

# Notes on prophetic works

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<1r>

This prophesy I have set down at large because this & the following chapters of Isaiah answer fully to the prophesy of the new Ierusalem. For here by calling this people the wife of the Lord & describing her as an holy & peaceable city built of pretious stones & inheriting the nations you may know that she is the new Ierusalem the Lambs wife. By her being returned from captivity, her inhabiting the desolate cities, & inheriting the nations & by their making war upon her by weapons formed by the smith you may know that she is a city of mortals, a city not litterally formed of jewels but mystically put for the whole nation of the Iews flourishing in peace & righteousness & gloriously reigning over the nations: For jewels are a type of regal dignity & glory as you may understand by the Prophesy of the whore of Babylon adorned with Gold & jewels. And by many expressions you may understand that she is to continue & reign for ever. The mountains & hills shall depart but she shall continue. As god has sworn that the waters of Noah shall never return to destroy her so he has sworn that he will never destroy her by any other kind of wrath or rebuke. The mountains and hills shall depart but his kindness to her shall have no end nor his covenant of peace be ever removed. She is so far from ending with the millennium that the time of her captivity which is almost 2000 years being compared with the time of her flourishing reign which is to follow it, is represented as Gods wrath for a moment to his everlasting kindness. And if she out lives the day of judgment & millennium in so vast a disproportion of time & her end is no where described in the Scriptures we may well conclude with Jeremy that this Kingd shall last as long as the ordinances of the sun moon & stars, with Daniel & Iohn that it shal stand for ever & ever & with Luke that it shall have no end. This was Gods covenant with Abraham <1v> when he promised that his seed should inherit the land of Canaan forever & on this promis was founded the religion of the Iews as on that religion is founded the religion of the Christians & therefore this point is of moment & ought to be understood by all men.

In the next place I would observe out of the Prophets that in the end of the present world when Christ shall come to judge the quick & dead, the quick to be then judged are the people of this kingdom both Iews & Gentiles. Daniel tells us that at the end of the great tribulation (which I told you was the final persecution of Antichrist signified in the Apocalyps by the harvest & which Matthew describes to be immediately before the darkning of the terrestrial sun mooon & starrs of the nations & coming of the son of man in the clouds to judgment) the people of the Iews shall be delivered every one that shall be found written in the book & that at the same time many of those that sleep in the dust shall awake some to everlasting life & others to everlasting contempt, & that he among the rest shall at that time stand in his lot. Here is the judgment of both quick & dead. For the Book here mentioned is the book of life now opened in judgment as you may understand by comparing this place with such another in the Apocalyps. where tis said that there shall no wise enter into the new Ierusalem any thing that defileth or worketh abomination or a lye but they which are written in the Lambs book of life. Apoc 21.27. This book of life was opened before in the general judgment & all the dead who were not found written in this book were there cast into the Lake of fire Apoc 20.15. Here in the same day of judgment the <2r> living are also judged out of the same book of life & those only admitted into the new Ierusalem whose names are written therein. And as at this time there is a salvation of some of the dead from the lake of fire so also there is a salvation of some of the living as well Gentiles as Iews. For the nations of them which are saved shall walk in the light of the new Ierusalem & the Kings of the earth do bring their glory & honour into it Apoc 21.24. When Christ comes to judge the dead, he comes also with his saints to smite the nations with his two edged sword & to rule them with a rod of iron & as the vessels of a potter shall

they be broken to shivers Apoc 19.15 & 2.27. And At that time he shall send forth his Angels & they shall gather out of his kingdom all things that offend & them which do iniquity & shall cast them into a furnace of fire where shall be wailing & gnashing of teeth & then shall the righteous shine forth as the sun in the Kingdom of their father Matt 13.41. Dan. 12. These are the nations of them which are saved For the Kingdom of Christ where the wicked were & out of which the Angels gathered them was doubtles on earth & the rest who remained in it were the nations of them which are saved, that is from the lake of fire. First the dead in Christ are raised the living as many as are not found written {in} the book of life are cast into the lake of fire & the rest who {are} saved are according to their various merits partly changed & caught up to meet the Lord at his coming (Matt. 24.31. 1 Thess. 4.16.) & partly left in that kingdom of mortals on earth which Christ is to rule with a rod of Iron. And this <2v> I take to be the division of the great city into three parts (Apoc 16) & the judgment of both quick & dead at the coming & Kingdom of Christ 2 Tim. 4.1 which being an Article of faith ought to be well considered & understood.

We have hitherto considered the new Ierusalem as a city of mortals only but whilst Christ rules the nations with a rod of iron & gives power over them to the sons of the resurrection ch 2.26 & makes them kings over the earths ch. 1.6 & 5.10. & gives them to eat of the tree of life which is in the midst of the Paradise of God & to enter in through the gates into the city ch. 2.7 & 22.14, & writes upon them the name of the city of God the new Ierusalem which cometh down out of heaven ch 3: this city must be understood to comprehend as well Christ & the Children of the resurrection as the race of mortal Iews on earth. It signifies the body politique of all those who have dominion over the nations whether they be the saints in heaven or their mortal vicegerents on earth. And therefore the Apostle Paul in his epistle to the Hebrews chap. 11 understands it of the Saints in heaven, saying that they all died in faith not having received the promisses but having seen them afar off & that they sought a heavenly contry & God had prepared for them a city & for us also that they with out us should not be made perfect. † Yet are you not to conceive that Christ & the children of the resurrection shall reign over mortalls after the manner of mortal Kings or convers with mortals as mortals do with one another. But rather as Christ after his resurrection continued for some time on earth invisible to mortalls unless upon certain occasions when he thought fit to appear to his disciples: so it is to be conceived that at his second coming he & the children of the resurrection shall reign invisibly unless when they think fit to appear. And as Christ after some stay on earth ascended

