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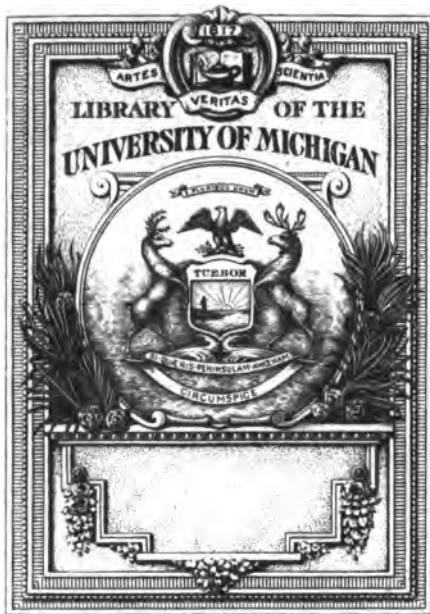
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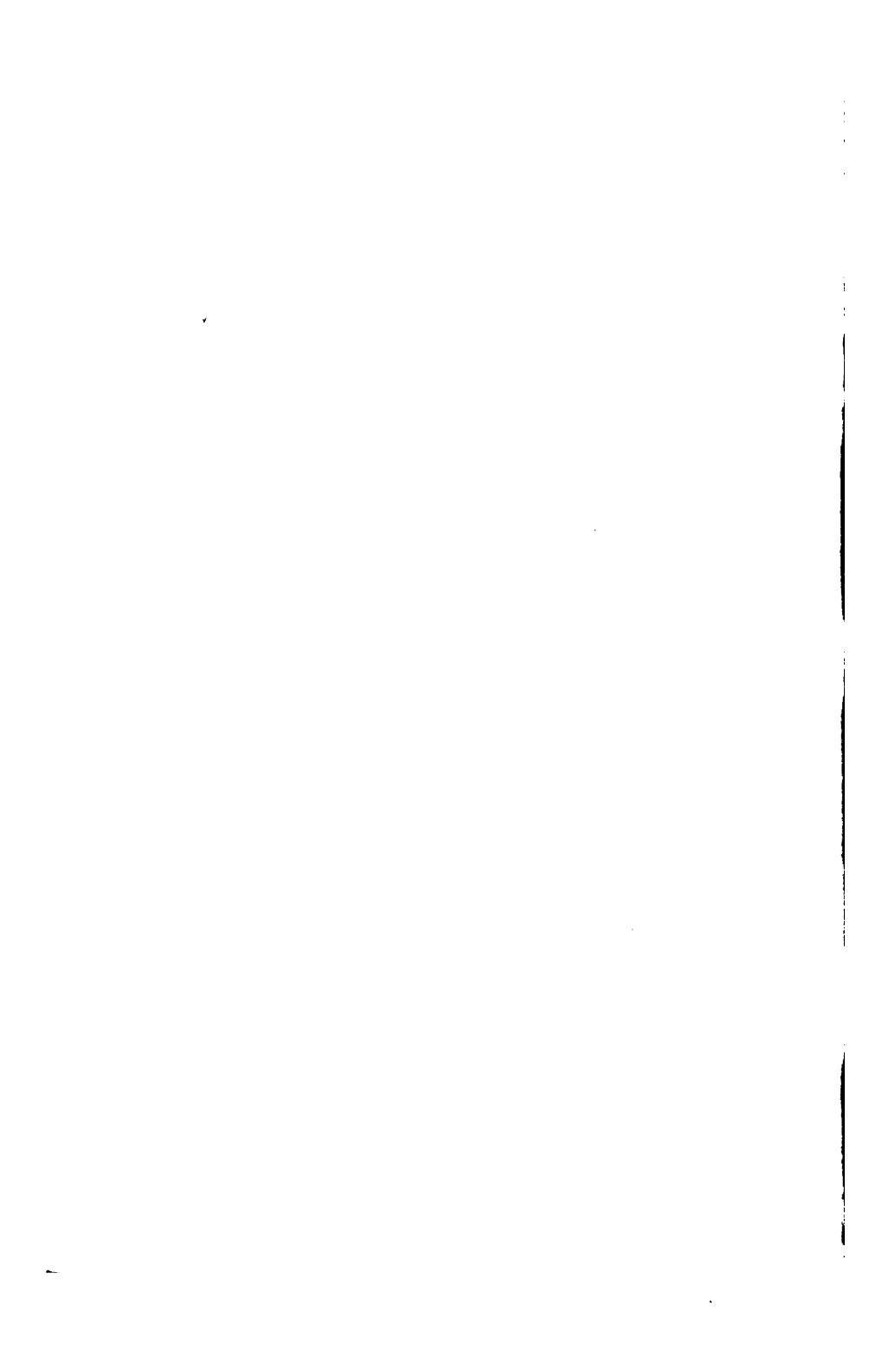
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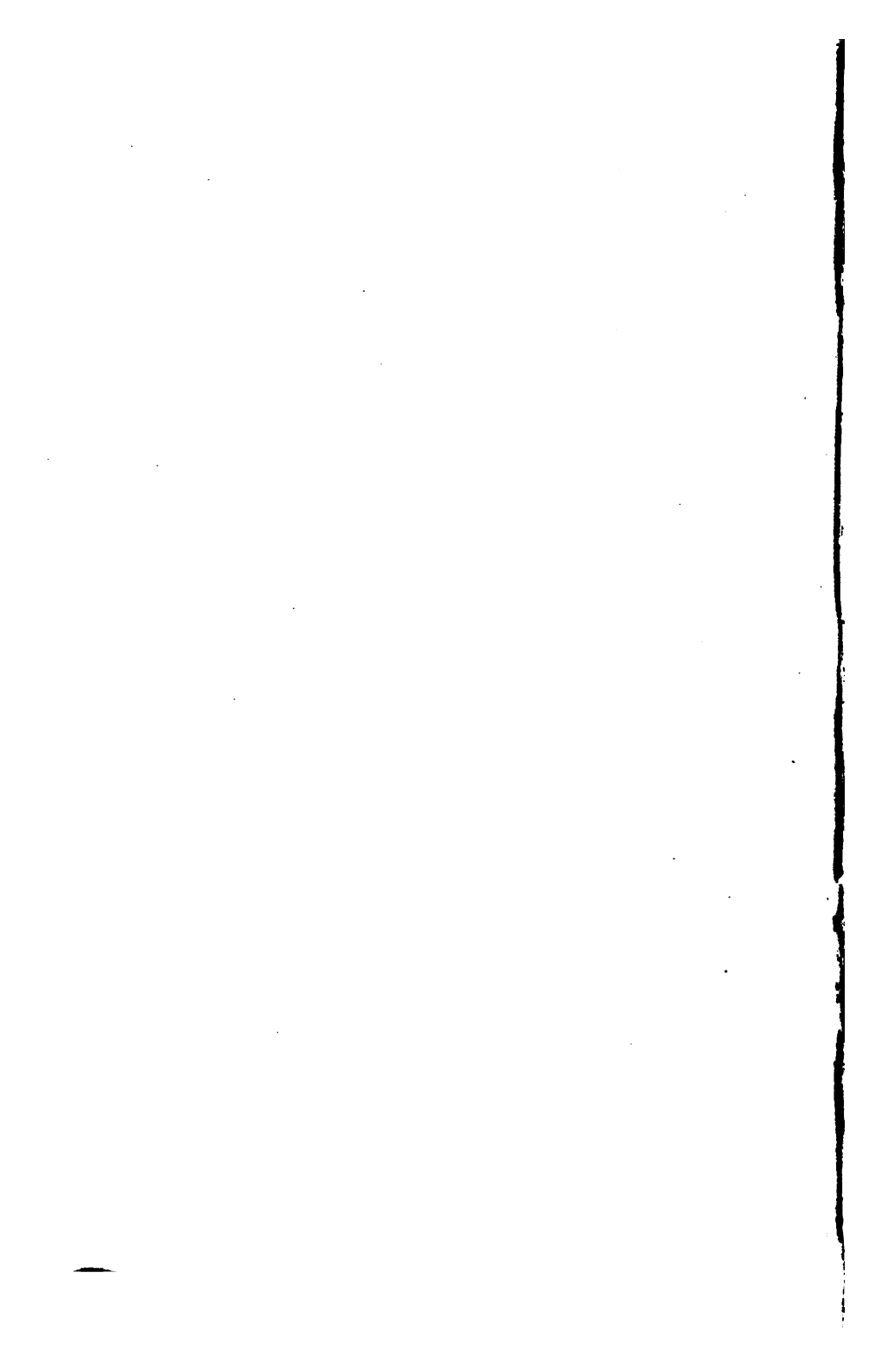


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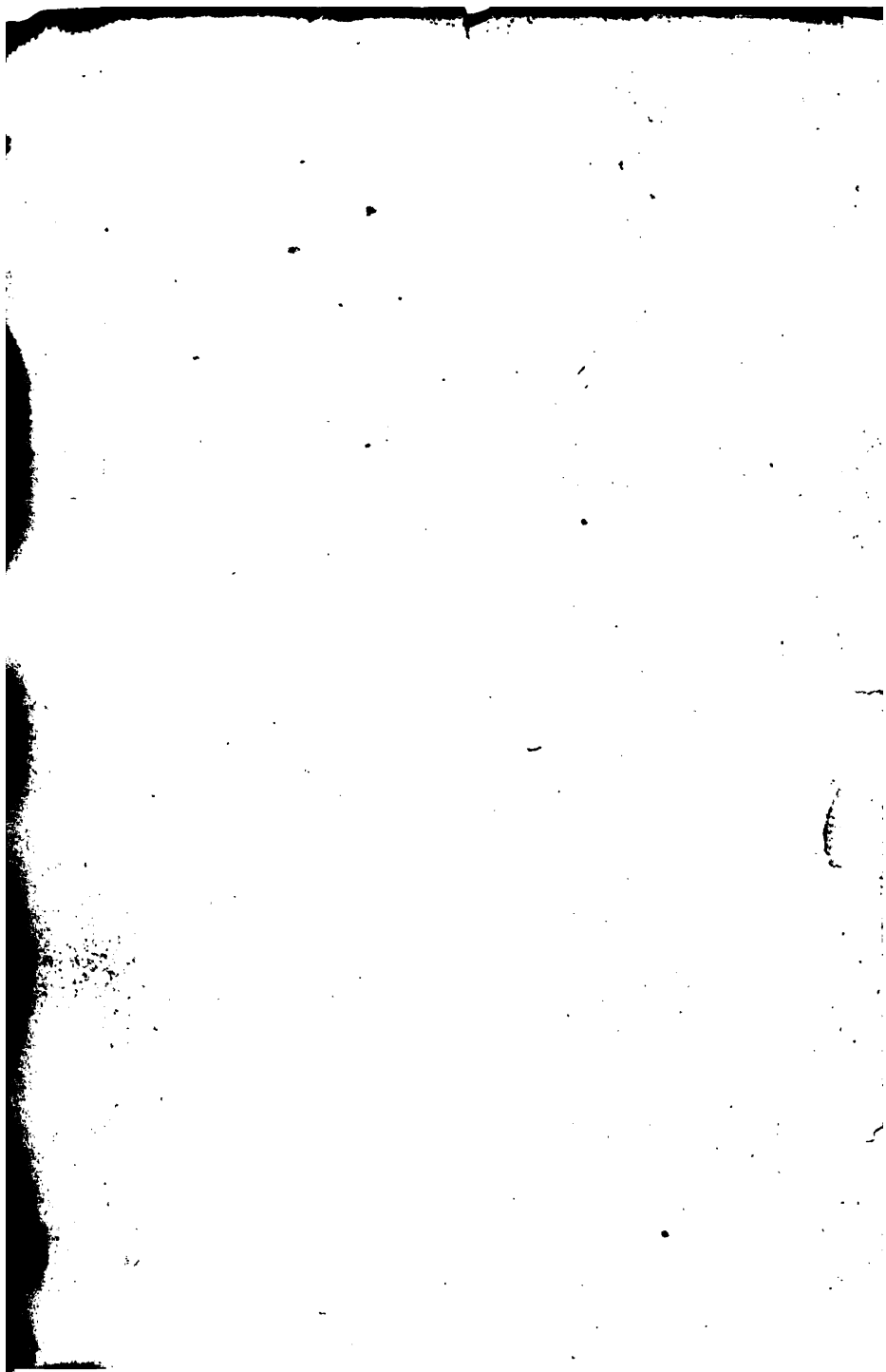
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A Chronological
T R E A T I S E
U P O N T H E
Seventy Weeks of DANIEL;

Wherein is evidently shewn

The Accomplishment of the predicted EVENTS,
AS ESPECIALLY
Of the CUTTING OFF of the *MESSIAH* after the
predicted *VII Weeks* and *LXII Weeks*, according to the
EXPRESS LETTER of the PROPHECY, and in most
exact Agreement with *PTOLEMY's* Canon;

SO ALSO

Of the DESTRUCTION of *Jerusalem* by the *Romans*,
In the *LXXth*, or separate *ONE WEEK*,
In the LITTERAL, OBVIOUS, and PRIMARY Sense;
(HOWEVER this be groundlessly call'd in Question
by a late Writer, in a DISCOURSE of the *Grounds
and Reasons of the Christian Religion*.)
In a particular DISQUISITION upon the Three latest Hy-
potheses of these Weeks published among us, *viz.*

That of the late Learned Bishop LLOYD;
That of the late Learned Dr. PRIDEAUX;
And that of the Reverend Mr. LANCASTER.

All which Hypotheses are here fully consider'd; And the late
Bishop LLOYD's is generally supported and established.

WITH
CHRONOLOGICAL TABLES
Suited to the **W H O L E.**

By *BENJAMIN MARSHALL, M. A.*
Rector of *Naunton* in *Gloucestershire.*

L O N D O N:
Printed for *JAMES KNAPTON*, at the *Crown* in *St. Paul's
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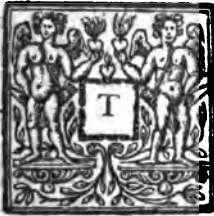
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T H E

P R E F A C E.

Wherein is occasionally shewn The Unreasonableness, and Groundlessness of a Late Writer (a), His calling in Question the Accomplishment of this PROPHECT, In the LITTERAL, and PRIMARY Sense of it.



HERE having been formerly set forth a brief Exposition of the *Seventy Weeks* of the Prophecy of *Daniel* in the Chronological Tables, (b) by me published under the Direction of the late Bishop *LLOYD* (c), and there having been also giv'n to the Publick by the late Dr. *Prideaux* (d), a very elaborate, but in all respects a very different Exposition of these Weeks, and since that also a third Hypothesis of them by the Reverend Mr. *Laucaster* (e), It hath been therefore thought by some incumbent on me to appear in vindication of the late Bishop's Hypothesis of these Weeks: Especially as to them the same hath appeared on all accounts to approve it self infinitely beyond either Mr. *Laucaster's*, or even Dr. *Prideaux's*; or indeed any other Hypothesis that ever was yet extant of the said *Seventy Weeks*.

A 2

And

(a) Of a Book entit'd, *A Discourse of the Grounds, and Reasons of the Christian Religion*. (b) These Tables were Printed at *Oxford* in the Year 1714. (c) Bishop of *Worcester*. (d) In *Con. Hist.* Vol. I. p. 262, &c. (e) In his *Chr on. Essay on the Seventy Weeks*.

And as in order thereunto I was at the first thus encouraged, and persuaded to draw up the following Treatise ; so now by their Approbation of it, I am prevailed with to let it go Abroad into the World.

I do so, however not without some reluctance, by reason of the method which I have here us'd : whereby, while I am paying a just deference to the consummate Judgment of the deceased Bishop, I may yet be thought to be wanting in respect, and good manners to the Living (f), or the now deceased (g).

But were it really so with me, I should be still very unwilling thus to appear in Publick. — I do sincerely profess that I retain a most just value for the memory of the learned Dr. *Prideaux*. And if I did not, I should be singular from all Mankind. His other (h) useful Labours challenge an universal Esteem : more particularly do so his late Books just now refer'd to ; Collections these so valuable, that 'twere almost a Crime, 'tis doubtless a piece of self-injury, for a Man of Learning to be without them. But this particular (i) part of it I must, and do except against : as I have done equally against Mr. *Lancaster's* Essay on these Weeks.

I persuade my self, that he will however pardon me the liberty that I have taken with his Essay. 'Tis no more than I have done with Dr. *Prideaux's* Hypothesis also. And I am therefore the more inclin'd to promise my self that he will take it no otherwise than in good part.

I have aimed as much as possibly I could, at a fair and exact View, or Representation of the several Hypotheses under Examination : being no otherwise concerned in favour of the late learned Bishop's, than as zealous of Truth ; and therefore zealous of this Hypothesis, its appearing in a much clearer, and consequently fuller Light, than it was possible for it to appear in, when set forth only as above in a compendious Chronology.

I

(f) *Mr. Lancaster.* (g) *Dr. Prideaux.* N. B. The Reader will find that the greatest part of this Treatise was printed off before Dr. *Prideaux's* Death, as he is here often mention'd as Mr. Dean of *Norwich*. It is therefore desir'd that in such mention made of Dr. *Prideaux*, he will always understand the late Mr. Dean of *Norwich*. (h) *Life of Mahomet*; the *Marm. Arundeliana* published by him; and other useful Tracts writ by him. (i) *Pix.* from p. 262, &c. so far as the treats of these Weeks.

The P R E F A C E.

v

I will not say but that this might have been done in another Method, and without any the least regard had to the other Hypotheses here concern'd. But so much as such is the nature of some things, that they are illustrated by Comparison, and so I think it is very much in the Case before us; I could not therefore but fall into this Method; in order to shew with respect to Dr. *Prideaux's* Hypothesis, the manifest Failings, and Imperfections of his *figurative* Sense, and Accomplishment of the *express Characters* of this Prophecy; and with respect to the late Bishop *Lloyd's*, to support and establish his *literal* Sense of them.

Nor was this Method less necessary with respect to Mr. *Lancaster's* Hypothesis also: As his coming forth after the other two, and especially as being exceedingly different from them in every respect, ought also to have exceeded them in Truth, and Perfection. Both of them came forth after the late Bishop's. And yet how short of his they are both of them, I leave with the unprejudiced Reader.

I will however here be bold to say it, for 'tis what will surely be made out in the ensuing Treatise, that both Mr. *Lancaster's*, and also Dr. *Prideaux's* Hypothesis of these Weeks are demonstrably inconsistent both with the *Express Letter* of this Prophecy in point of Exposition, and also with *Ptolemy's* Canon in point of Time, or of their respectively and *expressly* assigned Accomplishments of the several parts of it.

On the other hand, as to the Hypothesis here established, which in a small Point only excepted (*k*) entirely owes it's Original to the late Bishop *Lloyd*, it will be found to have this twofold Harmony peculiarly recommending it, which never had any Hypothesis of these Weeks yet extant: and without which no Hypothesis of them can rationally, and unexceptionably recommend it self: and that is it's entire Agreement both with Scripture, and with this Canon.

I have, I hope, fully made good this Assertion in the following Treatise, in every Part, or Period, of this solemn

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(*k*) *Viz.* the late Bishop his Ending the *Seven Weeks* in the Prophet *Malachi's* writing his Book at the distance of *Seven Weeks*, or *forty nine Years* from the going forth of the Commandment to rebuild Jerusalem in the twentieth Year of *Artaxerxes* (*Longimanni*) King of Persia: As to which see p. 167, in the ensuing Treatise.

Prophecy: taking every therein predicted Event in its plain, natural, and easy Sense, and evident Series of Order, as there lying before us. And if this be not a rational way of proceeding here, and indeed the only way for us to *know, and understand*, as in the Prophecy (l) we are expressly directed, no doubt both for our greater Attention, and Encouragement in order to attain unto the Knowledge, and Understanding of it, I am truly at a loss to say, or even to conceive what is so. But if this be allowed, and upon rational Principles it cannot be disallowed, then I am not without hopes that I have made good the Assertion: As especially

In that momentous (m) part of it, which relates immediately to our blessed Redeemer, and to the precise time of his *Sufferings*, in the Prophecy (n) signified to us by the *cutting off of the Messiah after the seven Weeks, and threescore and two Weeks* therein appointed for it, so also

In the two different Fates of the *Holy City*, after the *Babylonish* Captivity, the predicted Restoration of her Buildings to the condition they were in before her Destruction by the *Babylonians* (o), and again her final Subversion long after by the *Romans* (p), as also predicted in the Prophecy: the former within the first Period of it, or the first *Seven Weeks* thereof (q); the latter in the *separate one Week* (r), or last of the *Seventy Weeks* of this Prophecy. And this latter Event, *viz.* the final *Destruction of Jerusalem* in the said Week had its general Accomplishment, and the several *Express Characters* of it had their particular Completion also most truly, and exactly; as these things may be seen at large in their proper Places hereafter; and in their **OBVIOUS, and LITTERAL Sense**, and questionless also in their **PRIMARY Sense**: However this be doubted, if not insidiously denied by a late Writer (s) in consequence of his daring, but groundless Assertion of there being

(l) Dan. ix. 25.

(m) It is of great Moment for the Conviction of *Jews* and other Infidels, who reject the Faith of *Christ*, to have this Prophecy well clear'd, and made out: for the Conversion of the *Jews* especially, as this Prophecy doth relate primarily, and especially to them. [*Priz. Con. Hist. Vol. L p. 262.*]

(n) Dan. ix. 26.

(o) When they destroyed the City, and Temple in the 11th of Zedekiah, and in the Year before *Christ*, 588.

(p) Under *Titus* in the Year of *Christ* 70.

(q) Dan. ix. 25. See Note (d) in p. 3. in the ensuing Treatise.

(r) Dan. ix. 27.

(s) Of a Book already mention'd.

being no manner of Connection (i) between the Old, and New Testaments, as to Prophecies cited from the former, and said to be fulfilled in the latter.

This, saith that Writer, (ii) (viz. his pretended) Inconsistency is shewn to the hands of the Jews, and other Enemies of Christianity by the most learned Men of the Christian Church; who according to Mr. Whiston have taken no small pains to shew, that the Apostles Arguments from the Old Testament are not grounded on the literal Sense thereof. Grotius shews this of most, if not all, of the Prophecies, and Citations quoted from the Old in the New Testament. DODWEL in a posthumous (iii) Work, does (with the learned (iv) Sir JOHN MARSHAM) refer even the famous Prophecy in DANIEL about the Weeks, to the times of Antiochus Epiphanes; whom he shews, that the Expressions taken from thence by (v) CHRIST, and urg'd by him as foretelling the Destruction of Jerusalem by the Romans, have only in a Secondary Sense, a respect to that Destruction.

It is beside my present Purpose here to look into what Mr. Whiston, or this Writer, and Others by either of them quoted one way or t'other have said on this general Occasion. And I am sufficiently prevented, as this Affair hath been already manag'd by (vi) infinitely abler, and better Hands. I need only to take upon my self, with respect to Daniel's Weeks, and so much indeed concerns me, viz. to remark how fallaciously, or otherwise how triflingly this Writer hath dealt with his Reader in what he may have either slyly insinuated, or plainly said here relating to the Authorities now quoted.

First, As to Grotius, What hath he said as to the accomplishment of this part of the Prophecy? — Hath he refer'd it to the Destruction of Jerusalem by the Romans only in a Secondary Sense? — So far from it, that he hath actually referred the Expressions taken by our blessed Saviour (vii) from the Prophet Daniel immediately, and primarily to that Destruction. He (viii) hath positively

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told

(i) Ib. p. 48.

(ii) P. 49.

(iii) Apud Brooksbey's Life of Dod-

wel, p. 508.

(iv) Can. Chron. p. 568---576.

(v) Mat. xxiv. 15.

(vi) Especially by the most learned Bishop Chandler, in his Defence of Christianity, &c.

(vii) In Mat. xxiv. 15.

(viii) In Mat. xxiv. 15. In these Words, respexit

Christus ad Daniel ix. 27.

told us that *Christ* had regard here to *Daniel* ix. 27. In other Places (b) of *Daniel*, he saith, *We grant to the Jews*, (and we do so likewise to this Writer,) *the Prophet treats of the times of Antiochus Epiphanes, but not so here.* — *Grotius* (c) goes on to expose the *great absurdity of the modern Jews, their referring this* (d) *place of Daniel to the times of Antiochus: Whereas the ancient Jews, as he also* (e) *tells us, understood it of the Destruction of Jerusalem by the Romans.*

This Writer therefore plainly laid a snare here for his Readers, if when quoting *Grotius* immediately before, as shewing his (this Writer's) pretended INCONSISTENCY in MOST, if not ALL, of the Prophecies and Citations quoted from the Old in the New Testament, he meant to possess them with a Notion, as if this Prophecy also were among the *All*, or the *Most* there spoken of. *Grotius* hath evidently shewn the contrary. And therefore this Prophecy, 'tis plain, how many more I know not, must be excepted. And had this Writer dealt fairly and ingenuously by his Readers, he ought to have told them at least as much as this, when from his general Quotation immediately preceding from *Grotius*, he drops next upon this particular Prophecy, without any more of *Grotius*; but the only Men with him now are Sir *John Marsham*, and Mr. *Dodwel*.

I do therefore for that Writer, except *Grotius's* Authority here: and I desire that it may stand against Sir *John Marsham's*, and Mr. *Dodwel's* in this particular.

But if his single Testimony be not sufficient, I have many others (f) at his Service: I throw in here

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(b) *Vix*. Ch. xi. 21. and xii. 11. *His locis de Antiocho agi concedimus Judæis.* [ib.] — atq; adeo Ἰδῶν ibi esse Idolum Jovis Olympii quod Antiochus in Templo collocaverat: [Grot. *Siv.* Cap.] quodque Scripsit 1 Mac. loca hæc Danielis respiciens utas το ἄδελφῶν μου Ἐπιφάνους. [Grot. ib.]

(c) *Quem locum, viz.* Dan. ix. 27, *ad Antiochum frustra trahunt Hebræi, cum Hebdomades ibi nominata dierum non possunt intelligi, iso enim multum citra Antiochi tempora consisteret, & Annorum Septimana multum ultra Antiochum protrahant, a quocunq; tandem restauranda Urbis, aut Tempis Edicto numerandi exordium sumperis. Alias autem Hebdomadas Hebræicus Usus non agnoscit.* [ib.]

(d) Dan. ix. 27. (e) *Et sane JUDEI Veteres ad Romana tempora hunc locum nobiscum retulerunt. Daniel, inquit Josephus, etiam de Romanorum Imperio scripsit, & quod per eos ἰσχυροῦς ἦεν, vastationem miram το Ἐβραῶν, [Nactis] quod præfecerat. Et non in Excidii Historia Saepè repetitè impletam VATICINIORUM FIDEM, hinc præcipue locum respicit, quod & Chrysostomus observat.* [Grot. ib.] — See *Defence of Christianity*, p. 146.

(f) *Capellus, Erasmus, Gerhardus, Jmaius, Piscator.* [V. *Pol. Syn.* in *Act.* xxv. 15.]

Eightfoot (g), and especially our truly learned, and judicious Mr. *Mede* (h), and the late Bishop (i) *Lloyd*.

And therefore what though we are told by this Writer, that Sir *John Marsham* formerly, and Mr. *Dodwel* since, have referred even the famous Prophecy in DANIEL. about the Weeks to the times of ANTIOCHUS EPIPHANES, and that therefore the EXPRESSIONS taken from thence by (our Saviour) Christ, and urged by him as foretelling the Destruction of Jerusalem by the Romans, have only in a SECONDARY Sense, a respect to that Destruction?

Have they shewed it in the Primary?

First, Hath Sir *J. M.* shewn this? — He hath attempted it if this Writer will; but how vainly, with the Reader's leave I shall soon shew.

I have occasionally noted some of the many of that learned Gentleman's Absurdities in this particular, (truly unworthy of him as he was a Gentleman of great Learning) as the Reader will find in the ensuing Treatise, when I had not the least thought of the flagrant occasion which this Writer hath giv'n since. He therefore calls for more at our Hands, and let him take them if he will as some (k) of them here follow.

In the beginning of his Exposition (l) Sir *J. M.* having first laid hold on a mistaken, and (m) groundless Division of the two first Periods of these Weeks, and in the next place having quoted *Tertullian* (n) for his mistaken

(g) In *Hor. Ebr.*

(h) *Lib. iii. c. x. in fine.* — Item in *Daniel's Weeks*, in the Exposition of v. 27. p. 706 Edit. 1672.

(i) As the Reader will see in the third part of the ensuing Treatise.

(k) For to take Sir *J. M.* Hypothesis in every particular would be surely to weary the Reader, and after all be of no Service to him. A few Instances may suffice to shew with how little Reason this Writer cited him.

(l) *Sub Seculo xviii. tit. Hebdomada Danielis.*

(m) As he hath fastened here upon the mistaken Hebrew Pointing; but nothing certain is to be built upon the present punctuation. [See *Frid. Con. Hist. Vol. I. p. 348.*] See the true Reading in the ensuing Treatise in the Prophecy explain'd, p. 2, 3.

(n) *Con. Judaeis.* — The end of the last of the *Seventy Weeks* was partly at the ceasing of Offering, and Sacrifices, i. e. of the daily Worship of the JEWISH Church. [Dan. ix. ult.] And so *Tertullian* understanding it, according to his Chronology, the *Seventy Weeks* must have begun from the first of *Darius Nabus*, as his first of *Darius* must have been the first of this *Darius*. But Sir *J. M.* though he quotes *Tertullian* for the first of *Darius*, yet he takes another *Darius*, viz. *Darius the Mede*. Thus he took advantage of this that *Tertullian* said, viz. *The 70 Weeks begin at the first of Darius*: tho' his *Darius* is one that *Tertullian* never intended. And at the same time he rejected that which *Tertullian* did intend, and which was certainly true, not only according to *Josephus*, but according to *Christ's* Interpretation, namely, that the last of the *Seventy Weeks* was so and with the Destruction of the Temple: which was in *Christ* 70.

ken beginning of the first Seven Weeks of them, from the *first* of Darius, (just after the like manner, as this Writer hath cited other Authors to make for his purpose,) as he thus set out, so (and no wonder at it,) he proceeded in a continued multiplicity of Mistakes, even to the end of his Hypothesis. As in this *First* Period of Weeks.

First, He hath supposed the Prophet *Daniel's* (o) abstinence to have been of the continuance of *one and twenty Years* from his mistaken *eleventh* of Zedekiah, or the Year of the burning of the Temple, in his Account of it, *viz.* in the Year of the *Nabonassaræan* Æra 141 (p): Whereas *Daniel* then fasted by his own telling but 21 Days (q); And the burning of the Temple in the 11th of Zedekiah, was not 'till the Year of the said Æra 160 (r): As the Reader will see fully prov'd in the ensuing Treatise.

Secondly, Upon these mistaken Notions Sir *J. M.* hath run into one as great with respect to the *first* of Darius the *Mede*, as; he hath placed it in the Year of the *Nab. Æra* 162 (s), which in *Daniel's* Account thereof, could not be 'till after the Death of *Belsazzar*, or the *Nabonadius* (t) of *Ptolemy* (u), in the 209th Year of the said *Nab. Æra* (w). And consequently the next Year was *Daniel's first* of Darius the *Mede*, the Year in which he fasted (x) and prayed, as perceiving (y) that the Captivity was now (z) near expiring.

Thirdly, Sir *J. M.* hath gone on in a mistake, to suppose that in his mistaken twenty first of the Captivity, and mistaken Year of *Daniel's Fasting, and Praying*, and mistaken first of *Darius the Mede*, *Daniel* (a) had by *Commandment* from God to the Angel this Revelation of the Seventy Weeks.

And therefore from thence,

Fourthly,

(o) *Dan.* x. 2, 3. See the ensuing Introduction, p. 8, 9. (p) Or in the Year before *Christ*, 607. (q) See the preceding Note, (o) (r) Or in the Year before *Christ*, 588. (s) Or in the Year before *Christ*, 586. (t) See the learned *Dr. Prideaux*, *Con. Hist.* Vol. I. p. 125, &c. (u) In *Canoue*. (v) Or in the Year before *Christ*, 539. (w) *Dan.* ix. 5, 4. (x) Verse 2. from the Prophet *Jeremiah*. Ch. xxv. and xxxix. (y) *Viz.* in the Year before *Christ*, 538. (z) *Angelus mandatum a Deo accepit ut responderet Danieli de quatuordecim.* (a) *Angelus mandatum a Deo accepit ut responderet Danieli de quatuordecim.*

Fourthly, He hath reckoned the first Period of these Weeks, *viz.* the first *Seven Weeks*, or forty nine Years of it, and ended them in the Year of the *Nab. Era 210* (b), as being his *first* of Cyrus, or the Year of the *going forth* of Cyrus's Decree for the *Jews to return to Jerusalem to rebuild their Temple*: Whereas (c)

First, This was not the Scripture *first* of Cyrus, or the Year of the *Jews* release from *Babylon*, and return into their own Land.

