

'An Interpretation of the Prophecy of Daniel's weeks by Iewish years' (section 7.1c)

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An Interpretation of the Prophecy of Daniels weeks by Iewish years.

In this short Prophecy are predicted all the main periods of time relating to the Messiah, that of his death, those of both his comings & that of the ceasing of the dayly sacrifice & setting up the Abomination.

1. The death of the Messiah is thus predicted. While I was speaking in prayer the man Gabriel touched me & informed me by talking with me & said, O Daniel I am now come forth to give thee skill & understanding [about thy people for whose restauration thou prayest.] At the beginning of thy supplications the commandment came forth [from God] and I am come to shew it thee, for thou art greatly beloved. Therefore observe well the speech & consider the Vision. Seventy weeks [of years] are ^{a[1]} numbred upon thy people & upon thy Holy City [in the end of that time] to finish transgression & to ^{b[2]} blot out sinns & to make reconciliation for iniquity & to bring in everlasting righteousness & to ^{c[3]} seal the Vision & Prophecy [that Book opened in the Apocalyps] and to annoint the most Holy

2. The double coming of the Messiah is in the next words thus predicted. Know also & understand that from the going forth of the commandment to build Ierusalem again untill the Messiah the Prince [that is, untill his coming to reign as Prince] shall be seven weeks.

Also [that you may not mistake the commandment know that untill the Messiah] threescore & two weeks the street shall be built again and the wall, but [this shall be] in troublesome times and after the threescore & two weeks the Messiah shall [not reign as Prince but] be cut off and it [the people or City] shall not be his but the people of a Prince that shall come shall destroy the City & the sanctuary and the end thereof shall be with a flood and at the end of the war [untill God's wrath against thy people shall be fulfilled & they shall return from captivity & rebuild Ierusalem] desolations are decreed.

3. The time of the ceasing of the dayly sacrifice is thus predicted. And he [that other Prince or People] shall make a firm covenant which many for <1v> a week and in half the week [the latter half] he shall make the sacrifice & Oblation to cease & ^{d[4]} upon the wing are the Abominations which make it desolate [set up] the Abomination of desolation & ^{b[5]} untill the consummation [on the verge [of the Temple] even that which is decreed shall be poured upon the desolate.

This is the Prophecy & the Interpretation is as follows. In the first part of the Prophecy seventy weeks of years are reckoned for the duration of the People & Holy City unto the death of Christ. For they reckoned unto the finishing of transgression & blotting out of sins & making reconciliation for iniquity & bringing in everlasting righteousness all which was accomplished by the death of Christ, & unto the sealing of Vision &

Prophesy, that book opened in the Apocalyps part of which may be justly accounted the propheties of Christ untill his death, he being the greatest of the Prophets and lastly unto the anointing of the most Holy or consecrating the great High Priest which was also accomplit at his death. For as the High Priest under the law was consecrated with water oyle & blood (Exod. 29.4, 7, 21) so Christ was consecrated an eternall High Priest by baptism with water unction with the Holy Ghost & sprinkling with his own blood. Now the duration of the People & Holy City began when they first returned from captivity so as to become again a people & Holy City. There were but two returns from Captivity Zerubbabell's & Ezra's. In Zerubbabell's they had only a Commission to build the Temple, in Ezra's they first became reincorporated into a policy or City by a government of their own. For Ezra not only revived the worship but also^{a[6]} by the Kings Commission set up Magistrates & Iudges in all the land to judge & govern the people according to the law of God & the King & punish offenders with death banishment confiscation & imprisonment & hereby was the sanhedrim restored & the scattered Iews^{b[7]} in the language of the Scripture became reunited into a people or city. Now Ezra returned in the^{c[8]} seventh year of Artaxerxes And the years of Artaxerxes began about two or three months after the summer solstice and his seventh year fell in with the third year of the 80th Olympiad, & the latter part thereof wherein Ezra went up to Ierusalem was in the 4257th year of the Iulian Period. Count the time from thence to the death of Christ & you will find it just 490 years, or 70 weeks of years. If you count in Iudaic civil years commencing in Autumn & date the reckoning from the first Autumn after Ezra's coming to Ierusalem when he put the Kings decree in Execution: the death of Christ will fall on the year of the Iulian Period 4747 anno Domini 34 & the weeks will be Iudaic 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 include the year of Ezras Journey in the reckoning.