<3r>

The four horsmen which appear at opening the first four seals have been explained by M<sup>r</sup> Mead, excepting that I had rather continue the third to the end of the reign of the three Gordians & Philip the Arabian, those being kings from the south, & begin the fourth with the reign of Decius & continue it till the reign of Dioclesian. For hitherto the Empire continued in an undivided monarchical form. Dioclesian divided it between himself & Maximanus & it continued in that divided state till the victory of Constantine the great over Licinius which put an end to heathen persecutions set on foot by Dioclesian & described at the opening of the fift seal. The same Victory began the fall of the heathen Empire described at the opening of the sixt. And the visions of this Seal continued till after the reign of Iulian the Apostate ( he being a heathen Emperor & reigning over the whole Roman Empire.)

– & by the Dragons going from the Woman to persecute that remnant & by two Beasts arising the one out of the sea to represent the Empire of the Latines, the other out of the earth to represent the Church of the Greeks. And that the latter Beast causeth the earth & them that dwell therein (the people of the Greeke Empire) to worship [the authority of] the first Beast & to set up an Image to him which could both speak & cause that all that will not worship the Image should be mystically killed. And he excommunicateth men so that no man may buy or sell save he that had the mark of the Beast, or the name, or the number of his name. And hence forward all the twelve tribes of Israel fall away to the worship of the Beast & his Image & take possession of the outward court of the second Temple, except the 144000 who are sealed with the seale of God in their foreheads & stand on mount Sion with the Lamb in the new court or measured Court of the second Temple, & appear to Iohn as standing upon the sea of glass, while the seven Trumpets sound, the seven thunders utter their voices & the seven Vialls of wrath are poured out at the sacrifices of the seven days of the feast of Tabernacles. In the mean time the Woman acquires a temporal dominion & thereby becomes a horn of the Beast represented in Daniel by the eleventh horn of his fourth Beast, & with a look more stout then the rest reigns over them, & is therefore represented in Iohn as sitting upon the Beast, that is, reigning over him. And all the time of her <3v> reign, the two Witnesses prophesy in sackcloth.

The three first Beasts of Daniel had their lives prolonged after their dominions were taken away, & therefore the two first Beasts still signify the nations of Chaldea Media & Persia, his third Beast still signifies the nations of Greece Egypt, Syria & Asia on this side Euphrates, & his fourth Beast still signifies the nations of Europe on this side Greece. But in Johns Prophecy the nations beyond Euphrates are not considered, unless in mentioning the third part of the Earth or Sea or rivers or or stars or Sun & Moon; for these expressions relate to one of the three parts now described

The third & fourth Beast of Daniel – – – but with this difference that Daniel /

[Editorial Note 1]  
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In the Prophecy the affairs of the Church begin to be described at the opening of the fifth seal, & the Interpretation begins at the same time with the vision of the Church in the form of a Woman in heaven. [There she has tribulation ten days & here she is pained in travel.] This interpretation proceeds down to the day of judgment represented by an harvest & vintage & then returns back to the times of opening the seventh seal & interprets the prophecy of the seven Trumpets by the pouring out seven Vials of wrath. Then it returns back again to the times of measuring the Temple & Altar & of the Gentiles worshipping in the outward Court & the Beast killing the witnesses in the street of the great city & interprets those things by the Vision of a Woman sitting on the Beast & proceeds in the Interpretation downwards to the resurrection of the dead. The whole Prophecy of the Book of the Law is therefore upon eating the Book repeated interpreted & in these Visions /

The writing within was seen at the opening of the seals & that on the backside when all the seals were opened & the book unfolded.

(The) book this Book was written within & on the backside, & the writing was seen within at the opening of the seals, & the book being now opened & unfolded the writing became visible also on the backside /

For the three first Beasts of Daniel had their lives prolonged after their dominions were taken away & therefore belong not to the body of the fourth. He only stamped them with his foot. And the Goat grew mighty after the reign of his four horns but not by his own power. I place the body of the fourth Beast on this side Greece because the three first Beasts /

For the fourth horseman sat upon a pale horse & his name was Death & Hell followed with him & power was given then to kill unto the fourth part of the earth with the sword & with <sup>hunger</sup> | <sup>famine</sup> & with the plague & with the Beasts of the earth or armies of invaders & Rebels, & such were the times during all this interval. Hitherto the Roman Empire continued in an undivided Monarchical form, except rebellions. But Dioclesian divided it.

<4r>

– vite potuit obtineri ut Heron senior non inter biothanatos reputatus etiam memoria & oblatione pausantium judicaretur indignus. Cassian Collat 2. Cap. 5 boithati sunt qui se violenter occidunt, pausantes qui mortui.

Cur Impensius jejulantibus vehementiores pugnat corporis excitentur. Cassian Collat. 21 cap. 35. & Collat 22. cap. 2

Monachus convertat mentem et oculos in alterum venerabiliorum & meliorem, studeatque facere quod de beato Antonio legitur. Qui cum plurimos fratres adiret visendi gratia & hunc atque illum viderent boni aliqui agentem id statim tanquam flosculum colligebat & in pectore recondebat, ab hoc quidem mansuetudinem ab illo humilitatem ab alio quietem accipiens et ita semetipsum quasi virtutum omnium exemplar constituebat. Dorotheus Abbas De Institut. Fratr. Doctr 16. in Bibl. S. Patr.

Dorotheus obedientiam cæcam et alijs præscribit ib. Doctr 17 et ipse juvenis magistro suo præstiti ib. Doctr 5.