Secondly, *Cyrus* his Release of the captive *Jews*, and License to them to rebuild their Temple was not the *Commandment to rebuild Jerusalem, the WALL and the STREETS* thereof, the *Commandment* expressly refer'd to by *Daniel* in this Prophecy.

Thirdly, If it were, it will in no wise suit Sir *J. M.*'s Hypothesis in his ending therein the first *Seven Weeks* of this Prophecy; which (d) evidently *begins* the said Period of Weeks from, (not as Sir *J. M.* doth end it in) *the going forth of a Commandment, &c.* —

But perhaps enough of this Period. Go we on therefore to the next, or the

Second Period of these Weeks. Those are the *threescore and two Weeks* mention'd in general in Verse the twenty fifth, together with the preceding Period, both as taking date in Succession, or continuation of Reckoning from *the going forth of a Commandment, &c.* — Then in the end of that Verse, the Event (e) of that first Period being declar'd, there follows in the next (f) Verse the grand Event, or Purpose of the Second Period, *viz.* the *Cutting off of the Messiah* after the following (g) *threescore and two Weeks*.

These things are as plain in the Text as can be: and in this their *obvious* Sense they are most easy to be understood, as the Prophecy in this part of it evidently foretells the putting of *Christ* to Death, and the precise time of it. But Sir *J. M.* hath made it most obscure, and unintelligible by his

(b) Before *Christ* 538.

(c) As these particulars are shewn at large in the ensuing Treatise. (d) V. 25. FROM the going forth of a Commandment — shall be SEVEN WEEKS, and THREESCORE and TWO Weeks, &c.

(e) Note that these things are shewn more particularly in their proper Places hereafter.

(f) V. 26.

(g) As these 62 Weeks follow in successive, or continued reckoning upon the preceding seven Weeks: as will be seen hereafter.

his false Glosses on the Text, and misapplication of these Times. He hath here so miserably abused the Text, and eluded the great END of this part of the Prophecy, that One cannot but wonder how he could possibly away with it himself; if he had no turn to serve in it.

One while, (*viz.* in Verse 25) He reads those words, *Uno MESSIAH the PRINCE, ad Unctum Ducem*: Anon (in Verse the 26th) what we truly read (*b*) the *MESSIAH shall be CUT OFF*, he reads, *Exterminabitur ei Unctio* (*i*). In this mistaken Sense he runs away with the sixty two Weeks from his arbitrary (*k*) Beginning, to his arbitrary Ending of them in the times of *Antiochus Epiphanes*.

It would surely weary the Reader's Patience to follow Sir *J. M.* through all his Absurdities, and Inconsistencies, and groundless Application of these Times. It may suffice to note in general, as follows, that had Sir *J. M.* been consistent either with the Prophecy, or with himself here, then

First, The Word *Messiah* which he understood as meaning *Unctus* in one place, he ought to have understood it so likewise in the other: for to turn his (*l*) Argument upon him here, if that were of any consequence, in *Hebrew Punctuation* the Word *Messiah* is the same in both Places. But

Secondly, The *Messiah the Prince* in v. 25, as he hath understood him to have been *Cyrus*, or otherwise *Zorobabel*, or *Jeshua*, the one, or other of them, (so loose did Sir *J. M.* fit to the Person surely predicted, and no wonder when he overlook'd the true *Messiah* here) he should have stuck to the same *Messiah the Prince* however, to one, or other

(b) According to the *Syr.* and *Arab. Verf.* and *V. L.* and *Com.* in locum, &c.

(i) With the *Greek* indeed: But here Sir *J. M.* leaves the Current [See the Note foregoing] merely to suit his Hypothesis. And 'tis for that likewise that he again cites *Theodotian* here fallaciouly, as he referr'd the *ceasing of Sacrifices*, [as above shewn] not with Sir *J. M.* to the Days of *Ant. Epiph.* but to the times of the *Romans*.

(k) *Sub Templo secundo Ritus Sacri diu se bene habebunt. Anno 70 redibit Populus, et Urbs edificari incipiet; post annos inde 72, absoluto Templo instaurabitur iuge Sacrificium 3 Quod cum duraverit annos 342, Antiochus Epiphanes (aliorum Judaeorum flagellum) regnabit.*—Here are the Numbers by which Sir *J. M.* hath proceeded, which I call Arbitrary, as there is none of them in this Prophecy; nor any thing in the least commencing them, or even admitting of such fancied Sense and Reference, as we shall see presently.

(l) See the last Note (*m*).

other of them in Verse the twenty sixth : as one and the same *Messiah* is spoken of throughout. I add

Thirdly, Before he had referred the Hebrew (*m*) Word, which we most truly render CUT OFF, to the *ceasing of Sacrifice and Oblation*, he should have been better inform'd of the true and proper Signification, and of the peculiar (*n*) Importance of that Word, as having weight in it vastly greater than his little, and mistaken Accomplishment hath given it. I add

Fourthly, And especially Sir *J. M.* for his Credit should have consider'd better, before he run into that wretched, and unpardonable Mistake, and absurdity of applying those Words (*o*) of the *People of the Prince that should come*, to the *People of Antiochus Epiphanes*, and therein to the making *Antiochus* to be the PRINCE there predicted (*p*), and consequently to his being the MESSIAH the PRINCE in Verse 25 ; as in the plain and obvious Sense of the Prophecy but One, and the same *Messiah*, and one and the same *Prince*, that is *Prince MESSIAH*, is spoken of throughout. This is a necessary Consequence here, if we will preserve the natural Sense of the Prophecy, or indeed allow it to have any.

Now to come to the Point here. Is it not a monstrous Absurdity that Sir *J. M.* hath been (*q*) guilty of, in referring this sacred and singular Denomination of *Messiah the Prince*, to such a Miscreant of a Prince. I may say of a Man also, as was *Antiochus* (*r*) *Epiphanes*? — And all was for the sake of the

Third

(*m*) מָשִׁיחַ (*n*) See Bishop *Chandler's* Defence of Christ. p. 135. See also the ensuing Treatise in p. 4. (*o*) In verse 26. (*p*) *Dux venturus est Epiphanes.* (*q*) By consequence here ; for I do not say that Sir *J. M.* hath actually made *Ant. Epiphanes* to be the *Messiah the Prince* ; (he hath himself oppos'd him to his *Unctus Dux* in v. 25. by telling us in v. 26. that *Dux venturus Epiphanes hic opponit videtur Unctus Duci illic* ; and yet this is repugnant with the Text, as one and the same Prince only is there spoken of) but I say it is a necessary, and sure Consequence for the Reason above giv'n. (*r*) A King of fierce Countenance, *Dux. viii. 25. [i. e. hard of face, brazen-faced, impudent. All. Ann. in l.] --- A vile Person. Ch. xiii. 2. --- the King that exalteth himself, and magnifieth himself above every God, and speaketh scornful things against the God of Gods, v. 36. &c.* Sir-named *Epiphanes per Antiphrasin* ; and by the Heathen Writers, particularly by *Polybius* call'd *Epimanes*, i. e. the Mad Man. Could this Man thus branded as he is here, with Characters of Infamy both Sacred and Profane, be the *Messiah the Nagid*, spoken of in this Prophecy, a most solemn Title this by divine Designation belonging to the Tribe of *Judah*, *Gen. x. 2.* and therein was giv'n to *David* himself, *ii. 2.* It is also applied to *Messiah* the Son of *David* by the Prophet *Isaiah*, *lv. 4.*

Third Period in this Prophecy, to which I now proceed, as he would have us to suppose with him that the *Express Character* (s) of *Daniel's* (t) ONE WEEK, and those (u) of the HALF (w) Part thereof really had their accomplishment in the times of *Antiochus Epiphanes*: when there was truly a *Ceasing of the Daily Sacrifice* (x) and *Oblation*, and when also there was (y) a *setting up of the Abomination that maketh desolate*. But these Facts in *Antiochus's* time, were after all, the sure Accomplishments of the like Events predicted by the Prophet (a) in other Prophecies, but not possibly in this (b), as it may be easily collected from the (c) foregoing Reasons, and as it must be also concluded from those which here follow.

First, Not even the *One Week* it self will admit of such Reference of Accomplishment in respect of the grand Purpose of it. That, as 'tis evident from the whole scope of the Prophetick (d) Text is the total Subversion, and utter Extirpation of *Daniel's People, and Holy City* (e). But not so as this was it with the *Jews*, in the times of *Antiochus*.

For though the *Holy City* did then come into the hands of the Heathen, and though the Sanctuary was trodden under foot, first by *Antiochus* (f), and two Years after by *Apollonius* (g) who was over the Tribute; and tho' thus the City did become desolate of its natural Inhabitants (h), in all this there was indeed, yet it was no more than a great Devastation. And though, as to the Temple also, as before noted, there was now truly a very great Pollution, or Prophanation of it, and Interruption of the Service of the true God; yet which much alters this Case from what it was with the *Jews* in the *Roman* times, it was as I here call it, only an Interruption. These things were but for a short Season of Persecution. The People
of

(s) He shall confirm the Covenant with many in One Week.

(t) *Dem.*

ix. 27.

(u) He shall cease the Sacrifice, and the Oblation to cease, and upon the Temple to stand the Idols of the Desolator.

(w) *ib.*

(x) *1 Mac.*

i. 45.

(y) Verse 54.

(a) *VIII. ii. xi. 31. xii. 11.*

(b) *Vik. ch. ix. 27.*

(c) As it hath appear'd that *Antiochus* his People were not, could not be the Party here predicted to accomplish, &c.

(d) Verses

26, 27.

(e) As they are call'd in this Prophecy, v. 24.

(f) *1 Mac. i. i. 21.* This was in the Year before *Christ* 170.

(g) In the

Year before *Christ* 168. *1 Mac. i. 29.* *Antiochus Epiphanes* having sent him with an Army of two and twenty thousand, *2 Mac. V. 24.*

(h) *1 Mac. i. 38.*

of God saw an end of them even before the Death of their great Oppressor. Their City and Temple were both recover'd. To the former were restor'd her Inhabitantes; to the latter the *Daily Sacrifice, and Oblation*: And tho' it had been polluted by the Heathen, yet upon its recovery these ensued a new Cleansing and Dedication (i) for the Service of God: and in short the *Jewish Worship* was again restor'd, and carried on in it, as in former times. But

Secondly, This *One Week* of *Daniel* here (k) will not admit of Sir *J. M.* his conceived Accomplishment of the *Express Characters* of it in the times of *Antiochus Epiphanes* on another account also, viz. because that of the (l) *One Week*, and also those of the *HALF Week* (m) were all of them to have their Accomplishment in *one* and the *same Week*, as is evident from the express Letter of this Prophecy.

'Tis evident from the twenty fourth Verse of this Prophecy, that it was no more than (n) of *Seventy Weeks*. And the Angel having accounted with *Daniel* for no more than *sixty nine Weeks*, before he comes to speak of the *One Week* in Verse the twenty seventh, that therefore is plainly the last, and only remaining Week of the seventy: and consequently the *Half Week* there spoken of, can be no other than a more distinguished *Half Part* thereof, even of the latter *Half Part*, as the exact Accomplishment of its predicted Events in that Destruction of *Jerusalem* which was by the *Romans*, (as it will appear hereafter,) doth evidently demonstrate.

Now if these predicted Events had really a *primary Accomplishment*, in the times of *Antiochus*, they must all of them necessarily have had in it one and the same Week, in order to prove the Truth of such assigned Accomplishment in full Agreement with the Prophecy.

And if this be not shewn, then all is nothing to the purpose. ----- But this is so far from being done in Sir *J. M.* his Hypothesis, that 'tis not so much as pretended.

He

(i) 1 Mac. iv, 43 ---- 56.
ix. 27.

(l) Ib.

This was in the Year before Christ 165

(m) Ib.

(k) Dan. (n) Verse 24.

He (nn) makes *Antiochus* to confirm the Covenant with *Mary* in One Week, in the first seven Years of his Reign; and so in thus accounting for this Week, and having before, after his manner accounted for seven Weeks, and sixty two Weeks, and now in the whole for *Seventy Weeks*, the Prophetick number of Weeks determined upon *Jerusalem*; after all he makes bold to throw in a *Half Week* of his own for the conceived Accomplishment of the Prophetick Characters of *Daniel's Half Week*, in the latter part of the Reign of *Antiochus*.

Alas, What is this but making a new Prophecy, instead of giving us the Accomplishment of the several *Express Characters* of this as they lye in their connected order of Accomplishment in the Prophetick Text?—

However Sir *J. M.* having thus given his imaginary Completion to the last of *Daniel's Seventy Weeks*, at length he bethought himself that our Saviour *Christ* (o) had giv'n it a Completion yet to come, even after his time, viz. in the Destruction of *Jerusalem* by the *Romans*. Hence he bestowed a Note here, that truly *Christ* did so: but as if this would serve his turn, he adds (p) that *Christ* did this by way of *Allusion only*, and that his referring his Disciples to the Abomination of Defolation spoken of by *Daniel the Prophet*, doth not argue that *Daniel* immediately prophesied of that Destruction which should be by *Titus*, but gives us only to understand as much as this by it, viz. that those Words of *Daniel*, (which our Saviour cited) were very applicable to the Subject of Discourse then in hand.

And thus according to Sir *J. M.*, and the Quoter of him, we are to understand this Citation.

Truly no wonder either that Sir *J. M.* thought, and writ thus, for it was for his Hypothesis; or that the latter cited his Opinion here, for that was also for his Purpose.

But

(nn) *Antiochus confirmabit pactum multis Hebdomada una: non statim, regno inito, prophetabit Templum; sed post annos pene septem.* (o) Viz. in Mat. xxiv.

15. (p) *Εἰσὶν αὐτὴν Παρομοίαι:* Illud τὸ ῥηθὲν ὑπὸ Δαυὶδ τοῦ Ἰεροφάνου non innuit peculiarem a Daniele editam fuisse Prophetiam, de Calamitate a Titō inferenda; sed significat verba Danielis rei de qua Sermo est optime convenire. [In Hebd. Dan. sub fine.]

But did Sir *J. M.* formerly, and the Quoter since imagine that this will go down with Men of Learning upon the pretended Proof that Sir *J. M.* hath given for his Assertion?

Is it sufficient for Sir *J. M.* to have said this upon no better Proof than only by telling (*q*) us there are Instances in St. *Matthew's* way of writing elsewhere of Citations out of the Prophets by him applied to *Christ*, or otherwise, which had literally in other respects a primary Accomplishment before, and therefore in such Application they had only in a *secondary Sense* any relation to him, or them to whom they are applied? — There may be some such Instances in St. *Matthew's* Gospel, and what then? — Is this any thing to the purpose here? — Plainly 'tis not. For it is our Saviour *Christ's* own immediate Reference, and Citation that we are here concern'd with, not St. *Matthew's*, who hath no other part here in the Citation, but only as a Reciter, or Recorder of our Lord's Discourse with his Disciples, which gave occasion to it.

The Fallacy, and Absurdity therefore of Sir *John Marsham's* Argument here is too apparent to be insisted on any longer, in this respect.

The Groundlessness of the Assertion is also apparent from the whole scope, and tenor of our Lord's Discourse with his Disciples, which gave occasion to this Reference. The subject of that Discourse (*r*) was the approaching Destruction of *Jerusalem*, which our Lord gave them to understand was not now far off. They were importunate with him to know (*s*) the exact time of it, and therefore desir'd of him a *Sign* whereby they should infallibly know when that time was certainly come. Our Lord gave them one accordingly.

He sent them immediately to the solemn Prediction concerning it by the Prophet *Daniel*, telling them that the

b

Temple

(*q*) Sic *ἔτι ἀναστῆναι τὸ πᾶν ἐν τῷ Κελίῳ αἰῶνος τοῦ Ἰερουσαλὴμ*, Illud (*Evocavit* *filium*) ad *Yeshum* puerum transferunt, *Mat.* ii. 19, quod dictum de egressu populi *Israelitici* ex *Agypto*, *Hos.* xi. 1:— Sic *τὸ πᾶν ἐν τῷ Κελίῳ αἰῶνος τοῦ Ἰερουσαλὴμ* Infanticidio quadrat in *Mat.* ii. 17, Vox in *Remah*, quod dictum est a *Feremias* xxxi. 15. De Captivitate *Samaritanorum*. *Mansthem* in *Hebd.* *Dan.* sub fine, &c. [As to these Texts, see *Bishop Chandler's Defence of Christianity*, p. 285, &c.]

(*r*) *Mat.* xxiv. 1, 2, &c.

(*s*) *ver.* 3.

Temple, and the Jewish Oeconomy should be then finally, and irrecoverably destroyed, when (r) they should see the Abomination of Desolation spoken of by Daniel the Prophet stand in the Holy Place. What was this but sending them to the Prophecy (u), wherein this Sign had been before giv'n to the Prophet as a sure Sign concomitant of that final Destruction of Jerusalem therein determined?

How then could Sir J. M. tell us that the *vs. 25* &c. of our Lord was spoken by him in a sense merely Typical, or by way of Allusion only to a like Accomplishment that had been before? Could Sir J. M. think formerly, or will the Quoter now offer to say it, that the subject Matter of our Lord's Discourse foreshewing the razing of the Temple, the Destruction of the Jewish Church, and State, and subsequent leading into Captivity of the Remains of that miserable People, of all which the *vs. 25* of Daniel was now the Sign, was ever accomplished before to the giving that *vs. 25* a previous Accomplishment? He must have the confidence to say any thing that will say this. He must say it in the utmost Ignorance, or Opposition to the Truth, or both, as it hath appear'd from what hath been said of the times of Antiochus Epiphaneus, and the utter inaccomplishment of the several predicted Events of the Seventy Weeks in those times.

Therefore to return Sir J. Marsham's Words here, Christ could not urge this Citation from Daniel in a typical Sense, but in a Prophetical, and Historical Sense; as speaking of, and referring to a Prophecy of a predicted Event yet to be accomplished: His *vs. 25* from Daniel the Prophet, implying his Reference to that Prophet, as prophesying immediately and primarily of that Destruction of Jerusalem which was by the Romans. And

Consequently, with the Quoter's leave, the Prophecy of the Seventy Weeks, which is a Prophecy of the Old Testament Scriptures is a Prophecy which in its plain, or obvious, literal, and primary Sense is truly said to have been fulfilled in the New.

And

(r) *vs. 25*: (u) Especially when it be consider'd also that it is there added, *Who so readeth let him understand*: Which words are also from this Prophecy, *vs. Dan. ix. 25*. *Now therefore, and understand.* [Grecius in Mat xxiv. 25.]

And so I might dismiss this Point, were it not that I should then overlook the Testimonies of the ancient *Jews* and their Historian *Josephus*, who with us also referred this Prophecy of the Weeks to the Times of the *Romans*.

As to the former, I have already occasionally noted this from *Gravins*.

I add here the Authority of Bishop *Chandler*, who hath sufficiently made it to appear (w).

As to the latter, viz. the Testimony of *Josephus*, He hath spoken so clearly, and fully in this Matter, that it is not a little surprizing that Sir *J. M.* either could not, or would not see it. And in his Testimony, saith our learned Bishop (x); *We have the Testimony of the whole Nation.*

That Historian writes thus, (y) “ Daniel did not only foretell things to come, which was common to him; with other Prophets, but also set a time for their coming to pass. ——— He did not only foretell the Calamity that befell our Nation from Antiochus many Years before it hapned; but he ALSO wrote of the Dominion of the ROMANS, and of the great Desolation they should hereafter bring upon our People, &c.

What can be more directly against Sir *J. M.* than this is, as against his Hypothesis of the Weeks in general, so also against his imagined typical Allusion only in the *vi* *passu* of our Saviour? This makes it evident that those Prophecies and Times of *Daniel* which the *Jews* then distinguished, Sir *J. M.* hath blended, and confounded. Hence also the Unreasonableness, and Absurdity of the Quoter opens more and more; to the giving Cause sufficient if it be possible for the making him ashamed of his flying to groundless Authorities to support a groundless, and false Assertion.

For its better Effect, I will only give him the following Quotation out of Bishop *Chandler*, and then I will have done with him as to Sir *J. M.*

b 2

It

(w) From the *Talmud*, and some *Jews* of high Antiquity. See *Defence of Christianity*. P. 141.

(x) *Id.*

(y) *Ant.* 2. 12.

It is well worthy of his Remembrance: He hath hitherto much stood in need of it: And 'tis pity but his Memory should be often refreshed with it. ——— “ *No where else but in this Prophecy of lxx Weeks doth Daniel speak of the Devastation, the Jews were to suffer from the Romans: No where else, is a term fixed for these Events; we may therefore be assured, that Josephus referred to this very Prophecy, for what he writes; and that Jesus Christ had the Authority of the Jews with him, when he interpreted the same Prophecy of the Destruction of the Temple by the Romans* (x).

But *Secondly*, The Quoter hath referr'd us also to the Authority of Mr. *Dodwell*, as if he had been here a Disciple of Sir *J. M.* ——— And what if he were? ——— We have seen upon what slender, and mistaken Grounds. And after all, Mr. *D.* published not his mistaken Opinion, however the Quoter thought no better of it than to make use of his Authority.

But by this time it may be that he hath had enough of both these favourite Testimonies, and the Reader, I fear, too much of this Passage of the Quoter.

And yet, though as to this we may, we cannot however now have wholly done with the Quoter; for we hear more of him elsewhere (a), as touching *Daniel's Weeks*.

And thither therefore with the Reader's leave we must also follow him.

There after a long Sorites of his usual Bravadoes, and some kind Concessions in his way, he concludes peremptorily, and as it were in Defiance, in the following Words, ———

“ *Yet cannot the Prophecy be made to square to the Event they would refer it, and it will after all be, subject to GREAT DIFFICULTIES.*

And having said this, he falls to his usual Method of quoting certain Passages (b) in a Sense, and to a Purpose, which their Authors, alas, never intended.

Hence we hear (c) of *Difficulties, Extensions, Discrepancies of Interpreters, Chronological Niceties, Variety of Computation* in this Prophecy, from whence the Quoter would, if he could, make of none Effect the certainty of it.

But

(x) *Defence of Christianity*, p. 142. Part p. 251.

(b) *Ib.*

(a) *Grounds, and Reasons*, second (c) *Ib.*

But hath not the Quoter most egregiously prevaricated with those Authors, by evidently perverting their meaning, and misapplying their Words? Did they mean, as he doth?

What though Dr. *Prideaux* spake of *Difficulties*, and *Obscurities* in this Prophecy? Did He conclude with this Writer that they are such as do in the least affect the great, and certain (d) Truths of it? — The Quoter, however licentious yet will not say it of him. Wherefore then did he thus abuse him in misrepresenting, and perverting the end of this Quotation. For the Vindication of that learned Author, and by way of shewing the Quoter his great Dishonour, Dishonesty, and Abusifeness here; Let him take that along with it from Dr. *Prideaux* which immediately follows, as fully explaining the Doctor's meaning in what he had before acknowledged on this occasion. “ God, says he (e), hath giv'n us Prophecies for the magnifying his Omniscience among us, and though they are most of them deliver'd in such dark and obscure Terms, as not to be THOROUGHLY understood 'till after they are fulfilled, yet then the EVENTS become SURE COMMENTS upon the Text.

Now is there any thing here giving the Quoter any the least Reason to make that fordid, and vile Advantage, which he would of the Citation above? —

The other Authors here quoted could all of them, I presume, mean nothing more than Dr. *Prideaux* did in what the Quoter hath cited from them.

But the Quoter seems to please himself chiefly with the Words which he hath given us from Dr. *Nichol's* in his elaborate Work, as he perhaps ironically calls it, *against the Deists*, as we are told that in relation to this Prophecy of *Daniel*, he hath written as follows, viz. “ The wise Providence of God hath suffer'd these matters to lye in some manner of Confusion, that our Faith might be founded on a nobler Principle than that of CHRONOLOGICAL NICETIES.

— And what of all this? — I ask the Quoter, Had Dr. *Nichols* any Thoughts hereby of excluding Accomplishments of Scripture-Prophecies from being One among other

(d) What they are. See *Defence of Christianity*, p. 134. &c.
Hist. Vol. 1. p. 306.

(e) Con-

Evidences of Faith, or even Chronology from being a necessary part of explaining such Prophecies of Scripture, as do entirely depend on certain Dates of Time fixt for their Accomplishment? — If not, to what Purpose is the Citation? — But as to the Citation it self, I cannot but put the Question, how the *Christians* in *Porphyry's* (f) age would have been able to have dealt with him, as to the Prophecies of *Daniel*, or how *Jerom* after (g) would have been able to have understood those relating to *Antiochus Epiphanes*, had it not been for Chronology, or the Knowledge of those Times? — Especially I would ask the Quoter himself, how his FRIEND *Porphyry* could have otherwise understood them? — Chronology surely is essential to the understanding of those Prophecies of Scripture which depend upon Time.

But as the Quoter tells us, that *Dr. Nichols* said this in relation to this Prophecy of *Daniel*, and 'tis in the same relation that the Citation is made, I ask the Quoter, if it be a *Chronological Nicety*, or a *Chronological Truth* with him, that the Messiah was cut off *after* the time appointed for it in this Prophecy (h)?

It is plainly a Prophecy of *Seventy Weeks*. There is no doubt of this.

These *Weeks* we say are certainly *Weeks of Years*. But this is a doubt with the Quoter. Here is one of his *Difficulties*, as upon the Authority of *Le Clerc* we are told that *there is no* (i) *Foundation in the Old Testament for such use of the Word*. — If so, why then did the Quoter's Friend *Sir J. M.* reckon by *Weeks of Years* in such use of the word in his Hypothesis? — If there be no ground for it, then the Quoter had no reason to cite *Sir J. Marsham's* Authority as above. If there be ground for it here, as there certainly is, and very good (k) Ground for it; then let *Sir J. Marsham's* Authority stand against *Le Clerc's* in this particular. And let not this be any longer a Difficulty with the Quoter.

Well

(f) A learned Heathen born at Tyre in the Year of Christ 232. (g) He was born in the Year of Christ 328, and died in the Year 418. (h) Dan. ix. 26.
 (i) Grounds and Reasons, part 2. p. 250. (k) See the Introduction into the ensuing Treatise, p. 8.

Well then, The *Messiah* is to be cut off after so many Weeks of Years, as are appointed for it in this Prophecy. —

But next it will surely be a Question with him as to the *Form of Year* that the Angel intended in this Prophecy.

'Tis allowed to be a reasonable Enquiry. And for this I refer him to a distinct Chapter (l) on this Head, wherein I hope that he may find full Satisfaction in this Matter. So that this also, I will not be without hopes, that it may be no longer a *Difficulty*.

But is that another Difficulty with him, *viz.* where we are to begin, or whence to reckon the Prophetic Times, after which the *Messiah* was to be cut off, and hath he told us as to that, that we fix it at pleasure, or when we please? — I tell him that we do not. We fix it there, where the Prophecy hath fixed it: or in other Words, we fix it there, where in the **OBVIOUS, LITTERAL, and PRIMARY Sense** it only can be fixed, so as to agree with the Prophecy. And this if he pleaseth, he may see also in the ensuing Treatise (m): And so after all, to return his Words, the Prophecy will be found to Square, even most exactly to Square, to the *Event* we would refer it, and instead of being subject to great Difficulties, it will appear to the reasonable, and unprejudiced Reader to be subject to very few, or none at all.

But is this Raiser of Difficulties so grossly doubtful as to question, or with the *Jews* so faithless as to deny that *Jesus of Nazareth, the King of the Jews, who suffer'd under Pontius Pilate*, was the true *Messiah*, or the Person intended in this Prophecy in those words, *after threescore and two Weeks shall Messiah be cut off?* — If so, this were truly becoming *Jew*, or Sceptick with a Witness. —

But as the *Jews* said in *Christ's* time with respect to his Miracles (n), *Will Christ when he cometh do more, or greater Miracles?* — So if *Christ* be not already come, and hath not already suffer'd for Sin (o), the Question must be most reasonably put here, as to *Christ's* Sufferings, *Can the things concerning him have an end* (p) more truly, and more fully than they had in him? — Did he not really suffer the things by the Prophets of old predicted of him, or which

b 4

he

(l) p. 239.
iii. 18.(m) p. 115,
(p) Luke xxii. 37.

(n) John vii. 38.

(o) 1 Pet.

he ought to have suffered before he enter'd into his Glory (q)?—
Daniel certainly could not here mean any other than Him, of
 whom only spake the antient Prophets, viz. the *Messiah* the
 Son of *David* (r): Him whose *cutting off* the Prophet *Isaiah*
 (s) in particular had long before (t) foretold: and *Daniel*
 now foretold the same, and also set a time for its coming
 to pass.

The antient *Jews* understood that whole Chapter of *Isaiah*
 last (u) refer'd to, of their *Messiah*, or him whose
 coming they so earnestly lookt for. But whence did they
 learn to call him the *Christ*, or the *Messiah*, but from this
 Prophecy of *Daniel* (w)?

Alas, the *Christian* Unbeliever may see his own great fol-
 ly, and unreasonableness in the vain Attempts of the modern
Jews to evade these, and other plain Prophecies of their Scrip-
 tures concerning a crucified MESSIAH.

From this rock of Offence, this Stumbling-Block of a cruci-
 fied *Messiah* arose their Prejudice against the Prophet *Daniel*.
 They could not away with his suffering *Messiah* the Prince
 (x). Hence to lessen the weight of the Prophecy, they scrup-
 led not to call in question the Inspiration (y) of the Prophet;
 and even denying him a place (z) among the Prophets, they
 threw him into the Hagiographa (a).

And wherefore is it that they have giv'n him no *Targum*
 (b), but for the same Reason, even because they are afraid
 of

(q) Luke xxiv. 26.

(r) The *Messiah* the *Nagid* as he is here call'd. Of the Word *Nagid* see above in not. in p. 13.
 (s) *Isaiah* liii. 8. (t) *Isaiah* might declare this Prophecy, cir. 712 before *Christ*. *Daniel* had not the Prophecy of the Weeks till the Year before *Christ* 538.

(u) *Viz.* Ch. liii. See *Defence of Christianity*, p. 192, &c.
 (w) The Church of *Israel* in the Gospel (and from them the Apostles took it) had no other place of Scripture, whence they did, or could ascribe the Name of *Christ*, and *Messiah* unto him they looked for, but only from this of *Daniel*: For there is no other Prophecy in all the Old Testament besides this, where this Name is directly giv'n him, but only by way of Type. [Mede on Dan, Weeks in those Words; unto *Messiah* the Prince.] (x) *Dan.* ix. 25, 26.

(y) Which he had in they have fled to the most trifling Shifts here, by telling us that *Daniel* did not live a Propheticall Life, but that of a Courtier; and that he had his Revelations by Dreams and Visions of the Night, which they reckon to be the most imperfect manner of Revelation, and below the Propheticall, and more to the like purpose. [As to which, see *Pole's* Synops. in *Dan.* p. 1391; also *Prid.* Con. Hist. Vol. 1. p. 163.]

(z) Which he had in *Josephus's* time, as he [in his first Book against *Apion*] reckons his among the Writings of the Prophets. And then 'tis therefore most likely that the Book of *Daniel* stood in that canon of Scripture which is said to have been made by *Esra*. [See *Prid.* Con. Hist. Vol. 1. p. 331.]

(a) And yet there after all, he stands in company with the Prophet *David*. See *Prid.* p. 163, Vol. 1. (b) The *Jews* tell us of *Jonathan Ben Uzziel*, that upon his attempting to write a *Targum* on the *Hagiographa*, after his having finished one on the Law, he was hinder'd by a Voice from Heaven, which forbade him to proceed in that Work, giving this reason for it, because therein, &c. in the

of this great Truth, that *Daniel's* crucified *Messiah* was really no other than the one only *Messiah* of all their other Prophets?