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By the next part of the Prophesy the street & the wall were to be built sixty & two weeks of years or 434 years untill the Messiah that is untill the first coming. Now they that came up with him from Artaxerxes that is Ezra & his companions attempted to rebuild Iersusalem & the wall but were prohibited (Ezra 4.12, 21, 23) & Nehemiah came to Ierusalem in the 20th year of Artaxerxes while Ezra still continued there (Nehem 12.36) & found the City lying wast & the houses & wall unbuilt (Nehem. 2.17 & 7.4) and finished the wall in the 25^t day of the month Elul (Nehem 6.17) in the 28th year of the King (Ioseph.) that is in September in the end of the Iewish year either in the year of the Iulian period 4278 or in the year before accordingly as the 25^t of Elul fell on the end of the 28th year of the King or on the beginning of that year. Count now 434 years from September anno I.P. 4278, & the reckoning will end in September anno I.P. 4712, the last year of which reckoning is the year in which Christ was born according to Clemens Alexandrinus Irenæus, Eusebius, Epiphanius, Ierom Orosius Cassiodorus & other ancients. For this was the general opinion of the Ancients till Dionysius Exiguus invented the vulgar accompt in which Christs birth is placed two years later. And it is observable that in this reckoning the sixty two weeks like the 70 are Iewish weeks ending with sabbatical years which makes the Prophesy more elegant. If which some you reckon that Christ was born 3 or 4 years before the vulgar accompt yet his birth will fall in the latter part of the last week which is enough. How after these weeks Christ was cut off & the city & sanctuary destroyed by the Romans is well known.

By the last part of the Prophesy the Romans who captivated the Iews were to make a firm league which many for a week and in half the week to take away the dayly sacrifice & set up the abomination and so it fell out. For the Romans made a firm peace which the eastern Princes of the Medes Parthians & Armenians A.D. 63 towards the end of summer upon which the Temple of Ianus was shut (as the learned Bishop of Worchester has shewed), & in the beginning of the year 67 in spring or towards the end of winter under the conduct of Vespasian & Titus they began the war upon the Iews & made the sacrifice & Oblation to cease Iuly 17 A.D. 70, & set fire on the Temple Aug 10 ensuing, & while the Temple was burning set up their ensignes, which were the Images of their Gods, in the Close or border of the Temple over against the eastern gate and sacrificed to them according to their Idolatrous manner, & soon after burnt the lower city and on Sept 7th ensuing took the upper city, & by these & other ensuing warrs the land was emptied of Iews & remains desolate to this day.

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An Interpretation of the Prophecy of Daniel's weeks by Jewish years

In this short Prophecy (according to the following interpretation are predicted all the main periods of time relating to the Messiah, the ceasing of his acting as a Prophet & commencement of his High-Priesthood; the commencement of his reign as Prince, the time of his birth or coming as a Prophet & the time of taking away the daily sacrifice & setting up the abomination: so that the interpretation is full. It renders the whole prophecy very significant without defect or superfluity.

1. The period of his acting as Prophet & commencement of his High priesthood is thus predicted. While I was speaking in prayer the man Gabriel touched me & informed me by talking with me & said, O Daniel I am now come forth to give thee skill & understanding [about thy People for whose restauration after 70 years captivity thou prayest.] At the beginning of thy supplications the commandment came forth [from God] and I am come to shew it thee, for thou art greatly beloved. Therefore observe well the speech & consider the Vision. Seventy weeks [of years] are ^{a[9]} numbred upon thy people & upon thy holy City [in the end of that time] to finish transgression & to ^{b[10]} blot out sins & to make reconciliation for iniquity & to bring in everlasting righteousness [by the attonement of the great High Priest] & to ^{c[11]} seal [or finish] the [book of] Vision & Prophecy [by the death of the expected Prophet] & to annoint the most Holy [or consecrate the great High Priest, who makes the attonement]

2. The commencement of his reign is in the next words, thus predicted. Know also and understand that from the going forth of the commandment to build Ierusalem again untill the Messiah the Prince [that is, untill his coming to be Prince or untill the beginning of his reign shall be seven weeks.

3 Then follows the birth of the Messiah & state of the Jews consequent thereto in these words Also that you may not mistake the commandment, know that] there shall precede another commandment to build Ierusalem & thereby] threescore & two weeks the street shall be built again & the wall, [untill the Messiah] but [this shall be] in troublesome times, and after the threescore & two weeks the Messiah shall [not reign as Prince but come only as a Prophet &] be cut off and it [the people or City] shall not be his, but the people of a Prince that shall come shall destroy the City and the Sanctuary and the end thereof shall be with a flood and at the end of the war [untill] the commandment shall go forth to build Ierusalem again] desolations are decreed.

4. In the last place the time of the ceasing of the daily sacrifice is thus predicted. And he [that other Prince or people] shall make a firm covenant which many for a week, and in half the week [the latter half] he shall [destroy the City & sanctuary. &] make the sacrifice & Oblation to cease & on the Verge [of the Temple set <3v> up] the abomination of desolation, and^{e[12]} untill the consummation even that which is decreed shall be poured upon the desolate.

This is the Prophecy, and the Interpretation is as follows.