Ruffin relates how one of the fathers saw in a vision four orders of men stand before God, the first or lowest of those who praised God for his blessings, the next of those who were hospitable to their neighbours, the

third of those who lived in solitudes without seeing men & the fourth of those who were obedient & subject to the fathers, leaving their own wills & depending upon the will of the father who commands them. And this he makes the highest order of the four & to be rewarded with greater glory then the rest. Ruffin vit. patr. l 2 c 140.

Absolute obedience commended Ruffin. v. patr. l 2. c 145, 149, 150

The souls of several dying Monks seen carried up to heaven Vita Pachomij apud Rosweydam &c.

Dixit Abbas Antonius: Sicut pisces si tardaverint {in} <4v> {suo} moriuntur: ita et monachi tardantes extra cellam aut cum viris sæcularibus immorantes a quietis proponis revolvuntur. Oportet ergo sicut piscis in mari ita et nos ad cellam recurrere ne forte foris tardantes obliviscamur interioris custodiæ. Pallad. c 27. Auct. Græc. Lib. 2. C. 1 This is taken out of Antony's life neare the end. And the Palladius had it from Cronius an attendant of Antony.

<6r>

Let the argument for Artaxerxes Longimanus hindring the building of the walls be managed thus.

First shew out of Ctesias that Cyrus to his sons enjoined immunity from taxes. Then out of Herodotus lib 3 that Smerdes in the very beginning of his reign decreed an immunity from taxes for 3 years. Were this a relaxing from taxes which had been before it would be to our purpose as shewing there were no taxing in Smerdes time; but yet, if Herodotus may interpret himself, it was a continuing the immunity which had been in Cyrus & Cambyses time. Then shew out of Herodotus lib 3 how Darius Histaspis was the first imposer of taxes & how for this end he divided the kingdome into Satrapies & instituted officers & How from hence the Persians calld Cyrus patrem Cambyses Dominum & Darius κάπηλον institorem a huckster. And shew how Suidas also interprets thus this Adagy. Then shew how the Satrapas of Sardes (by Herodotus relation) first laid in this Darius time taxes on the Iones. Then how Strabo lib 15 p 735 out of Polycritus relates the same thing of Darius. Lastly out of Plutarch how moderate Darius was in the first taxing. And then conclude how impossible it is for Artaxerxes Ezra 4 in whose days there were such various & high taxing to be either Smerdes or any other person before Darius. Let this be the last of the arguments on this subject, & then conclude that the last vers of the 4<sup>th</sup> chapter is the beginning of a new narration & ought to be the 1<sup>st</sup> vers of the 5<sup>th</sup> chapter, & to be thus translated.

Illis diebus cessaverat opus domus Dei in Ierusalem et cessans fuserat ad usque secundum annum regni Darij regis Persarum. For the Hebrew word עָדָה tunc, is of such a generall signification that it sometimes signifies eternity, & therefore may be here naturally enough interpreted generally of the times past Conceiving the story of both the Temple & City to be brought down in the 4<sup>th</sup> chapter through the reign of Cyrus Darius Assuerus & Artaxerxes the last hinderer of them & then after the history of their hindring is finished, the author retur{ns} back to tell the history of their success & finishing.

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NB. Nebuchadnezzar et Assuerus conjunctim expugnant & evertunt Nineven (Tobit 14. 15) Expugnatam vero Babyloneam a Cy-axere Rege Medorum seribunt omnes. Scilicet Cy-Axeres idem sonat ac Princeps Assuerus nam Cy Persice Princeps est et Axeres vel Achsweres vel Assuerus idem est nomen. Porro Vxor Nebuchanezzaris in Media educata fuit (Beros. apud Ioseph con. Ap.) adeoque probabiliter aut soror erat aut filia Assueri. Et hinc Meorum bis in Babylonia.

<7r>

Sect 1. De Captivitate Babylonica Septuaginta annorum.

Sect 2. De duplici Ezra ac duplici Neeemiah, deque singulorum scriptis

Sect. 3. De tempore ædificati Templi

Sect. 4. De temporibus Ezræ junioris et Neemiæ junioris.

Sect 5 Expositio 70 Hebdomadum.

Sect 6 Expositio dierum 2300

Sect 7 Expositio dierum 1260, 1290, 1335.

[Editorial Note 2]

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### **The Analogy between sacred & profane history**

1 Babylon taken by stratagem Ier 50.24 & 51.12, 41. By draining Euphrates. Herodot l. 1. Xenophon.

2. The walls demolished by Cyrus Ier 50.15 & 51.44, 58. Berosus apud Iosephum l 1 cont. App & & forte apud Euseb præp. Evang. l 9.

3. Overthrown in Battel they reture to strong holds & leave the enemy in full possesion of the field without daring to make further head against him, Ier 51.30 Berosus or Megasthenes Item Xenophon qui inter fabulas suas quædam habet lineamenta veritatis.

4. The King of Babylon did not retreat to Babylon but to another hold distant from it Ier 51.31, 32. namely to Borsippa, Berosus

5. It was a year after this victory before Babylon was taken Ier. 51.46. A long time, Herodot. A year or more Xenophon.

6. It was taken in sommer Ier 51.39. when Euphrates was capable of being drained Herod Xenophon.

7 At a time when the Babylonians were in drink Ier 51.39, 57. In a feast day when the inhabitants were dissolute Herodot & forte Xenophon.

8. Describitur etiam occupāndi modus & vada ejus occupanta sunt & arundines incensæ sunt igni, & viri bellatores conturbati sunt. Ier 51.31, 32.

