vlay, & was explained to him by the prophetic Angel Gabriel. It concerns the Prince of the host & the Prince of Princes. And now in the first year of Darius the Mede over Babylon the same prophetic Angel appears to Daniel again & explains to him what is meant by the Prince of the host & the Prince of princes. 3 Seventy weeks are allotted upon thy people & upon thy holy city. These weeks are therefore to be dated from the time that the Iews after their government was dissolved by the Babylonian captivity began to be reunited into a body politick so as to become again a people & holy city & this was in the seventh year of Artaxerxes Longimanus the year in which Ezra came to Ierusalem with a commission from the king to set up magistrates & judges to judg the people who know the laws of God, & to teach those that know them not, & to punish offenders against the laws of God & the king with death or banishment or confiscation of goods or imprisonment. Seventy weeks are allotted to finish transgression & make an end of sins & to make reconciliation for iniquity & to bring in everlasting righteousness & to seal up the vision & the prophet & to annoint the most holy. All which was accomplished by the death of Iesus Christ. And from the seventh year of Artaxerxes Longimanus to the death of Iesus Christ was 490 years that is just 70 week{s} reckoning seven years to a week as is done in Gen. 29.27, 28. From the hebrew word משיח which signifies annoint, the most holy who is annointed is in the next words called the Messiah the Prince, & this is the Prince of the host & the Prince of Princes mentioned in the preceding prophesy.

4 Know also & understand that [after the long & final captivity of the Iews] from the going forth of the commandment to restore & to build Ierusalem unto the [coming of him that was annointed] the Messiah [to reign as] the Prince shall be seven weeks.// Also threscore & two weeks [unto his coming] the city shall be built & the wall but this [not in prosperous times as in the seven weeks but] in troublesome times viz from the 28th year of Artaxerxes Longimanus in which the wall was finished according {to} Iosephus unto the birth of Christ.] And after [his coming at the end of] the threescore & two weeks the Messia{h} shall be cut off, & not reign over them, but the people of a Prince to come [the Romans] shall destroy the city & the sanctuary & the end thereof shall be with a flood. And unto the end of the war [in the reign of Ne{ro} Vespasian & Adrian] desolations are determined. Yet he shall keep the covenant [of the Iews being Gods peculiar people] with

many [converted to him] for one week [till the calling of Cornelius & the Gentiles which was seven years after his death & resurrection] & in half a week [by the war of Nero & Vespasian] he shall cause the sacrifice & oblation to cease & with the overspreading of abominations [the Jews being banished from Iudah & their land being given to the heathens in the days of Adrian] he shall make it desolate even untill the consummation & that which is determined shall be poured upon the desolate [during two thousand & three hundred years, & then shall the sanctuary be cleansed & the Messiah shall come at the end of seven weeks to reign as prince.]

2 This Prophecy like the rest of Daniel's Prophecies consists of two parts, an introductory prophecy & an Interpretation. [The Prophecy is of the seventy weeks & of the seventy weeks the two comings of Christ the first to be annointed at the end of 70 w. The interpretation begins with the words Also threescore & two weeks the city shall be built & the wall & continues to the end.] The Prophecy is this.

3 Seventy weeks Seventy weeks

5 This is the Prophecy & the interpretation is as follows. Also threescore & two weeks –

2 This prophecy like all the rest of Daniel's Prophecies consists of two parts: an introductory prophecy & an interpretation. The Prophecy is of the two comings of Christ, the first to be annointed at the end of 70 weeks, the second to reign at the end of seven weeks. The interpretation is to explain the different state & circumstances of the times which precede & accompany the two comings. whereby they may be known from one another. The Prophecy is this

Seventy weeks are allotted – All which was accomplished by the death of Iesus Christ at the end of seventy weeks [of years or 490 years counted from the seventh year of Artaxerxes Longimanus.] counting seven years to a week as is done in Gen. XXIX.27, 28. For from the 7th year of Artaxerxes Longimanus to the death of Christ were just 490 years. From the Hebrew word annoint which signifies annoint, the most holy who is annointed is in the next words called the Messiah the Prince Know also & understand – – – shall be seven weeks. This is the prophecy of the two comings of Christ. And the interpretation for distinguishing the two comings is as follows.