In the first part of the Prophecy seventy weeks of years are reckoned for the duration of the People & Holy City unto the death of Christ whereby he ceased to act as a Prophet & was consecrated an High Priest for ever after the order of Melchisedeck. For they are reckoned unto the finishing of Transgression & blotting out of sins & making reconciliation for iniquity & bringing in everlasting righteousness (all which were accomplished by the death of Christ who as a more perfect High Priest then those under the Law offered himself once for all a sacrifice for sin Heb. 7.27 & 9.12, 14, 26.) & unto the sealing of the book of Vision & Prophecy that book opened in the Apocalyps, part of which may be justly accounted the prophecies of Christ untill his death he being the Prophet predicted by Moses the last & greatest of the Prophets under the law, & lastly unto the anointing of the most Holy or consecrating the great High Priest, which also was accomplished at his death. For as the High Priest under the law was consecrated with water oyle & blood (Exod. 29.4, 7, 21) so Christ was consecrated an eternal High Priest by baptism with water, unction which the Holy Ghost & sprinkling with his own blood. Now the duration of the People & Holy City began when they first returned from captivity so as to become again a people & Holy City, & this was under Ezra. There were but two returns from captivity Zerubbabel's & Ezra's. In Zerubbabel's they had only a commission to build the Temple, in Ezra's they first became reincorporated into a people or polity by a government of their own. For Ezra not only revived the worship but also by the Kings commission ^[13] set up Magistrates & Iudges in all the land to judge & governe the people according to the law of God & the King & punish offenders which

death banishment confiscation of goods & imprisonment (Ezra 7) & hereby was the Sanhedrim restored & the scattered Jews, (in the language of the scripture Isa. 23.13 & 7.8 & Jer. 48.42, 46, 47) became reunited into a people or city. This return of Ezra from captivity was in the seventh year of Artaxerxes (Ezra 7.7, 8, 9) & the years of Artaxerxes began in autumn (Ezra 7.7, 8, 9. Nehem. 1.1 & 2.1 & 5.14) & his seventh year fell in which the third year of the 80th Olympiad & the latter part thereof wherein Ezra went up to Ierusalem was in the 4257th year of the Iulian Period{.} Count the time from thence to the death of Christ & you will find it just 490 years, or 70 weeks of years. If you count in Iudaic civil years commencing in Autumn & date the reckoning from the first Autumn after Ezra's coming to Ierusalem when he put the Kings Decree in execution: <4r> the death of Christ will fall on the year of the Iulian Period 4747 & year of our Lord 34, & the weeks will be Iudaic 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 include the year of Ezra's Journey in the reckoning.

The next part of the Prophecy concerning the coming of the Messiah as Prince is not yet fulfilled by that part which follows. By the 3^d part thereof the street & the wall were to be build sixty & two weeks of years or 434 years untill the Messiah, that is untill his other coming when he should not reign but be cut off. Now before the Jews attempted to rebuild the wall they rebuilt the Temple in the reign of Cyrus & Darius. Then they that came up from Artaxerxes, (that is Ezra & his companions,) having a larger Commission then Zerubbabel's, attempted to rebuild also the City & the wall but were opposed & prohibited (Ezra 4.12, 21, 23) & in the 20th year of the King Nehemiah came to Ierusalem while Ezra still continued there (Nehem. 12.36) & found the City lying wast & the houses & wall unbuilt (Nehem 2.17 & 7.4) and rebuilt them by the Kings commission and finished the wall in the 25th day of the Month Elul (Nehem. 6.17) in the 28th year of the King (Ioseph.

) that is in September in the end of the Iewish civil year, in the year of the Iulian Period 4278 or perhaps in the year before if the 25^t of Elul fell on the beginning of the 28th year of the King. Count now 434 years from September anno I.P. 4278 & the reckoning will end in september anno I.P. 4712, the last year of which reckoning is the year in which Christ was born according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Ierome, Orosius, Cassiodorus & other ancients. For this was the general opinion of the Ancients till Dionysius Exiguus invented the vulgar accopmt in which Christs birth is placed two years later. And it is observable that in this reckoning the sixty two weeks (as well as the seventy) are Iewish weeks ending with sabbatical years; which makes the Prophecy more elegant. If which some you reckon that Christ was born three or four years before the vulgar accopmt, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks Christ was cut off & the city & sanctuary destroyed by the Romans is well known.

By the last part of the Prophecy the Romans who captivated the Jews were to make a firm league with many for a week, and in half the week to take away the daily sacrifice & set up the abomination, and so it fell out. The Romans made a firm peace which the eastern Princes of the Medes Parthians & Armenians towards the end of summer A.D. 63 upon which the Temple of Ianus was shut (as the learned Bishop of Worcester has explained) and in the beginning of the year 67 in spring or towards the end of winter, under the conduct of Vespasian & Titus they <4v> began the war upon the Jews & made the sacrifice & Oblation to cease July 17, A.D. 70, & set fire on the Temple Aug. 10 ensuing, & while the Temple was burning set up their ensignes, which were the Images of their Gods, in the Close or border of the Temple over against the eastern Gate & sacrificed to them according to their idolatrous manner & soon after burnt the lower City & on Sept 7th ensuing took the upper City & by these wars the land was emptied of Jews & remains desolate to this day.