### **Notes**

1. That Nebuchadnezzar helped Assuerus i.e Cy-Axeres the King of the Medes in destroying Nineve (Tobit. 14.15. Nebuchadnezzars wife was a Mede, for whose sake he built the Hartæ pensules, she delighting in prospects such as were in her own countrey. And That Nebuchadnezzar had a great strength of Medes in his Army (See Berosus & Abydenus ex Megasthene in Euseb. Præp. l 9 & Ioseph. cont App & Hist l And this gave occasion to Darius the Medes conspiracy.

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2 That Iosephus compounding his narration out of Daniel & Berosus mistaking them both, was the first that confounded & perplexed the history of those times & gave occasion to the erroneous opinions which the generality of divines have from him taken up: & therefore to free our selves from his ignis fatuus we are to have recours to Daniel & Berosus, themselves.

3. Athenæus lib. 12 ex Beroso narrat Βήρωσοι δ' ἐν πρώτῳ Βαβυλωνικῶν, τῷ Λώῳ, φηνὶ, ἑκκαιδεκάτῃ, ἄγεσθαι ἑορτὴν &c Apud Brissonium p 198. i.e In Babylon the 16<sup>th</sup> of the month Lous (which is the Month Tamncuz of the Chaldaic or Iewish or 4<sup>h</sup> month counted from Nisan & agrees nearly to our Iuly) a feast was held for five days together, wherein the servants ruled over their masters as in the Saturnalia. And this seems to have been their principal feast being the only feast mentioned by authors. Now this being so fit for Cyrus purpose, the river being lowest & the waters slowest, the feast of some days duration & of perfect liberty for revelling & debauchery, what time should Cyrus choose for his stratagem but this. To this no doubt God alludes in Ieremy 51.39, 57 when he says, In their heate I will give them drink, & will make them drunken, ut spiantur & dormiant somnum sempiternum et non consurgant.

4 Strabo lib 16 Geogr. p 740 scribit Euphratem sub initio æstatis ob nives in Armenia liquefactas inundare, ita ut necesse sit arva inundare nisi aqua canalibus & fossis diverteretur Dein quod per æstatem fossæ arefactæ flumen quoque siccant: Quod subsidens derivationibus non potest tempestivis sufficere, quibus regio perusta & siccitate squalens per æstatem plurimum eget. Hac igitur tempestate Cyrus urbem occupavit.

5 Cyrum a Tomyride & Massagetis cæsum historia suspecte fidei est siquidem Cyri in Perside honorificè sepulti extabat tumulus tempore Alexandri. Sed neque de morte Cyri consentiunt inter se Herodotus Ctesias et Xenophon. Quare ex more more mortis argumentum de tempore ejus nullum est.

6 Canon juxta {omnes a} editiones Scaligeri dat 8 annos filijs Nebuchadnezzari. Et ita legit Petavius in dissertationibus suis, quamvis in calce Rationarij ad numeros Berosi correctum edidit juxta cod. Angl Theonis. et Edit. Iuxta illum canonem igitur <7v> expugnatio Babylonis in annum 70 incidet.

7 Out of Ezek 29.1, 6, 7 shew that Pharaoh's expedition to help the besieged Iews, & consequently the sabbatic year was the 9<sup>th</sup> year of Zedekiah.

8 out of the Iews tradition in Ierom shew that during Nebuchadnezzars madness Ewilmerodach administred the kingdom & was afterward put into prison with Iehojakim for it & upon his fathers death brought out Iehojakim & therefore began to reign with his release. See Marshams chronology.

9 As Nabonnedus is called a Mede by Megasthenes so the title of the Canon is of the kings of the Assyrians & Medes & then at Cyrus the title is changed & begins the catalogue of the Kings of Persia.

10 All the Canons have been tampered with. That of Petavius seemes corrected by somebody, nor does he use it in his writings. The Ecclesiastic Canon has 31 for 9 in the reign of Cyrus & the Genethlic has 17 years added to the reign of Nabonnedus & as many taken from the years of Nabonassar & Nadius together to make out 70 years from the burning of Ierusalem to the first year of Cyrus. rectify these years & the 2 canons will

Nabonassar	2525
Nadius	8 33
Chinzerus & P. 5	38
Dilulæus	5 43
&c	

<7r> agree & run thus,	Nabopolassar	21141	And this agreeing every where to the truth with in a year I take
	Nabuchadnezzar	43184	
	Iloaradamus	3 189	
	Nerigasolorus	5 192	
	Nabonadius	17209	
	Cyrus	9 218	

to be the genuine canon of Ptol.

In the 5 years of Nerigassolorus are included the 9 months of Laborosordachus, for so Ptolomy for brevity sake does all along where any king reigned not a yeare as you may see in the Persian kings where Smerdes, Atabanus Xerxes 2<sup>dus</sup> & Sogdian are omitted & their years added to the former kings. So then the compute of Berosus & Ptolomy differs only in this that Ptolomy gives 3 years to Iloaradæmus, Berosus only 2 the occasion of which difference might be that he reignd about  $2\frac{1}{2}$ . But this is not worth disputing about. I shal rather note out of Ier 51.46 that whereas Berosus makes the 17<sup>th</sup> year of Nabonnedus and with his overthrow in the field by Cyrus & Ptolomy ends his reign then it was still another year before Babylon was taken. &c And so the taking of the City will fall in Iuly  $69\frac{1}{2}$  years after the servitutde of Iehojakim. Then confirm this by the testimony of Xenophon who recons 7 full years or better from the taking of Babylon to the death of Cyrus. Lastly confirm it out of the Phœnician record in Iosephus, cont. App. l 1.