But is *Daniel* therefore no Prophet, because the *Jews* have thus dealt with Him? ——— Who but the *God* of *Daniel* could have told things so long before-hand, as we find them in this Prophecy? ——— *Daniel* therefore must needs have been a Prophet of *God*, as much as were any other of his Prophets to the *Jews*.

It was 571 Years before the death of the *Messiah*, that his Cutting off was thus foretold to a Year (b) in this Prophecy. That it was truly of that age we have testimony irrefragable even from a Nation of Adversaries. It is the *Jewish* Record, though we plead it against them in evidence in that very point in which they are chiefly our Adversaries. It cannot but be solely against their will that they vouch for the Antiquity of that which makes so evidently against themselves in the principal Point of their Controversy.

But they are not our only Evidence for the truth of this Book. It hath enough within it self to prove its Divinity, if, as to the age of it, no more could be proved than that it was written before *Christ's* time. Even then this very Prophecy of His cutting off, is enough to prove that this is a true Prophecy. But that this Book was written long before *Christ's* Time we have Evidence enough.

We see that not only our Saviour refer'd to it as Scripture, but *Josephus* a *Jew* that liv'd in *Christ's* time cited it often (c) as a known Book of their Scriptures.

Even *Porphyrus*, a most learned, as well as the most malicious Heathen that ever employed his Pen against the *Christian Religion*, and therefore could not but have an aking Tooth at this Book; yet guessed that it might be written in, or near the times of *Antiochus Epiphaneus* (d). ——— That was about

Hagiographa, was contained the END of the MESSIAH: which some *Christians* laying hold of against the *Jews* by interpreting it of the death of *Christ* predicted in the Prophecies of *Daniel*, (which they place among the *Hagiographa*) some of the latter *Jews* have taken upon them to alter that Passage for fear this fabulous Story should affect their Cause. — Prid. Con. Hist. Vol ii. p. 537. (b) He prophesied in the Year before *Christ* 538. Add 33 Years in the *Vulgar Account*, till *Christ's* Death in the 19th of *Tib.* (c) *Jos.* Andq. lib. x. & con. *Apion*. lib. 1. &c. (d) *Daniel's* Prophecies concerning the MESSIAH, and other great Events of time both before, and after, are the clearest and fullest of all that we have in the Holy Scriptures, inasmuch that *Porphyrus* [*Hieron.* in *Promissio ad Com. in Dan.*] in his Objections against them saith, they must

but some 200 Years before *Christ's* Death. And that is hardly age enough for any Prophecy. It was not (e) 200 Years before *Cyrus* his Reign, that *Isaiab* prophesied of him by Name (f). And yet when God had (g) foretold by that Prophet that one *Cyrus* by name should come, and do such and such things, God challengeth all the Devils to do the like.

The Gods of the Heathen, saith the Apostle (h), are Devils. Them God challengeth (i) to do the like. *Show the things that are to come hereafter, that we may know that ye are Gods.* — And as for Men, who among the Children of *Adam* is of himself able to do this, even able to foretell things to come?

This therefore is Evidence enough here surely. 'Tis what is sufficiently proved upon the Evidence of this Prediction of *Christ's* Sufferings, that he was truly a Prophet of God, who declared them by such solemn and precise Prediction so long before.

But the *Jews* themselves know better as to the age of *Daniel*; Their own Writings (k) prove that He lived and Prophecied before *Cyrus* his Reign over *Babylon* (l). In the Language of the Apostle (m), so long before-hand did he resist of the Sufferings of *Christ*, or in his own Words, so long before did he foretell that the *MESSIAH* should be cut off, and withall in the Language of *Josaphus*, he SET a TIME for it.

No wonder however, that with the *Jews* *Daniel* is not among the Prophets. They who rejected the *Messiah* when he came unto them in a State of Humiliation, and Sufferings, and who also (n) brought him to them; or in the Prophets Words, cut him off, how could they but reject the Prophet also, as in effect they do by undervaluing, or less-

must have been written after the Facts were done. For it seems they rather appear'd to him to be a Narration of Matters afore transacted, than a Prediction of things to come. So great an Agreement was there between the Facts when accomplished, and the Prophecies which foretold them. [*Prid. Con. Hist. Vol. 1. p. 168.*] (e) It was

after *Merodach Baladan's* congratulating *Hazekiah* upon his recovery, *Isai. xxxix.* That was in the Year before *Christ* 713. *Prid.* (f) *Isaiab* xlv. 28. xlv. 1.

(g) *Id.* (h) *1 Cor. x. 19, 20, 21.* (i) *Isaiab* xli. 23.

(k) *Ezekiel* xiv. 20. xxviii. 3. (l) *Vic. 10* Dari Medi. [*Dan. ix. 1.*] in the Year before *Christ*, 598.

(m) *1 Pet. I. ii.* (n) For *Pilate* the Roman Governour charg'd his cutting off on the *Jews*, as being done only by their urging him to it, *Mat. xxvii. 24.* and they also took it on themselves in thos words of theirs to *Pilate*, *His Blood be on us, and on our Children*, v. 25.

betting his Authority, who expressly, and by Name (e), and in a determined time had in all these particulars thus plainly foretold a *Suffering Messiah*? — When they believe in a *Crucified Messiah*, then will they also with Christ (f) acknowledge *Daniel* truly to have been a Prophet, and with their Country-Man, and Historian *Josephus* (g), even One of the GREATEST of the Prophets. — GOD hasten this in his good time.

In the mean time, alas, they of that Nation have sorely found *Daniel* to have been a true Prophet by long and fatal Experience, from the very time that his Seventieth (r) Week was accomplished upon them. The scatter'd Remains of that People have been ever since, and still they are living Monuments of the (s) *Wrath of God* yet abiding on them, as by this Prophecy also it was predicted that it should be abiding, and will continue abiding *ill the time appointed*.

Upon

(e) *Yc. MESSIAH by Name*: See the last Note (p). — And here the Jews have shifted, and varied, strangely among themselves; some referring the *Messiah* in v. 26. to *Cyrus*, or some Body else, not *Messiah* the Son of *David*, because of his being to be cut off, as in the next verse; And therefore they have divided the *Messiah*, giving his suffering State to *Messiah* the Son of *Ephraim*, and the glorious part [as described particularly by *Isaiah* lii. 12, and lii. 13.] to *Messiah* the Son of *David*. — But that these devices are without Foundation, see *Peacock* in Append. ad Com. on *Malachi*. The Jews have made use of them only as a shift to evade the plain Evidences of the Prophecies in Scripture predicting *Christ's* Sufferings, particularly the liii. Ch. of *Isaiah*: Which begins with *Christ* in his suffering State, in order to bring him into Glory at last. — Others have receiv'd the words, *the Messiah shall be cut off*, to *Herod Agrippa*; Others yet not to single Persons, but to the whole order of Priesthood cut off by *Them*. — But as to these Extraneous, see *Bishop Chandler's* Defence of *Christianity*, p. 147, &c.

(f) *Mat. xxvii. 15.* (g) *Jos. Ant. x. 12.* — *Danielism* has nam'd *Josephus* *Josephus* *neg. enim dicitur maximis Prophetis equare, ut & Iacobiades in Dan. i. 17.* *Isa. Grotius, in Mat. xxiv. 15.*

(r) Or the Last of the Seventy. A Week thus left at large in the Prophecy, as to any succession of time, or date of Beginning giv'n for it, as in the two foregoing Periods. And no wonder that after that the Jews had killed the *Lord of Life*, God no longer gave them a successive Account of their time, as he had done in this Prophecy from the going forth of the Commandment to rebuild *Jerusalem*, 'till that Act of theirs of their cutting him off. However God by his Prophet here fo eminently distinguished the said *One Week*, and the *Half Part* thereof by their express Characters, as that they could not but be known to the Jews, when the Season of their Accomplishment was come, and the Characters were immediately accomplished in their Destruction by the *Romans*, and were sufficient therefore to have convinc'd them of that Age, and all of them from time to time, that their *Messiah* was really come a *Saviour*, and *Deliverer*, tho' not in their sense; yet as arising from Sin by suffering for it; and that it was he who had so suffer'd for *Us*, whom they had crucified. — *Christ* himself also in his Prophecies concerning *Jerusalem* before his Death, gave plainly to understand that *Daniel's* ONE WEEK was not far off: as he declar'd that there were those then alive, who in the Destruction of the Temple should see accomplish'd that which was SPOKEN of by that Prophet.

(s) And yet here we cannot but also behold the Goodness of God to that People, who miraculously preserves them entire, and unmix'd with the Nations of the World among whom they are scatter'd, against his appointed return of them into their own Land. [See *Defence of Christianity*, p. 431.]

Upon the whole therefore, the several predicted Events of this Prophecy, having been most fully, and most exactly accomplished in their Seasons therein respectively, determined for them, That was surely a vain Attempt of his, who from his false Glosses, or misrepresented, and mistaken Authorities, of which we have giv'n some few Instances above, an artful and most useful Collection of Knowledge this, which this Writer seems to be much *puffed up with*, It was, I say, a vain Attempt of his to go about thus insidiously to rob us of this (t) among other Evidences of the truth and certainty of the *Christian* Religion; as God hath confirm'd it to us, as by other infallible Signs, or Marks of Credibility: so also by this of the S U R E (u) *Word of Prophecy*, and of this solemn and important Prophecy in particular.

Alas, He and other the *Disputers of this World* may doubt, and dispute in infinitum, if they are so unhappily determined. They may, 'tis possible, and indeed very easy it is to render that to themselves *uncertain*, which by the testimony of the God of Truth we know to be *sure*, whether they will be convinced of its certainty or not. For God hath said nothing in vain, and his *Word* in the Language of King *David* is true from everlasting, and his Truth endureth throughout all Ages.

'Tis not therefore in the power of Men to make void his word by their *doubtful Disputations*: no not the *word of Prophecy*; however some cannot, others will not see its Accomplishment; and though finally many who do see, and believe it also, yet see it diversely, or in different views of it. For these things, which God who cannot lie, hath by his Prophets from time to time foretold should come to pass among his People, whether *Jews*, or *Gentiles*, or *Christians*, it is impossible

(t) If at the end of the LXX Weeks approaching, the legal Sanctuary were razed, and the Jewish State dissolved; then would it be apparent indeed, That MESSIAH was already come, and slain for Sin; because this was infallibly to come to pass within the compass, and before the expiration of those LXX Weeks. — Not without cause therefore doth St. Peter say to the *Christian Jews*, We have a more SURE Word of Prophecy, &c. Yes, and besides, because *Jesus*, as well as *Daniel* had prophesied of the approaching Desolation of that City and Temple, mentioning all the Signs that were to usher it; if the Event, when time came, should fall out accordingly; then must *Jesus* of *Nazareth*, who foretold the foregoing Signs thereof, be approved as a true Prophet, by whom of a Truth the Lord had spoken. — *Mede* lib. iii. c. 15.

possible but that they must have their accomplishment in their respectively predicted Seasons, however Men of Learning may not have been always agreed in one and the same Sense, and assign'd accomplishment of all Scripture-Prophecies, and of this in particular now before us.

Such Variety, and Difference of Exposition of any Scripture Prophecy is evidently owing not to want of Veracity in the Prediction, but to the Weakness, Imperfection, and Uncertainty of Human Knowledge: Which is not always capable of clearing at once all sacred Truths, and Truths of this nature especially, and of this Prophecy in particular; which hath from time to time exercis'd the labours of the most learned *Christians*: and that for too many Reasons here to be accounted for. They will occasionally appear hereafter.

The great Variety therefore, and Difference of Hypotheses of Men endeavouring to expound this, or any other Prophecy of the God of Truth, however they may serve to exercise our Judgments, have yet nothing in them to shock our Faith, or whereon to ground an unreasonable Humour of Scepticism. Truth, and even Propheticall Truth, however imperfectly explain'd, yet having always certainty, and perfection in it self, will appear sooner, or later, to the full Satisfaction of the Doubtful, and the clear Conviction of Unbelievers, I mean such of them as will be convinced upon reasonable Terms. And those I call reasonable Terms, or Terms upon which in reason Credit is to be giv'n to any Hypothesis, or assign'd Accomplishment of Scripture Prophecies, when such assign'd Accomplishment of the predicted Events of any particular Prophecy approves it self in a full, and perfect Agreeableness in all respects with the prophetick Characters, or Dates of Time therein fixt for the accomplishment of the predicted Events.

Let Reason therefore ever come unbiass'd, attended especially with an awful Reverence of God's Word, and an earnest desire, or holy thirst after Truth, a Will seriously dispos'd to receive it, and to acknowledge the Accomplishment, and therein finally, to give God the great Author and Revealer of it the *Glory*, 'Tis All that is asked *in general* with respect to the assign'd Accomplishment of such Scripture-Prophecies as are of a certainty already fulfilled, and *in particular* with respect to that highly important Prophecy before

fore us, whose full and most exact Accomplishment in its LITTERAL, OBVIOUS, and PRIMARY Sense in all its parts gave occasion as well to what the Reader hath been now troubled with, as also to the ensuing TREATISE.

E R R A T A.

PAGE 6. r. Shikcutim.--- P. 33 last line in Notes, r. annexed.--- P. 34. l. 5. for Hiin, r. Cyrus.--- 35 in Not. r. Ezechiel.--- 36. l. 2. r. Tyre.--- 42. in Not. (B) r. 39 in Not.--- 54. Not. c. r. 27--- 55. Not. r. Josophat.--- 56. Not. (d) r. 46.--- 58. l. 21. r. Historian informs.--- 61. Not. (b) r. in ira.--- 67. last l. but 5. r. Nebuchadonazar.--- 68. Not. (d) for see, r. see.--- 76. l. 29. after the word preceding, Add Whigs.--- 81. Not. (a) dele and 81.--- P. 82. last line for (i) r. (b).--- In Tab. 12. last Page but 3. last Line for 70. r. 7.--- 140. l. 31. dele (c). 146. last line but 1. r. Judais.--- 216. l. 4. for LXX; r. LXXIX.--- 267. Not. pro Apollinis, r. Apollonii.

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T H E
P R O P H E C Y

The Words of the Prophecy in our English Translation. *Of the LXX Weeks of Daniel explained in the Hypothesis thereof as asserted and maintained in the following Treatise.*
Ch. ix. v. 24.

Seventy weeks are determined upon thy people and upon thy holy City, to finish the Transgression, and to make an end of Sins, and to make reconciliation for Iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to appoint the most Holy.



I AM come to shew thee, saith the Angel Gabriel to the Prophet Daniel, v. 23, forasmuch as at the beginning of thy Supplications, the Commandment (a) from the throne of God came forth to me for to go unto thee with the following message concerning thy people, and thy holy City, for whom in prayer (b) thou art so solicitous.

Know thou therefore that God hath determined a certain period of time for general Events to befall them therein: And that is a period of seventy weeks of Years, or 490 Years. Thou shalt presently have the particulars relating to thy people, and thy holy City. But as I have withal an important message to deliver concerning the Messiah, let me therefore speak of that in the first place, as being what concerns all mankind, as well as the Jews, tho' them in the first place, as Salvation is of the Jews (c). It is that in the fulness of time (d);

B and

(a) Or the Word, as in Chapter x. 12. as the same Hebrew word is used in both places. (b) Dan. ix. 16.
(c) John iv. 22. For of them according to the Flesh Christ came. Rom. ix. 5. (d) Gal. iv. 4.

The Pro. as it stands
in our Translation.

v. 25. Know therefore, and understand, that from the going forth of the Commandment to restore, and to build Jerusalem unto the Messiah the Prince shall be VII weeks, and threescore and two Weeks. The Street shall be built again,

and that also thou shalt precisely know anon; for 'tis within these *Seventy Weeks*, God hath determined to finish the Transgression, or to restrain the power of the extended guilt of the Sin of the first *Adam* by the *Messiah*, the second *Adam*, his taking it away (a); and also to make a full end of sin, and to make reconciliation for the sins of the people (b) in, and through him; as God hath for these great purposes, within this predicted period determined to anoint him the most holy One, with the Holy Ghost and with power (c); for to bring into the place of the Law of *Moses* the Gospel of everlasting (d) righteousness, by the Grace (e) of God, which shall therein appear unto all men, freeing them from the power (f), and by his blood from the guilt and punishment of sin, as the *Messiah* will himself become the Sacrifice for it (g) to the fulfilling (h) the things concerning himself as predicted in the Old Testament Scriptures, beginning at *Moses*, and all the Propheets, as according to them he ought to SUFFER (i).

Note these things in general; this number of Weeks determined upon thy people, and these things concerning the *Messiah*.

I now require thy farther attention while I inform thee of particulars.

Know therefore of a truth, and understand that before these great Concernments of all People be wrought by, and in the person of the *Messiah*, thy own People yet in captivity shall however after a little time, return into their own Land (k); God's determined time (l) thereof now drawing on (m) a-pace towards

(a) As the Jews themselves held, as saith *Barn.* *Novo* Shallom. (b) *Heb.* ii. 17. (c) *Act.* x. 38.

(d) The Gospel may most properly be termed *Righteousness*, because by its promises, and threatenings, and many and great helps and advantages which it hath above the Law of *Moses*, it tends infinitely more to the making men righteous, than that Law possibly could for any thing there is in it of this nature, and to that purpose. And it may therefore be said to be EVERLASTING, as it is to continue not as did the LAW for a Season only, but till *Christ's* coming again. For the Days thereof are the *last Days*. [*Heb.* i. 2.] (e) *Titus* ii. 11. (f) And therefore the Gospel is call'd the LAW of LIBERTY. *James* i. 25. ii. 12. (g) *Heb.* ix. 26.

(h) For so the Original word signifieth as well as to *stat* up. (i) *Luke* xxiv. 27. (k) *Jer.* xxix. 10.

(l) viz. of a 70 Years Captivity. *Jer.* xxv. 12. xxix. 10. (m) For the Prophecy of these Weeks was giv'n in the first of *Darius* [*Dan.* ix. 1.] within two years of the Jews return.

The PROPHECY Explain'd.

3

*The Pro. as it stands
in our Translation.*

*and the Wall even in
troublesome times.*

wards its conclusion. And in process of time Jerusalem thy Holy City now lying in her Desolations, in which she was left by Nebuchadnezzar the King of Babylon's Army, when they burnt the City and Temple thereof (a), shall surely be raised out of them. For whereas this is what thou hast so much had at thy heart, and made it the earnest request of thy lips (b), even that God would behold, and cause to be rebuilt thy now desolate City. Know assuredly that God hath determined in favour of her, that in process of time a royal Commandment, or express Licence from a King of Persia shall be issued forth for the causing her to be rebuilt.

Therefore note thou this for thy own immediate comfort, and satisfaction with respect to the certain restoration of thy holy City.

And with respect to the far more important restoration of the lost world, or the redemption of Jew, and Gentile from the tyranny and Subjection of Sin, Satan, and Death immediately to be accomplished through the merits and satisfaction of a suffering Messiah, Let the whole world, and thy people especially look for him as such. And let them learn the precise time by God determined for his Suffering, from the actual going forth of the now mention'd Commandment.

For let this be noted as a sure characteristic thereof, that from the going forth of the Commandment to rebuild Jerusalem unto the Messiah the Prince victorious in his Sufferings, and in his Cross (c) openly triumphing over Powers and Principalities, there shall be reckon'd in precise computation of the time thereof seven weeks, and threescore and two Weeks of these seventy Weeks here in general determined upon Jerusalem.

And whereas I have now giv'n thee two particular and distinct periods of these Weeks, Note thou also the lesser (d) of these two for

B 2

the

(a) 2 Kings xxv. 8. and paral. places. (b) Dan. ix. 16, 17, 18, 19. (c) Coloss. ii. 15. (d) the **שבעת השבועות**

Angustia temporum, the narrow space of these two periods, or the pittance of time: and that was the seven Weeks. In the beginning whereof the Walls of JERUSALEM were set up by NEHEMIAH, and by his provident management the City was put into a way of being rebuilt, as we shall see hereafter.

4. *The PROPHECY Explain'd.*

*The Pro. as it stands
in our Translation.*

v. 26. *And after
threescore and two
weeks shall Messiah
be cut off, but not for
himself: And the
people of the Prince
that shall come shall
destroy the City, and
the Sanctuary; and
the End thereof shall
be with a flood; and
unto the end of the
War, Desolations are
determined.*

the rebuilding of thy holy City. For the WALLS thereof which are now in their rubbish shall be repair'd, and set up again; and the HOUSES also of the now naked and ruinous streets shall be rebuilt within the first seven Weeks reckon'd from the going forth of the Commandment licensing such rebuilding.

But especially let the greater of these two periods be here noted; for that is of the utmost importance to all the sons of men: And therefore I again repeat it, and the precise time thereof, for their more solemn attention, and by way of full explanation of my self in those preceding words, *Unto Messiah the Prince; viz. that AFTER, or precisely in the PASSOVER* next following upon the expiration of these *threescore and two weeks*, added to the foregoing *seven weeks*, shall the *MESSIAH* be cut off: [*crucified*] (a). For as I before told thee, that from the going forth of the Commandment now mention'd, there must be reckon'd *seven weeks, and threescore and two weeks unto Messiah the Prince triumphing on the Cross* (b), so I hereby confirm the same, by expressly declaring unto thee, and to all mankind, that *after those seven weeks, and threescore and two weeks the Messiah shall surely die the death of the Cross* (c).

Even thy people, they of thy holy City shall be the principal Actors in this Tragedy. The Messiah will come unto them as HIS OWN, but they will not receive him (d): Yea they will reject

(a) The original word here is *יִכָּרֵת* He shall be cut off.

Now to be cut off, in the true signification of the word, is to be cut off *Judicially, either by man's judgement or by the judgement of God*. The learned Jews may find that the word *יִכָּרֵת* signifieth so in forty places of their Scripture.

And it is never used otherwise in speaking of a person *Affirmatively*, as it is here in this Prophecy.-----Now as to our blessed Saviour's case, he was cut off *Judicially* both ways. First, He was by the judgement of God, in being made a Curse for us; [Gal. iii. 13.] and that according to the sentence of the Law; Which saith, *He that is hang'd is accursed of God*. [Deut. xxi. 23.] Secondly, He was by the judgement of Man. For according to the usual practice upon accursed Criminals, He was taken, and tried for his life, and being adjudged guilty, he was condemn'd, and put to death; even to such a death as the Law of the Land had prescrib'd for the crime whereof he was accused: as particularly in the Roman Empire for any one of servile condition that was found guilty of any State crime, by their Law He was to be crucified. (b) Coloss. ii. 15.

(c) See the Note a. (d) John i. 11.

The PROPHECY Explain'd. 5

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reject him, and kill him (a). And so in all this their cruel, and despiteful usage of him, the Prince of Life (b), they will most deservedly forfeit all their right, and title in him as their LORD; for hereupon they shall be no more HIS People (c).

Nor is this all.—Their punishment for so ungrateful, and foul an act, shall not consist barely in their being rejected by him, who had been himself first cast out by them (d): but his just Vengeance will proceed so far, as that they shall be no more a PEOPLE. For The ROMANS (e) shall come, and take away both their place and nation (f). For over them as HIS people (g) will the Messiah prefixe, in order to their destroying thy people, and to their utterly laying waste their City and Sanctuary, as they shall come up against it like an overflowing, and raging Inundation, sweeping all before it: for as War shall surely be upon the Jewish nation for their cutting off the Messiah (h), as at their hands shall his blood be required, so it shall be most fatal, and final to them, as it shall not be ended but with the entire subversion both of their Church, and State. And therefore to the end of the War, nothing but a continued succession of DESOLATIONS is determined.

v. 27. *And He
shall confirm the Co-*

To the more effectual carrying on, and completing of which determined Judgement

B 3 of

(a) Luke xx. 15. (b) Acts iii. 15. (c) וְאִין לֵוִי

subinstell. וְיִהְיֶה עִמָּם. Et non erit ei populus ejus. Mede p. 704. The words are explain'd by those which follow עִמָּם נִגְיָר הַבָּנָי populus Principis venturus, i. e. futurus, the People that should be the People of Messiah the Prince, when Israel was rejected. So the Hebrews call seculum futurum עוֹלָם הַבָּנָי: Whence Mark, x. 30. Luke

xvii. 30. Ἄλιον ὁ βασιλεὺς. The People of the Roman Empire, where Christ was principally to have his Church, and Kingdom: whilst Israel should be rejected. Ib. p. 705.

(d) Luke xx. 15. (e) See note c. (f) John xi. 48. (g) The Roman Army in this service was the army of the Messiah. Matt. xx. 7. He sent forth HIS Armies, &c. So Nebuchadnezzar was of old call'd by God, MY SERVANT, Jer. xxv. 9. xxvii. 6. xliii. 10. And in his Service against TYRE, Ezek. xxix. 18. They wrought for me, saith the Lord God. v. 20. (h) Tho' the cutting off the Messiah was by Pilate the Roman Governour of Judaea, yet He charg'd it upon the Jews, as being done only by their urging him to it, Mat. xxvii. 24. And they also took it upon themselves in those words of thists to Pilate, v. 25. His blood be on us, and on our Children.

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The Pro. as it stands in our Translation.

venant with Many for one week: And in the midst of the week, he shall cause the Sacrifice, and the Oblation to cease; and for the over-spreading of abominations he shall make it desolate, even until the Consummation; and that determined shall be poured upon the Desolate.

of God upon the Jewish nation by the said people of the Messiah, the Romans. Be it farther known as to the time, and manner of Accomplishment, that they shall make a firm (a) Covenant with many Nations in one of these seventy weeks here determined in general upon thy people, and holy City. And this is the WEEK yet to be accounted for: as I have hitherto accounted only for seven weeks, and threescore and two weeks of the said Seventy. Let this therefore be noted as the yet remaining ONE WEEK immediately determined upon thy people, and holy City for their, and its utter, or complete Destruction. In which as the Romans shall in the beginning thereof enter into firm alliances with many of their neighbouring nations, that they may be more at leisure to carry on this their great work appointed them of God, so as I must make farther revelation here, for I have it yet in commission to declare, and specify it, that to their rendring the latter HALF (b) of this one week yet more distinguished, they shall be actually at war with the Jews all that time, as in the beginning thereof the war shall break out, and in a continuation thereof the Romans shall carry it on to their coming, and sitting down before the holy City, and laying close siege to it; to the causing in the end thereof the daily SACRIFICE and OBLATION to cease, and also to the causing to stand upon the TEMPLE (c) the ABOMINATION of DESOLATION (d), the sure presage, or token (e) of the time being then actually come upon Jerusalem for her final

(a) The Original word is simply **ברית** A Covenant without any prefix **ע** to make it the Covenant. (b) **ב** signifies the HALF part, and not the MIDST.

[Prid. p. 293. Con. Hist. in a bottom Note.] The accomplishment of the Event shew'd it was the latter HALF.

(c) **על עמודי** Super Alam, b. e. locum sanctum. Sic

Matt. iv. 5. **πinnaculum** Ala dicitur Pinnaculum Templi. Willet ex Oecol. **הי** **על עמודי** lxx Vat. **הע** **על עמודי** lxxx Al. Erit in Templo Abominatio Desolationis **על עמודי** Super sanctuarium. *Verf. Arab.* (d) The idololatrical Ensigns of the Destroyer, or Spoiler; the Ensigns of the Romans having on them painted the images of their false Gods, therefore abominated by the Jews. **עבודת** *Hebrais* sup

Idola. *Græc.* Vide 1 Kings xi. 5. 7. 2 Kings xxiii. 13. (e) *Matt.* xxiv. 15. *Mark* xii. 14.

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final Desolation: *Even the time of her being trodden down by the Gentiles (a). For in this Desolation she shall continue irrecoverably, even until the consummation of God's determin'd Vengeance, with respect to her the Desolate; and with respect to the Gentiles her Desolators (b), even until the times of the Gentiles be fulfilled. (c.)*

(a) Luke xxi. 24. (b) for the word **קוֹמָתוֹ** is rendred both ways, and may be taken either way.
(c) Luke xxi. 24.





INTRODUCTION.



Y way of Introduction into the ensuing Treatise, it may not be improper

First, To premise some few general Observations concerning the *Seventy weeks* of this Prophecy, for the better understanding of what may be said hereafter concerning them;

Secondly, To lay down some general rules, which are I conceive ever necessary to be followed in the prosecution of a work of this nature; And

Thirdly, To set forth the method used in the ensuing Treatise.

First, of the general Observations to be here premis'd concerning these Weeks; They are such as relate either to the nature of them, or to their Division, or to their order, or course of reckoning.

First, of the nature of the weeks of this Prophecy.

And in few words, these weeks must be either *weeks of Days*, as a *week* contains seven *Days*, or else they must be *Weeks of Years*, as a *Week* in the Language of Prophecy contains seven Years; that is, seven *Days* prophetically denoting seven *Years*: An express proof whereof we have in the Prophet Ezekiel (*a*), *A Day for a Year, a Day for a Year*. Thus by God's own immediate and express Appointment to that Prophet, his *three hundred and ninety Days* were to be *three hundred and ninety Years*, and his *forty Days* were to be *forty Years*.

And that these *weeks of Daniel* must be thus understood as being thus *weeks of Years*, and not of *Days*, It appears from the Prophet himself in his different way of speaking, when he cometh afterward occasionally to make mention of *Weeks of Days*: As he doth in the tenth Chapter (*b*). There historically making mention of *twenty one Days*, he expresseth himself not simply by so many *Days*, but by their proportionate number of *Weeks*, as *Weeks of Days*, viz. *three weeks of days*. For herein the Original is express, though in our Translation it be rendred only in the ordinary Sense thereof *three full Weeks*. The Prophet hath also a second (*c*) time repeated

(a) *Ezek. iv. 5, 6.*

(b) *ver. 1, 2.*

(c) *ver. 3.*

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repeated his *three weeks of Days*. In our Translation we read, 'till *three whole Weeks were fulfilled*: But our *three whole Weeks* are in the original as before, *three Weeks of Days*. This Addition of *Days* in both places is evidently explanatory (a), and sheweth that *Daniel* here speaks of ordinary *Weeks* or *Weeks of Days*, and not of such *weeks* as in the foregoing *Chapter* are spoken of as prophetic *Weeks*, or *Weeks of Years*.

That the Reader might not be mistaken herein, *Daniel* did farther explain himself (b) by shewing in what words the Angel excus'd his not coming to him all that Time. The Angel told him that it was because *the King of Persia withstood him twenty one Days*. These twenty one *Days* here simply expressed by their number of *Days* as *Days* were plainly the same space of time with that otherwise before expressed by *three Weeks of Days*.

This Proof might be made yet stronger if it were necessary. But the matter is so plain, that it is acknowledg'd perhaps universally by all *Jews*, and by all *Christians* before our Country-Man Sir *John Marsbam*, who would by all means to have these *twenty one Days* of the Prophet to have been *twenty one Years*.

But this assertion is equally true with that other (c) which he hath advanced with it, namely, that *Daniel's* Abstinence in this tenth *Chapter* was the same with his *fasting in sackcloth and ashes* mentioned in the foregoing *Chapter*. But surely he might as well have said that the *third Year of Cyrus* was the same with the *first of Darius*, as he must have said were he to have spoken here to any purpose; (and would his surprizing Hypothesis here [See note c.] have allowed of it:) for this Fact was in the *first year of Darius* (d). And that Abstinence was in the *third year of Cyrus* (e). The Texts are express therein; and that in *Daniel's* evident successive reckoning of the reigns of those Kings, as I shall have occasion to shew very fully hereafter (f).

Where-

(a) So *Abarbinel*, and *R. David Kimchi*. See *Wagansfel*. p. 51--54. (b) ver. 13.
 (c) Another such Assertion is that of Sir *J. Marsbam's*, of his telling us of another King between *Darius* and *Cyrus*, whereas according to *Daniel* there was no other King between: for the Prophet was careful to tell us that after *Darius's* death, the next King was *Cyrus the Persian*. [Ch. vi. 28.] But here between, Sir *J. M.* hath clapt in the *Ahasuerus* in the book of *Esther*, to whom he hath given a long reign of forty two years. [Can. Chron. p. 590.] Alas! where did he think *Daniel* was all that time? A like vain attempt is that of his bringing *Daniel's* four Visions to terminate in one and the same thing, and that to be only the prophaning the second Temple, by setting up *Heathen Idolatry* in it for three or four Years in *Antiochus Epiphanes* his time; and to make this third Vision of no other use, but only to be a Chronology for it. And for his beginning the first vii Weeks of the lxx in the first year of *Darius*, what strange fancies he had to make him to be a *Medo-Persian*, that was made King over the realm of the *Chaldeans*, as he saith, at *Susa*, by taking that City and Kingdom from King *Nebuchadnezzar*, who for all that, within four or five years after, by this Gentleman's telling, ran mad with excess of Prosperity?—These things are noted here occasionally, to shew that Gentleman's followers that he is not infallible. I shall have farther occasion to observe other instances hereof in such matters as Mr *Lancaster* hath followed him, though in them they are both evidently mistaken. (d) *Dan.* ix. 1. (e) *ch.* x. 1. (f) *vis.* in the next Chapter, wherein Mr. *L.* hath giv'n us occasion to shew his great mistake in confounding the first year of the reign of *Cyrus* with the first of his Uncle, and Father-in-law *Darius*.