The seven weeks from the going forth of the commandment to build Ierusalem again unto the Messiah the Prince remain to be interpreted . In dating them from a commandment which is to end the great captivity & usher in the reign of the Messiah the Prince, I beleive the Jews who express his future reign, will not much oppose me. For all Daniels Prophecies reach to those times & 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 Ancients as Irenæus (l. 5 Hær. c. 25) Iulius Africanus () Hippolitus the Martyr & Apollinaris Bishop of Laodicea (apud Hieron. in h. l.), 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 Christs coming. The Israelites in the days of the ancient Prophets when the ten Tribes were led into captivity expected a double return from Captivity & that at the first return the Jews should build a new Temple inferior to Solomon's untill the time of the age should be fulfilled and afterwards they should return from all places of

their captivity & build Ierusalem and the Temple gloriously (Tobit 14.4, 5, 6) And to express the glory & excellence of this City tis figuratively said to be built of precious stones (Tobit 13.16, 17, 18. Isa 54.11, 12. Apoc 21) & called the new Ierusalem, the heavenly Ierusalem, the holy City, the Lambs wife, the City of the great King, the City into which the Kings of the earth do bring their glory & honour. And 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 this Prophecy. This part of the Prophecy therefore being not yet fulfilled I attempt not to interpret it, but shall content my self with observing, that as the 70 weeks & the 62 weeks were Iewish weeks ending which sabbatical years so the seven weeks are the compass of a Iubile & begin & end with actions proper for a Iubile & of the highest nature for which a Iubile can be kept; and that since the Commandment to rebuild Ierusalem precedes the Messiah the Prince 49 years, it may perhaps come forth not from the Iews themselves but from some other Kingdom friendly to them & precede their return from captivity, & give occasion to it & lastly that this return from captivity & coming of the Messiah & his Kingdom are described in Dan. 7 Apoc 19. Act. 1 Matt. 24 Ioel 3. Ezek 36, 37. Isa. 60, 62, 63, 65, 66 & many other places of scripture. The answer I know not. Let Time be the Interpreter.

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How it may be possible to interpret Daniels weeks by Iewish years.

In this short Prophecy are predicted the times of the death of the Messiah & of both his comings & also that of the destruction of Ierusalem. For all Daniel's Prophecies extend to Christ's second coming.

1. The death of the Messiah is thus predicted. While I was speaking in prayer, the man Gabriel touched me & informed me by talking with me & said, O Daniel I am now come forth to give thee skill & understanding [about thy people for whose restauration thou prayest] At the beginning of thy supplications the commandment came forth [from God] & I am come to shew it thee, for thou art greatly beloved. Therefore observe well the speech & consider the Vision. Seventy weeks [of years] are ^a[14] numbred upon thy people & upon thy Holy City [viz^t from the time that it shall be reincorporated into a people & Holy City] to finish transgression & to ^b[15] blot out sinns & to make reconciliation for iniquity & to bring in everlasting righteousness & to seal the Vision & Prophecy [that book opened in the Apocalyps] & to annoint the most Holy [or consecrate the great High Priest, that is by baptism which water unction which the spirit & sprinkling which his own blood. For the High Priest was consecrated by water oyle & blood Exod 29.4, 7, 21.]

2. The double coming of the Messiah is in the next words thus predicted.

Know also & understand that from the going forth of the commandment to build Ierusalem again untill the Messiah the Prince [that is untill his coming to reign as Prince] shall be seven weeks

Also [that you may not mistake the Commandment know also that untill the Messiah] threescore & two weeks the street shall be built again & the wall [untill the Messiah] but [this shall be] in troublesome times & after the threescore and two weeks the Messiah shall [not reign as Prince but] be cut off and [the People or Kingdom] not be his, but the people of a Prince that shall come shall destroy the City & the Sanctuary & the end thereof shall be with a flood & at the end of the war [untill God's wrath against thy people shall be fulfilled & they shall return from captivity & rebuild Ierusalem] desolations are decreed.

3. The time of the destruction of Ierusalem is thus predicted. And he [that other Prince] shall make a firm covenant with many for a week & in half the week [the latter half] he shall make the Sacrifice & Oblation to cease & with a wing of abominations he shall cause desolation & untill the consummation even that which is decreed shall be poured upon the desolate

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This is the Prophecy, & the first part thereof was thus fulfilled. In the seventh year of Artaxerxes Longimanus Ezra returned from Babylon which a body of Iews & a commission not only to revive the Iewish worship but also to set Magistrates & Iudges over the Land who might judge the people according to the laws of their God

& of the King & punish Offenders with death or banishment or confiscation of goods or imprisonment And by this commission was the Sanhedrim & Iewish Polity or Government restored & the Jews reincorporated into a Nation & Holy City: Now from this year to the death of Christ A.C. 33 are just 490 solar years or 70 weeks of years, as Daniel predicted

By the next part of the Prophecy the street & the wall of Ierusalem were to be built 62 weeks of years or 434 years untill the first coming of the Messiah: & so many solar years there are from the 28th year of Artaxerxes Longimanus when Iosephus tells us the wall was finished, unto the Nativity of Christ two years before the vulgar Æra.