11 Note that the records about these times are transcribed entirely in Marsham's Chronology.

For the 70 years, & chronology of the Temple, determin only 1<sup>st</sup> the reign of Cyrus Cambyses & Darius. 2<sup>dly</sup> That by the eclipses & Haggai 1.1 & 2.1, 10. Zech 1.1, 7 Darius began between the 24<sup>th</sup> day of the 11<sup>th</sup> month & Apr 25. Smerdes was slain currente mense regni octavo (Herod l 1) & Cambyses reigned 7y 5<sup>mens</sup> (Herod) therefore Cyrus was slain in spring before the end of April An. Iul. Per. 4185. Which is confirmed by what Herodotus relates viz<sup>t</sup> that he was slain in the begining of a northern expedition in the Scythian territory as soon as he had past the river

3 That the years of Zedekiah began between the 5<sup>t</sup> & 10<sup>hi</sup> month that is in Autumn & the 10th year of Zedekiah was sabbatical & consequently began in Autumn An. I. P 4123. proved by

4<sup>thly</sup> that the captivity of Iehojakin fell in Autumn An. I. P 4114.

5 Count from thence 70 years to the solution & the time of their journey one year more after they were at Ierusalem & as much as to the 2<sup>d</sup> month of the second year (Ezra 3.8) & you will fall on spring An. Iul. Per 1486. a year after Cyrus death for the time of laying the foundation And if you strain & detract a year from the seventy yet will not the foundation be laid before Cyrus death. How then could the nations after this combine & hinder the building all the days of Cyrus. Ezra 4.5.

6 This opinion has no other Foundation but Ezekiels using the Epocha of of Iehojakins captivity, which yet he does becaus he himself was then made captive

7 But Ieremiah is more to be regarded who at the same time he gave the prophesy of the 70 years subjection of his nation to the king of Babylon, sayd This is the first year of Nebuchadnezzar. Ier 25.1, 11, 12. For that was not the first year of Nebuchadnezzars reign over Babylon but his first year over Iudah. And therefore this way of reconning the years of Nebuchadnezzar being unusual, Ieremy never uses it alone but — — — as often as he uses it adds the years of the King of Iudah to teach the people his way of reconning. Ier. 25.1 & 32.1 & 52 5, 12. For in chap 52.28, 29, 30 where he uses the vulgar reconning he puts only the years of Nebuchadnezzar.

<9v>

9 Ptolomy in his canon according to all editions of it but the depraved Ecclesiastic one puts Cyrus to have reigned 9 years in Babylon according to which reconning he took Babylon Anno Iul. Per. 4176. And accordingly in all editions of his canon even in the ecclesiastic one the first year of Cyrus in Babylonia is anno Nabonass 410 which agrees to anno Iul. Per 4176. The same is confirmed by Berosus, who reconns

Again Berosus records that Nabopolassar & Nebuchadnezar together reigned 64 y. Ewilmerodach & the son in law & grandson of Nebuchadnezar 6 y. 9 m & Nabonedus 17 years,

To which reconning Ptolomy is consentaneous this only excepted that Ptolomy in scaligers editions of him adds a year more to the reign of Nebuchadnezzars children. The whole summ is 87 years & 9 months. Now the first year of Nabopolasser fell in (some part of it at least) with Ann I. P. 4089 as is determined by an eclips made by the Chaldeans in his 5<sup>t</sup> year anno Nabonassari 127 Athyr 27 sequante 28 hora 5 50' a media nocte Babylone as Ptolomy records. For this eclips agrees to an. Per. Iul. 4093 Apr. 22. Count from this first year 86 years 9 months & you will end in Ann. I. P. 4176 as above for the end of Nabonnedus &c

10 Now Babylon being taken by draining Euphrates as Herodotus relates it was most probably done in the dryest weather when waters use to be lowest, suppose about August. August anno 4176 is just 70 years after August 4106 when Nebuchadnezzar first subjected Iehojakin & the Iews Dan. 1.1. 2 Chron 36.6, 7. 2 King. 24.5.

1.8 <sup>which</sup> | The 70 years you may also recon thus

From Iehojakims servitude in autumn anno 3<sup>o</sup> ejus finiente to Iehojakins mense quinto finiente 8y. 0<sup>m</sup>

[1] From thence to the beginning of Ewilmerodach in spring mense 12 <sup>mo</sup> fin.	36 <sup>y</sup> . 7 <sup>m</sup>
From thence to the beginning of Nabonnedus (Ptol in Can.)	8 <sup>y</sup> . {0} <sup>m</sup>
The reign of Nabonnedus ( <u>Ptol in Can. Berosus.</u> )	17 <sup>y</sup>
More till August or September	
	0. 5 <sup>m</sup>
	70. <sup>y</sup> 0.

Suppose then the decree came out in Autumn & the Jews journey the spring following.

Note. Abydenus (or Megasthenes) apud Euseb. Præp. l 9 relates how Nebuchadnezzar had a great force of Medes in his army & his wife was a Mede. Did not this give occasion to Nabonnedus conspiracy.

<10r>

### De Prophetijs Danielis Liber

Cap 1

Chronologia Regum Babyloniae, & Captivitatis 70 annorum.

Cap 2

Chronologia Librorum Ezræ & Nehemiæ.

Cap 3

Expositio visionis Hebdomadum septuaginta.

Cap 4

Expositio Visionis quatuor Bestiarum.

Cap 5

Espositio visionis Arietis & Hirci.

Cap 6

Expositio visionis de scriptura veritatis.