Wherefore the *Weeks* of this Prophecy being *weeks of Years*, every one of the *seventy weeks* do consequently contain *seven Years*, And so the whole number of *Years* contain'd in the said number of *weeks* do necessarily amount to four hundred and ninety *Years*; to so many, and no more (a).

And herein Chronologers both *Jewish* (b), and *Christian* (c) being thus generally agreed, it is the less needful to enlarge upon this subject. And therefore truly it was not my intention to have troubled the Reader with any thing more than what I have now said of the thus agreed nature of these *Weeks*.

But whereas the reverend Mr. *Lancaſter* in a late Essay upon them hath disallowed this their abstracted nature as thus containing four hundred and ninety years, and no more, and hath rais'd them into a twofold enlarged period, the one of five hundred Years, the other of five hundred and seventy (d), it is therefore become necessary for me, in order to the full establishment of the true nature of the *Weeks* of this Prophecy, to enquire into this *new* (e) proceeding of Mr. L. in his Exposition of these weeks, and to look into the foundation of his Hypothesis, and distinctly, and fully to consider it, that so in a clear and full view of things, we may be enabled to discover if with any sufficient ground, or not, the *abstracted nature* of the *weeks* of this Prophecy be rejected by him, and the fore-mention'd twofold enlarged Periods of them be preferr'd and built upon. But these things necessarily requiring a great deal more room than can here possibly be allowed them under general Observations, and with these only we are at the present concern'd, I shall beg the Reader's leave to let them be a while postpon'd to a distinct, and particular consideration to follow in a *Chapter* immediately after what I am now in general premising concerning these weeks.

In the mean time the *abstracted nature* of these *weeks of Years* as containing exactly four hundred and ninety *Years*, being taken for granted, I proceed to observe

Secondly, As to the Division of the *seventy weeks* of this Prophecy, that they have expressly therein a threefold Division, as being divided into three distinct periods of *seven weeks*, and *threescore and two weeks*, and *one week*.

For as the Angel speaks in general of *seventy weeks*, *ch. ix. 24.* So in the following verses He speaks particularly of the several just now mention'd periods; *viz. of seven weeks* in *v. 25.* and of *threescore and two weeks*, *ib.* and especially in *v. 26.* and also of *one separate Week*

(a) And so the learned Dr *Frideman* tells us, *Con. Hist.* Vol. 1. p. 128, and 263. (b) *Menassih Ben Israel*. [Term. Vit. hum. p. 168.] saith expressly, *The seventy Weeks of Daniel* make up four hundred ninety Years. And *Rabbi Isaac Abarinell* [Com. in *Dan.*] expresseth himself to like purpose. So also *R. Jos. Jacchias* [Explic *Dan.*] and *R. Aben Ezra*, and others. (c) Down to *Sir J. Marston*. (d) Besides an odd year, or two. [See p. 66, 67. of Mr. L. his Essay on *Liamiel*.] But these We may give Mr. L. and not trouble the Reader with them. (e) As Mr. L. himself truly to calls it, p. 60. l. 13. a fine.

Week in *v. 27.* and of that also as distinguished with a more remarkable *Half* thereof. *ib.*

And these three distinct periods in the abstracted nature of these *Weeks of Years* being in the whole four hundred and ninety *Years*, Consequently in the first period of *seven Weeks* there are so many times seven *Years*, that is to say forty nine *Years*; In the second period of *threescore and two Weeks* there are also so many times *seven Years*, that is to say *four hundred and thirty four Years*: But as we must not fail of noting here, these *sixty two Weeks*, or *four hundred and thirty four Years* following in one and the same current reckoning upon the foregoing *seven Weeks*, or *forty nine years* (as we shall see anon (a) that they do,) it therefore comes to pass that this second period of *weeks* is thus truly constituted a period of four hundred eighty three *Years*. And in the third period of the separate *one week* of this Prophecy there are just *seven Years*.

And the Angel hath therefore thus solemnly divided these *weeks* into this diversity of Periods by reason of the manifest diversity of predicted *Events*, which according to the express letter of the Prophecy were to have their several completions in these their respective periods: Which completions, as it is evident from History, and as we shall shew hereafter they had accordingly (b). Wherefore I observe

Thirdly, as to the Order, or Course of reckoning of these *weeks*, that the whole *seventy weeks* are not all of them *weeks* current in one and the same continued reckoning, but only the *seven weeks*, and *sixty two weeks* are so.

For the Angel hath plainly taught us to reckon only the two first periods of these *weeks*, viz. the first period of *seven weeks*, and the second period of *sixty two weeks*, from one and the same Beginning; viz. *from the going forth of the Commandment to rebuild Jerusalem*, as in *v. 25.* of which more in its proper place hereafter. We note it here to shew, as well that the *sixty two weeks* of this Prophecy are therefore necessarily current in reckoning upon the foregoing *seven weeks*, as also that hence it is that the said *seven weeks*, and *sixty two weeks* do in such current, or continued reckoning make up the second period of this Prophecy truly a period of four hundred and eighty three *Years*.

There is consequently a yet remaining *one week*, as it is called in *v. 27.* of this Prophecy; A *week of Years* this, not current in reckoning with the rest, but a *week* by it self, a separate or single *week*,

(a) viz. In the next general Observation. (b) And therefore surely Mr. L. might have spared all that needless pains which we find him to have taken in his Appendix, as touching the reason of the Division of these Weeks, For what hath evidently its own foundation in, and of it self needeth not the invention of an imaginary one; especially of such a one as is there giv'n us, which in truth is made up of nothing but Inconsistency, and Mistake in a groundless deduction from *Ezekiel's* [*ch. iv. 4, 5, 6.*] *three hundred and ninety days of the Iniquity of the House of Israel, and forty days of the Iniquity of the House of Judah.* To this I shall speak a few words in the end of the promised Chapter on the nature of these Weeks.

week, having therefore necessarily a different beginning from those preceding it; a distinguished *week*, whose grand Event as we shall see particularly hereafter, was the utter or final Destruction of *Jerusalem, the City and Sanctuary*, as in *v. 26.* of this Prophecy.

This at present taken for granted, I urge it as an unanswerable argument against any current reckoning whatsoever of all these seventy *weeks*, or the whole four hundred and ninety *Years* in one conjoined and continued reckoning *from the going forth of the Commandment to rebuild Jerusalem*: Which truly is the grand Characteristic, or Note of beginning of the seven *weeks*, and also of the sixty two *weeks* of this Prophecy, but not possibly of the remaining *one week*, as we shall see fully hereafter.

There were but four solemn *Commandments*, as we shall see anon, which at any time went forth in favour of *Jerusalem* from the Kings of *Persia*. But no continued Reckoning whatsoever of the whole seventy *Weeks*, or four hundred and ninety *Years* from the *going forth of any of those Commandments* can possibly be brought to end in the year of the *V. Æ. of Christ 70*, when *Jerusalem* was destroyed.

In truth it is impossible for any one to reckon the *seventy weeks* of this Prophecy by one continued reckoning of the whole of them, but he must necessarily in such case run into Absurdities, and evident Inconsistencies with the *express letter* of this Prophecy in almost all the parts of it.

And upon this rock the generality of Expositors of this solemn Prophecy have split; and have therefore as I may not improperly say, been lost in their respective Hypotheses. Even the learned *Mr. Dean of Norwich* by reason of such current reckoning in his late Hypothesis (a) of these *weeks*, hath verified what I have now asserted. With all due submission be this spoken.

He reckons the *seventy weeks of Years*, or the four hundred and ninety *Years* of this Prophecy, all of them current, or going on in one continued reckoning from the seventh year of *Artaxerxes Longimanus* King of *Persia*. And even this is not the true Scripture Beginning of these *weeks*, as we shall see hereafter. But in such *Mr. Dean's* continued reckoning of them from such beginning, they end in the year of the *V. Æ. of Christ 33*. And so *Mr. Dean* makes the whole number of *Years* of the said *weeks* to terminate in the death of *Christ* in that *Year*. He could not make them to end in the destruction of *Jerusalem* in the year of the *V. Æ. of Christ 70*, for that overshoots *Mr. Dean's* reckoning some thirty seven years. Therefore he hath made them to end in the death of *Christ*.

But surely in such ending of the whole *70 weeks* of this Prophecy, *Mr. Dean* hath departed from the *express letter* of it, in a two-fold remarkable instance. For that expressly setteth forth the death of *Christ* as the grand Event of the seven *weeks*, and sixty two *weeks*

(a) In his excellent book of *Con. Hist.* v. 1. p. 262, &c.

weeks (a), or four hundred and eighty three *Years*; Mr. *Dean* contrarywise of *seventy weeks*, or four hundred and ninety *Years*. That also consequently maketh not the death of *Christ*, as Mr. *Dean* hath so made it, but otherwise expressly setteth forth the destruction of *Jerusalem* as the grand and immediate Event of the *one week*, or the last *week* of the *seventy*, and especially of the (latter) *Half* thereof (b).

So far is the Prophecy from making the said *grand Event*, viz. the destruction of *Jerusalem* an Event exclusive of the *seventy weeks* of it, as Mr. *Dean* of *Norwich* hath been constrain'd to make it for the sake of his Hypothesis (c). These and many other Inconveniencies attending such continued reckoning of the whole *seventy weeks* of this Prophecy from one and the same Beginning will be more particularly shewn in their proper places, when we come hereafter to treat of the respective *Beginnings*, and *Endings* of these *weeks*. They are cursorily observ'd here by way of shewing in general the utter impossibility that any Hypothesis of these *weeks* should be a true Scripture Hypothesis of them in all its parts agreeing with the Prophecy, when such Hypothesis is founded, and built upon one continued Reckoning of the whole *Seventy Weeks* thereof.

Having premis'd these few general Observations, I come

In the second place to lay down some general rules which I conceive are absolutely necessary to be observ'd in the prosecution of a Work of this nature. And they are these following:

First, One place of Scripture must never be so interpreted, as that by the consequences of, or inferences from it, the same shall by such exposition or inference be made to oppose another.

For, if in this case I may be allowed to apply the words of the Apostle (d), *No Prophecy of Scripture is of any private Interpretation*: And in Mr. *Dean* of *Norwich's* words (e) *there must be no Opposition between Scripture and Scripture*. For as he very truly saith soon after (f), *The sacred Writ being dictated by the holy Spirit of God, must ever be of infallible truth*. Indeed it ever was, and will be evermore so; be the *Disputers of this World* never so wise, or let them *gain-say* never so much, it matters not.

Secondly, *Express Characters* in the Text must always closely be adher'd to, and expounded as giv'n in the letter of them, unless there appear very evident cause for the contrary. But especially they must be always then so expounded, when other Scriptures do expressly point out, and immediately warrant such *literal* Exposition.

Therefore such *express Characters* must by no means be robbed of their true *literal* sense in which they are giv'n in holy Writ. They

(a) v. 26. (b) v. 27. (c) And Mr. *Lancaster* also no less for the sake of his; tho' he ends not the *seventy Weeks* 'till three years and a half after our Saviour's death: but this is absolutely without foundation, as we shall see hereafter. (d) *St. Peter* 2 Ep. l. 20. (e) *Com. Hist.* vol. 1. p. 301. l. 35. (f) p. 302. l. 2.

They must not be interpreted at large, or expounded away in a *figure* for the sake of an Hypothesis, or, if we may thus speak here, for the sake of *any man's private Interpretation*. For this were in truth to adapt a Prophecy to an Hypothesis; And not whereas it surely ought to be every Interpreter's especial care to square that in all its parts exactly according to the Prophecy in the literal *express Characters* thereof.

Thirdly, the Canon of *Ptolemy*, as it ought ever to be the Chronologers guide in point of time coincident with Scripture times in any Scripture Exposition, so it ought to be a rule to him *once* and *always* in the Chronological Exposition of the Prophecy before us.

It therefore ought to be the Chronologer's guide by reason of its great exactness of Chronological truth, it being in the words of Mr. Dean of Norwich (a) *the surest guide we have in Chronology, it being built upon Astronomical Observations, and being fixed by the Eclipses; And therefore the truth of it may at any time be demonstrated by Astronomical Calculations; Especially it being also verified by its agreement every where with the holy Scriptures.*

And it therefore ought to be always the Chronologer's Guide, ONCE and ALWAYS throughout an Hypothesis, because he would otherwise be guilty of an evident inconsistency with himself, no less than of manifest injustice also to this golden Rule.—
I am

Thirdly, to set forth the method made use of in the following treatise.

That in few words is the considering the several periods of the Weeks of this Prophecy; their respective *Beginnings*, and their respective *Endings*, according to the three differing Hypotheses now before us under examination: And also the shewing as we go along their agreement, or their disagreement with the rules above mention'd; *viz.*

First, With Scripture in general;

Secondly, and more particularly with EXPRESS CHARACTERS in the text; and

Thirdly, with *Ptolemy's* Canon.

And whereas, as I have before noted, there are three distinct periods of the *seventy weeks* of this Prophecy, I shall therefore divide what I have to say upon them into three parts.

The first consequently will treat of the first seven *weeks* of this Prophecy, or of forty nine *Years*; The second of the seven *weeks*, and sixty two *weeks*, or of four hundred and eighty three *Years* (b); The third and last part will treat of the separate *one week*, or of the seven *Years* of the third, and last period of the *seventy weeks*
of

(a) p. 286. (b) Sixty two Weeks make only four hundred thirty four Years: but these following in one and the same continued reckoning upon the foregoing period of forty nine Years, as having one and the same beginning with them (See p. 11.) do thus become a period of four hundred and eighty three Years.

INTRODUCTION.

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of Years of this Prophecy. This being the method I am to follow, I might now accordingly proceed immediately to consider the first part, or the first seven *weeks* of this Prophecy, had I not been brought under a necessity as before-mention'd, of speaking in the first place more largely than I have yet done, concerning the true abstracted nature of these *weeks*. This therefore I shall endeavour to establish in the following chapter, wherein I shall fully consider what Mr. L. hath urged to the contrary.

And I shall shew as from other considerations, so also from that very Hypothesis which he hath built upon his imaginary nature of these *weeks*, that it is absolutely impossible that they can contain more or less than really seven times seventy, or four hundred ninety Years.



A CHAP.



A CHAPTER.

Shewing the abstracted nature of the Seventy Weeks of Years of this Prophecy, as the said number of Weeks of Years contains exactly four hundred and ninety years, and that as they cannot possibly contain less, so neither can they contain more than that number of Years; Or in other words, that they cannot by any means contain five hundred Years in one view, and five hundred and seventy Years in another view, as it hath been suppos'd that they do in a late Hypothesis of these Weeks built upon such mistaken foundation, as the said foundation is here prov'd to be in a particular view, and refutation of it.



THE Reverend Mr. L. in his late (a) *Essay on these weeks* having rejected their true abstracted nature, as they do therein contain exactly four hundred and ninety years, hath instead thereof advanced a twofold computation of them, consider'd, (in his way) according to the Law, as attended by their Jubilees, and Sabbatical Years, and so, (by his telling us) in respect of Jubilees, amounting to five hundred (b) Years, and in respect of Sabbatical Years, to five hundred and seventy (c). And yet in neither of these additional numbers of years were there according to him (d) any more than just seventy weeks.

For much such another period of Weeks, it seems (e) Mr. L. had found out before the date of *Cyrus's Decree* for the release of the then captive *Jews*: in the going forth whereof, as that according to him had its ending, so this after it hath its beginning.

The original production of that preceding period of Weeks on which the second is founded is as follows.

First, Mr. L. fram'd to himself a period of five hundred Years, ending in the year preceding the Captivity of the *Jews* (in his twenty Years rais'd beginning of it, as it will appear hereafter) equal to

(a) Published in the year 1722. (b) p. 60, and 66. (c) Besides two odd years, with which I shall not perplex the Reader, but speak of, still in the round number. (d) p. 66, &c. (e) p. 67.

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to seventy Scripture Weeks attended with their Jubilees. Afterwards with the addition of the seventy years of the said Captivity upon a supposition that the Land of *Judea* lay WHOLLY desolate all that time, that is, *rested from tillage*, and so enjoyed seventy Sabbaths, of which as is farther suppos'd she had been depriv'd by the *Jews* transgression of duty in this particular the whole seventy Weeks preceding the Captivity (a), he makes another period of five hundred and seventy years (b), in which however as we are told by him (c) there were no more than seventy Weeks.

This being Mr. *Lancaster's* Hypothesis, and this the ground-work of it, I object against it in general, and I shall endeavour to make good the objection by proving

First, That such his addition of seventy years to this imagin'd period to the making it a period of five hundred and seventy Years, and withal to the making the said period of Years to remain yet but seventy Weeks of years, and to the arguing us from thence into another such period of years after in the seventy Weeks of this Prophecy, is absolutely without foundation, for that on which it is built is truly none, and none it hath elsewhere; And therefore if this first period of five hundred and seventy Years equal to seventy Scripture Weeks be groundless, the latter of course must be so likewise, as it is entirely depending upon the former. And as to this latter, I shall shew afterwards, that even were there any real foundation for the former, yet after all, there is not any room possibly for arguing from that to this. But

First, of Mr. *Lancaster's* first imagin'd period of five hundred and seventy years before his (d) date of *Cyrus's Decree for the release of the Jews*, I affirm it to be without any manner of real foundation! For that on which it is built, Mr. *L.* is quite mistaken in it, *viz.* in the *end, occasion, and nature* of the *Seventy Years* of *Jerusalem's Desolations* foretold by *Jeremiah* (e), which are the very years added in this first period to the making it a period of five hundred and seventy Years, on a mistaken supposition that the Land of *Judea* lay WHOLLY desolate from the very first year of the Captivity, and did therefore *lie so desolate* all that time by way of God's immediate punishment of his people grounded in the other mistaken supposition that *they had wholly neglected the Sabbatical Years of seventy preceding weeks.*

But all this is indeed Imagination: and such withal as in truth there is no manner of ground for it.

For to come to particulars,

(a) *viz.* in his twenty years mistaken beginning of it, as it will fully appear hereafter. (b) five hundred and seventy one Years is the number. p. 67. *initio.* But we speak of it in the round number. See Note c. above. (c) p. 67. *initio.* (d) For his Year of the going forth of that Decree is not the Scripture Year thereof: as we shall see hereafter. (e) *Ch. xxv.*

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First, The suppos'd Neglect of the *Jews* is most improbable.

For had the *Jews* been really guilty of such suppos'd neglect, or Transgression of a positive duty of God to them (a) in this particular, in their having neglected to observe the respective Sabbatical Years of seventy weeks before their Captivity, they must then without all question have been guilty of such neglect for so many preceding weeks (in the words (b) of Mr. L.) either as regularly proceeding one another, or else at different times.

But if in the former view, then such early neglect will necessarily carry us up not only through the times of *Solomon* and *David*, but also even into the times of *Samuel* (c): times these very likely truly (d) wherein to imagine a rise, and continuation of such neglect of a positive Command of God to his people in this particular.

If in the latter view, I cannot then tell indeed whither Mr. L. will carry it. But as to that, we need not to be concern'd, because wherever he carries it, the FACT of the *land's keeping Sabbath*, or resting from tillage by way of EXACT (e) recompence for so many Mr. L. his suppos'dly neglected sabbatical Years among the *Jews* will after all lye against him, to the proving directly not only against the mistaken supposition of neglect simply, or in it self barely consider'd, but also farther against it, if in the next place we consider it, viz.

Secondly, as it is Mr. L.'s REASON (f), or assign'd OCCASION of the *Seventy Years Desolations of the land*. I might here make short work with the said imagin'd *Occasion*, by shewing immediately against it, that the failure in fact (g) plainly overthrows it, or evidenceth the groundlessness of the supposition.

But I must not so pass over this assign'd *Occasion of the Land's seventy Years suppos'd rest from tillage*, for this is what Mr. L. means by the *seventy Years Desolations of the Land*, without speaking yet a few words to it; especially as Mr. L. hath endeavour'd to confirm it by certain texts of Scripture by him interpreted accordingly.

Indeed

(a) *Levit. xxv. 2, 3, &c.* (b) p. 67. (c) Evidently so in Mr. L. his Hypothesis: for to his period of five hundred and seventy one years before his first of *Cyrus*, add five hundred and thirty eight as the year before *A. D.* answering to his first of *Cyrus*, we have the number given one thousand one hundred and nine before *A. D.* which is fourteen years above the first of King *Saul*, which was in one thousand and ninety five before *A. D.* And in the true reckoning here, as adding to the year before *A. D.* 606, the true first Year of the Captivity four hundred and ninety years only as the years of seventy weeks, we are thus brought up to the next year above the first of the reign of King *Saul*. See the learned Dr. *Prid.* [*Con. Hist.* Vol. 1. p. 137.] as touching this point. (d) For *SAMUEL* was known by all *Israel* to be a Prophet. 1 *Sam.* iii. 22. iv. 1. And he was a second *Moses* for forty years over all *Israel*. See our Chronological Tables [printed at *Oxford.* 1713.] sub anno ante *A. D.* 1135. (e) Mr. L.'s word us'd in p. 67. (f) p. 25, the REASON why the WHOLE Land of *Judaea* lay desolate and untill'd seventy years was because the *Jews* had neglected the keeping of *seventy sabbatical years*. So Mr. L. tells us again p. 26, and also p. 60. (g) For, as it will appear, the *Jews* could not have neglected more than fifty two of Mr. L.'s exact *Seventy*.

contain exactly four hundred, and ninety Years. 19

Indeed that such assign'd Occasion of the *Desolations* of *Jerusalem* might be so in part, I make not the least question. I add that the transgression of the *Jews* in this particular might be a main occasion of the protractedness of their Captivity, as God would not suffer them to return to their Land, 'till it had *enjoyed her Sabbaths* (a). But I can by no means concur with Mr. L. in making the said *exact* neglect, the whole or sole occasion, as he evidently makes it (b), or the REASON absolutely, as he calls it (c), of the *whole land* of *Judaea* it's lying desolate, or untill'd (as he frequently tells us that it did) SEVENTY years, for the following reasons; *viz.* because

First, in that case the *Land* must necessarily, and unavoidably have lain *wholly desolate* without so much as a possibility, or any the least room left for any Inhabitants to have been remaining in her during those *seventy* Years. But so far was it from that in fact, that *after the destruction of the City, and Temple* by *Nebuchadnezzar*, *Gedaliah* was by him made *Governour* over the cities of *Judab* (d). *And unto him were committed Men, Women, and Children* and of the poor of the land, of them that were not carried away to *Babylon* (e) to till the ground, and dress their vineyards (f). And there they might have remained securely so doing for any thing that appears to the contrary, had it not been for the wicked slaughter of *Gedaliah* by the treachery of their own country-man *Ishmael* afterwards in that year.

Nay also after that by a positive message from God to them by his Prophet (g), there might yet with safety have tarried in the Land *Johanan* and the remnant with him, had they not been deaf to the voice of God to them by that Prophet, and resolutely bent upon going into *Egypt* to their sure destruction after. Which sooner, or later did befall them accordingly: such of them as either made no long stay in *Egypt*, but return'd again into *Judaea*, or otherwise had not gone out of their own country at all, being carried away by *Nebuzaradan* four years after, who were only seven hundred and forty five persons (h); and such of them as staid it out in *Egypt*, most of them there falling into the hands of the *Babylonians* in the ravage made upon that Land by *Nebuchadnezzar* after (i). And yet after all, still a few of them, a *small number*, according to the Pro-

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phet

(a) 2 *Chron.* xxxvi. 21. (b) p. 12, 13, and elsewhere. (c) As in the places quoted in last Note f. (d) *Jer.* xl. 5. (e) *ver.* 7. (f) *ver.* 10. See *Josephus* here also, *lib. Ant.* x. c. ix. *Ed. Huds.* p. 451. where he represents *Gedaliah* counselling to remain in the Country without any fear of the *Babylonians*, promising that in *MANURING* their LAND they should incur no inconvenience, &c.--- So far was he from thinking with Mr. L. that the Land was unavoidably, and necessarily to lye desolate the whole time of the Captivity. (g) *Jer.* xiii. 10. *If It will STILL abide in this land, then will I build you, and not pull you down, and I will plant you.* &c.--- See *Josephus* also in *loc. sup. cit.* (h) *Jer.* liii. 30. (i) Probably in the Year after the taking of *Tyre*, viz. in five hundred and seventy two before *A. D.* or according to Dr. *Prideaux* in the year of the taking of *Tyre*, viz. in five hundred and seventy three. *Nebuchadnezzar* ravaging *Egypt* presently after it.

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phet (a), *that escaped the sword* (of *Nebuchadnezzar*) *was to return out of the land of Egypt into the land of Judah.*—But

Secondly, had the *Jews* neglected exactly the *Sabbaths of seventy weeks* preceding their Captivity, they had then surely transgressed against the positive Law of God to them in that particular for four hundred and ninety years at the least (b). But for the *Jews* to have made full satisfaction to the Land for so many years its neglected *Sabbaths*, the Land ought in fact to have rested, or to have lain *wholly desolate*, and *untilled* really not only seventy years, as Mr. L. tells us that it did (c), but at the least eighty years, if not more. For to four hundred and ninety years there being added the seventy years of the Captivity, the whole number hereof being 560, this being divided by 7 in order to throw out every *Sabbatical* year of that number of years, evidently gives 80 *Sabbatical* years in this period only consider'd thus in relation to its *Sabbatical* Years suppos'd by Mr. L. to have been not kept.

That this is no other than a true State of the case it is plain, forasmuch as Mr. L's seventy suppos'd *Sabbatical* Years of the Captivity could in this case satisfy only for the four hundred and twenty working years of the whole preceding four hundred and ninety; one of these of the Captivity being added to every six of those for *sabbatical* recompence, and so the whole 70 of the Captivity being added to those four hundred and twenty working years, making together four hundred and ninety *sabbatical* years. But where all this while is the satisfaction to the Land for the seventy regularly included *sabbatical* years themselves of the imagin'd preceding period of four hundred and ninety years before the Captivity? For in seventy *sabbatical* weeks of years, or in four hundred and ninety years, there are ever regularly included seventy *sabbatical* years. But these seventy *sabbatical* years, which in the very nature, and foundation of a *sabbatical* period are ever included, and therefore in their own regular course ought to have been observ'd, and kept as such, are all here suppos'd to have been neglected before the Captivity. For 'tis the very foundation of Mr. L's Hypothesis, that for so many *sabbatical* years of that period of years preceding the Captivity, *the land was harrassed*, or torn up as in other ordinary years, for which seventy regular *sabbatical* years it surely therefore requir'd an exactly proportionate rest also. But for these the seventy suppos'd *Desolations of the land* during the Captivity are incapable of making any satisfaction: because as above, they can but satisfy for four hundred and twenty working years of Mr. L's seventy *weeks* preceding the Captivity.

Therefore in order to have made full satisfaction to the Land even for those seventy regular *sabbatical* years of that period, as such they really were by divine institution, and order of place, but in the *Jews* violation of them ceased to be so, as being prophaned, and unhallowed by their tillage of the Land in them, even
in

(a) *Jer.* xiv. 23. (b) This number of years there is confessedly in seventy weeks of years, (c) but in a mistake, forasmuch as the land rested at most but fifty two years, as I shall shew.

contain exactly four hundred, and ninety Years. 21

in all of them according to Mr. L., and in that respect they became like unto the other four hundred and twenty working years thereof, there ought I say on this account to have been an additional ten years to the Captivity by way of recompence to the Land for ten *sabbatical* Years of ten more neglected weeks of years in this five hundred and sixty years period now before us; the said exact additional number being absolutely requisite upon Mr. L's own Hypothesis here (a), as *God's immediate and adequate Punishment of the Jews for such notorious neglect.*

And if Farther, we view Mr. L's whole period of five hundred and seventy years here, as not only his seventy years of the Captivity as *sabbatical* years, but also his ten years as years of *Jubilee* are thrown into four hundred and ninety, to the making them five hundred and seventy Years equal still according to him only to *seventy weeks*, and if we divide this larger number by seven for the casting out the *sabbatical* years of that whole number of years, that evidently gives us one other *sabbatical* year, as seven times eighty one is certainly found in that number, besides the remaining years. But here the years of the Captivity in this view are still increasing to the farther confirmation of the point in hand. The absurdity whereof is too apparent to be insisted on, forasmuch as the years of the *Jewish* Captivity were not of eighty years continuance, as in the former view it must have been; and more it must have been in this upon the footing of Mr. L's supposition before us, but was only a Captivity of *seventy* years.

Thirdly, Mr. L. himself, however he hath built his Hypothesis upon this his imagin'd neglect of so many *sabbatical* years among the *Jews* exactly of *seventy weeks preceding the Captivity*, as the VERY OCCASION, or REASON absolutely, (as in the places above (b) quoted) of his *seventy years desolations of the land*, yet he himself hath elsewhere (c) taught us to look upon this only as among *other reasons*, and consequently not as the *whole* and *sole* occasion for which the *Desolations of Jerusalem* were brought upon the *Jews*. And Mr. L. hath here (d) at last doubtless spoken the truth, as other great and moving causes, *viz.* many other notorious, and heinous transgressions among the *Jews* as well as this were evidently concurring to this God's remarkable punishment of his people in thus his giving them into the hands of, and *scattering them among the Heathen*; as it might be gather'd from many passages of the Prophets to this purpose, were there occasion for it (e).

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And

(a) Agreeably to what Mr. L. hath told us, p. 26. l. 10. &c. and elsewhere.
(b) *viz.* in page 16 above. (c) in p. 67. l. 7. (d) *ib.* (e) It may suffice to note these following. *Fer.* xxv. 4, &c. where the Prophet in general terms reproving the *Jews* disobedience, afterwards foretells the seventy years Captivity. And *Ch.* xxxii. 29, 34, 35, the utter Destruction of the *Jews* in the 11th of *Zedekiah* is evidently attributed to their *Abominations in causing Judah to sin*. So again *Ch.* xlv. 3. And to mention only one text more, *viz.* 2 *Chron.* xxxvi. 14. where we read both of the *Priests*, and the people their transgressing very much after all the *ABOMINATIONS* of the *Heathen*.

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And therefore surely Mr. L. hath in vain endeavour'd to find out other passages in Scripture in his favour, as proving the *seventy years Desolations* of Jerusalem to be no other than his imagin'd resting of the **WHOLE LAND** from tillage all that time by way of the *Jews exact* payment, or satisfaction to it as above. Such are these **TEXTS** following,

First, that in the Prophet *Jeremiah*. [*Ch. xxv. 11.*]

Secondly, that in the second book of *Chronicles*. [*ch. xxxvi. 21.*]

But neither of these Texts are really for Mr. L's purpose otherwise than he hath made them so by his own mistaken gloss upon them.

In the former Text we read these words of the Prophet concerning *Judæa*, *this whole land shall be a Desolation, and an Astonishment. And these nations shall serve the King of Babylon seventy years.*

Hence infers Mr. L. (a) that according to the Prophet, the **WHOLE Land** of *Judæa* during the space of *seventy years* was to lye **WHOLLY** desolate.

But this can be no otherwise than as Mr. L. hath coupled the Prophets *seventy years* in the end of the verse with the whole of it; whereas the Prophet hath certainly fixed it only to the latter part thereof. For thus he hath told us here expressly as to the *Vassalage* of the Jews, that their *Nation should serve the King of Babylon seventy years*: but as to the **WHOLE land's lying desolate**, at least in Mr. L's sense of the *land's resting from tillage* all that time, he hath not said it, that this also should be for *seventy years*.