By the last part of the Prophysy the Romans who captivated the Jews were to make a firm league which many for a week & in the latter half of the week to take away the dayly sacrifice & oblation & place the abomination & so it fell out as the learned Bishop LLoyd has explained. For the Romans made a firm peace which the Eastern Princes of the Medes, Parthicans & Armenians A.C. 63 towards the end of summer: upon which the Temple of Ianus was shut & towards the end of winter in the beginning of the year 67 of Christ the Romans under Vespasian & Titus began the warr upon the Jews & the sacrifice & oblation ceased Iuly 17 A.C. 70 & the Temple was set on fire Aug 10 following & the lower city burnt presently after & the upper City taken Sept 7 following

When & how the present captivity of the Jews shall return & Ierusalem be rebuilt is not here predicted nor after what manner the Messiah shall come as Prince. But as he is to come in the end of seven weeks of years or in the year of Iubile counted from the going forth of the commandment to rebuild Ierusalem so its fit that a Iubile should be then kept as well for the day of the Messiah as in memory of the commandment to rebuild Ierusalem. For this is the new Ierusalem the {Citadel} which for its glory & dominion is figuratively said to be in heaven & to be built with pretious stones Tobit 14.5, 6 & 13.16, 17 Isa. 54.11, 12. Apoc. 21. the ancient sabbattick years & Iubiles beeing kept by the Jews as a type of that day. The manner of his coming you have described in other Prophecies Dan 7.13, 14 Mattt 24.27, 30. Acts 1.11 Apoc 19.15, 16

I enter not into the disputes about the years of Christs birth & death. The Prophecy runs by weeks of years: & as in reckoning by days we neglect the odd hours & in reckoning by weeks we neglect the odd days so in <6r> by weeks of years it may not be necessary to regard a year or two over or under

Daniel in reckoning by weeks of years uses the Iewish Lunisolar years which ran by sevens, every seventh year being a sabbatical one. For the birth & death of Christ & destruction of Ierusalem fell on sabbatical years & therefore all Daniels weeks already past end in Sabbatical years. Which makes it highly probable that the seven weeks to come shall be of the same kind, especially since they contain the space of a Iubile. For why should not the year in which the commandment shall goe forth to rebuild Ierusalem & the yeare in which the Messiah shall come to be Prince be celebrated by the Jews which a Iubile. For this City is the new Ierusalem the heavenly Ierusalem the Holy City the Lambs wife which for its glory & dominion is figuratively said to come down from heaven & be built of precious stones (Apoc 21. Isa 54.11, 12 Tobit 13.16, 17 & 14.5, 6.) & therefore its Encœnia deserves the greatest of solemmities except the day of the Messiah the Prince to be celebrated 49 years after. in prospect of which the Jews kept the last day of the feast of Tabernacles which the highest degrees of rejoycing.

b Heb. And upon the wing [are] the abominations which make it desolate, that is in opposition to the dayly worship he shall set up the worship of abominations or Idols by which the Jews with their religion shall become odious to the inhabitants of the land & be persecuted & driven out of it untill the consummation & from the time of this war & the taking away the daily sacrifice these abominations are upon the wing that is begin to advance & come into the land. Some by the wing understand metaphorically the Pinnacle or battlements of the Temple as if the abominations were placed there

and caused the daily sacrifice & oblation to cease July 17 A.C. 70 & set fire on the Temple Aug. 10 ensuing and while the Temple was burning set up their ensignes which were the Images of their Gods, in the Close of the Temple over against the eastern gate & sacrificed to them according their Idolatrous manner. & soon after burnt the lower City & on Sept 7 ensuing took the upper City.

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By the next part of the Prophecy the street & the wall were to be built sixty & two weeks of years or 434 years untill the Messiah, that is untill his first coming. Now the Temple was finished in the reign of Darius, before they that came up first from Artaxerxes that is Ezra & his companions attempted to rebuild Ierusalem & its wall but were opposed & prohibited (Ezra 4.12, 21, 23) Then came Nehemiah to Ierusalem

Now before the Jews attempted to rebuild the wall of the City they rebuilt the Temple in the reign of Cyrus & Darius. Then they that came up from Artaxerxes that is Ezra & his companions attempted to rebuild the City & the wall but were opposed & prohibited (Ezra 4.12, 21, 23) & in the 20th year of the King Nehemiah came to Ierusalem while Ezra still continued there (Nehem 12.36) & found the City lying wast & the houses & wall unbuilt (Nehem 2.17, & 7.4) & rebuilt them by the Kings commission & finished the wall in the 25^t day of the month Elul (Nehem 6.17) in the 28th year of the King (Ioseph.) that is

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An Interpretation of the Prophecy of Daniel's weeks by Jewish years.

Let the Messiah be considered as a Prophet in his lifetime, as an High Priest making intercession for us in the Heavens from the time of his death resurrection & ascension & as a King after his return or second coming: and in this short Prophecy according to the following interpretation will be predicted all the main periods of time relating to him & his kingdom, so that the interpretation is full. It determines the beginning of his High-priesthood, the beginning of his reign as Prince, the time of his birth or coming as a Prophet & the time of destroying the city & sanctuary taking away the daily sacrifice & setting up the abomination: & by doing all this it renders the whole Prophecy very significant without defect or superfluity.