The last argument for Artaxerxes Ezra 4.7 being Artaxerxes Longimanus is made strong by Ctesias writing that Cyrus commanded his son Tanyoxortes to lay no taxes on his subjects, for there is the same reason of both his sons. {al}so by Strabo's relating (p 735 lib 15) out of Polycritus that Darius Longimanus (he should {say} Histaspis τον δε διατάζαντα τοῦ φόρου Δαρειον εἶναι, τὸν μακρόχειρα. Darius macrocheir (he means Hystaspis) instituted tribute. Herodotus more at large lib 3 tells us how he instituted tribute & divided the empire into Provinces & that till his time there were nothing but gifts & confirms his relation with this notable character that the Persians Called Cyrus a Father, Cambyses a master, Darius κάπηλον a Huckster a Chapman: the first for his moderate government, the second for his lordlines & tyranny the third for his instituting taxes. as you may see explained by Suidas in Cyrus. And yet in this first institution of taxes Darius was so moderate that Plutarch in Apophthegm. scribit τοὺς φοροὺς τοῖς ὑψηλόσις τάξας &c See Brissonius p 123. Also Herodotus in his sixt book relates how that the Iones rebelling against Darius & being reduced



again to obedience Artaphernes Sardium Præses per Parasangas (ita enim Persæ tricena stadia appellabant) conferre jussit tributa, quæ uti ab Artapherne imposita fuerant &c. see Brissonius ib. So then the Artaxerxes who exacted tribute so much Ezra 4 must be after this Darius. And Herodotus says that Smydes granted <10v> an immunity from taxes for 3 years that is (if you will let Herodotus interpret himself) he continued the favour of Cyrus & Cambyzes for so long

In adjusting the story of Ezra & Nehemiah, shew

1. That Nehem 8, 9, 10, 11 chap. belong to the times of Zerubbabel
2. That there are two Ezras & two Nehemiahs.
3. That the elder Nehem is meant in Ezra 2.2, 63.
4. That the elder is meant in 2 Maccab. chap 1 & 2.
5. A Note that this Nehemiah lived from an 1 Cyri to an 6 Darij.
- 6 That the elder Ezra is meant in 2 Esdras from chap 3 to the end.
7. A note to cleare the book of Ezra 2.
8. a note concerning the cannon of scripture.
- 8 B. The solution of the captivity anno 22<sup>mo</sup> Cyri.

9. The building of the Temple finished Anno 6<sup>to</sup> Darij Hystaspis

Arg. 1. Quia decreto Cyri tantum deferebatur.

Arg 2 Quia Holanes (ut ait Herod.) id est Thatanai tunc dux erat cis fluvicum.

Arg 4. Quia septuagesimus annus a Templo combusto tunc modo fluxerat Zech

Arg. 3 Quia tunc in vivis erant qui Templum prius viderant.

Arg 5 Quia Zerubbabel, Ieshua & Nehemiah Tirshatha ad primo anno Cyri ad sextum Darij simul regebant populum id est per 120 annos si Darius Nothus is fuerit: Quod absurdissimum Est.

Arg. 6 Quia filij omnium fere sacerdotum qui una cum Zorobabele redibant de captivitate, florebant tempore Iojakim successoris Ieshua. Nehem 12.12.

10 The coming of Ezra & Nehemiah to Ierusalem was in the reign of Artaxerxes Mnemon. 1 Quia Artaxerxes Longimanus ædificium urbis & mœniorum impedivit. 1 Quia genealogiæ Mattaniæ Nehem 12.8, 35 & 11.17 & Ioanan Ezra 10.6 Nehem 12.11, 22, 23 Id videntur exigere. 2 Quia secus Iohanan centum et triginta annorum senex fratrem etiam senem secum de summo sacerdotio litigantem occiderit, & diutius vixerit. 3 Quia Sanballetes una cum filia ac genere in vivis erant tempore Alexandri magni illi ipsi quos Nehemiah a se depulerat (Ioseph l. ) Nehemias etiam tempore Iaduæ et Darij Codomanni historiam scripsit. (Nehem 12.11, 22, 23 & 13.15, 23.) 4. Quia prior Artaxerxes inhibuit ædificium. 10

< insertion from f 10v >

10 The building of the city hindred in the reign of Artaxerxes Longimanus. Arg 1 a serie nominum Cyri Darij Assueri & Artaxerxis: quorum Assuerus & Artaxerxes aliter applicari nequeunt 2 Quia urbis et mœniorum ædificatio posterior erat ædificatione Templi. 3 Because in this Artaxerxes time taxes were high Ezra 4.13, And yet in Smerdes time there were no taxes. Nor were there any in Cyrus or Darius time besides free will offerings made by the nations to ingratiate themselves. Darius was the first that instituted taxes as Herodotus

relates. lib 3. v. de locum p 83 & 87. Quo munus hæc argumenta valeant nil obstat præter Ezra 4.27: cujus explicatio ad finem dissertationis rejiciatur < text from f 11r resumes > Here

Translate Ezra 4.27 t thus. Tunc cessaverat opus domus Dei quæ est in Ierusalem et cessans fuerat ad usque annum secundum regni Darij. And explain the place by taking tunc in a large sence & making the place a beginning of a new narration, & compare it with Nehem 13.1 where in illo die is of the like interpretation, and more difficult. And shew that this translation is less absurd then to put Assuerus & Artaxerxes to be Cambyses & Smerdes. & the building the City & walls before the Temple was neare done.