But Mr. L. hath told us, that the words *seventy years* are to be applied to both parts of the said verse. And he hath also told us (b), that this is evident from the Prophet *Daniel*, as he hath said (c) *that he understood the number of years whereof the word of the Lord came to Jeremiah the Prophet that he would accomplish seventy years in the Desolations of Jerusalem*. For adds Mr. L. *There is no other place in Jeremiah, to which what is here said can be properly, if at all refer'd, as the said 11th verse of the 25th Chapter of Jeremiah*.

Now with Mr. L's good leave why might not *Daniel* refer here also to that other place (d) in *Jeremiah* hereunto evidently relating, as well as this?

What

Heathen, and polluting the house of the Lord, &c. — Here the sacred Historian principally and most expressly singles out the great sin of **IDOLATRY** as a most certain, and prevailing occasion of the Desolations of *Jerusalem*; however Mr. L. hath confin'd his assign'd occasion of them to verse 21 of this Chapter, viz. *that the Land might enjoy her [seventy] Sabbaths*, as in p. 12. of his book, yet at 'tis plain from hence, that this Author never intended that as his meaning here; and that he certainly could not so intend it, we shall see more at large presently.

(a) p. 12. l. 13. (b) ib. (c) *Dan. ix. ver. 2.* (d) *vix. Ch. xxix. 10.* Thus saith the Lord, that AFTER *seventy years* be accomplished at *Babylon*, I will visit you, and perform my good word towards you in causing you to return to this place.

contain exactly four hundred, and ninety Years. 23

What hinders that he should not have refer'd to both? Or what is there in this more than in that, that should make him wholly to regard that, and have no regard at all to this?

In both places *seventy years* are equally predicted to be *accomplished*. But in that refer'd to by Mr. L., and according to him by *Daniel* also, only the *seventy years Desolations* are foretold; In the other a gracious promise is made by God to his people of their return from *Babylon into their own country after those seventy years*.

To this therefore without all question *Daniel* might equally refer as to that; indeed much rather, as the here promis'd return of the *Jews* after that God had accomplished *seventy years in the Desolations of Jerusalem*, was a much more pleasing reflection, for him to have fixed his thoughts upon, than barely as in the other place, the term of the *Jews* denounced *Desolations, or seventy years Vassalage to Babylon*.

But it really matters not to which of these two places *Daniel* refer'd, as to Mr. *Lancaster's* inference from thence to the making the *seventy years Desolations of Jerusalem*, and the *land's lying WHOLLY desolate* to be of equal continuance, or to have had one, and the same beginning, tho' they had one and the same ending in the *Jews* return from *Babylon*. For this is evidently to confound the history of those times, and to make those things of equal duration, which in fact were otherwise. For, as we shall fully see anon, the *Desolations of Jerusalem* were actually commenced in the fourth year of *Jeboiakim*, when the City was taken by *Nebuchadnezzar*, and when also the King of *Judah* became tributary to the King of *Babylon*, and when consequently began the *seventy years Captivity*, and *Vassalage to Babylon*. And these now begun *Desolations of Jerusalem* were from time to time increasing and carrying on till the 11th of *Zedekiah*; eighteen years after, when they were fully accomplished in the *burning of the City, and Temple*, and were thenceforward attended with the *Desolations of the WHOLE land* as then at soonest the Land began to lie *WHOLLY desolate*, and so continued till the end of the *Captivity*.

But as Mr. L. hath, notwithstanding, conceived that *Daniel* could not so properly refer to our place of *Jeremiah*, as to his, it must be, as I suppose, for this reason, *viz.* because it was in the first (a) year of *Darius* that *Daniel* understood this, as to the number of the years of the *Desolations of Jerusalem*; and in that year the punishment of the King of *Babylon*, and of that nation began. Therefore Mr. L. might be induced to think that *Daniel* might most properly, if not wholly refer to his place of the Prophet *Jeremiah* (b).

But even this doth not hinder but that still *Daniel* might with equal propriety refer to that other place of *Jeremiah* (c) also: tho' it was but in the first of *Darius* that he made that reference, and

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two

(a) *Dan.* ix. 1, 2.

(b) See Mr. L. p. 12.

(c) *Ch.* xxix. 10, 14.

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two years before the actual accomplishment of the divine promise to the Jews of God's causing them to return to their place (a).

And there is reason to think that he did so, because he speaks expressly not of *Babylon's* downfall at the end of *seventy years*, but of the ending of the *Desolations of Jerusalem* after their appointed time, as God by his Prophet *Jeremiah* had determined, (to accomplish *seventy years in those Desolations* (b).

But whereas Mr. L. must here necessarily have imagin'd that as he hath since, so *Daniel* must also before him have concluded that the *Desolations of Jerusalem* should have their ending immediately in the downfall of *Babylon*, this I object against as being very unlikely, because as yet the *seventy years of the Captivity* were not fully accomplished. Nor was it till two years after, when the *Jews* were released, and returned home by virtue of *Cyrus's Decree*, granted to them for that purpose in the first year of his reign after the death of *Darius* (c). For till that time surely not only *Jerusalem*, but the *land of Judæa* did in fact lye WHOLLY desolate; and so long consequently *She kept Sabbath* according to Mr. L. himself, from 2 *Chron.* xxxvi. 21: And therefore the *Desolations of the land* could not have an end two years before in the first of *Darius*, which in fact continued two years after, viz. till the first of *Cyrus*.

Therefore did we after all grant Mr. L. that *Daniel* in the place before us might more properly refer, as he would have it, to his place of *Jeremiah*, and have not at all referred to the other place, which by the way as we have shewn is very improbable, yet Mr. L. can get nothing by this: but must herein plainly see himself confuted upon his own foundation. For then his inference or deduction from thence of the WHOLE LAND's lying desolate or resting from tillage EXACTLY seventy years will be followed with a necessary excess of two years, or of its lying desolate seventy two years: as it necessarily must have done from his mistaken beginning of the seventy years of the Jewish Captivity from the 11th of *Zedekiah* in his twenty years rise thereof, at the exact distance of seventy years from the year of *Cyrus's* taking of *Babylon*, where he ends the Captivity: of which more hereafter. — However we are still to speak

Secondly, To Mr. L's like (d) mistaken deduction (viz. of the land's lying WHOLLY desolate seventy years) from 2 *Chron.* xxxvi. 20, 21. where we read the following words, *Them that had escaped from the sword, carried he (Nebuchadnezzar) away to Babylon: where they were Servants to him, and his Sons, until the reign of the Kingdom of Persia. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; For as long as She*

(a) *Ch.* xxix. 10. 14. (b) *Jer.* xxv. 12. xxxix. 10. (c) Mr. L. would fain persuade us that the seventy years of the Captivity ended in the first of *Darius*, and *Cyrus* reigning in Conjunction, of which enough hereafter. (d) See Mr. L.'s book, p. 11, 12.

contain exactly four hundred, and ninety Years. 23

The lay desolate, she kept Sabbath, to fulfill threescore and ten years.

Upon these words Mr. L. hath thus commented,

Here 'tis expressly said that during the time of the Jews Servitude to Nebuchadnezzar, and his sons in Babylon, after that they were carried thither upon their Temple being burnt, the land kept Sabbath, that is, lay desolate, and untill'd seventy years, herein accomplishing Jeremiah's Prophecy.

Thus Mr. L. hath giv'n us his sense of these Texts, with a remarkable Introduction that his said sense of them, as here it stands, is EXPRESSLY said in them.

But that it is really no otherwise said in them, than as he hath so made it by his own improper gloss on the words, it will be evident by considering these texts, and by shewing that in truth nothing more can, or ought to be infer'd from them, than what is of a certainty consistent with the sense of the Prophet *Jeremiah* in the places here refer'd to, as direct reference is made to that Prophet in them. For *Ezra* the supposed Author of the book of *Chronicles* could doubtless have no other meaning in these texts of the Prophet here refer'd to, than that Prophet himself had in those Texts. But *Ezra* could I think refer to no other than the places of *Jeremiah* which have been already here consider'd, and that place especially to which Mr. L. hath confin'd the reference of the Prophet *Daniel*: but with what foundation, and success we have lately seen.

And as to the *WORD of the Lord by the Prophet Jeremiah* which is immediately, and expressly refer'd to, by the Author of the book of *Chronicles* in the verses now before us (a), that as to the determined time thereof of *seventy years*, as I have before shewn upon the words (b) of that Prophet, cannot be referred to the *WHOLE land's lying desolate*; or resting from tillage all that time, (because the Prophet hath not said it;) but only to the Captivity of the *Jews*; of which, and which only he hath said it expressly, that they should so long serve the King of Babylon. And such in fact was the duration of the Captivity, and of the *Desolations of Jerusalem* (as I have observ'd, and as I shall undeniably prove anon) but not so of the *land's lying WHOLLY desolate*; as the former certainly began from the 4th of Jehoiakim, but the latter at soonest only from the 11th of Zedekiah, eighteen years after: as at pleasure it may be seen in the Table annexed.

As therefore we are thus determined as to the sense of the Prophet's words before us, so we must necessarily be determin'd as to the sense of the Author of the book of *Chronicles* in the place before us, where the Prophet is quoted.

And so we may very well understand that Author's meaning here, as taking the words to *fulfill threescore and ten years*, and those only, as they certainly are the words of *Jeremiah*, but all the foregoing

(a) 2 Chron. xxxvi. 20, 21.

(b) vii. Jer. xxv. 11.

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going from the word *Jeremiah* downward, *viz.* [*Until the land had enjoyed her Sabbaths, for so long as she lay desolate, she kept Sabbath*] as being the words of the Author of the book of *Chronicles*, as they certainly are, but not as I can any where find, *the Word of the Lord by the mouth of Jeremiah.*

Therefore I presume that those words may most properly be read, as I have here included them in a Parenthesis, as being an excellent observation of that Author, most probably of *Ezra*, who a *Scribe* learned in the Law might therefore thus most significantly, and truly note here with immediate respect to a notorious transgression of it among the *Jews* in this particular, that whereas they had gone into Captivity for their manifold, and repeated transgressions of duty, and of this among others, and whereas that Captivity was of *seventy years* determined continuance, for it was the *very word of the Lord by the mouth of Jeremiah* (a) who predicted it, so in such determined duration of it, it would not consequently be at an end, *until the land had, of course, enjoyed her Sabbaths*; [that is, those *Sabbaths* of which by the *Jews* transgression of duty, as they kept them not, she had been formerly depriv'd:] for adds that accurate *Scribe, so long, [or so many years of the Captivity] as she lay desolate, she kept Sabbath.* So long without all dispute she did so. She certainly *kept Sabbath so long as she lay WHOLLY desolate.* But as certainly also she could *keep Sabbath* no longer than she actually did *lye wholly desolate.* But she did not *lye thus desolate* all the years of the Captivity. She lay at the most so, as I shall evidently prove it, but fifty two years. Therefore it is impossible that the Author of the book of *Chronicles* should have applied, or extended the *seventy years* of *Jeremiah* to the *Desolations of the WHOLE land,* or of *the land's being WHOLLY desolate,* equally as to the *Desolations of Jerusalem,* or the *Vassalage, and Captivity of the Jews* (b).

But whereas, after all, Mr. L. hath maintain'd the *fact, viz.* that the *land did lye WHOLLY desolate,* or rested from tillage during the *WHOLE* time of the Captivity of the *Jews,* and whereas his Exposition of the text before us, and his assign'd *OCCASION* of the *seventy Years Captivity,* and indeed his whole Hypothesis is entirely depending upon the mistaken *FACT*: And yet forasmuch as we ought not to suppose but that Mr. L. thought that he had evident, and

(a) *Jer. xxv. 11.* (b) Nor hath the said Author any where confin'd the 70 years of *Jerusalem's* Desolations to their taking date from the 11th of *Zedekiah.* He spake last indeed of King *Zedekiah,* ver. 20; but there ends the History of those times in the *Jews* accomplished *Desolations*; Which were however begun 18 years before, and which according to this sacred Historian here lasted *until the reign of the Kingdom of Persia.* Then this Writer throws in a general Observation upon the whole with respect to all the great Evils brought upon the *Jews* by *Nebuchadnezzar,* of which he had been before giving a relation in this Chapter from verse 6th downward that they were, as in ver. 21, *to fulfill the word of the Lord by the mouth of Jeremiah, even to fulfill 70 years; even those 70 years* of which this Prophet had prophesied in the 4th of *Jehoiakim,* and in the first of *Nebuchadnezzar* (the Son) *King of Babylon* [*Jer. xxv. 1.*] In which the *Desolations of Jerusalem* began: As it will evidently appear hereafter.

contain exactly four hundred, and ninety Years. 27

and sufficient proofs of the fact, I shall therefore beg leave now to look into the supposed fact, as he hath giv'n it us; that so it may appear, how far forth he hath made it out, or fall'n short of it.

The fact it self, *viz.* the fact as suppos'd by Mr. L. of the Land of *Judah's lying WHOLLY desolate, or resting from tillage 70 Years*, is founded in its taking equal date with the Captivity of the *Jews*. Therefore the Captivity is by Mr. L. fixed to the 11th year of the reign of *Zedekiah*, when *Jerusalem* was destroyed, the Temple was burnt by *Nebuchadnezzar*, and the *Jews* carried captive into *Babylon*; whence indeed the *land's lying WHOLLY desolate (a)* may take its date, but then at the soonest: but not so the Captivity; because the true 11th year of the reign of *Zedekiah* in no wise admits of it, as the same is truly according to our *(b)* most learned Chronologers but at 52 years distance from the release, and return of the *Jews* into their own Land in *the first year of the reign of Cyrus King of Persia (c)*.

Therefore Mr. L. to help his Hypothesis here hath giv'n the said 11th of *Zedekiah* a 20 years list, and in such rise thereof he hath placed the same at the exact distance of 70 years from the taking of *Babylon* by *Cyrus*, where he ends the Captivity *(d)*. And in such raised 11th of *Zedekiah* Mr. L. hath of course made the same to correspond with *the 19th of Nabopollasar*, or *Nebuchadnezzar the first*, or the father, which in truth, that is according to the holy Scriptures, and even *Josephus* also, as I shall make it to appear, can possibly be corresponding only with the 19th of *Nabocollasar*, or *Nebuchadnezzar the Great, or the Son (e)*.

However thus is produced by Mr. L. an Hypothesis of the *land of Judah its lying desolate, WHOLLY desolate 70 years equal to the Captivity of the Jews from the 11th of Zedekiah to the taking of Babylon by Cyrus*.

And these Proceedings Mr. L. hath endeavour'd to justify, *First, from Scripture, Secondly, from Berosus, and Josephus (f)*. But how truly it will appear from the following Enquiry.

First, Into the Scripture Account of these matters.

And

(a) The words of *Jeremias*, [Ch. xxv. 11.] are, *This WHOLE Land shall be a Desolation*. Which words were in the greatest measure fulfill'd, when the Temple and City of *Jerusalem* being destroyed, the *WHOLE Land of Judah* also was brought in a manner to utter Desolation. But if the words be to be taken in the strictest sense of the *WHOLE Land's lying desolate*, and being *without* so much as *an Inhabitant*, [Jer. xlv. 2.] and so questionless *WHOLLY resting from tillage*, then the words were not so fulfill'd in such strict sense of them, 'till 4 years after the 11th of *Zedekiah*, *viz.* in the true year thereof before *A. D. 584*, in the 23d of *Nebuchadnezzar [the Son]* when *Nebucardan* coming again into the Land of *Israel* seiz'd upon all of that race that he could meet with, and made them all Prisoners, and sent them to *Babylon*: the number whereof was but 745 Persons. *Jer. lii. 30*. And this still cuts off from Mr. L.'s supposed number of neglected sabbatical Years among the *Jews*. (b) A. Pp. *Usher*; Bp. *Lloyd*; Dr. *Prideaux*.

(c) *Exra i. 1.* (d) Two years short of the true Scripture first of *Cyrus*, as we shall shew anon. (e) For thus it seems the *Jews* distinguished the two *Nebuchadnezzars*, *D. Ganz. a Chron. l. ii. n. 285. Marsh. Chron. p. 535. Prid. Con. Hist. Vol. 1. p. 49.* (f) p. 14, 15. of Mr. L.'s book.

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And the holy Writ is in truth so far from having giv'n any the least countenance to Mr. L. in his beginning the 70 Years of the Captivity of *Judah* in the 11th of *Zedekiah* in his mistaken rise thereof corresponding with the 19th year of *Nebuchadnezzar* the father, or in his ending them in the taking of *Babylon* by *Cyrus*, that according to it, the said Captivity necessarily began in the 4th year of the reign of *Jehoiakim* coincident with the 19th of the said *Nebuchadnezzar*, and coincident with the first (a) of his Son *Nebuchad.* reigning in conjunction with him; And therefore according to Scripture also the said Captivity had not its ending 'till the actual release, and return of the Jews in the first of *Cyrus* two years after his taking of *Babylon* for his Uncle *Darius* (b). First, as touching the Scripture Account of the seventy Years Captivity of *Judah* in the Beginning thereof. That I affirm of a certainty to be in the 4th year of *Jehoiakim*, (and not in the 11th of *Zedekiah*) as coincident with the 19th of *Nebuchadnezzar the father*: And that because, as by all the following accounts it will appear beyond contradiction, and as it may be seen in the Table annexed, the said 4th of *Jehoiakim* is truly corresponding with the 19th of the said *Nebuchadnezzar* at 70 years distance from *Cyrus's* Succession in the whole Empire upon the death of *Darius* (c): Whereas the 11th of *Zedekiah* (which was at 18 years distance lower from the said 4th of *Jehoiakim*) can therefore be corresponding only with the Scripture 19th of *Nebuchadnezzar the Son*; and not possibly so with the 19th of *Nebuchadnezzar the father*, as Mr. L. hath made it for the sake of his Hypothesis, in evident inconsistency, and utter irreconcilableness with the Scripture Account of the Beginning of the seventy Years Captivity of *Judah*, as the following Instances will clearly, and fully demonstrate.

First, Mr. L's rais'd 11th of *Zedekiah* as coincident with the 19th of *Nebuchadnezzar the father* is utterly inconsistent, and repugnant with the Scripture Account of the Captivity of *Jehoiakim's* Captivity, even in Mr. L's own account of the time thereof.

For the King of *Babylon* (*Nebuchadnezzar the Son*) took him in the eighth year of his reign. 2 Kings xxiv. 12, &c. Now if this be made the 8th year not of the Son, but of the father, as Mr. L. hath made it, then of course it falls in with the year of the J. P. 4096 (d). And Mr. L. hath made it to fall in with that year. But from this Year to the year of the taking of *Babylon* by *Cyrus* there are full fourscore Years. And thus necessarily all this while they of *Jehoiakim's* Captivity still remained in Captivity. But even the preceding Captivity of *Judah* in the 4th of *Jehoiakim* was to be a Captivity but of 70 years continuance. It was the express word of the Lord by the Prophet *Jeremiah* (e).

But

(a) Jer. xxv. 1. (b) At 70 years distance from the 4th of *Jehoiakim*, as it may be seen in the Table annexed. (c) Which was therefore the true Scripture first of *Cyrus*, as we shall fully shew hereafter. (d) Or which is the most useful way of reckoning to us *Christians*, in the Year before A. D. 618. (e) Jer. xxix. 10.

contain exactly four hundred, and ninety Years. 29

But if the *Captivity of Judah* did not begin, as according to Mr. L. it did not, 'till the 11th of Zedekiah, coincident with the 19th of Nebuchadnezzar the father, that Captivity alone being of 70 Years duration, then on the other hand the *Captivity of Jeconiah* which began with the first of Zedekiah, and thus must have preceded the *Captivity of Judah*, must in this case be said by Mr. L. to be no Captivity, or if allowed to have been one, it thus necessarily becomes a fourscore Years Captivity. And thus also the truly preceding *Captivity of Judah* will be proportionably increasing. The great absurdity of which Consequences, and their downright Contradiction to the account of the holy Scriptures in these matters, is evident at sight. And they will be made much more so, if it be consider'd

Secondly, that the express word of God by the Prophet *Jeremiah* in his letter to all the Captives at Babylon was not, could not possibly be fulfill'd in this Mr. L's unaccountable rise of the Eleventh of Zedekiah as made coincident with the 19th of Nebuchadnezzar the father. For it was in the beginning of Zedekiah's reign (a), viz. soon after that Jeconiah, and the captive Court were departed from Jerusalem (b) for Babylon, that upon the falsely predicted return after two Years, of Jeconiah, and all the Captives of Judah (c), the Prophet *Jeremiah* in a solemn letter by God's immediate appointment written in general to ALL the Captives at Babylon (d), viz. to those who had been captivated in the 4th of Jehoiakim, as well as to those of *Jeconiah's* Captivity, gave them All positive assurances from God (e), that AFTER LXX Years were accomplished at Babylon, He would visit them, and perform his good word to them, in causing them to return to their place. Now here were we to suppose that the Prophet's Letter was writ, and the Promise of God in it was made only to them of *Jeconiah's* Captivity, yet the promise even in this single view of it was in no wise made good in Mr. L's rais'd 11th of Zedekiah. Nor could it possibly have been in such mistaken Hypothesis.

For there being 70 Years according to Mr. L. between his rais'd 11th of Zedekiah, and the downfall of Babylon in the taking thereof by Cyrus, (Mr. L's Year of the ending of the Captivity,) it of course follows that the Captivity of those who had been carried away captive with *Jeconiah* must necessarily become a Captivity of 80 Years, as *Jeconiah* and they who were captivated with him (f) had been now full ten years in Captivity in the 11th of Zedekiah.

But this is directly contrary to God's express, and especial Promise to his people by his Prophet, of delivering them after that LXX Years were accomplished, &c. as above. Alas, what a strange way is this of evidencing God's faithfulness to his people?—Especially if we consider farther how much more flagrant the Absurdity, and Inconsistency before us doth yet become, when we look upon the
Prophet's

(a) Ch. xxviii. 1. (b) Ch. xxix. 2. (c) Ch. xxxviii. 3. 4. (d) Ch. xxix. 1.
ALL the people whom Nebuchadnezzar had carried away captive from Jerusalem to
Babylon, (e) ver. 10. (f) 2 Kings xxiv. 14.

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Prophet's letter as written to ALL the then *Captives at Babylon*, as undoubtedly it was : for the text is therein exprefs, (a) *viz. Unto ALL that are carried away Captives, whom I have caused to be carried away, &c.*

In this respect both the Prophet's Letter, and God's faithful promise therein made to his people are rendred still of less effect, and the latter is still farther off from having been fulfilled according to the exprefs purport of the former, by how much the *Captivity of Judah* began sooner than did that of *Jecomiab*.

And that the said Letter of the Prophet did certainly concern those of the *Captivity of Judah* in the *fourth of Jehoiakim* as well as those who were carried away captive with *Jecomiab*, it is also evident from the *twenty fifth chapter of Jeremiah*. In which chapter as the Prophet had in the *4th of Jehoiakim* prophesied of the *LXX Years Captivity of Judah*, which in that year fell out accordingly, equal to, or coincident with the *first year of Nebuchadnezzar (b) King of Babylon*, (but that the first not possibly of the father, as Mr. L. would have it, but of the son's two years reign in conjunction with his father, as I shall fully shew before I have done with this matter) so in that Chapter he did also presignifie to the *Jews* the determined time of their *Captivity*; As he told them expressly concerning it (*ver. 11.*) that their *Vassalage to the King of Babylon* should be of the continuance but of *LXX Years*.

So that the Prophet's Letter to the *Captives of Babylon* now in the *beginning of Zedekiah's reign* was in truth nothing else but a recital of what he had declar'd then as the word of the Lord to them in the *fourth of Jehoiakim*. And the said recital was occasion'd merely by the soothing prediction of a false Prophet (c) as before noted. And therefore the Prophet *Jeremiab* was necessitated thus to call to the remembrance of those *Captives* his former prediction for the quieting them under God's determined *Captivity of Judah* for 70 years : Which 70 years had been now going on from the very year of their prediction, *viz. the fourth of Jehoiakim*, and the *first of Nebuchadnezzar (d) the son*. In which only true view of the beginning of the *Captivity of Judah*, and of the subsequent *Captivity of Jecomiab* in the *first of Zedekiah*, God's Promise to his people by the Prophet, as above, was most exactly fulfilled. But it was in no wise fulfilled in Mr. L's Hypothesis of beginning the *Captivity of Judah* from his rais'd *11th of Zedekiah*, to his therefore necessarily making the *Captivity of Jecomiab* to have preceded that of *Judah* by ten years, which in fact was not 'till full 8 years after, as the said *Captivity* did not begin 'till the true *first of Zedekiah* : As may be seen in the Table hereunto annexed. Consequently,

Thirdly,

(a) *Jer. xxix. 4.* (b) *Ch. xxv. 1.* (c) See *Jer. xxviii. 2, 3, 4,* and *Ch. xxxix. 8, 9.* (d) *Jer. xxv. 1.*

contain exactly four hundred, and ninety Years. 31

Thirdly, Mr. L's Hypothesis in these particulars is in no wise reconcilable with the Prophet *Ezekiel's* reckoning of the Years of the Captivity of *Jeconiab*, by which that Prophet reckons throughout all his Prophecies, as he was one of that Captivity (a).

Mr. L. in truth abounds with mistakes in his several Years of that Captivity, which are all necessary Consequences of his grossly mistaken 11th of *Zedekiah* in his 20 years unaccountable rise thereof. As it will be very apparent, if we take a short view of his Chronology of the years of *Jeconiab's* Captivity. For instance, take we in order those Years, as he hath giv'n them in his book.

First, the tenth Year. To this according to Mr. L. is corresponding the year of the *J. P.* 4105 (b). From thence to the year 4176 (c) where Mr. L. ends the Captivity of the Jews there are 71 Years, to which add the preceding 9 years as this was the tenth, thus this Captivity alone becomes an eighty Years Captivity, as above. And Farther the preceding 8 Years of the Captivity of Judah being added, as in the truth it did so many years precede the Captivity of *Jeconiab*, here is necessarily an 88 Years Captivity of Judah also, as above. Which is directly contrary not only to the very letter of the Scripture elsewhere (d), but also to the Prophet *Ezekiel* here in his 10th of this *Abra* of the Captivity of *Jeconiab*.

For in this 10th year now of his own Captivity he prophesied against *Pharao* King of *Egypt*. But this *Pharao* was doubtless not *Pharao* *Necho*, but *Pharao* *Hopbra*, against whom the Prophet was now to set his face (e): For according both to Scripture (f) and *Josephus* (g) *Pharao* *Necho* was cotemporary with the Kings *Josiab*, and *Jehoiakim*. But as we are now in the 10th of *Jeconiab's* Captivity, we are evidently also in the 10th of *Zedekiah*. And *Pharao* *Necho* could not be now living. For we are now at 21 years distance even from the death of *Josiab*; and *Pb. Necho* had probably reign'd some years before the death of that Prince; but he reign'd at most according to *Herodotus* (h) but 16 years; and also after him reign'd *Psammiss* (i) six years, and next King *Apries*, or the *Pharao* *Hopbra* of the Scripture (k). Against him therefore undoubtedly *Ezekiel* must here have prophesied in the tenth year of the Captivity of *Jeconiab*, which was also the tenth year of the reign of *Zedekiah*.

But to these in the Scripture Account of these times is evidently corresponding the year of the *J. P.* 4125 (l) not Mr. L's year thereof 4105 (m): for to that is certainly corresponding *Ezekiel's* first year of *Jehoiakim*, and consequently some year of *Pharao* *Necho*,

(a) *Ezek.* xl. 1. (b) Or the Year before *A. D.* 609. (c) Or the Year before *A. D.* 538. (d) *Jer.* xxv. xxix. (e) *Ch.* xxix. 1, 3, &c. (f) 2 Kings xxiii. 29, 34. (g) As he hath told us [*Ant. lib. x. ch. v.*] that *Josiab* was killed fighting against *Necho*: and also [*ch. vi. initio*] that in the 4th of *Jehoiakim* *Neb.* smote *Pb. Necho's* Army. (h) For he gives him no more. And *Ensebius* [*Chron.*] gives him only six. (i) According to *Herodotus*, who after him gives *Apries* 25. But *Ensebius* passing over *Psammiss* gives *Apries* 30 years. (k) *Jer.* xlv. 30. (l) Or the Year before *A. D.* 589. (m) Or the Year before *A. D.* 609.

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abo, at no less than 20 years distance above his *tenth* of Jeconiah's Captivity, or his *tenth* of Zedekiah, which necessarily concurred with it.

But if Mr. L's *Pharao* against whom *Ezekiel* prophesied be also *Pharao Hophra*, and not *Pharao Necho*, that cannot be any otherwise than as he has by a most unjustifiable list of twenty years got the true Scripture 11th of Zedekiah into the place of the true first of Jehoikim, and thereby got *Pharao Hophra* into the real place of *Pharao Necho*, whose reign together with that of *Josiah* King of *Judah* he hath therefore proportionably advanced also, and all this ultimately for the sake of a NEW Hypothesis of the LXX weeks of the Prophecy of *Daniel*. And thus I might dismiss this year, were it not for two other failures under it, which in justice to the Reader, I cannot pass over without some notice of them.

One is Mr. L's placing the 40 Years Prophecy of *Ezekiel* (a) against *Pharao Hophra* in order of time before his army's coming out of *Egypt* to the assistance of *Zedekiah*, who was now shut up in *Jerusalem* by the army of the *Chaldeans* (b). Whereas according to Dr. *Prideaux* (c) much more agreeably to the truth, *Ezekiel* had not this revelation against *Pharao*, 'till after the hasty, and perfidious retreat of his army on the coming of the *Chaldeans* against them: even for this very reason, because it was for their perfidy therefore expressly noted by the Prophet as the just cause of God's denounced Judgement against them, as they had been a *Staff of Reed* to the *House* of *Israel* (d). And in what could they have made good the comparison more than they now did in their retiring into their own Country upon the approach of the *Chaldean* army against them, to the exact fulfilling of God's word herein by his Prophet *Jeremiah* (e)?

And therefore Mr. L. might not take due notice of this place of the Prophet, or else he would not probably have run into a SECOND mistake here soon after under this year (f). As he hath made *Pharao's* army to be now entirely overthrown by *Nebuchadnezzar*, and as he hath told us with all, that this Overthrow hapned agreeably to *Jeremiah's* Prophecy: Whereas that Prophet, as in the verse before quoted (g) is express to the contrary, as his words there are, that it was the saying of the God of *Israel* to the King of *Judah*, that *Pharao's* Army which was come forth to help the Jews should RETURN to *Egypt* into their own land. And therefore to the fulfilling the Prophecy they doubtless did so, without being overthrown, or even so much as fighting: but returning home in a shameful and hasty retreat upon *Nebuchadnezzar's* approach (h).

There:

(a) Ch. xxix. 12. (b) Not in Mr. L's year of the J. P. 4105, or 609 before A. D. but in the year of the J. P. 4125, or 589 before A. D. (c) *Con. Hist.* p. 78 in fine. (d) *Ezek.* xxix. 6. (e) *Jer.* xxxvii. 7. (f) See Mr. L. p. 33. (g) As in note e. (h) See *Prid.* here (against Mr. L.) *Con. Hist.* p. 78.

contain exactly four hundred, and ninety Years. 33

Therefore indeed Mr. L. should not have urg'd the mistaken testimony of *Josephus* here, who doubtless did not consider this place of *Jeremiab*, when he abridg'd this part of *Jerwish* History, any more than Mr. L. hath since.

Much less should *Hobbs* told us that his, and that Historian's ENTIRE OVERTHROW of that Army was agreeable to *Jeremiab's* Prophecy; for in truth it is so far from it, that as we have seen it is utterly disagreeing with it.

And so pass we to the next year of *Ezekiel's* Æra, or of the Captivity of *Jeconiah* which Mr. L. hath noted, and that is the 11th (a).

And the Calculation there as in the year preceding is also 20 years too high, as the same is placed under the year of the *J. P.* 4106 (b); whereas the true Year thereof in that period is the year 4126 (c). And therefore Mr. L. under his rais'd 11th of *Jeconiah's* Captivity hath placed *Ezekiel's* Prophecy against *Tyre*, and *Nebuchadnezzar's* laying siege to it full (d) 20 years too early for both: Of which more hereafter.