1. The beginning of his Highpriesthood is thus predicted. While I was speaking in prayer the man Gabriel touched me & informed me by talking with me & said, O Daniel I am now come forth to give thee skill & understanding [about thy people for whose restauration after seventy years captivity thou prayest.] At the beginning of thy supplications the commandment came forth [from God] & I am come to shew it thee, for thou art greatly beloved. Therefore observe well the speech & consider the Vision. Seventy weeks [of years] are a^[16] numbred upon thy people & upon thy Holy City [in the end of that time] to finish transgression & to b^[17] blot out sins & to make reconciliation for iniquity & to bring in everlasting righteousness [by the attonement of the great High Priest] and to seal [or c^[18] finish] the [book of] Vision & Prophecy [by the death of the great Prophet] & to anoint the most Holy. [or consecrate the great High Priest who makes the attonement.]

2. The beginning of his reign is in the next words thus predicted. Know also & understand that from the going forth of the commandment to build Ierusalem again unto the Messiah the Prince [that is untill his coming to be Prince or untill the beginning of his reign] shall be seven weeks.

3. Then follows the birth of the Messiah & consequent state of the Jews in these words. Also [that you may not mistake the commandment know that there shall precede another commandment to build Ierusalem & thereupon] threscore & two weeks the street shall be built again & the wall [untill the Messiah] but [this shall be] in troublesome times & after the threscore & two weeks the Messiah shall [not reign as Prince but coming only as a Prophet shall] be cut off & it [the people or city] shall not be his but the [idolatrous] ^{People of a Prince that shall come & <7v>} shall destroy the City & the Sanctuary & the end thereof shall be which a flood & at the end of the warr [untill the commandment shall go forth to build Ierusalem again] desolations are decreed.

4. Lastly the ceasing of the daily sacrifice is thus predicted. And he [that other Prince or people] shall make a firm covenant which many for a week & in half the week [the latter half] he shall [in destroying the city & Sanctuary] make the sacrifice & Oblation to cease & on the verge [of the Temple set up] the Abomination ^{d[19]} of desolation & ^{e[20]} untill the consummation even that which is decreed shall be poured upon the desolate.

This is the Prophecy and the Interpretation is as follows.

In the first part of the Prophecy seventy weeks of years are reckoned for the duration of the People & Holy City unto the death of Christ whereby he ceased to act as a Prophet & was consecrated an High Priest for ever after the order of Melchisedeck. For they are reckoned unto the finishing of transgression & blotting out of sins & making reconciliation for iniquity & bringing in ever lasting righteousness (all which was accomplished by the death of Christ who as a more perfect High Priest then those under the law offered himself once for all a sacrifice for putting away sin. Heb. 7.27 & 9.12, 14, 26) & unto the sealing or finishing of the book of Vision & Prophecy that book opened in the Apocalyps, part of which may be justly accompted the propheties of Christ untill his death he being the Prophet predicted by Moses, the last & greatest of the Prophets under the law; and lastly unto the anointing of the most Holy or consecrating the great High Priest, which was also accomplished at his death. For as the High Priest under the Law was consecrated which water oyle & blood (Exod. 29.4, 7, 21) so Christ was consecrated an eternal High Priest by baptism which water, unction with the Holy ghost & sprinkling which his own blood. Now the duration of the People & Holy City began when they first returned from captivity so as to become again a people & City & this was under Ezra. There were but two returns from captivity Zerubbabel's & Ezra's. In Zerubbabel's they had only a commission to build the Temple, in Ezra's they first became reincorporated into a people or polity by a government of their own. For Ezra not only revived the worship but also by the Kings commission set up Magistrates & Iudges in all the Land to judge & govern the people according to the law of God & the King & punish offenders with death banishment confiscation of goods & imprisonment (Ezra 7) & hereby was the Sanhedrim restored & the scattered Iews (in the language of the scripture Isa. 23.13 & 7.8 & Ier 48.42, 46, 47) became reunited into a People or City. This return of Ezra from captivity was in the seventh year of Artaxerxes (Ezra 7.7, 8, 9) & the years of Artaxerxes began in autumn (Ezra 7.7, 8, 9. Nehem 1.1 & 2.1 & 5.14) & his seventh year fell in with the third year of the 80th Olympiad & the latter part thereof wherein Ezra went up to Ierusalem was in the 4257th year of the Iulian Period. Count the time from thence to the death of Christ & you will find it just 490 years or 70 weeks of years. If you count in Iudaic civil years commencing in Autumn & date the reckoning from the first autumn after Ezra's coming to Ierusalem when he put the King's decree in execution: the death of Christ will fall on the year of the <8r> Iulian Period 4747 & year of our Lord 34 & the weeks will be Iudaic 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 include the year of Ezra's journey in the reckoning.