13 Put this dilemma. Either the Reader beleives the books of Ezra & Nehemiah are come safe to our hand or not if the former, then the places Nehem 12.11, 22, 23 are of Nehemiah's writing & so Nehemiah wrote in Darius Codomannus time & consequently came to Ierusalem in Artaxerxes Mnemon's time: which is that I contend for. Or els if the latter then let him grant the liberty he takes & Ile argue thus. In the time of Iudas Maccabeus the sacred books were much destroyed & dispersed & recollected by Iudas 2 Macc. 2.14. And in this recollection there were some miscarriages. The propheties of Ieremy put together not in the order of time they were writ A part of the propheties of Ieremy clapt to the end of Zacchary's vizt from Zach 9 to the end as is plain by the stile & S<sup>t</sup> Matthew's quotation Matt 27.9, 10. in the middle of the propheties of Isa & Ier. historical fragments inserted A part of 1 Chron ch 8 from vers 29 to vers 38 clapt to the end of the genealogies in chap 9 from vers 39 to the end. And a part of the book of Ezra annexed to the end of the Chronicles. And from hence perhaps the repeated genealogies in 1 Chron 5 Hence to the end of the continued History of the book of <11v> Iudges might be added the Storys of Micah & Benjamin out of scattered | dissipated papers. For the story of Micah belongs rather to the book of Ioshua being the history at length of the Danits taking Laish or Leshem & calling it Dan, there described in short Ios. 19.47. Iud 18.29. Hence might be the composure of the Apocryphal books of Ezdras For they are plainly nothing but the scattered papers of the two Ezra's put together by somebody that took 'em all for papers of the same Ezra. Hence the book of chronicles of the Kings of Israel so often quoted in the book of Kings, entirely lost; as also the books of the Prophets Nathan, Gad, Ahijah, Iddo, Shemajah, Iehu mentioned in the Chronicles. Hence the Genealogies written in the book of Kings of which mention is made in 1 Chron 9.1, are perished, & those also in [2] the book of the Chronicles mentioned in Nehem 12.23. Hence to the 2 registers of the people under Zerubbabel & David in 1 Chron 9 are confounded together the 2<sup>d</sup> beginning at vers 18 as if a continuation of the 1<sup>st</sup>, [compare vers 19 & 21 with 1 Chron 26.1, 2, 14 & ch 6.37.] Hence Might part of the book of Nehemiah between the 12<sup>th</sup> & 13<sup>th</sup> chapters conteining the history of the 12 or 13 years between the dedication of the wall & Nehemiahs return to Ierusalem be lost. Hence might the Register Nehem 11 which should come in in Ezra 2 between vers 69 & 70 ( the 70<sup>th</sup> vers relating to it) be lost out of that book & inserted into the book of Nehemiah together with the last vers of chap 7 & the 8<sup>th</sup> 9<sup>th</sup> & 10<sup>th</sup> chapters as if they were a part of the history of that Nehemiah though the 8<sup>th</sup> 9<sup>th</sup> & 10<sup>th</sup> chapters are little to the design of it. Lastly hence might a part of Ezra 4 from vers 6 to vers 24 be a loos record which he that put the collected papers together knew not where better to insert.. And this is the more likely because it is inserted in another place of the history in Esdras . & omitted there in that place there in which in Ezra it is inserted. Tho the book of Esdras be not authentick because manifestly put together in a wrong order yet the records which were put together to compose it were doubtles authentick unless the story of the 3 young men speaking sentences be excepted For the rest are nothing els but fragments of the books of Ezra & Nehemiah otherwise put together. Now this putting them wrong together shews that the papers of Ezrah & Nehemiah were once dispersed & scattered. Let the reader therefore consider whither it be more likely <12r> that the contextor of the book of Esdras, whose design was only to put scattered papers together should take out the story of Ahashuerus & Artaxerxes from the midst of the record he found it in to put it in a wrong place or that some other person finding this story in a loos record should put it in where we find it in Ezra not knowing where better to place it. For the story of Darius as it is in Esdras chap. 5 & 6 is natural & proper but as it is in Ezra its interrupted by the interposition of things of anther nature done in the reigns of other kings, which has hitherto so far perplexed commentators & Chronologers that they have been put to most miserable shifts to make out the place

Make out this 4<sup>th</sup> argument thus. First from the names Assuerus & Artaxerxes shew that they are Xeres & Art. Longimanus & consequently the former Artaxerxes being a hinderer the latter must be the furtherer &c.

2 Answer the objection from Ezra 4.24 by a new version of the place & by the aforesaid dilemma. 3<sup>dly</sup> confirm the dilemma by these arguments. 1<sup>st</sup> Because Darius was the first institutor of Taxes (Herod l 3) & Taxes were high in the reign of Artaxerxes the hinderer Ezra 4.13. 2<sup>dly</sup> Because the 7 months reign of Smerdes is too short for the news of Cambyses death to go to Susa, of Smerdes reigning to Syria, the Jews {then} to set themselves to the work anew, their enemies to combine their letters to go to Susa, search to be made there & the Kings decre to be sent back. Nay more, the Jews which built now were got into favour with this king & came from him (as Ezra & Nehemiah did afterward from the other Artax.) & thereupon built For thus they describe to the King the persons they accuse. The Jews which came from thee to us are [now] come to Ierusalem Ezra 4.12. The very journey from Babylon thither was a business of 4 months (Ezra 7.9. Ezek 32.21) . Besides Smerdes never was at Babylon from whence the Jews went up To say nothing of the expression In the days of Art. 3<sup>dly</sup> Because the business was now about the City & walls which was after the building of the Temple. 4 Because the Jews adversaries, in Samaria were changed. Not one name the same. And yet there was but  $1\frac{1}{2}$  year between smerdes & the 2<sup>d</sup> year of Dar. to change them. 5 Because they in Darius reign write simply against the Jews referring all to Cyrus decree, taking no notice of any contrary decre not so much as accusing them of sedition: which things would have been otherwis had there been then decrees {counter} to Cyrus's & had they newly found the success of accusing them of sedition.