In the 12th year of *Jeconiah's* Captivity in Mr. L's Calculation of it (e) and in all those years thereof mention'd after (f) it, 'tis all One. The same 20 years clashing with Scripture runs throughout in all the particulars mentioned under it. And here I cannot pass over a very great mistake of Mr. L's, as it is a direct contradiction to *Ezekiel*, as touching the 40 years Desolation of *Egypt*.

Mr. L. hath fixed the beginning of that period (g) in the year of the *J. P.* 4122 (b) as being equal to the 27th year of *Jeconiah's* Captivity. But surely he did not consider the Prophet *Ezekiel* here, who hath told us expressly (i) that it was in the tenth year of that Captivity that the forty Years (k) Desolation of *Egypt* was revealed to him; and not in the 27th, of which we have no mention till after (l), with a new revelation at 17 years distance.

It was therefore not from the 27th, but from the 10th of *Jeconiah's* Captivity that the 40 Years Judgements of God to be executed both upon King and People (m) of *Egypt* in war, Confusion, and Desolation were to take their date.

But to the true *Ezekiel's* tenth of *Jeconiah* is corresponding the year of the *J. P.* 4125 (n). And 40 Years reckon'd from thence will end in the year of the *J. P.* 4165 (o). But it was not till the next year after that *Cyrus* took *Sardes* (p). And thus there is room for such *Egyptians* as by being taken Prisoners during those 40

D

years

(a) As in Mr. L. p. 33. (b) Or in the Year before A. D. 608. (c) Or in the year before A. D. 588. (d) Indeed a year or two over here. (e) p. 35. (f) viz. in p. 38. (g) ib. in line. (h) Or in the year before A. D. 592. (i) Ch. xxix. 1. (k) ver. 11. (l) ver. 17. (m) ver. 3, 6, &c. (n) Or in the Year before A. D. 589. (o) Or in the year before A. D. 549. (p) See the Table herunto annexed.

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years had been scatter'd among the nations, and dispersed through the Countries (a) to return into their own land, agreeably to the ensuing Prophecy thereof (b), and also according to *Xenophon* (c), for many of the Egyptians to come to the assistance of *Craesus* in the year following when *Sardes* was taken by ~~Scor~~.

And therefore truly Mr. L. might here have omitted his remark upon such as would have these 40 Years denounced against *Egypt* to begin in the year of the *J. P.* 4142 (d); because though that be not a truly assign'd beginning of these 40 Years, yet his is not the true beginning of them, as I have shewn that it is not, from his evident misunderstanding, and departure from the Prophet here (e).

Especially Mr. L. might have omitted his arguing from hence (f) for his mistaken Equality of the first year of *Nebuchadnezzar* the father with the 4th of *Jehoiakim*, because as he hath here evidently mistaken the year of the prediction, so he hath therein mistaken his foundation: Which therefore most certainly can be of no other use here by way of *Confirmation*, which he there (g) speaks of on this occasion, than that, and that truly of confirming in mistakes; and chiefly in this which is no inconsiderable one among the many which we meet with in his Hypothesis, viz. his every where confounding *Nebuchadnezzar* the father with the son, and mistaking the first year of the latter for the first of the former: and all for the sake of his 20 years rais'd 11th of *Zedekiah*. And therefore the 13 Years Siege of *Tyre* is accordingly fixed by Mr. L. afterwards (h) in the like grand mistake.

And that also is built upon another, as he hath suppos'd (i) from *Josephus*, that that siege was begun by *Nebuchadnezzar* in the 7th year of his reign in conjunction with his father, in at least a full 20 years mistaken rise of that siege on that account; for which there is no manner of ground, as *Nebuchadnezzar* could not possibly have reign'd above two Years in conjunction with his father, as we shall shew hereafter from *Berosus*; and also as it is much more likely than not, with respect to the alledg'd testimony of *Josephus*, that the 7th year spoken of by him in his account of this siege, was not the 7th year of *Nebuchadnezzar*, (either the father or the son) but really the 7th of *Istobal* King of *Tyre* (k); as I shall shew hereafter when I come to look into the testimonies of *Josephus* urged by Mr. L. in his favour, after that I have done with the Scripture account of these times, with which I am at present immediately concern'd.

And with the Chronology of the holy Scripture Mr. L.'s said rise of the siege and taking of *Tyre* is utterly inconsistent: as he hath

(a) *Ezek.* xxix. 12. (b) ver. 13. (c) As quoted by Mr. L. in p. 39. of his book. (d) Or in the year before *A. D.* 572. (e) See the true beginning of these 40 years under the year before *A. D.* 589. in the Table annexed, or in the Year of the *J. P.* 4125. So Dr. *Prideaux* also. (f) As he hath in p. 39. (g) *ib.* lin. 16. His words are, *this fully confirms, &c.*—in mistakes indeed, but in nothing else. (h) *ib.* (i) *ib.* sub line. (k) Who was most probably slain in the end of the war according to *Ezekiel*, ch. xxviii. 8---10.

hath made the 13 years siege thereof to have been ended in the year of the *J. P.* 4119, or 4120 (a), about two or three years before (b) his rais'd twenty seventh of *Jeconiab's* Captivity; to which in his Account thereof is corresponding the Year of the *J. P.* 4122 (c). But these pretended 2 or 3 years of Mr. L. before the 27th of *Jeconiab*, are in truth two, or three and twenty years before the true Scripture 27th of *Jeconiab*, as the year of the *J. P.* 4142 (d) is necessarily corresponding thereunto, in the Scripture Reckoning of the Years of the Captivity both of *Judab*, and *Jeconiab* (d).

And However Mr. L. hath here quoted the *Phœnician* Annals for the favouring this part of his Hypothesis relating to the siege and taking of *Tyre*, that was merely because he took them in a wrong view, and applied them to a mistaken first (e) of *Cyrus*, as he set out at first in this matter of *Tyre* in a groundless notion of the 13 years siege thereof having been begun in the 7th of *Nebuchadnezzar*, (of which more hereafter;) whereas in the true view of these Annals, their Chronology is exactly agreeing with that of the holy Scriptures, and their first of *Cyrus* is the Scripture first of *Cyrus*. And therefore Mr. L's rais'd 27th of *Jeconiab's* Captivity, and rais'd siege and taking of *Tyre* clashes with them equally, as with the holy Scripture.

And these things the learned Dr *Prideaux* (f) also hath shewn on this very occasion; and hath settled the taking of *Tyre* in the end of the preceding year of *Jeconiab's* Captivity, viz. of the 26th thereof: and that not without sufficient reason, forasmuch as in the first month, and in the first day of the month of the 27th year (g) that Prophet speaketh of that City as newly taken by *Nebuchadnezzar*.

With the said 26th of *Jeconiab's* Captivity is truly corresponding the year of the *J. P.* 4141 (h) and the 32d year of the reign of *Nebuchadnezzar* (i); from which year of that King of *Babylon* if we reckon 36 years as the time assign'd by the *Phœnician* Annals from the taking of *Tyre* to *Cyrus* his beginning his Empire, we are brought up to the Year of the *J. P.* 4177 (k), which was the second year after the taking of *Babylon* by *Cyrus* (l), and in which year *Darius* died at *Babylon*.

D 2

For

(a) Or in the year before *A. D.* 595, or 594. (b) p. 40. of Mr. L. line 16. His words there are, two or three Tears before the time of God's making known to *Ezekiel* the Desolation of *Egypt*, &c. that is, before his 27th of *Jeconiab*: as he had in that year fixed this Revelation of God to the Prophet against *Egypt* in another evident mistake, which makes this matter yet worse; as that Revelation against *Egypt* was 17 years before, viz. in the 10th of *Jeconiab*, as I have shewn from *Ezekiel* xxix. 1. --- 16. (c) Or the year before *A. D.* 592. (d) Or the Year before *A. D.* 572. (e) viz. the first of a 30 years reckoning of *Cyrus's* reign, vide of the Scripture first of *Cyrus's* 7 years reign over the *Persian* Monarchy, of which more hereafter. (f) *Con. Hist.* p. 92. (g) *Ch.* xxix. 17, 18. (h) Or the year before *A. D.* 573. (i) viz. of his reign after his father's death, which is the 34th of his reign in conjunction with his father; of which more hereafter. (k) Or 537. before *A. D.* (l) See the Table annexed.

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For according to those Annals (a) after the taking of Tyre by Nebuchadnezzar, Baal reigned [in new (b) Trye] ten years, Ecnibal govern'd two months, Chelbes ten months, Abbarus three months, Mitgonus, and Gerastratus six years, Balator one year, Merbal four years, and after him Hirom, in whose fourteenth year Cyrus became Emperour of Persia.

We have thus 36 years [and 3 months over] exactly answering to the placing of the taking of Tyre in the end of Ezekiel's 26th year of the Captivity of *Jeconiab*.

Upon the whole therefore Mr. L's beginning, and ending of the said siege in his full 20 years rise thereof in his necessary rise of the true 27th of *Jeconiab* occasion'd by his rais'd 11th of Zedekiah, is in no wise fixed, as it is pretended (c) to be, agreeably to Scripture, but in truth as we have seen, in utter inconsistency with it. Nor indeed is it fixed agreeably to *Josephus* and *Philostratus*; as it is pretended likewise to be so fixed (d); as in order I. shall shew hereafter.—But pass we on at present to the

Last year of *Jeconiab's* Captivity, viz. the 37th thereof (e); a most remarkable Year this, as we shall find it to be by the manifest absurdities, and inconsistencies which Mr. L. hath run into therein, utterly irreconcilable with Scripture in his mistaken twenty years rise thereof; for the sake of his imagin'd 70 Years of the Land's lying WHOLLY desolate from the 11th of Zedekiah. To this 37th of the Captivity of *Jeconiab*, by Mr. L's telling is corresponding the Year of the *J. P.* 4132 (f). From thence to his ending of the Captivity of *Judah* in the year of Cyrus's taking of *Babylon* are about some 44 Years. And if to these we add, as we must here, 36 full years of *Jeconiab's* imprisonment, here of Course the Captivity of those who were carried away captive with him becomes a protracted fourscore years Captivity as above in Mr. L's own view of it: And whereas that of *Judah* necessarily preceded it 8 years, as the 4th of Jehoiakim certainly so long preceded the first of Zedekiah, thus of course in Mr. L's Hypothesis the Captivity of *Judah* was a Captivity of 88 years, even in his ending of it: but as it really did not end 'till two years after (g), it must necessarily thus in fact have been a 90 years Captivity.—This is the miserable Consequence of Mr. L's rais'd 11th of Zedekiah.—But this very year of *Jeconiab's* Captivity, viz. the 37th now before us in the true Scripture Account thereof will evidently cut off those 20 years, and bring Mr. L. his 11th of Zedekiah up to the year of the *J. P.* 4126 (h), whereas it now stands with him (i) corresponding with the year of that period 4106 (k).

For

(a) *Jos. con. Apion. lib. 1.* (b) See *Marshall. Can. Chron. p. 539.* and *Prid. Con. Hist. p. 91.* (c) p. 41. of Mr. L. (d) ib. (e) Which is the next mention'd by Mr. L. ib. (f) Or before *A. D.* 582. (g) See the Table annexed. (h) and down to the year before *A. D.* 588. (i) p. 33. of Mr. L. (k) Or the year before *A. D.* 608.

contain exactly four hundred, and ninety Years. 37

For this is the very year expressly spoken of by the Prophet *Jeremiah* (a), as the Year in which *Evil-Merodach King of Babylon* is the first year of his reign lifted up the head of *Jehoiachin* (Jeconiah) King of Judah, and brought him forth out of prison. And herein we have certain light into the dates of time now before us; As the Prophet hath here given us two unquestionable Characters of it, by his having coupled the 37th of Jeconiah's Captivity with the first of *Evil-Merodach King of Babylon*. To the latter we know that of a certainty is corresponding the year of the *J. P.* 4153 (b); and therefore also to the former must be corresponding the same year of that period. Also hence we come to a certain knowledge of the true 11th year of the reign of *Zedekiah*, as the 37th of Jeconiah's Captivity is the 37th from the included first of the reign of *Zedekiah*; as *Jehoiachin* was carried captive in the first of *Zedekiah*. And so we have full proof against *Mr. L's* 20 years rais'd 11th of *Zedekiah*, as that is pretended to have been at 70 years distance from the year of *Cyrus's* taking of *Babylon*, which in this the true Scripture account hereof was really but at 50 years distance from it.

Upon the whole therefore *Mr. L's* beginning of the 70 years Captivity of *Judah* from the 11th of *Zedekiah* is utterly disagreeing with the Scripture Account thereof. For as we have seen, it is impossible that agreeably to that, the said Captivity should take its date from any 11th of *Zedekiah*: Not from the true 11th thereof, because thus in *Mr. L's* ending thereof (c), they fall short by 20 years of that period, as just now noted; not from *Mr. L's* rais'd 11th thereof, equal according to him to the year of the *J. P.* 4106 (d), for that in the Scripture account is evidently (e) the second of *Jehoiachim*. It is impossible therefore that the said seventy years should have begun from this year, as the 11th of *Zedekiah*. Nor could they have had their beginning even from this year of the *J. P.* at all. For though from thence to the taking of *Babylon* by *Cyrus* there are indeed but Seventy Years, yet after all that is not the true Scripture Ending of the LXX Years of the Captivity. For, whereas *Mr. L.* hath thus notoriously mistaken the true Scripture Beginning of the said Captivity, which Assertion I was to make good in the first place, so as I come now to shew

Secondly he hath also mistaken the Scripture ending of it, as he hath confounded the Scripture first of *Cyrus's* 7 years reign after the death of *Darius*, (in which first the *Jews* return'd home by virtue of his Decree then issued forth for it,) with the first of *Cyrus's* nine years from his taking of *Babylon* two years before.

I have already occasionally (f) shewn against such *Mr. L's* ending of the Captivity, that in his Hypothesis of it the land must necessarily have lain desolate, and so kept Sabbath two Years after God's appointed time of her Desolations. For the *Jews* are not

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suppos'd

(a) *Ch.* lii. 31: and 2. *Kings* xxv. 27. (b) Or the Year before *A. D.* 561. (c) Which is two years short of the Scripture first of *Cyrus*, (as we shall soon come to shew) when and not before ended the Captivity. (d) Or the Year before *A. D.* 608. (e) See the Table annexed. (f) See above.

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suppos'd by Mr. L. to have return'd home 'till 2 years after *Cyrus's* taking of *Babylon* (a). But 'till that time according to him the land had lain wholly desolate full 70 years, and so kept Sabbath; as resting from tillage all that time; even because her Inhabitants were wholly gone out from her, and there were none to manure her. For the very same reason I say the land according to Mr. L. must necessarily have rested, and kept Sabbath two years longer, even because confessedly according to him her Captives did not return 'till two years after. So that in the very truth of the matter here, Mr. L. hath said as much as this, viz. that the Desolations of the whole land were at an end two years before in fact she desolate, or to be without her Inhabitants. Which contradiction in terms deserves no farther notice. Wherefore I observe farther against Mr. L.'s ending the Captivity in the Year of *Cyrus's* taking of *Babylon*, that the same could not be at an end 'till the Commandment went forth from the King of *Persia* for the release, and return of the *Jews* into their own land. This Commandment did accordingly go forth in the name of King *Cyrus*, and in the (b) first of his reign. But neither did this Commandment go forth in the year of *Cyrus's* taking of *Babylon*, as Mr. L. hath imagin'd, nor was this the Scripture-first of *Cyrus*, as Mr. L. most unaccountably hath made it to be; As it will evidently appear in what here follows as touching these Matters.

For First in that case the royal *Persian* Commandment for the *Jews* release and return must have gone forth in the life-time of *Darius*, and consequently also in his name, for whom *Cyrus* both fought, and conquer'd: if not solely in his name, at least in his name jointly with that of *Cyrus*. For in truth it is in no wise rational to suppose that *Cyrus* would have arrogated so much as this to himself; Nor could his Uncle *Darius* have been pleas'd with it. Therefore whereas that Commandment did actually go forth wholly, and solely in the name of *Cyrus*, and by a solemn and antient (c) Prediction (d) it was to proceed immediately from him, it is to be concluded that *Darius* was now dead after his 2 years reign after *Cyrus's* taking of *Babylon*; and consequently that the first year of his reign in which he released the *Jews* from their Captivity was (not the first of a 9 years reign giv'n him by the Astronomers, who in their Canon have thrown in *Darius's* 2 years reign into those 9 Years of *Cyrus*, but) the first of his 7 years reign after the death of *Darius*; as the Scriptures, as we shall see presently, having giv'n those 2 years to *Darius*, have consequently reckon'd but 7 to *Cyrus*. Nor is that of the least force which Mr. L. hath pleaded to the contrary, as he hath told us (e) from *Dan. ix. 23.* that at the beginning of his Supplications, in the first year of *Darius*, ver. 1, the Commandment went forth: For the original

(a) p. 54. of Mr. L. (b) *Exra i. 1.*
 (d) *Isaiab. xlii. 28.* and *xlv. 13.*

(c) 150 years before the birth of
 (e) Preface to his book. p. 7.

ginal *Debir* here hath certainly no other meaning than that barely of the word, and so it is translated in the following Chapter (a), and so it might have been here also. But if Mr. L. would rather have the *English* word *Commandment* to stand here, let it: for it could not possibly be any other *Commandment* than that of God to the Angel for him to go forthwith to his Prophet Daniel to shew him (b), even to shew him that for which he then prayed: for he no sooner prayed but God heard him (c), and immediately order'd his Angel away to him to go and shew him the Vision of the LXX Weeks of this Prophecy (d). This is the plain and natural sense of these words of Daniel, out of which Mr. L. hath wrested the going forth of Cyrus's Commandment in the first of Darius. But this surely is absolutely impossible unless as I observe

Secondly Mr. L. could prove here withal that the first of Darius, was also the first of Cyrus. And the only way to do this is to suppose that those two Princes reign'd in conjunction so long as Darius lived. And accordingly Mr. L. hath fled to this shift (e).

But neither Scripture, nor *Xenophon*, nor *Ptolemy's* Canon can help him herein: though he would have us to think that they are all of his side, to (f) the countenancing his imagin'd going forth of Cyrus's Decree in the year of his taking of *Babylon*, as the Scripture first year of his reign in conjunction with Darius.

Upon enquiry it will be found quite otherwise. For

First, As to Scripture, we find nothing there in the least intimating any conjoined reckoning of the years of the reigns of Darius, and Cyrus. On the contrary we find Daniel speaking of their reigns plainly as separate, and successive (g).

Thus he speaks of the first year of Darius alone, as having the Sovereignty wholly and solely, as without all question it was during his life, lodg'd in him. [Dan. ix. 1, 2.]

The Prophet hath in no wise said there as Mr. L. must here comment according to his notion, *In the first of Darius and Cyrus reigning together, or in conjunction*, but contrariwise, *In the first year of Darius*, [ver. 1.] *and in the first year of his reign*, [ver. 2.] But surely had it been fact that those Princes reign'd together, or had the

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(a) ver. 12. (b) The Angel's express words here [Dan. ix. 23.] are, *I am come to shew thee*. ---- I ask, could the Angel come without God's commanding him to go? ---- No surely. ---- Therefore we have nothing to do here with Cyrus's Commandment.

(c) Even *At the beginning of his Supplications*. ver. 23. (d) Not as Mr. L. hath imagin'd that Cyrus's Decree was now gone forth. For Daniel could not but have known that, without the message of an Angel, as he was a chief Minister of State, and as such was doubtless no Stranger to this before its going forth, and without all doubt a great Promoter of it with Cyrus: of which more hereafter. (e) p. 49. l. 18, and elsewhere.

(f) See his bottom note of p. 1 and 3 for Scripture, and *Xenophon*: and for *Ptolemy* p. 15, 24, 25, and elsewhere. (g) And therefore the learned Dr. *Prid.* [p. 130. *Con. Hist.*] hath very truly told us that in the Scripture reckoning after the taking of *Babylon*, and the death of *Belshazzar*, Darius the Mede is named in succession. [Dan. vi. 28.] before Cyrus the Persian. And the Years [compare Dan. ix. 1. with Ch. x. 1.] of the reign of Cyrus are not there reckon'd 'till the years of the reign of Darius had ceased; And therefore according to Scripture the first of Cyrus cannot be 'till after the death of Darius.

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the Sovereignty been equally lodg'd in *Cyrus*, as in *Darius* during *Darius* his two years reign, in that case *Daniel* would not have fail'd to have conjoin'd them accordingly in his reckoning. But we do not find so much as one instance hereof throughout the Prophecy of *Daniel*, but more of the contrary (a).

And all the Acts of *Darius's* reign, or publick Decrees issued forth therein, as recorded by *Daniel*, went always and only in his Name.

Thus [cb. vi. 1.] We read that it pleased *Darius* to set over the Kingdom, &c.—and [ver. 6.] the Presidents, and Princes said to the King— (to what King?—to *Cyrus*?—no.—to King *Darius*; for it is express there) King *Darius*, live for ever. And [ver. 9.] King *Darius* sign'd the Writing:—And [ver. 25.] King *Darius* wrote unto all people. There is not one word in all this of King *Cyrus*. For as yet he had not the Sovereignty. It was lodg'd wholly in his Uncle, and father-in-law *Darius*. For it seems that soon after the reduction of *Babylon* (b) *Cyrus* went first upon a visit to his own father *Cambyses* in *Persia*, and thence into *Media* to his Uncle *Darius*, whose daughter he now married, and so return'd to *Babylon*; whither also *Darius* came with him: And upon his coming he took (possession of) the Kingdom; according to the Prophet (c); Or in the Prophet's words elsewhere (d), He was made King over the realm of the Chaldeans. And so he continued 'till his death about 2 years after *Cyrus's* taking of *Babylon* (e).

And therefore it is that *Daniel* reckon'd as above all along by those two years of his reign till *Cyrus* the *Persian*. And therefore also speaking of those reigns not in any wise as conjunctive, but plainly as successive, he hath told us (f), that he prosper'd in the reign of *Darius*, and, he prosper'd also, in the reign of *Cyrus* the *Persian*.

Therefore the first year of the latter, in which the Decree in favour of the *Jews* is said to have gone forth, as expressly by *Exra* (g), could not possibly be any other than the first year of his reign after the death of the former. For otherwise that learned Scribe could not have dated it in the first of *Cyrus*, but he must have dated it in the first of *Darius*, if not wholly and solely in his name, at least however in his name jointly with that of *Cyrus*.

And therefore Mr. L. should not have been so bold with *Exra* as he hath been to the making his first of *Cyrus* the same with *Daniel's* first of *Darius*. At least he should have giv'n us better proof than that which follows (b), viz. that *Daniel* placed the De-

crees

(a) Ch. xi. 1. (b) *Xenophon* Cyrop. lib. 8. (c) *Dan.* v. 31. (d) Ch. vi. 1.
(e) And Mr. L. himself [p. 50. lin. 14.] hath told us expressly, that from the arrival of *Darius* at *Babylon*, and his being made King, *Daniel* dates the first year of his reign. And Mr. L. hath here spoken the whole truth at once. For thus it appears that *Darius* was now King. Where doth it appear that *Cyrus* was now so? (f) Ch. vi. 28.
(g) Ch. i. 1. (b) p. 54.

contain exactly four hundred, and ninety Years. 41

Decree which went forth, not in the first of Cyrus, but in the first of Darius, because he lived in Media under him. Whereas Ezra who liv'd in Babylon; and long after the time of the said Darius placeth the going forth of the Decree in the first of Cyrus, because he was the person who issued it out.

Alas, I know not what to say to such Fancies, and Mistakes.

But in few words. How doth it appear that *Daniel* placeth the going forth of the Decree in favour of the *Jews* in the first of *Darius*?—

I have already shewn that there is not any the least foundation for it (a).

And as to the here imagin'd reason of that mistake, How doth the fact appear that *Daniel* was in *Media*, when the Decree went forth?—Why it seems that *Mr. L.* was so inform'd by *Josephus*: And therefore from him (b) we are told by *Mr. L.* (c) under the Year of the *J. P.* 4177 (d) that *Darius* returning into *Media* after a short stay at *Babylon* took the Prophet *Daniel* along with him, where he was shortly after cast into the *Lions den*. And in that country by *Mr. L.*'s telling (e) *Daniel* was praying, &c (f). and at the beginning of his supplications the Decree in behalf of the *Jews* went forth. For it seems, as *Mr. L.* hath likewise inform'd (g) us, in the year of the *J. P.* last mention'd, and about the same time of it, in which *Darius* is suppos'd to have left *Babylon*, *Cyrus* with a great army marched against *Syria*, and *Egypt*: And in this Expedition passing through *Judaea*, and being mov'd with the Desolations of the land, he sent an Express to *Babylon* with a Proclamation to be publish'd for the restoration of the *Jews*. And no sooner did the Express go out of *Judaea* to *Babylon*, or the proclamation of *Cyrus* at least was issued forth, than according to *Mr. L.* the Angel of God went forthwith to the Prophet *Daniel* now in *Media* with the news. Thus we have the whole account of this matter, wherein between *Josephus*, and *Mr. L.* we are giv'n to understand

First, that both *Darius* and *Daniel* were then together in *Media* when he was cast into the den of lions. We are

Secondly, inform'd by *Mr. L.* for I do not find any thing of it in *Josephus*, that *Daniel* was still in *Media*, and that *Cyrus* was then in *Judaea*, when also according to *Mr. L.* the Proclamation of *Cyrus* in favour of the *Jews* went forth throughout all his Kingdom.

Now briefly to shew the groundlessness of these Assertions.

As to the former, that is in no wise probable that *Darius* should be now gone away from *Babylon* into *Media*, when *Cyrus* was gone now upon his *Syrian* Expedition. For during the absence of *Cyrus*, surely the stay, and presence of *Darius* at *Babylon* was not only most proper, but even necessary, as many reasons might be assign'd here,

(a) See above.
41 D. 537.

(b) *Jos. Ant.* lib. x. p. 463.
(c) p. 51.
(d) p. 53. (f) as in *Dan.* ch. ix.

(e) p. 51.
(g) p. 51.

(d) Or before

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here, especially as it was a new conquest, and as it was also of the utmost concern to maintain it in peace, and subjection.

And therefore the learned Dr. *Prideaux* (a) is so far from sending *Darius* now back again into *Media*, as Mr. L. hath, that on the contrary he hath fixed him there governing the affairs of the Empire; even the affairs of that Kingdom which he had received, or taken possession of. And there is very good reason for this; forasmuch as *Daniel* was now with *Darius*: but *Daniel* was now surely at *Babylon*, therefore with *Josephus's* and Mr. L.'s good leave, there was *Darius* also. For that the Prophet *Daniel* was not in *Media*, but at *Babylon*, when he was cast into the den of lions, 'tis I think sufficiently to be gather'd from the sixth Chapter of *Daniel*. To take no other hints thereof from that Chapter, at present let it suffice to look into the 10th and 11th verses of it. There we find *Daniel* at his prayers, and thanksgivings 3 times in a day, as afore time.—Where?—Even as we there read expressly, In His HOUSE.—But of what House have we mention of *Daniel's*, but of that at *Babylon* (b)?—There it had been his manner afore-time during the preceding reigns of the Kings of *Babylon* from the 2d (c) of *Nebuchadnezzar* the Son, or the Great, in his House to give himself unto prayer 3 times in a day. And now also there, before his being cast into the den of lions he did as aforetime. At *Babylon* therefore, and not in *Media* this Historical fact of the Prophet happened: And King *Darius* consequently was there also. And Therefore Secondly with respect to Mr. L.'s other Assertion now before us, there is not any the least foundation for it.

As for the Angel's coming into *Media* to *Daniel*, there can be none for that: because the Prophet as we have now seen was not in *Media* with King *Darius*, but at *Babylon*.

And the Occasion of his going thither to the Prophet, viz. to tell him the news of the going forth of *Cyrus's* Decree there is no manner of room for that: because it is impossible that the Angel of God should go to tell him of that, which was not fact 'till after the death of *Darius*. And as to *Daniel's* suppos'd ignorance of the Decree of *Cyrus* now sent forth by Mr. L., I make no wonder at it at this time: for how was it possible for him to have known that which then was not in being?

But afterward when soon after the death of *Darius*, the said Decree did actually go forth, then, as I have formerly (d) noted, so I do here again repeat it, *Daniel* could not possibly be ignorant of it, because as one of the King's chief Counsellors he must necessarily have been privy even to the royal resolution of issuing it forth; and not only so, but he must be suppos'd likewise under God to have been the main instrument of influencing, or inclining the *Persian* King thereunto (e).

Nor

(a) *Con. Hist.* p. 128. (b) *Dan.* ii. 17. (c) v. 1. (d) See p. 38. (e) See the learned Dr. *Prideaux* [p. 130. *Con. Hist.*] Where he truly shews how great a hand

contain exactly four hundred, and ninety Years. 43

Nor is there any ground for the Angel's suppos'd revelation of the Prophecy of the LXX Weeks to *Daniel* in *Media*. For that must have been made to him at *his House* where he was praying, even at *Babylon*, after his accustom'd manner of giving *himself unto prayer 3 times in a day*: as before noted.

And Finally, as to *Cyrus's* ordering the *Jewish Grant* in his *Syrian Expedition*, and upon seeing the *Desolations of Judæa* as he went, how far he might be influenced hereby sooner, or later in her favour, that matters not in the case before us, forasmuch as however that were, yet all this by *Mr. L's* own telling was in the time of *Darius*, and so it was expressly in *Daniel's* account of that King's reign; and therefore for the reasons above giv'n, it could not have been in the *first of Cyrus*. No, not tho' his *father Cambyfes had been now lately dead* (for this *Mr. L.* hath here also advanced (a) to help him upon his now publishing the *Decree of Cyrus*.) For after all *Darius* was yet *living over the realm of the Chaldeans* (b), where the *Jews* were now in Captivity.

Therefore with *Mr. L's* good leave, as yet *Cyrus* could not send forth his *Proclamation throughout ALL HIS KINGDOM*: for as yet ALL was not HIS: not so, 'till after the death of both his fathers, not only of his own father *Cambyfes* in *Persia*, but also of his father-in-law *Darius the Mede*. But about 2 years after *Cyrus's* taking of *Babylon*, *Cambyfes* being dead in *Persia*, and *Cyaxares*, or *Darius the Mede* also dying (c), *Cyrus* thereupon became sole MONARCH of the whole Empire (d): And so he reign'd 7 years. And (in the words (e) of *Dr. Prideaux*) *the first of these 7 years is that first year of Cyrus, which is mention'd in the first verse of the book of Ezra*.

Mr. L. therefore is absolutely mistaken in his making the *first year of Cyrus* in *Ezra*, one and the same year with the first of *Darius* in *Daniel*.

And his accounting for their different way of calling this his imagin'd one and the same year, *viz. (f) as Ezra liv'd at Babylon*, and therefore call'd it his way, but *the Prophet Daniel liv'd in Media*, and therefore call'd it his way, is really trifling: forasmuch as *Daniel* was surely at *Babylon* in the *first of Darius*, and yet did not call it the *first of Cyrus*, but as it truly was the *first of Darius the Mede*. And forasmuch also as this *Darius* reign'd two years confessedly before the *first of Cyrus's* 7 years reign, therefore *Ezra* who tho' he liv'd at *Babylon* also, yet as he certainly knew of *Daniel's* two years of the reign of *Darius*, could not otherwise than he did, date the going forth of *Cyrus's* Decree in the *first year* of that King's reign, as being really the first of his reign after the preceding two years reign of King *Darius*.

Other-

hand *Daniel* must necessarily have had in obtaining this Decree: as for other reasons, so also as it is most likely that *Daniel* shew'd *Cyrus* the Prophecies of Scripture concerning him; which as it appears from the testimony of *Josephus* [Ant. lib. xi. c. 1.] and as it is plain from Scripture. [Ex. i.] he had seen, and read. (a) p. 52. And even this admits of a dispute if he were as yet dead. But that matters not; as *Darius* was still living. (b) *Dan. ix. 1.* (c) As are *Dr. Prid.* his words, *Con. Hist.* p. 129. (d) *Xenophon Cyrop. lib. 8.* (e) As in note c. (f) p. 54. of *Mr. L.*

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Otherwise, if *Ezra's first of Cyrus* had been equal to *Daniel's first of Darius*, in that case *Daniel* had surely call'd it so before him. But this could not possibly be otherwise than in the suppos'd conjunction of their reigns by Mr. L. And for this, as I have shewn, there is not only no foundation in Scripture, but ground sufficient against it, as *Daniel's* reckoning of the years of the reigns of those Princes as distinct, and successive reigns abundantly testifies.