The next part of the Prophecy concerns the coming of the Messiah as Prince & is not yet fulfilled. By the third part thereof the street & the wall were to be built threescore & two weeks of years or 434 years untill the Messiah, that is untill his other coming when he should not reign but be cut off. Now before the Iews attempted to rebuild the wall they rebuilt the Temple in the reign of Cyrus & Darius. Then they that came up from Artaxerxes, { } (that is Ezra & his companions) having a larger commission then Zerubbabel's, attempted to rebuild also the City & the wall but were opposed & prohibited (Ezra 4.12, 21, 23) & in the 20th year of the King Nehemiah came to Ierusalem while Ezra still continued there (Nehem. 12.36) & found the City lying wast & the houses & wall unbuilt (Nehem 2.17 & 7.4) & rebuilt them by the Kings commission & finished the wall on the 25th day of the month Elul (Nehem. 6.17) in the 28th year of the King (Ioseph. Antiq. l. 11. c. 5) that is in September in the end of the Iewish civil year, in the year of the Iulian Period 4278, or perhaps in the year before if the 25th of Elul fell on the beginning of the 28th year of the King. Count now 434 years from September anno I.P. 4278 and the reckoning will end in September anno I.P. 4712, the last year of which reckoning is the year in which Christ was born according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Ierome, Orosius, Cassiodorus & other ancients. For this was the general opinion of the ancients till Dionysius Exiguus invented the vulgar accompt in which Christs birth is placed two years later. And it is observable that in this reckoning the sixty two weeks (as well as the seventy) are Iewish weeks ending with sabbatical years; which makes the Prophecy more elegant. If with some you reckon that Christ was born three or four years before the vulgar accompt yet his birth will fall in the latter part of the last week,

which is enough. How after these weeks the Messiah was cut off & the City & Sanctuary destroyed by the Romans is well known.

By the last part of the Prophecy the Romans who destroy the City were to make a firm league which many for a week & in half the week to take away the daily sacrifice & set up the abomination, & so it fell out. The Romans made a firm peace which the eastern Princes of the Medes Parthians & Armenians towards the end of summer A.D. 63, upon which the Temple of Ianus was shut (as the learned Bishop of Worcester has explained) & in the beginning of the year 67 in spring or towards the end of winter under the conduct of Vespasian & Titus they began the war upon the Jews & made the Sacrifice & Oblation to cease July 17, A.D. 70, & set fire on the Temple Aug. 10 ensuing, & while the <8v> Temple was burning set up their ensignes which were the Images of their Gods in the Close or border of the Temple over against the Eastern Gate & sacrificed to them according to their idolatrous manner & soon after burnt the lower City & on Sept. 7th ensuing took the upper City & by these warrs the land was emptied of Jews & remains desolate to this day.

The seven weeks from the going forth of the commandment to build Ierusalem again unto the Messiah the Prince, remain to be interpreted. In dating them from a commandment which is to end the great captivity & usher in the reign of the Messiah I beleive the Jews will not much oppose me. for they expect his future reign & all Daniels propheties reach to those times 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 Ancients, as Irenæus (l. 5 Hæres. c. 25) Iulius Africanus, Hippolytus the martyr & Apollonius Bishop of Laodicea (apud Hieron. in h. l.) 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 ancient Prophets when the ten Tribes were led into captivity expected a double return from captivity & that at the first return the Jews should build a new Temple inferior to Solomon's untill the time of that age should be fulfilled & afterwards they should return from all places of their captivity & build Ierusalem & the Temple gloriously (Tobit 14.4, 5, 6) And to express the glory & excellence of this City tis figuratively said to be built of pretious stones (Tobit 13.16, 17, 18. Isa 54.11, 12. Apoc. 21) & called the new Ierusalem the heavenly Ierusalem, 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 & honour. And 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 this Prophecy. This part of the Prophecy therefore being not yet fulfilled I attempt not to interpret it, but shal content my self with observing, that as the 70 weeks & the 62 weeks were Iewish weeks ending with sabbatical years so the seven weeks are the compass of a Iubile & begin & end with actions proper for a Iubile & of the highest nature for which a Iubile can be kept; & that since the commandment to rebuild Ierusalem 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 & precede their return from Captivity & give occasion to it, & lastly that this rebuilding of Ierusalem & the wast places of Iudah is predicted in Mica. 7.11. Amos 9.11, 14. Ezek 36.33, 35, 36, 38. Isa. 54.3, 11, 12, & 58.12 & 61.4 & 65 18, 21, 22 & Tobit 14.5 & the return from captivity & coming of the Messiah & his Kingdom are described in Dan. 7. Apoc. 19 Act. 1. Math 24. Joel 3. Ezek 36, 37. Isa. 60, 62, 63, 65 & 66 & many other places of scripture. The manner I know not. Let time be the Interpreter.

<9r>

How the Prophecy of Daniels weeks may be interpreted.

He [the Angel Gabriel] informed me by talking with me & said, O Daniel I am now come forth to give thee skill & understanding. At the beginning of thy supplications the commandment came forth [from God] & I am come to shew it thee: for thou art greatly beloved: therefore observe well the ^{speech} | Prophecy & consider the Vision. Seventy weeks [of years] are numbred upon [or concerning] thy people & upon [or concerning] thy holy city viz^t from the time that it shall be reincorporated into a people & holy City to finish transgression & to blot out sins & to make reconciliation for iniquity & to bring in everlasting righteousness & to seal up the Vision & Prophet [or the book of Vision & Prophecy under the law which the seven seals opened in the Apocalyps] & to annoint the most Holy [or consecrate the great High Priest. in the end of those weeks.