<12v>

Sect 1. De duplici Ezra ac duplici Nehemiah: deque singulorum scriptis

Sect. 2. De Tempore solutæ captivitatis imperante Cyro

Sect. 3 De tempore ædificati Templi

Sect 4 De temporibus Ezræ junioris et Neemiæ junioris.

Sect 5 Expositio septuaginta Hebdomadum

Sect 6 Expositio dierum 2300

Sect 7 Expositio dierum 1260, 1290, 1335.

Nota. Ab ingressa in terram Canaan, ad jacta fundamenta Templi Solomonis sunt 9 Hebdomades Hebdomadum annorum. Inde ad captivitatem decem Tribuum  $6 \times 7 \times$  Hebd.

A divisione Terræ ad encœnia Templi Solomonis  $9 \times 7 \times$  Hebd. Inde ad captivitatem duorum Tribuum sub Romanis  $22, 7 \times$  Hebd.

A reditu ultimo ad Messiam  $7 \times$  Hebd. Dan 8.

Super urbem sacram decisæ  $10, 7 \times$  Hebd Dan 8

A vocatione Gentium ad perditionem  $38, 7 \times$  Hebd.

Ab initio mundi ad finem Hebdomas millenorum annorum. Horum significativa Sabbatum seu cessatio die septimo, anno septimo, anno 49<sup>mo</sup>, & festum Hebdomadarum septimana septima Levit 23.16.

<13v>

Note that Ptolomy's Canon, that reputed most correct was found in a manuscript of Theon in England & printed first by            & afterwards by Petavius in the end of his Rationarium.

[Editorial Note 3]

About The time of our Saviours death many things are disputed. Some in the Apostolick age regarded not these kind of niceties. Those in the next began to take up several opinions One of the ancientest opinions was

that our Saviours preaching lasted but about one year of which mind was Clemens Alexandrinus Origen & Tertullian, Africanus & others. Afterward finding three successive passovers in S<sup>t</sup> Iohns gospel, & some fansying four divers took up opinions of 2 or 3 years & some months & the former opinion went down. And the authors of these opinions framing several reckonings & computations thereupon (as that from our Saviours death to the Martyrdom of S<sup>t</sup> Paul was so many years, to the destruction of Ierusalem so many that he died on this or that day of the month &c) some now who take up with their opinions argue mainly from the authority & reckoning of these authors, which is Lesbiam admoveere regulam. waving therefore these

<14r>

See the Propheties of Cotterus Christina & Drabitius published by Comenius.

Nicolaitan i.e. a conqueror of the people.

To him was given the key of the bottomless pit, that is to the angel, not to the starr Apoc 7. Twas this Angel & not the star which opened the bottomless pit.

The Arabians cannot be better represented then by Locusts 1<sup>st</sup> because of their innumerable multitude: whence they are in the book of Iudges compared to Locusts. And the Midianites & the Amalekites & all the children of the east were in the valley as Locusts for number. 2<sup>dly</sup> because from Arabia came those swarms of Locusts which often covered both Egypt & Ethiopia 3<sup>dly</sup> because of the swiftnesse of the conquests & greatness of the desolations made by the Saracens.

All that have read the history of the Crusadoes, know, that the Christians in the end of the eleventh age found the Turks establisht in those four principall seats Nice, Damascus, Antioch & Aleppo &c

The Turks are originally Scythians Tartars & Nomades people that had nothing but horsmen in their armies. The formidable infantry of the Turks was not instituted till about the year 1300 by Ottoman the founder of the Empire. Before that their chief strength was in Cavalry.

The fals character of Antichrist is that he is to be one single man of the Tribe of Dan, a great conqueror by arms, to reign in Ierusalem  $3\frac{1}{2}$  natural years, rebuild the Temple there & reestablish the Mosaical service; to abolish the sacrifice of the Mass, compell Christians to renew their baptism overcome 3 kings Libya Egypt & Ethiopia, hate idols, be a Magitian, call himself God & the only God, kill the two witnesses Enoch & Elias <14v> deny the coming of Christ in the flesh, do nothing in the name of Christ, stile himself the Messiah, conquer the whole world by arms, possess all sorts of treasure come in the end of the Roman Empire after the destruction thereof & universal preaching of the Gospel, bring fire from heaven & feign himself dead in order to counterfeit a ressurection.

The court of Rome hath destroyed three kingdoms in Italy, that of the Lombards, that of the Goths & before these that of the Greeks, He hath overthrown the king of Naples, the king of Sicily & the king of Germany to make them his vassals.

Vpon the whore's forehead Mystery i.e. Religion.

The Greek Church did not separate from the Latin Church before the 10<sup>th</sup> century.

The name of the Beast in the two sacred languages Hebrew & Greek is Romiyth & Lateinos.

The name **Mystery** was formerly writ in the forepart of the Popes Miter. A Venetian author assures us of it & Ioseph Scaliger saith that he had seen them so marked.

The Edict of Nantes was abrogated in Octob. 1685.

A tenth part of the great City is one of the ten Kings.

Now the spirit saith expresly that in the latter times some shall depart from the faith, giving themselves up to deceiving spirits & Doctrines of Dæmons: & this through the fictions of lyars men whose consciences are seared with a hot iron, forbidding to marry & commanding to abstain from meats &c 1 Tim. 4. This is the mystery of iniquity opposite to the mystery of godliness spoken of in the words <15r> next preceding.

[Editorial Note 1] The remainder of the text on this page is written upside down.

[Editorial Note 2] The following text is written upside down and runs backwards from f. 8v to the lower half of f. 7r.

[1] Ier 52.31

[2] H.

[Editorial Note 3] The remainder of the text on this page is written upside down.

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