So little reason is there for Mr. L. to have appeal'd to Scripture in this case. Nor really had he more for his appeal Secondly, to *Xenophon (a)*.

For His *first of Cyrus* is evidently the *first* of that Prince's 7 years reign after *Darius*; when *Cyrus* had now no King over him (b). He hath told us expressly (c) that *Cyrus* reign'd 7 years after the death of *Cyaxares*. But the *Cyaxares* of *Xenophon* is confessedly (d) the *Darius* of *Daniel*. Therefore without all dispute *Cyrus* reign'd according to *Xenophon* 7 years after the *Darius* of *Daniel*. Consequently *Xenophon's first of Cyrus* is the first of *Cyrus's* 7 years, as before had been that of *Ezra* after the death of *Darius*. Nor

Thirdly, can *Ptolemy's Canon* be of any service to Mr. L. in this case. For tho' it be true that *Cyrus* hath a nine years reign in that Canon, yet the reason of it is plainly, because the Astronomers at *Babylon* gave the Scripture two years of *Darius* to *Cyrus*; having taken no notice at all therefore of *Darius*: and that because not he, but *Cyrus* was their Conquerour, and the Subverter of the *Assyrian Monarchy*, and therefore, or therein accounted the founder of the *Persian*.

Thus the Astronomers computing the first of *Cyrus* from his taking of *Babylon*, their first of him became fixt, and so remains in that respect the first of his 9 years reign. But they had reason good for this, as just now noted.

But whereas according to the holy Scriptures, the Kingdom (of *Chaldea*) was to be giv'n to the Medes, as well as to the Persians (e), and whereas the *Mede*, even the *Cyaxares* of *Xenophon*, and the *Darius* of *Daniel* accordingly accepted it (f) and held it for 2 years as above, therefore *Daniel* most exactly, and truly hath assigned those 2 years to *Darius*. And consequently there are remaining to *Cyrus* only the other seven years. And thus the *first of Cyrus* in the Canon is necessarily equal to the *first of Darius* in *Daniel*: and the whole 9 years therein assign'd to *Cyrus* are equal to the two years of *Darius*, and the 7 years of *Cyrus* according to *Ezra* and *Xenophon*. And therefore what is the *first of Cyrus* in the Canon, and so only in this respect cannot possibly be

(a) p. 1. and 51. of Mr. L. (b) For as I have above shewn, the Sovereignty was wholly in *Darius* while he lived. Mr. L. indeed hath taken upon him to give us some instances out of *Xenophon* of *Cyrus's* equal Sovereignty with *Darius*, during *Darius's* life, in favour of his Hypothesis of their reigning in conjunction, so long as *Darius* lived. But in truth those Instances fall exceeding short of proof here, as really importing no other than a delegated Power, such as any King of course would allow to such a wife, valiant, and victorious Prince, as was *Cyrus*, and might allow, and yet at the same time be himself the Sovereign, or sole ruling Monarch: As was *Darius* doubtless all his life time. (c) *Cyrop.* lib. 8. (d) p. 42. of Mr. L. (e) *Dan.* v. 28. (f) *Dan.* v. 31. ix. 1.

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be the *first* of *Cyrus* at 2 years distance according to them, which is so only in another respect: and consequently cannot be coupled together as by Mr L. (a) they are, as one and the same year, without the utmost confusion, and manifest departure from the truth. And so upon the whole it follows that Mr L. being mistaken in his *first* of *Cyrus*, he must of course be mistaken in his ending of the LXX years of the Captivity of *Judab* in such suppos'd first year of the reign of that Prince from his taking of *Babylon*.

The holy Scripture in no wise admits of such mistaken Ending of the Captivity, any more than as we have seen it doth, of Mr L's mistaken beginning of it in his unwarrantably rais'd 11th year of the reign of *Zedekiah*. But if from this the true Scripture Ending of the Captivity in the *first* of *Cyrus*, as really and truly the first of his 7 years reign after the death of *Darius*, we reckon upwards 70 years, we are then brought in course to their true Scripture beginning in the *fourth* of *Jehoiakim* (b).

And with this Historical matter of fact is evidently concurring to the making the said year of *Jehoiakim* the first of the *Jerus* Vassalage to *Babylon*. Forasmuch as in that very year (c) *Nebuchadnezzar* the son after his other expeditions, on which he was sent by his father in the year foregoing (d) (of which more presently) invaded *Judea*, and besieged, and took *Jerusalem* (e) putting King *Jehoiakim* in chains to carry him to *Babylon* (f). However upon his Humiliation he continued him in the Kingdom (g). But before *Nebuchadnezzar* removed from *Jerusalem* (as in the words (h) of the learned Dr *Prideaux*, we have the following history hereof) *he had caused great numbers of the people to be sent Captives to Babylon. And particularly (i) he gave orders to Ashpenaz the Master of his Eunuchs, that he should make choice out of the Children of the royal family, and of the Nobility of the land, such as he found to be of the fairest countenance, and the quickest parts, to be carried to Babylon, and there made Eunuchs in his palace. At the same time also he carried away (k) a great part of the Vessels of the House of the Lord to put them in the House of Bel his God at Babylon.*

THEREFORE the people being thus carried away at pleasure, the sons of the ROYAL FAMILY, and of the NOBILITY of the land made Eunuchs, and slaves in the palace of the King of Babylon, the Vessels of the TEMPLE carried thither, and the KING made a TRIBUTARY, and the land brought into VASSALAGE under the Babylonians, from hence (saith this learned Historian) must be reckon'd the LXX years of the Babylonish Captivity (l) foretold by the Prophet Jeremiah a little before in this very year (m).

And

(a) p. 1. bottom note, and p. 3. notes and elsewhere. (b) See the Calculation in the Table annexed. (c) *Jer.* xxv. 1. (d) *Dan.* i. 1. (e) *Dan.* i. 2, and a *Chron.* xxxvi. 6. (f) *ib.* (g) As it appears from 2 *Kings* xxiv. 1. (h) *Con.* Hist. p. 62. (i) *Dan.* i. 3. (j) *ver.* 2. (l) *Jer.* xxv. 11. and xxix. 10. (m) *Jer.* xxv. 1. See *Prin.* p. 61.

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And this very year, or the 4th of Jehoiakim that Prophet having expressly coupled with the first of Nebuchadnezzar (a), and the said 4th of Jehoiakim by the Accounts above (b) giv'n, and as also it may be seen in the Table annexed, being necessarily but at 70 years distance from the Scripture first of Cyrus, it evidently follows against Mr L. that this first of Nebuchadnezzar mention'd by the Prophet as coincident with the fourth of Jehoiakim, could be no other possibly than the first of the son (c).

And how it was so, We cannot be better informed than we are also by the learned Dr Prideaux (d), as he hath very truly told us that the Jews reckon'd the years of Nebuchadnezzar (the son, or the Great) from his Copartnership with his father in the Empire 2 years before his father's death.

For (As it appears from Berosus (e), whose testimony therefore Dr. Prideaux hath here cited) In the third year of Jehoiakim, Nabopolassar (or Nebuchadnezzar the father) King of Babylon finding on (the King of Egypt's) Necho's taking of Carchemish, all Syria and Palestine had revolted from him, and that he being old and infirm was unable to march thither himself to reduce them, he took Nebuchadnezzar his son into PARTNERSHIP with him in the Empire, and sent him (f) with an army into those parts. And from hence the Jewish Computation of the years of Nebuchadnezzar's reign begins, that is, from the end of the third year of Jehoiakim. For it was about the end of that year that this was done: And therefore according to the Jews (g), the fourth year of Jehoiakim was the first year of Nebuchadnezzar. [the Son.] But according to the Babylonians his reign is not reckon'd to begin 'till after his father's death, which happen'd 2 years after. And both Computations being found in Scripture, it is necessary to say so much here for the reconciling of them.

And these, this learned Chronologer hath also farther reconciled, by telling us elsewhere (h) that Daniel speaking of the Captivity begins the History of it from the third year of Jehoiakim, which (saith he) placeth it back still a year farther than I have done. And this is an Objection. But (as he immediately addeth) the Answer hereto is easy. Daniel begins his computation from the time that Nebuchadnezzar was sent from Babylon by his father in this Expedition, which was in the latter end of the third year of Jehoiakim. After that 2 months at least must have been spent in his march to the borders of Syria. There in the 4th of Jehoiakim (we suppose in the beginning of that year) he fought the Egyptians, and having overthrown them in battle besieged Carchemish, and took it. After this he reduced all the Provinces, and Cities of Syria, and Phœnicia, in which having employed the greatest part of the year,

in

(a) Ch. xxv. 1. (b) viz. by the several reckonings of the years of Ezekiel's Era, and other preceding proofs from Jeremiah, &c. (c) Not possibly of the Father, whose first Year of his reign was at 90 years distance from the Scripture first of Cyrus. (d) Con. Hist. p. 60. (e) In Josephus Ant. lib. x. c. xi. and con. Ap. lib. 1. (f) Dan. i. 1. (g) Jer. xxv. 1. Which same 4th of Jehoiakim was the 23d from the 13th of Josiah when Jeremiah first began to prophesie, ver. 3. (h) Con. Hist. p. 63.

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in the beginning of October, he came, and laid siege to Jerusalem, and about a month after took the City.

And from hence (adds Dr. Prideaux) we date the beginning of DANIEL's Servitude, and also the beginning of the LXX Years of the Babylonish Captivity, and therefore do reckon that year to have been the first of both.

There is one other short passage which I meet with in the late excellent book (a) of that learned Chronologer, and Historian, most useful, and worthy of our noting here by way of full, and final illustration of the point in hand; and therefore I shall beg leave to transcribe, and insert it here. It is as follows,

Towards the end of the 5th year of Jehoiakim died Nabopollasar King of Babylon, and father of Nebuchadnezzar; after he had reign'd 21 years (b). Which Nebuchadnezzar (now upon his Expedition) being inform'd of, he immediately with a few only of his followers hastned through the Desert the nearest way to Babylon, &c; where he succeeded his father in the whole Empire, &c; and reign'd over it according to Ptolemy 43 years: the first of which begins from the January following, which is the Babylonish Account; from which the Jewish Account differs 2 years, as reckoning his time, as above (c).

From hence we have a DOUBLE Computation of the Years of his reign, the JEWISH, and the BABYLONISH. Daniel follows the latter: but ALL OTHER Parts of Scripture that make mention of him the other.

Thus evidently in the fourth year of the reign of Jehoiakim, and in the first year of the reign of Nebuchadnezzar as in the Jewish Account coincident therewith began the Babylonish Captivity.

Nor are Mr. L's Objections against such Beginning of the least weight, as Daniel is now suppos'd to have been carried away captive in this the first year of it. And as Mr. L. hath therefore told (d) us, that in this case As the Prophet having after been educated about 3 Years at Babylon, and at the end of them stood before the King, it will unavoidably follow, that the King before whom they (viz. He and the rest of them (e) with him) stood at the end of the said years, was the same person with the King whose dream Daniel interpreted in the second year of his reign: Which (adds Mr. L.) is altogether inconsistent with the first, and with the second Chapters of Daniel: For (adds he yet by way of reason here) from comparing together the said Chapters it will evidently appear, that Nebuchadnezzar in the first Chapter, and Nebuchadnezzar in the second were two different persons. Indeed I profess my self wholly at a loss to find out this which yet according to Mr. L. here is evidently apparent.

For upon carefully comparing together these two Chapters, I see not any the least cause to conclude otherwise than that the Nebuchadnezzar

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(a) *Con. Hist.* p. 66. (b) According to Ptolemy's Canon. (c) From his father's taking him Partner with him in the Empire about 2 years before his death. (d) p. 20. of Mr. L. (e) *Dan.* i. 19.

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zar in both these Chapters must necessarily have been one and the same person, even the *Nabocollasar* of *Ptolemy*, the Son of his *Nabopolassar*; or in other words, the *Jewish* *Nebuchadnezzar the Great*, son of their *Nebuchadnezzar* the first. Sure I am that he must have been the *Nebuchadnezzar* of both those Chapters for any thing that there is in *Mr. L's* assign'd reasons for a different *Nebuchadnezzar* in each of those Chapters. For, As to *Mr. L's*

First (a) reason to the contrary, *viz.* that *Nebuchadnezzar* in the first Chapter upon examining the children that were carried captive from *Judæa*, at the end of the three years, which he had appointed for their Education, not only approved of *Daniel*, and his three Companions above all the rest, but likewise above all the Wise men in *Babylon*, I see nothing here to the purpose for which *Mr. L.* hath said it. This is all most readily granted. But what then?—How doth it hence follow, that one was *Nebuchadnezzar* the father in one Chapter, and the other *Nebuchadnezzar* the Son in the other Chapter?—why, saith *Mr. L.* in what there follows (b), because *Nebuchadnezzar* in the second Chapter had so little knowledge of *Daniel*, and his Companions, that he never so much as once consulted them about his Dream; which undoubtedly first, or last he would have done, before he had issued out the Decree there mention'd, if he had been that person before whom they had been brought at the end of the said time, and who upon the examination then made, so very highly approv'd of them.

So that the Sum of what is here brought to prove two different *Nebuchadnezzars* in the first, and second Chapters of *Daniel* plainly amounts to this, *viz.* that *Nebuchadnezzar* in the first Chapter knew *Daniel*, and therefore that must have been the father; but *Nebuchadnezzar* in the second Chapter did not know *Daniel*; at least he had very little knowledge of him; and all because he did not consult *Daniel* about his dream.

But alas, what most improbable Arguing is here?—For can *Mr. L.* think that *Nebuchadnezzar* in the second Chapter had no knowledge of that *Daniel*, whom *Nebuchadnezzar* in the first Chapter had so signaliz'd, and distinguished? Even as the King himself had communed with him, and his Companions (c); and among them all (d) was found none like *Daniel*, &c (e). even in all matters of wisdom, and understanding, that the King enquir'd of them, he found them ten times better than all the Magicians and Astrologers that were in all his realm (f).—

But should *Mr. L.* ask us therefore, why did not *Nebuchadnezzar* consult him first, and not the Magicians as to his dream?—The Answer is easy,

First, Because it was but natural for him to have recourse to his own royal Professors of these arts in the first place. And for ought that he knew, they might have interpreted his dream.

I add

(a) p. 20. of *Mr. L.* sub fine. (b) p. 21. initio. (c) *Dan.* i. 19. (d) All that had been brought to *Babylon* of those mention'd in *Ch.* i. 3; 4. (e) ver. 19. (f) *Dan.* i. 20.

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I add *Secondly*, and more especially because It seems as if God so order'd it that he should not, forasmuch as the fact of his not having done so tended in the end to the greater credit of *Daniel*, and therein also to the greater honour, and glory of that God whom *Daniel* served. And therefore the all-wise Providence of God might purposely so ordain it. But still Mr. L. tells us that the King never consulted him at all, neither first, nor last.

And what then?—Wherefore was it, but because *Daniel* prevented him (a)? He was before-hand with the King herein, by getting access to him, and offering to shew unto him the interpretation, upon his having heard of the King's hasty (b) resolution against his wife men, that for their inability thereunto they were to be put to death (c). And doubtless the King's enraged Passion (d) at that time occasion'd by his great disappointment through their ignorance, in their not being able to make known a matter of such great weight, and importance to him, and equally great was it in other respects also, might therefore be so exceedingly, or beyond measure raised, as to have put him beside all thought of sending for *Daniel*, before that the Prophet himself sought occasion, and in all haste got admission to him, as he hath told us that he did (e).

Had it not been for this prevention in *Daniel*, as he was thus plainly before-hand with the King, he had doubtless first, or last been consulted by him, if not before, however after that he had had his hasty revenge upon his own Magicians by him destin'd to death for failing to inform his royal mind full of perplexity (f), and labouring with distraction, and pain for want of its desir'd knowledge herein.

But afterwards, as God in mercy so order'd it by his Servant *Daniel*, the King was quickly eas'd, and his innocent Magicians rescu'd from Death.

And in all this as the glory of God was the more magnified in his Prophet, so the Prophet's great charity, and hearty concern for so many condemned innocents, and withal his singular, and divine wisdom and knowledge was the more remarkably manifested.

But *Secondly*, Mr. L. hath giv'n us another reason why he thinks that the *Nebuchadnezzar* in the second chapter of *Daniel* should not be the same with the *Nebuchadnezzar* of the first, and that is because *Daniel had a House of his own* in the 2d Chapter, whereas in the first he had his residence at court (g). And what of all this?—Is there any consequence here to the point in hand? Or doth it therefore follow that because he liv'd in a house of his own, he had nothing to do, or was not known at court?—Alas, it doth not: It cannot. For

E

First,

(a) Ch. ii. 14, 24. (b) So *Daniel* speaks of it, ver. 15. (c) ver. 12, 13.
(d) The text here [*Dan.* ii. 12.] is express that the King was ANGRY and very FURIOUS. (e) ver. 24, &c. (f) ver. 3. The King's Spirit was TROUBLED so know the dream. (g) p. 21. of Mr. L.

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First, Daniel's House in the 2d Chapter might have been within the districts of the Court, or otherwise

Secondly, if it were, or were not, he might notwithstanding be every day at Court. For possibly many a Courtier, and even chief Minister of state lives at some distance from the Court, and yet gives daily and due attendance there. And nothing can possibly follow from hence but that the Prophet might be at court as much now in the second Chapter, as he had been in the first.

And with Mr. L's good leave I add,

Thirdly, that without all question *Daniel* had a *House of his own* in the first Chapter no less than he had one, of which Mr. L. hath taken so much notice, in the 2d Chapter. For though it happens not to be mention'd there, as well as here, it is I think however sufficiently to be collected from the first Chapter, that in fact he must have had one then, as well as now. For where else can we think that he and his Companions were exercised with that their chosen austerity of life, of *eating pulse and drinking water* (a)? Where more likely than in their House appointed them by him whom the *Prince of the Eunuchs had set over them* (b)? For doubtless they were not publicly under this mortifying regimen of Diet: because it was at the utmost peril of the King's Officer who had care over them to make this rigid alteration of the royal immediate appointment of *meat and wine for them*. And so that Officer was himself apprehensive (c). This Experiment therefore of course could not have been made amongst the other captive Youths, for that had been surely to have published it throughout the Court. Consequently *Daniel* and his Companions must then have had a *House* immediately appointed them, where they might live together, and be as retir'd as they pleas'd. And this the Prince of the Eunuchs and his Deputy (d) had doubtless a power of allotting as they pleas'd, for it was their immediate business. And God so order'd it himself for *Daniel*, that he might have his way herein, as he had *giv'n him the heart of the Prince of the Eunuchs* (e), as therein the text is express. And therefore without all question the said Court Officer gave unto *Daniel* a House for himself, and his Companions: which favour *Daniel* could not but ask of him on many accounts too tedious here to be mention'd, but especially because otherwise he could never have had those opportunities of serving God daily, after his holy and religious manner, or practice, which was the very joy of his Soul; and without which he could never have lived in any comfort in a *strange land*.

'Tis therefore I think even more than probable that *Daniel* must have had a *House of his own* at *Babylon* in the first Chapter, as well as in the second. And for any thing that Mr. L. hath, or can make appear

(a) *Dan.* i. 12; 16. (b) *Melaar.* v. 11. (c) ver. 10. The Prince of the Eunuchs said to *Daniel*, I fear my Lord the King—And ye shall make me endanger my head to the King. (d) ver. 11. (e) ver 9. God had brought *Daniel* into favour, and tender love with the Prince of the Eunuchs.

contain exactly four hundred, and ninety Years. 51

pear to the contrary, he must have been as much at court in the 2d Chapter, as he had been in the first, even though as Mr. Z. hath thought fit to tell us that *he now lived in a House of his own.*

And therefore Mr. Z. hath argued here for his 2 different *Nebuchadrezzars* very inconclusively indeed from this Observation. And he hath very mistakenly attributed *Daniel's* ignorance (a) of the King's hasty resolution against his Magicians to this cause, *viz.* of his not *living now at Court*, but *having a House of his own.* Whereas that observed ignorance in *Daniel* here is evidently owing to another cause, *viz.* the heat, and suddenness of this whole Transaction.

Why *Daniel* was not immediately sent for I have already accounted. And as to his ignorance of the King's Resolution against his Magicians, before he was made acquainted with it by the Captain of the guard, it was not as Mr. Z. imagins, because he was not at Court in the 2d Chapter so much as he was wont to be in the first, (as in the 2d Chapter he had a house of his own) but it was I say, because, as it is plainly to be gather'd from the History, this whole matter must have hapned in the most abrupt, and confused manner; and also as it is most probable in the dead time of night: And *Daniel* doubtless heard of it the next morning (b)

For the King having no sooner dreamed his strange dream, but therewith *his Spirit was troubled* (c), and *his Sleep brake from him*, doubtless thereupon the Magicians were call'd in all haste at his immediate Command (d): For what could he do now for his ease but send for them forthwith?—They came accordingly. But between his want of natural rest, and his great perplexity occasion'd by his dream, they found him like a Fury. For unless they would *make known unto him the dream with the interpretation thereof*, nothing less would satisfy him in such disappointment thar that *they should be cut in pieces, and their Houses should be made a Dung-hill* (e). For their lives therefore they must tell him out of hand, for *he would give them no time* (f). But they could not tell him, therefore it was the King's word to them that they must die (g).

And this being done thus accidentally, and unseasonably, confusedly, and hastily, even while *Daniel* was taking his rest in his House, it is no wonder that he was ignorant of it the next morning, when the Captain of the King's guard came to his House (b) to let him know his (d) sentence among the rest upon this the King's great disturbance, and rash proceedings thereupon.

E 2

But

(a) p. 21. (b) For then the chief Captain came to him, *Dan.* ii. 13, 14. (c) *ver.* 1. (d) *ver.* 2. (e) *ver.* 5. (f) *ver.* 8. (g) *ver.* 12. (h) *Dan.* ii. 13. (i) Not that there is any ground to suppose that the King had sentenced him among the rest, for 'tis in no wise probable that he should have condemned him who was in no fault, for he was not call'd: because as I have already shewn the great impatience of the King did not give him leave to think of him. The Magicians might; but the King would not give them any time. But probably upon the King's decreed Sentence against the Magicians, such Courtiers as envied *Daniel* might think of this Opportunity of getting him out of their way by making him *A Magician also*, and so sending the Captain to his House accordingly.

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But though the King had been thus hasty in his sentence, and *Daniel* therefore thus necessarily ignorant of it 'till the morning, yet after all, 'tis plain that he had interest enough with the King immediately to respite the sentence, as it appears in the sequel of the story. And therefore I observe here against Mr. L. that *Daniel* could not but be as well known at Court in the second, as he had been in the first Chapter of his book. Consequently, He must have been as well known to *Nebuchadnezzar* in the second Chapter, as he was to *Nebuchadnezzar* in the first, as being one and the same *Nebuchadnezzar* in both.

Nor is that of any the least weight which Mr. L. hath objected to the contrary, viz. (a).

Thirdly, that *Daniel* when he was brought in before *Nebuchadnezzar* spoken of in the first Chapter was but a Youth. Whereas in the second year of *Nebuchadnezzar* mention'd in the second Chapter, he was grown a Man, and was so stiled by the chief Captain of the Guard, by whom he was introduced to the King, &c.

To which I reply, that *Daniel* might be very properly call'd a Man in the second Chapter; For doubtless He was a young Man, when he stood before *Nebuchadnezzar* in the first Chapter. For what I pray is a Youth in common decency, or civility of speech but a young man? Mr. L's Youth therefore in the first Chapter was then a young man; but now he was a Year older in the second Chapter. What therefore could the chief Captain have call'd *Daniel* but as he did, A man (b), when he introduced him to the King?—For necessarily (c) even at his being captivated, near 4 years before, he was (And Mr. L. hath told us that he was) then a Youth, that is a Young man. Nor is there any thing in the manner of the chief Captain's introducing *Daniel* to the King: At which Mr. L. hath also caught here (d); As if *Daniel* were introduced into the royal presence,

First, as one whom the King had no knowledge of before the Decree went forth against the Magicians. And

Secondly, as one whom the chief Captain had lately found amongst the Captives of Judah.

To

(a) p. 21. of Mr. L. (b) The Original word is **אִישׁ** which ordinarily signifieth the same with the greek *ἄνθρωπος*, the Latin *Homo*. But 'tis all trifling surely to argue from hence to the point in hand. (c) He was then a *Νεανίσκος* saith *Grotius* [on *Dan. i. 4.*] from the greek Translation, and indeed as it appears from the Context. [ib.] For the King's orders to the Master of the Eunuchs were for such to be captivated from among the **אִלְרִים** as were skilful in all wisdom, and cunning in knowledge, and understanding in Science. [ib.] But these must necessarily have been of an Age deservng the name more than that of Children, or even School-Boys. They must questionless have been young Students, to whom these Characters are properly suiting, of being such as had thus made a considerable proficiency in Arts and Sciences. And *Daniel* being one of these when he was carried captive, he could not then be at an age under that of 15 or 16. And as it was in the 4th year of his Captivity that he interpreted the King's Dream [equal to the second year of *Nebuchadnezzar* the Son in the *Babylonish* Account, and the 4th in the *Jewish*, as above.] He must now consequently have been about, or near twenty years of age. Dr. *Prideaux* supposeth him to have been 18 years old when he was carried captive. [Con. Hist. p. 162.] (d) p. 22. initio.

To the former of these fancies I have already replied. And as to the latter, I am at a loss to know what Mr. L's meaning is in his speaking of Daniel as *one lately found* (a).

If he means thereby to set forth Daniel at this time as an obscure person, or as one unknown either to the King, or to *Arioch his Captain of the guard* (and this must be his meaning here, if he meant it to any purpose) my reply is from the Text even in this second Chapter, (not to insist here upon the remarkable distinction of Daniel in the first Chapter,) that by Daniel's own account there, he was certainly known before to both: to the Captain *who sought him among the rest of the Wise Men to be slain* (b); to the King, as *going in unto him thereupon, and desiring of him to give him time* (c), *for to shew him the interpretation of the dream* (d). But had he not been before known, I will add also well known to the King, 'tis not to be suppos'd that he had thus presum'd upon the royal patience in both these instances, the one of going into his presence, the other of making such a petition to him, as his own Magicians had not interest enough with him to obtain, but Daniel 'tis plain had, for he did obtain it (e).

But 'tis I think high time to have done with these little objections to the grand point in hand, which in truth have no other foundation than mere fancy, and invention for the sake of a mistaken Hypothesis to the confounding the *first* of Nebuchadnezzar the father with the *first* of Nebuchadnezzar the son, from the first, and 2d Chapters of Daniel: Whereas as I have shewn the Nebuchadnezzar of both could be no other than one, and the same Nebuchadnezzar; even the son: Or that Nebuchadnezzar, who in the *third year* of Jehoiakim (f) by his then infirm father was sent upon the Syrian Expedition, (as above) and who in the *fourth* of Jehoiakim (g) took Jerusalem: and by whom also Daniel was then captivated, and before whom at 3 years end he stood in the first Chapter; and finally whose Dream he interpreted in the second Chapter.

And thus, (Mr. L's objections notwithstanding,) the first Year of the Captivity of Judah according to the holy Scripture remains fix'd to the *fourth Year* of Jehoiakim, equal to the *first* of Nebuchadnezzar the son also according to the Scripture, viz. in the *seventy* (b) reckoning of his reigning two years (as above) in conjunction with his father before his death.

E 3

And

(a) The original word here translated *found*, is the same with that in *Psalms* lxxxix. 20. *I have found David my servant*, &c. But here the word is us'd with respect to one known long before. Why therefore not equally so by the chief Captain concerning Daniel? There is not the least room for the contrary supposition. (b) *Dan.* ii. 13, 14, 15. (c) Which the Magicians had begg'd in vain, ver. 8. (d) ver. 16. (e) And herein the Providence of God is also visible, that whereas the King had storm'd at his Magicians, and would not give them any time beyond the present, God now inclin'd the heart of the King towards Daniel to his receiving him with patience; and to the granting him his request. (f) *Dan.* i. 1. (g) *Jer.* xxv. 1. (h) *Jer.* xv. 1.

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And this is the only Objection against the 4th of Jehoiakim its being the first year of the *seventy* Captivity, with which we are concern'd, among the many which Mr. L. hath heaped together (a) on this occasion: forasmuch as we have clear'd and fully proved the coincidence of the 4th of Jehoiakim with the first of Nebuchadnezzar the son in the respect now mention'd: in which alone according to the truth, that is, according to the sacred Account, there could possibly be such coincidence. For, as it will appear hereafter, *Nebuchadnezzar* could not have reigned more than two years in conjunction with his father, however Mr. L. by reason of his rais'd 11th of *Zedekiah* hath been forced to give him a full nine years (b) reign in such conjunction; for which there is no possibility of truth from the Scripture Account, as we have now seen: Nor in truth is there any foundation for it elsewhere, however Mr. L. hath quoted *Josephus*, and *Berosus* in his favour, as justifying him in such beginning of the Captivity of *Judab*.

And an Enquiry into these testimonies is the next part of our general Enquiry on this Occasion: As we think that we have now fully gone through the Scripture-Account of these times, together with Mr. L.'s immediate Objections to its certain beginning of the LXX Years Captivity, as here settled from the sacred Account; which was our first Enquiry (c).

Therefore proceed we now *Secondly* to *Josephus*, and *Berosus*. And what have they said in these matters? Or rather what hath Mr. L. said from them? For as to *Josephus*, it will be found upon enquiry that Mr. L. hath said most, if not all himself from him; who really justifies, or bears him out in nothing in any consistency with the holy Scriptures, or even with himself or with *Berosus*.

And as to *Berosus*, as we shall see cause sufficient to conclude, as we go along, He is evidently against Mr. L.; and plainly confirms the Scripture coincidence of the fourth of Jehoiakim with the first of Nebuchadnezzar the son, as reigning only 2 years in conjunction with his father before his death. And therefore if *Josephus* hath cited his testimony here otherwise, he must have been asleep, and knew not what he writ. But after all we shall find Mr. L. in the mistake. For though *Josephus* hath writ too confusedly of these matters, as is the real truth, yet he could not possibly have meant, as Mr. L. hath giv'n us to understand that he did, and as upon such mistaken meaning he hath built his Hypothesis; viz. that the Temple of Jerusalem was burnt in the 11th of *Zedekiah*

(a) As in p. 16. and thence forward to p. 25. of Mr. L.'s book. (b) For he makes the Siege of *Tyre* to have been begun in the 7th of *Nebuchadnezzar* the Son, viz. in the year of the *J. P.* 4106, which in his account is evidently the 7th of his reigning in conjunction with his father, as may be seen in p. 39. of Mr. L., and in his mistaken Calculation as noted in the Table annexed. But that is equal only to the 19th of the father, who reign'd at least 21 years according to *Psal.* Canon. For which see also the Table annexed. (c) See p. 25.

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Zedekiah as being coincident with the 19th (a) of Nebuchadnezzar the father, or at LXX Years distance from the taking of Babylon by Cyrus. For he hath said enough to prove the contrary. And therefore he must be notoriously inconsistent not only with the holy Scriptures, and with *Berosus* likewise, but also with himself, if he be supposed to have so meant in what he hath sometimes confusedly said of these matters.

Therefore to look into his testimonies as urged by Mr. L. What are they?—In Mr. L's telling they are (b)

First, that Agreeably to this (*viz.* to what Mr. L. had been before groundlessly urging from 2 *Chron.* xxxvi. 21 (c). of the Land's enjoying 70 Sabbaths, as lying desolate WHOLLY the 70 Years of the Captivity) *Josephus* (d) says that [from the Captivity of the Jews in the 11th of Zedekiah.] All Judæa, Jerusalem, and the Temple lay desolate seventy years.

Secondly, (e) That the first of Cyrus was the 70th year after that the Jews [in the said 11th of Zedekiah] were carried captive into Babylon. And

Thirdly, (f) that after the space of LXX Years [from the Temple's being burnt by Nebuchadnezzar] Cyrus released the Jews from their Captivity. And

Lastly, *Josephus* is suppos'd by Mr. L. to assert the same from *Berosus* (g).