Know also & understand that from the going forth of the commandment to build Ierusalem again till the Messiah the Prince [or till his coming as Prince] shall be seven weeks.

Also [till the Messiah] threescore & two weeks the wall shall be built again & the street but [this] in troublesome times & after the threescore & two weeks the Messiah shall [not reign as Prince but] be cut off & [the people or Kingdom] not be his but the people of a Prince that shall come shall destroy the city & the sanctuary & the end thereof shall be which a flood & at the end of the war [untill God's wrath against thy people shall be fulfilled & they shall return from captivity & rebuild Ierusalem] Desolations are decreed.

And he [that Prince] shall make a firm covenant which many for a week & in half that week [the latter half] he shall make the Sacrifice & Oblation to cease & in or upon the sanctuary shall be the abomination of desolation, & untill the consumation even that which is decreed shall be poured upon the desolate.

In this short Prophecy are foretold the birth & death & second coming of Christ & the destruction of Ierusalem. For all Daniels Prophecies extend to Christs second coming. But because that part of his Prophecy which respects his 2^d coming is not yet fulfilled it has hitherto gravelled all the Christian Interpreters It has also gravelled the Iews who expect no other then his second coming and untill that coming be accomplished it must remain in the dark. I do not therefore undertake to interpret it (for I know not the <9v> times or manner of the second coming) but only to shew in general that it may which better sence be understood of both comings that of either alone so to turn the eyes of both Christians & Iews the more upon it untill it be interpreted by the event. I shall therefore first set down the Prophecy in four parts without its application to history & then apply it to history so far as 'tis fulfilled.

He [the Angel Gabriel informed me & said

I shall therefore first set down the Prophecy in four parts & shew the Interpretation so far as they are hitherto fulfilled.

<11r>

3 The years used by Daniel in his Prophecies are Iewish Luni-solar years.

The Chronology of the Kings of Persia is so well stated by Eclipses & other characters & agreed on by Chronologers that I shall not enter upon any discourse about it but take it for granted that Cyrus dyed & Cambyses began his reign in spring Anno Iul. Per. 4185. Cambyses reigned 8 years including the five months of Smerdes & then Darius Histaspis began in spring (about March) anno I.P. 4193 & reigned 36 years. Then succeeded Xerxes in spring anno I.P. 4229 & reigned almost 21 years & after him Artabanus seven months & then began Artaxerxes Longimanus in autumn anno I.P. 4250, & reigned 40 years including the 9 months of Xerxes & Sogdian & died in winter in the seventh year of the Peloponnesian war, anno I.P. 4289 finiente

But because the Iews

[1] a Heb. cut upon, a phrase taken from the practise of numbring by cutting notches

[2] b Heb. seal, viz^t as a book is sealed that is cannot be read.

[3] c To seal a writing is in the language of the Iews to finish or consummate it: a figure taken from sealing what is finished. So the Iews compute Ad obsignatum Misna, Ad obsignatum Talmud, that is, ad absolutum.

[4] d Heb. Vpon the wing of abominations he shall make it desolate, that is, in opposition to the dayly worship, he shall bring in the a{ccomo}dation of abominations which swiftnes as upon a wing by whose worship the land shall be polluted & become desolate of Iews

[4] a Heb. Vpon the wing of abominations he shall make it desolate, that is in opposition to the dayly worship he shall bring in a flood of abominations which swiftness as upon a wing by the worship of which the Iews with their religion shall become odious to the inhabitants of the land, & be persecuted & driven out of untill the consummation.

[5] b Or, at the consummation even that which is decreed shall be poured upon the Desolator.

[6] a Ezra

[7] b Isa. 23.13, & 7.8 Ier 48.42, 46, 47.

[8] c Ezra

[9] a Heb. Cut upon a phrase taken from the practise of numbring by cutting notches.

[10] b. Heb. Seal, viz as a book is sealed that it cannot be read.

[11] c. To seal a writing is in the language of the Iews, to consummate or finish it: a figure taken from sealing what is finished. So the Iews compute Ad obsignatum Misna, Ab obsignatum Talmud, that is, ad absolutum.

[12] e Or, atdesolator.

[13] Ezra 7

[14] a Heb. cut upon: a phrase taken from the practise of numbring by cutting lines or notches upon wood.

[15] b Heb. seal , viz^t as a book is sealed that it cannot be read.

[16] a Heb. Cut upon, a phrase which may be taken from the practise of numbring by cutting notches.

[17] b. Heb. Seal, viz. as a book is sealed that it cannot be read.

[18] c To seal a writing is in the language of the Iews to consummate or finish it, a figure taken from sealing what is finished. So the Iews compute Ad obsignatum Misna, Ad obsignatum Talmud, that is, ad absolutum.

[19] d Heb. which maketh desolate.

[20] e at....desolator.