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1 The vision of the Image composed of four metalls was given first to Nebuchadnezzar & then to Daniel in a dream & thereby Daniel grew famous for revealing of secrets Ezek. XXVIII.3. The vision of the four Beasts was also given to Daniel in a dream, & therein is added to the former prophecy the vision of the eleventh horn with eys & a mouth reigning till the day of judgment & the vision of the day of judgment & of one like the son of man coming in the clouds of heaven to the ancient of days & receiving dominion & glory & a kingdom that all people nations & languages should serve him. The vision of the Ram & He Goat appeared to Daniel in the day time when he was by the bank of the river Vlay, & was explained to him by the prophetic Angel Gabriel. And therein is added to the former prophecies that of the last horn of the Goat rising up & magnifying himself against the Prince of the host & the Prince of princes & taking away the daily sacrifice & casting down the place of his sanctuary in the beginning of the 2300 prophetic days. And now follows the profesy of Daniels weeks for settling times when the horn should rise up against the prince of the host, & take away the daily sacrifice & cast down the sanctuary, & when the son of man should come in the clouds of heaven to receive a kingdom from the ancient of days.

Seventy weeks are allotted – – – mentioned in the preceding prophecy.

Know also & understand that [after the long & final captivity of the Iews] from the going forth of the commandment to restore & to build Ierusalem unto [the coming of him that was annointed] the Messiah the Prince shall be seven weeks. This is the coming of him that was annointed to reign as prince, the coming of the son of man in the clouds of heaven to ancient of days to receive a kingdom that all people nations & languages should serve him.

All Daniels prophecies consist of two parts, a prophecy & an interpretation. And the interpretation is for explaining the prophecy & supplying its defects. You have heard the prophecy concerning the

two comings of Christs, & the interpretation for distinguishing them & supplying what is further wanting to understand them, is as follows.

Also threescore & two weeks [unto his first coming] the city shall be built & the wall but this [not in prosperous times as in the seven weeks, but] in troublesome times. — — — — — at the end of seven weeks to reign as prince.]

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Chap. 3 **Of the Prophecy of the seventy weeks.**

The vision of the image composed of four metalls was given first to Nebuchadnezzar & then to Daniel in a dream. And Daniel began then to be celebrated for revealing of secrets. Ezek. 28. 3. The vision of the four Beasts was also given to Daniel in a dream. That of the Ram & Hee Goat appeared to him in the day time when he was by the bank of the river Vlay, & was explained to him by the prophetic Angel Gabriel. It concerns the Prince of the host & the Prince of Princes. And now in the first year of Darius the Mede over Babylon, the same prophetick Angel appears to Daniel again & explains to him what is meant by the Prince of the host & the Prince of Princes. This prophesy like all the rest of Daniels prophesies consists of two parts, an introductory prophesy & an interpretation thereof. The prophesy begins thus, Seventy weeks are allotted upon thy people & upon thy holy city &c. These are to be dated from the time that the Iews, after their government was dissolved by the Babylonian captivity, began to be reunited into a body politick so as to become again a people & a holy city; & this was in the seventh year of Artaxerxes Longimanus, the year in which Ezra came to Ierusalem with a commission from the king to set up magistrates & judges to judge the people who know the laws of God, & to teach those that know them not, & to punish offenders against the laws of God & the king with death or banishment or confiscation of goods, or imprisonment. Seventy weeks are allotted upon them to finish transgression & make an end of sins & to make reconciliation for iniquity & to bring in everlasting righteousness & to seal up the vision & the prophesy & to anoint the most holy. All which was accomplished by the death of Iesus Christ. And from the seventh year of Artaxerxes Longimanus to the death of Iesus Christ were 490 years, that is, just seventy weeks, reckoning seven years to a week, as is done in Gen. XXIX.27, 28. From the hebrew word Messiah which signifies annointed, the most holy who is annointed, is in the next words called the Messiah the Prince; & this is the Prince of the host & the Prince of princes mentioned in the preceding prophesy. Know also & understand that [after his annointing & a long captivity to follow it] from the going forth of the commandment to restore & to build Ierusalem unto [the coming of] the Messiah [to reign as] the Prince, shall be seven weeks. This is the prophesy, concerning the coming of Christ first to be annointed & then to reign. & the interpretation distinguishes those two comings & is as follows.

Also threescore & two weeks the street shall be built again & the wall [unto his coming: But not in prosperous times as in the seven weeks] but in troublesome times that is 434 years counted from the 28th year of Artaxerxes Longimanus in which the wall was finished & the gates set up according to Iosephus, unto the birth of Christ. But after [his coming at the end of] the threescore & two weeks, the Messiah shall be cut off, & not reign over them (as at the end of the seven weeks) but the people of a Prince to come [the Romans] shall destroy the city & the sanctuary, & the end thereof shall be with a flood. And unto the end of the war desolations are determined.. [viz^t in the reign of Nero Vespasian & Adrian.] yet he shall keep the covenant [that of the Iews being Gods peculiar people] with many for one week [till the calling of Cornelius & the gentiles which was seven years after his resurrection,] & in half a week [or three years & an half by the war of Nero & Vespasian] he shall cause the sacrifice & oblation to cease, & with the overspreading of Abominations [in the days of Adrian by banishing the Iews from Iudea & giving their land to the heathens] whose idols are the abomination of desolation — he shall make it desolate even untill the consummation & that which is determined shall be poured upon the desolate [that is, during two thousand & three hundred years counted [†][1] from the destruction of the temple; & then shall the Iews return from all nations into their own land & the sanctuary shall be cleansed.]

Chap. IV Of the Prophecy of the seventy weeks.

The vision of the image composed of four metalls was given to Daniel in a dream & thereby Daniel grew famous in his life time for revealing of secrets, Ezek. XXVIII.3. The vision of the four Beasts was also given to Daniel in a dream, & therein is added to the former prophesy the vision of the day of judgment & of one like the son of man coming in the clouds of heaven to the ancient of days & receiving dominion & glory & a kingdom that all people nations & languages should serve him. The vision of the Ram & He-goat appeared to Daniel in the day time, when he was by the bank of the river Vlay, & was explained to him by the prophetic Angel Gabriel. And therein is added to the former prophesies that of the last horn of the Goat rising up & magnifying himself against the prince of the host & the prince of princes & taking away the daily sacrifice & casting down the place of his sanctuary at the beginning of the 2300 prophetic days. And now follows the prophesy of Daniels weeks for setting the times when the last horn of the Goat should rise up against the prince of the host & take away the daily sacrifice & cast down down the sanctuary, & when the son of man should come in the clouds of heaven to receive his kingdom from the ancient days sitting in judgment.

Seventy weeks are allotted upon thy people & upon thy holy city. These weeks are therefore to be dated from the time that the Jews, after their government was dissolved by the Babylonian captivity began to be reunited into a body politique so as to become again a people & a holy city. And this was in the seventh year of Artaxerxes Longimanus, the year in which Ezra came to Ierusalem with a commission from the king to set up magistrates & judges to judge the people who know the laws of God, & to teach those who know them not, & to punish offenders against the laws of God & the king with death or banishment or confiscation of goods or imprisonment. Seventy weeks are allotted – to finish transgression & make an end of sins, & to make reconciliation for iniquity, & to bring in everlasting righteousness, & to seale up the vision & the prophesy & to annoint the most Holy. All which was accomplished by the death of Iesus Christ. And from the seventh year of Artaxerxes Longimanus to the death of Iesus Christ was 490 years, that is, seventy weeks reckoning seven years to a week as is done in Gen. 29.27, 28. For Daniel every where puts days for yeares. From the Hebrew word which signifies annoint, the most Holy who is annointed, is in the next words called the Messiah the prince. And this is the Prince of the host & the Prince of princes mentioned in the preceding prophesy.

Know also & understand that [after the long & final captivity of the Jews] from the going forth of the commandment to restore & to build Ierusalem, unto [the coming of him that was annointed,] the Messiah the Prince shall be seven weeks. This is the coming of him that was annointed to reign as prince, the coming of the son of man in the clouds of heaven to the ancient of days to receive a kingdom that all people nations & languages should serve him.

All Daniels prophesies consist of two parts, a prophesy & an interpretation. And the interpretation is for explaining the prophesy & supplying its defects. You have heard the prophesy concerning the two comings of Christ: & the interpretation for distinguishing them & supplying what is further wanting to understand them, is as follows.

Also threescore & two weeks [unto the first coming of Christ] the city shall be built & the wall, but this [not in prosperous times as in the seven weeks, but] in troublesome times: viz^t from the 28th year of <4r> Artaxerxes Longimanus in which the wall of Ierusalem was finished according to Iosephus, unto the birth of Christ.] And after [his coming at the end of] the threescore & two weeks, the Messiah shall be cut off, & not reign over them, but the people of a Prince to come [the Romans] shall destroy the city & the sanctuary, & the end thereof shall be with a flood. And unto the end of the war [in the reign of Nero Vespasian & Adrian] desolations are determined. Yet he shall keep the covenant [that of the Jews being Gods peculiar people,] with many for one week [vizt with the Christian Jews till the calling of Cornelius & the Gentiles, which was seven years after his death & resurrection] & in half a week [by the war of Nero & Vespasian] he shall cause the sacrifice & the oblation to cease, & with the overspreading of abominations [the Jews being banished from Iudea & the land being given to the heathens in the days of Adrian] he shall make it desolate even untill the consummation & that which is determined be poured upon the desolate; that is, during the two thousand &

three hundred years. And then shall the sanctuary be cleansed, & the Messiah shall come at the end of the seven weeks to reign as prince.

[1] † I think