As to the first of these Quotations here brought by Mr. L. in his favour from *Josephus*, I observe that the most material words in it which should make for his Hypothesis are really added by him, *viz.* those which I have therefore included in a Parenthesis. All the rest following are *Josephus's*: but those other are entirely of Mr. L's adding. *Josephus* was now in the conclusion of that *Jewish History*, which he had been upon from the 4th of Jehoiakim (b). And therefore he said that For this cause Judæa, Jerusalem, and the Temple lay desolate 70 years. As if he had said, the Desolations of Judæa and Jerusalem began in the fourth year of Jehoiakim, for then began the 70 years Vassalage to the King of Babylon, from whence forward All Judæa was continually liable to, and harrassed with the invasions and incursions of the Chaldeans 'till the 11th of Zedekiah; but those Desolations were not wholly accomplished 'till the destruction of the City, and burning of the Temple afterwards at 18 years distance in the said 11th of Zedekiah.

But should Mr. L. reply against this as the meaning of *Josephus*, and that because he will doubtless tell us here that *Josephus* hath expressly excepted any invasion of Judæa in that year, *viz.* in the fourth year of Jehoiakim, soasmuch as he hath said (i) In the fourth

E 4 year

(a) This 19th, as we shall have occasion to note hereafter, is in *Josephus* only the 18th: (b) p. 12. of Mr. L. (c) Which Text hath been fully consider'd above in p. 22, &c. (d) Ant. lib. x. c. 9. p. 454. Edit. Hudf. (e) Ant. lib. xi. c. 1. p. 468. (f) lib. xx. p. 900. (g) lib. i. con. *Ap.* p. 1344. (h) Ant. x. c. vi. initio. (i) Ant. lib. x. p. 442.

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year of his (*viz.* Jehoiakim's) reign Nebuchadnezzar having smote Pharaoh Necho's army, thereupon passing Euphrates seiz'd all Syria as far as Pelusium, *JUDEA* only excepted, the Answer is easy, that 'tis true here is the Exception: but by whom we know not. Not likely by *Josephus*, nor by any one else that knew, at least consider'd the testimony of *Berosus*, as cited by *Josephus* after in two places of his book (*a*), wherein the contrary is evident from *Berosus*. For by his account *Nebuchadnezzar* must necessarily have invaded *Judea* also in that Expedition; because he speaks expressly of *JEWISH* Prisoners, as well as *Egyptian*, *Syrian*, and *Phœnician* taken in it in both those places as quoted by *Josephus* from him. And as now according to the express testimony of *Berosus* as cited by *Josephus*, *Nebuchadnezzar* had his *Jewish* Captives, as well as those of other countries there named, where does Mr. L. think that that Prince had those *Jewish* Captives but in *Judea*? He had his other Prisoners there mention'd out of their respective Countries; and therefore also his *Jewish* Captives out of *Judea*, and even from *Jerusalem* it self now taken by him in the fourth of *Jehoiakim*: according to the express testimony of *Berosus* likewise as cited by *Josephus* (*b*). For according to that Historian upon *Nebuchadnezzar's* coming to *Babylon* in the year after, upon his father's death, and becoming Lord of all his father's Empire, He with the SPOILS of WAR magnificently repair'd, and deckt the Temple of Bel, &c.

Now what, or whence doth Mr. L. think were these Spoils of War, which now became the deckings of Belus his Temple but the Vessels of the House of God at *FERUSALEM* which *Nebuchadnezzar* now carried into the land of *SHINAR* to the House of his God, according to the Prophet *Daniel* (*c*)?

How *Nebuchadnezzar* the son had gone out on this Expedition against *Pharaoh Necho* in the year before, *viz.* in the latter end of the third of *Jehoiakim* according to *Daniel* (*d*), I have before (*e*) shewn from the learned Dr. *Prideaux*: as also how after *Pharaoh Necho's* Overthrow in the beginning of *Jehoiakim's* fourth, and also after the reduction of *Syria* and *Phœnicia*, before the end of that year *Jerusalem* was taken (*f*). And thus the *Jewish* Captives, and the Spoils of War mention'd by *Berosus* (*g*) as the deckings of the Temple of Bel, even *Daniel's* (*b*) Vessels of the House of God were taken by *Nebuchadnezzar* in the fourth year of *Jehoiakim* thus necessarily coequal, or coincident with the Scripture first (*i*) of the said *Nebuchadnezzar*: but not of the father, as Mr. L. most mistakenly hath made it to be, but necessarily of the son in *Berosus* his account of his reigning in conjunction with his father, (about two years before his death,) who being then unable to undergo the fatigues

(a) Ant. lib. x. c. xi. p. 459. & con Ap. lib. 1. p. 1342. (b) ib. (c) Ch. i. 2.
 (d) Ch. i. 1. (e) See p. 46, &c. (f) See ib. (g) As in the places of *Josephus* mention'd under noy. a. (h) Ch. i. 2. (i) Jer. xxv. 1.

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of war took his son into (a) Copartnership of Government with him; and sent him upon the expedition, as above.

And there is a remarkable Circumstance here twice noted by *Berosus* (b) which confirms us herein; *viz.* that *Nebuchadnezzar the son* when he went upon this expedition, *was in the flower of his age*. He must then probably have been about 30 years of age. And as he reigned 43 years after his father's death (c), he must thus have been 73 at his own death: Which is 3 years beyond the age of King *David*.

But if as Mr. L. would have it, this Expedition had been in the fourth of *Jehoiakim* as coincident with the first of *Nebuchadnezzar the father*, then of course the Son must have been about 22 years older, that is, he must have been about 95 years old at his death. An Age this in no wise likely for him to have arriv'd at, who had been so exceedingly harrassed in war, as he had been more or less, for six or seven and thirty years together (d). But had this been fact of his living to such an advanced age, or pretty near it, there is no doubt but it would have been somewhere, or other remarked of him: Whereas I know of nothing like it.

There is yet another particular in the testimony of *Berosus* which unavoidably proves against Mr. L. in the case before us, *viz.* that the fourth of *Jehoiakim* in which was made this Expedition of *Nebuchadnezzar* against *Judea*, must have been in the said fourth, as equal to the first of *Nebuchadnezzar the son*, (and not the father, as Mr. L. hath made it,) and that is, that the father died while the Son was upon this Expedition (e). But if the Son was upon this expedition in the first of the father, he must in that case have been full 20 years upon it at least before his father's death (f). And thus the father must have been infirm from the first year of his reign, and the son must have been upon this expedition all that time, in doing that which according to the account of the holy Scriptures must certainly have been done in two years, and according to *Berosus* also must have been done in the two last years of *Nebuchadnezzar the father*, and consequently in the first of the son's Conjunction with the father, when now towards the latter end of his reign he was got infirm, and so was become unable to bear the fatigues of war, and his Son was now expressly according to *Berosus* also, in the flower of his age.

For these plain reasons therefore *Josaphus*, or whoever it was for him that excepted the invasion of *Judea* in this Expedition, hath

(a) *Nabopolassar* audita rebellione *Aegypti* misit filium eò cum regio Imperio, & regio Exercitu. A quo tempore surgit Initium *Nabuchodonosori* cum patre regnantis. *Jos. Scal.* de Emendatione Temp. p. xiii. prolog. where he shews how it was customary for Kings thus to appoint. (b) In loc. sup. cit. (c) See *Ptol. Can.* and the Table annex'd. (d) *viz.* from the end of the third Year of *Jehoiakim*, or from the Year before A. D. 607 to the Year before A. D. 570, when, and not before, he was at rest from all his wars. See the Chron. Table annexed. (e) See *Berosus* expressly in loco supra citato. (f) For he reign'd 21 years. *Ptol. Can.*

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hath excepted it against the express testimony not only of Scripture (a), but also of *Berosus*, whose testimony in the several particulars thereof is evidently concurring with the sacred Account. And therefore we must say either that *Josephus* was asleep here, when he made this exception, for 'tis plain that he knew not what he did, if he made it, or else if we would consult, and save his credit, who himself hath quoted *Berosus*, as above, no less than twice against himself here as to such Exception, we must conclude that some other Person either through ignorance, or design here contrary to all truth clapt it in. And so *Josephus* hath suffer'd for it ever since. And such who have followed him in it, have done it perhaps inadvertently, as having not duly consider'd the express testimonies against them in this matter either of the holy Scriptures, or of *Berosus*.

And However the said Exception of *Judea* out of this Expedition of *Nebuchadnezzar* the son against *Pharaoh Necho* (b) came into *Josephus* in this place, yet he elsewhere hath coupled *Nebuchadnezzar* the son's coming against *Egypt* with his coming also that Expedition into *Judea*: As having quoted *Berosus* his testimonies in other matters, he says (c) in the following words with respect to the matter in hand, that *this Historians informs us how King Nebuchadnezzar sent his son into Egypt, and to OUR COUNTRY with great power, &c.* But this Expedition into *Egypt* as cited from *Berosus* could be no other than that, in which, as I have above shewn, *Nebuchadnezzar* took the Vessels of the Temple at *Jerusalem*, which afterwards by *Berosus* his telling became the deckings of the Temple of *Bel*. But this, as I have also shewn, was in the fourth of *Jehoiakim* coincident with the first of *Nebuchadnezzar* the son, as reigning two years, and according to *Berosus* the two last years of the now infirm old man his father's life in conjunction with him. And therefore *Mr. L.* is exceedingly mistaken if he here couples those words last quoted by *Josephus* from *Berosus* [viz. *Our Country with great power*] with the words immediately following, [after the word *Power*] of *Nebuchadnezzar's* finding the Jews rebels and subduing them, and burning the Temple at *Jerusalem*, and so departing, and carrying with him all the nations into *Babylon*; Whereupon the city was desolate LXX years until the reign of *Cyrus* the Persian. For these things happened not in, but after the 4th of *Jehoiakim*; the Jews rebelling in the 7th year of *Jehoiakim*, after he had serv'd the King of *Babylon* 3 years (d), and the burning of the temple not till the 11th of *Zedekiah*, which is at 18 years distance from the 4th of *Jehoiakim*. But *Berosus* his testimony here reacheth no lower than the said 4th of *Jehoiakim*, as touch-

(a) *Dem.* i. 2. (b) And *Pharaoh Necho* by name *Josephus* hath here mention'd: Which is perfectly agreeing with the Scripture 4th of *Jehoiakim* and the first of *Nebuchadnezzar* the Son. *Jer.* xxv. 1. (c) lib. 1. con. Ap. in loc. sup. cit. (d) 2 *Kings* xxiv. 1.

touching the Expedition of *Nebuchadnezzar* the son in the flower of his age, and in the *infirm, and declining state of the father.*

Therefore all that follows after in *Josephus*, as just now quoted [after the word *Power*] are not the words of *Berosus*, nor indeed the sense of them: but they are the words either of *Josephus*, or rather, as we shall see cause to conclude, the words of some or other of his Corrupters, who have here giv'n a most mistaken and confused sense of *Berosus*, in no wise consistent either with the Scripture, or *Berosus*, or even with *Josephus* himself, whose first of the LXX Years *Babylonish* Captivity preceding the first of *Cyrus* must also according to him no less than according to Scripture, and *Berosus* have begun from the fourth of *Jehoiakim*, however Mr. L. hath placed his 11th of *Zedekiah* as *Josephus* his beginning thereof, and at 70 years distance from his first of *Cyrus*: for which he hath giv'n us his second, and third Quotations as above, but in both with his own Insertions also as above, of the said 11th of *Zedekiah*. But as to the said

Second Quotation, leaving out Mr. L's insertion, that is evidently as general as is the former. And it can no otherwise serve Mr. L. than as he hath thrust in that insertion: for this is the testimony as it stands in *Josephus*, viz. *The first of Cyrus was the seventieth year after that the Jews were carried captive into Babylon (a).* But by *Josephus's* appealing to the Prophet there presently after, as he tells us that the *Restoration of the Jews by Cyrus* hapned according to the divine prediction, even as God had foretold them BEFORE the *Destruction of the City*, that after they had *SERV'D NEBUCHADNEZZAR and his posterity for 70 years, he would again restore them to their Countrey wherein they were born*, his seventieth Year here spoken of as at that distance preceding the first of *Cyrus*, and being therefore necessarily the first of the *Jewish* Vassalage to *Babylon*, must consequently be coincident with the Scripture 4th of *Jehoiakim*, as that is at 70 years distance from the first of *Cyrus*. For otherwise wherefore did *Josephus* refer to Scripture here, in the Prediction? And what prediction was it but of the Prophet *Jeremiah (b)*?—And when did the Prophet declare it, but in the fourth year of the reign of *Jehoiakim*, which was the first of *Nebuchadnezzar (c)*, in which very Year this Vassalage began? As by the Prophet's account it evidently did, as I have above shewn (d) beyond all contradiction. What must we say then in this case of *Josephus's* referring to the Prophet here, but that he hath either followed the Prophet in his reckoning the years of this Captivity of *Judah*, or he hath not?—If he hath followed the Prophet, he is in the right, and Consequently Mr. L. is in the wrong, and quite mistaken in making *Josephus* to begin the 70 years of the Captivity

(a) *Jos. Ant. lib. xi. c. 1. p. 468.* (b) *Jer. xxv. and xxix.* (c) *Jer. xxv. 1.*
(d) See above, where I have prov'd from *Jeremiah's* Letter, and from the Years of *Jeremiah's* Captivity, that that of *Judah* cannot possibly have its beginning any where but in the 4th of *Jehoiakim*.

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vity in the 11th of Zedekiah. But if *Josephus* hath not followed the Prophet, Mr. L. will surely own him in the wrong. And so must Every man else, if not merely out of reverence to God's word, as such, yet unquestionably in this case, as the word of God by his Prophet is the very Authority here cited. But herein *Josephus* cannot be found agreeing otherwise than as his *first year of the reign of Cyrus, which, saith he, was the 70th year after that our Nation was translated from Judæa to Babylon,* must have been the 70th from the *fourth year of the reign of Jehoiakim.* And if it was not so in *Josephus* his Account, we must then give him up to a gross, and most unpardonable mistake here. And indeed so we must as to Mr. L.; however it were with *Josephus.* But he may get off, for any thing that Mr. L. hath urged in his

Third Quotation from him; the words whereof, Mr. L's usual insertion taken out, are only these, *viz. that after the space of 70 Years Cyrus released the Jews from their Captivity.* But for any thing here to the contrary, *Josephus's* first of these 70 years might be from the *fourth of Jehoiakim.* No, saith Mr. L. here; not so, but from the *Temple's being burnt by Nebuchadnezzar,* or which is all one from the 11th of Zedekiah, when that hapned. To which my reply is

First, that Mr. L. can have no other ground for attributing such mistaken reckoning here to *Josephus,* than as he had indeed then been speaking of the Temple; but that however no otherwise than as he was giving a general account of the Priesthood from *Aaron* downward to the burning of it, when as he tells us the then High-Priest *Jozedek* was carried captive. And

Secondly, However afterwards we read the following words of *Josephus,* *viz. that, After the taking of Jerusalem by the Babylonians until such time as Cyrus dismissed the Jews, &c. with permission to re-edify their Temple there are Seventy Years,* yet Mr. L's Conclusion here that this taking of the City must have been that in the 11th of Zedekiah, is in no wise necessary, because it is possible that *Josephus's* meaning might be of that taking of the City which was in the *fourth of Jehoiakim:*

Had indeed *Josephus* in the end of those words of his, *After the taking of the City,* added also, *and after the burning of the Temple,* then indeed Mr. L's sense of *Josephus* here had been necessarily deducible, as his undoubted sense of them. But as the words now stand at large, it is possible that *Josephus* might have no other meaning in them than that of the Temple's being begun to be rebuilt by virtue of *Cyrus's* Decree issued forth in the first year of his reign at the distance of 70 years from the first taking of the City by *Nebuchadnezzar* in the *fourth of Jehoiakim,* when was the first carrying away of the *Jews to Babylon* by the said King thereof.

But

contain exactly four hundred, and ninety Years. 61

But if after all, Mr. L. will have it his way according to this, and especially according to his

Fourth Quotation, as *Josephus* is there said by him to assert the same from *Berosus's Chaldaic History* (a), as the words of *Josephus*, or of those who have corrupted him there most egregiously, are that in OUR WRITINGS we find that *Nebuchadnezzar* in the 18th year of his reign did destroy our Temple, and that it so remained threescore, and ten Years (b), my reply is not only that this testimony pretended to be agreeing with *Berosus* is absolutely inconsistent with it, as I have already shewn (c), but as I here add, it also carries in it its own confutation in a mistaken appeal to the holy Scriptures, for the fact of that which according to them was evidently otherwise, as agreeably to them *Jerusalem* was taken, and the Temple burnt not in any 18th of *Nebuchadnezzar*, but expressly in the 19th (d), and that necessarily of the son in their (e) reckoning, and in the 17th of the *Babylonish Account* (f), with which is coincident their 11th of *Zedekiah*, only at 52 years distance from their first of *Cyrus* (g). But *Josephus* in his 18th of *Nebuchadnezzar* here accords not with those Writings, to which he here appeals. And he is no otherwise reconcilable with them than by saying that he hath been corrupted here, of which I shall have occasion to speak more hereafter. But Mr. L. hath here (b) corrected him to our hands, as to this mistaken year, and therefore made it the 19th of *Nebuchadnezzar*, as it truly was, in which the Temple was burnt. But as he hath still confin'd this 19th to the 19th of *Nebuchadnezzar* the father upon the authority of *Josephus*, he hath herein put him at the greatest distance of reconciliation that can be, not only with the holy Scriptures, but also with himself in other sure Historical passages of him, and grand Characters of these times evidently agreeing with the holy Scriptures, which I shall therefore now particularly consider. And by such consideration we shall reap this benefit however, that if we cannot clear *Josephus* of all his seeming mistakes, or rather notorious corruptions of him, We shall however clear him in the main, as we shall evidently discover a twenty years difference between *Josephus* and Mr. L.. And this will go a great way also towards reconciling *Josephus* with Scripture, and *Berosus*, and even with himself: Allowing such other passages as they at present stand in his book, and are absolutely inconsistent with him in his certain dates of time fixed by him in exact, and full accordance with Scripture, to have been not his, but corruptions of him. And there-

(a) *Jos. con. Ap. lib. 1. p. 1342. Ed. Hudf.* (b) ἐπὶ τῆν πενήντα ex *Eusebio*, & *Synkello* legit *Hudfonius*. According to which reading *Josephus* very truly expressed himself in a round number, as to the Temple's lying desolate from its destruction in the 11th of *Zedekiah* to the rebuilding thereof in the first of *Cyrus*: tho' the term thereof strictly, and exactly be 52 years: as is evident from *Josephus* his own numbers, as we shall soon see. (c) *viz.* Occasionally under Mr. L.'s first Quotation from *Josephus*. (d) 2 Kings xxv. 8. *Jer. liii. 12.* (e) *viz.* as the 4th of *Jehoiakim* is equal to the first of *Neb. Jer. xxv. 2.* (f) See the Table annexed. (g) See *ib.* (h) p. 33. of Mr. L.

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therefore where he is either mistaken, or corrupted in lesser numbers, or in gross and self-evident falsties whether genuine, or spurious, in them he is to be corrected, and amended by being brought into conformity with himself in those particulars, wherein he is certainly in the right. And of these the

First that I shall mention is his *first of Cyrus*. And that I look upon as most proper to fix in the first place: As thereby we shall also fix *Josephus* his ending of the 70 years of the *Babylonish* Captivity: and thereby we shall be enabled to come at the knowledge also of his beginning of them.

And for *Josephus's first of Cyrus*, we must surely go to his own Quotation from the *Phœnician* Annals. As according to these Annals cited (a), *In the 14th of Hirom King of [new] Tyre, Cyrus was made Emperour of Persia*. But this 14th of King *Hirom*, as I have already had occasion to shew (b) falls in exactly with the second year of *Darius the Mede* (c) or the year wherein he died, and *Cyrus* succeeded him in the whole Empire. And so the year following becomes his first according to these Annals, no less than I have above shewn it to be according to the holy Scriptures, and *Xenophon*.

And the same must consequently have been *Josephus's first of Cyrus* also, if he knew any thing of those Annals which he hath here quoted: And if he did not, to what purpose did he quote them? But this is by no means to be suppos'd here. And therefore *Josephus's first of Cyrus* is the 70th Year from the beginning of the Captivity in the very same respect, or manner as the Scripture *first of Cyrus* is so; *viz.* from the Scripture 4th of *Jehoiakim*.

But by Mr. *L's* telling (d), this was not *Josephus's first of Cyrus*: for his was about 18 or 19 years earlier, *viz.* in the year of the *J. P.* 4154, or 4155 (e) as being the first year of the 55th Olympiad, whence there is indeed a computation of a thirty years reign of *Cyrus* from the time of his being General over the confederated Army of *Medes*, and *Persians* against the *Babylonians* (f). But that this should have been *Josephus's first of Cyrus* it is in no wise probable. For in truth it hath no other foundation than that of Mr. *L's* pure imagination here taken up merely for the sake of serving his purpose in his before noted mistake of the beginning of the 13 years Siege of *Tyre*, as he hath placed that in the 7th of *Nebuchadnezzar* the son reigning in conjunction with his father, and that also upon the mistaken authority of *Josephus* in this particular, as I shall shew presently. But this is the foundation of Mr. *L's* making *Josephus's first of Cyrus* to have been his first in that 30 years computation of his reign as now mention'd.

As

(a) *Jos. Ant. lib. x. p. 460 & con. Ap. lib. i. p. 1344, 1345.* (b) See above.
 (c) See the Table annexed. (d) p. 40. of Mr. *L.* (e) Or the year before *A. D.*
 560, or 559. (f) See *Prid. Con. Hist. p. 109. & 129.*

As to which conceit of Mr. L. I observe

First, that here surely He hath acted in the greatest inconsistency imaginable both with *Josephus*, and also but especially with himself.

For upon the testimony of *Josephus* also he hath industriously made the *first year of Cyrus the seventieth from the burning of the Temple* in his therefore rais'd 11th of *Zedekiah*. It is the very life of his Hypothesis. But this he destroys absolutely by telling us here for the sake of justifying his mistaken Siege of *Tyre*, that the first year of the 55th *Olympiad* was *Josephus's first of Cyrus*: for even from Mr. L's rais'd 11th of *Zedekiah* as falsely made equal to the year of the *J. P.* 4106, down to the first year of the 55th *Olympiad*, and the year of the *J. P.* which according to Mr. L. himself answers to it 4154, or 4155 there are no more than 48 or 49 years. What becomes then of Mr. L's 70 Years Captivity of the *Jews* from the burning of the Temple to the *first of Cyrus* in his pretended testimony of *Josephus* here?—If this were *Josephus's first of Cyrus*, then necessarily Mr. L. is lost here as to this point of his beginning and ending the Captivity upon the testimony of *Josephus*.

But if that other in Mr. L's reckoning of it was it, as being the 70th from his rais'd 11th of *Zedekiah*, then Mr. L. is lost on the other hand as to the authority of *Josephus* for his mistaken siege of *Tyre*.

Otherwise *Josephus* must have had two reckonings of the *first year of Cyrus*. And so truly Mr. L. (a) hath told us.— But hath *Josephus* told us so?—He hath not, that I know of. And Writers that are consistent with themselves usually have but one. At least they are so kind as to tell us so, when they have more: And of *Josephus*, it is to be presum'd that he would have done so likewise. 'Tis therefore also to be presum'd that he had but one and the same *first of Cyrus*.

But neither of these after all could have been his *first of Cyrus*, for neither of them is the *first of Cyrus* according to the *Phœnician Annals*, or the holy Scriptures; whose *first* according to them, and therefore according to *Josephus* also, as before noted, is the 70th necessarily, and only from the *fourth of Jehoiakim*.

But *Secondly*, Mr. L. hath equally mistaken *Josephus* in the very foundation of such mistaken *first of Cyrus*. That is as he hath made the siege of *Tyre* to have been begun in the *seventh of Nebuchadnezzar* from the following history in *Josephus* (b, viz. In the reign of King *Ithobal*, *Nebuchadnezzar besieged Tyre 13 years; Baal reigned 10 years. After him others* (c) *32 years, and 3 months. So that this whole time is 54 years and 3 months; [as the words stand here*

(a) p. 40. of Mr. L. last line but 5, where he says that *Josephus* in the first of *Cyrus* there mention'd followed the generally receiv'd Opinion, &c. (b) *Jos. con. Ap. lib. 2. p. 1344, 1345.* (c) See them before particularly named.

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here at this time:] for *Nebuchadnezzar* began to besiege Tyre in the SEVENTH year of his reign, and in the fourteenth year of King Hirom's reign Cyrus was made Emperour of Persia.

Here the distinguished SEVENTH year Mr. L. hath in a mistake applied to *Nebuchadnezzar*, as the seventh of his reign; whereas without all question *Josephus* meant it of the seventh of the Tyrian King *Ithobal*, whose seventh here mention'd was the seventh of his 19 years reign (a), and consequently the first of *Nebuchadnezzar*'s 13 years siege of Tyre. For *Josephus* in the beginning of the Paragraph had said only in general that in the reign of King *Ithobal*, *Nebuchadnezzar* besieged Tyre 13 years. Here he adds particularly that he began the said siege in the 7th year of his reign:— of whose reign, but the Tyrian King *Ithobal*'s? So that according to *Josephus* here, as it was in the 14th year of a Tyrian King, viz. King *Hirom* that *Cyrus* was made Emperour of *Persia*, so according to him also in the 7th of a Tyrian King, viz. King *Ithobal*, it was that *Nebuchadnezzar* laid siege to Tyre. For in all reason the Tyrian Observation ought equally to hold in both respects, viz. to the 7th of *Ithobal*, as well as to the 14th of *Hirom*, because *Josephus* is here designedly quoting the *Phœnician Annals*, in adjusting these times by them, and therefore doubtless as well the time of *Nebuchadnezzar*'s laying siege to Tyre in the reign of one of these Tyrian Kings, as the time of *Cyrus*'s being made Emperour of *Persia* also in the immediate date of a Year of one of those Kings.

And from the 7th of the said Tyrian King *Ithobal* to the last, or 20th of King *Hirom* there are here said to have been 54 years, and 3 months, viz. as the 7th of *Ithobal* is exclusive of this number. But if that 7th be added to the reckoning, as therein the siege of Tyre was begun, and was therefore one of its 13 years siege, the whole number of years thus becomes 55 years and 3 months; to which the full number of years here mention'd doth really amount. It must have been in the former respect therefore, that the other general sum, if that was the true original sum, and not this was here noted by *Josephus*.

But Thirdly, It is by no means likely either that *Josephus* should have quoted the *Phœnician Annals* with any the least relation to such a foreign first of *Cyrus*, as is this here pretended by Mr. L. to have been refer'd to by him, or even that the *Phœnician Annals* acknowledg'd such a first of *Cyrus*, with which the Jewish Writings here refer'd to by *Josephus* in their agreement with them is in no wise concern'd. For *Josephus* is here expressly appealing to these Annals for their agreement with Jewish History. But such a first of *Cyrus* is vastly remote from the first of *Cyrus* of the Scriptures (b); which are the Hebrew Histories of *Josephus*; the Holy Books, as he (c) calls them, which according to his protest there, his design was faithfully to trans-

(a) He was most likely kill'd in the end of the siege. See above. (b) The Difference is about some 23 years, as much as is between 559 before A. D. and 536. (c) Ant. lib. x. ch. x. sub line.

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translate into the Greek tongue. And therefore in whatsoever he hath manifestly varied from those sacred Records of those times, he must be concluded to have been either grossly mistaken, or exceedingly corrupted; which latter seems to have been his fate very much in this part of *Jewish History* (a).

However it having been *Josephus's* profess'd design to give the *History of the holy Scriptures in another tongue*, we ought to allow him every thing that we can wherein he is reconcileable with them. And therefore in the case before us of his *first of Cyrus*, and of his referring to the *Poenician Annals* for the siege of *Tyre*, by all means we ought; for it is but justice to him as well as to the truth, to take it for granted that his meaning in all this was such as is perfectly agreeing with the holy Scriptures.

And so taking his 7th year as above-mentioned to have been the 7th of *Ithobal*, which as I have shewn the Text perfectly allows, and indeed justifies, he will be found to be exactly agreeing with the holy Scriptures in his *first of Cyrus*, and also in the 13 years siege of *Tyre* begun according to them (b), and also according to the *Poenician Annals* at about some 49 years distance from their *first of Cyrus*, as well as from the same also of the holy Scriptures. And thus they, and the *Poenician Annals*, and *Josephus* are all found to be perfectly agreeing. And therefore this must necessarily have been the truth here. And consequently Mr. L. as he hath placed the siege of *Tyre* (as it hath been above (c) shewn) in an utter inconsistency with the Prophet *Ezekiel's* Year of it in his *Æra of the Captivity of Jeconiah*, so he hath on that account evidently perverted both the *Poenician Annals*, and also *Josephus* as to their account of that siege, and their *first of Cyrus*: and all because *Josephus's* 7th of *Ithobal* is by Mr. L. erroneously made the 7th of *Nebuchadnezzar* the son reigning in conjunction with his father. Against which, that it could never possibly have been *Josephus's* meaning, I add

Fourthly, because *Josephus* hath not giv'n us any the least footsteps that I can find of *Nebuchadnezzar* the son his reigning in conjunction with his father, than that one only from *Berosus* already mention'd (d). But that evidently excludes all farther imagination of any conjunctive reign beyond that of about some the two last years of *Nebuchadnezzar* the father's life, as I have also shewn (e) from the compar'd testimonies of *Scripture*, *Berosus*, and *Josephus* in their 4th year of the reign of *Jeboiakim*: which must therefore have been equivalent to, or corresponding with the *first of Nebuchadnezzar* the son so reigning, even according to *Josephus* also, as well as *Scripture*, and *Berosus*.

For this I will lay down as a certain, or undeniable truth here, that the *fourth of Jehoiakim* of *Josephus* must necessarily be coincident with the *first of Nebuchadnezzar*, either of the father, or of the

F

son

(a) In the tenth book of his *Antiq.* no less than in his eleventh, of which Dr. *Prid.* hath particularly animadverted. [*Con. Hist.* p. 301, &c.] (b) See the Table annexed.
(c) See above. (d) See above. (e) See above.

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son (a). But if it can be proved from *Josephus*, that his *fourth* of Jehoiakim cannot be coincident with the first of the father, it must then follow that it is the first of the son, with which the said *fourth* of Jehoiakim was surely coincident according to him also, as well as according to the holy Scriptures, and *Berosus*.

And this will be made to appear from those other unquestionable Characters, and Dates of time which we meet with in his book, and are yet behind to be consider'd, which do evidently clear up these matters, and shew as well where *Josephus* hath been most probably corrupted, as also his real agreement in the main, even as we now have him, both with the holy Scriptures, and with *Berosus*. And these fixed Characters, or Dates of time of *Josephus* we therefore shall now go on with.

And the second that I shall mention though not coming next in regular order of time, yet in weight, and point of certainty, and also in respect of the great service it will be to the settling other points, deserving the first notice, is that of *Evilmerodach's* releasing *Jeconiab* out of prison.

Now that this hap'n'd in the 37th year of *Jeconiab's* Captivity, we are inform'd expressly in the holy Scriptures (b).

And therefore Mr. L. also to make some shew of agreement with them, though in this very matter he really differs from them in no less than a 20 years difference, yet He hath placed this Historical fact accordingly in his mistaken 37th of *Jeconiab*; in his rais'd succession of time [from the *fourth* of Jehoiakim by him made coincident with the first of Nabopollasar, or Nebuchadnezzar *the first*, or the Father,] in the year of the J. P. 4132 (c). Now this same year of the J. P. is evidently 20 years before *Nebuchadnezzar* the son's death, and his son *Evilmerodach's* succeeding him in the year of the J. P. 4152 (d). And so according to Mr. L. the release of *Jeconiab* was 20 years before *Nebuchadnezzar* the son's death, and so of course equal to his 20 years rais'd 37th of *Jeconiab's* Captivity.

Now if *Josephus's* 4th of Jehoiakim be equal to Mr. L's first of *Nebuchadnezzar*, or of *Nebuchadnezzar the father*, it must here unavoidably follow that according to *Josephus* also, as well as Mr. L., *Evilmerodach* released *Jeconiab* 20 years before the death of *Nebuchadnezzar the Son*.

But it is so far from that according to *Josephus*, that by his express testimony here, *Jeconiab* was not released 'till actually after those 20 years, soon after the death of the said *Nebuchadnezzar*. *Josephus* [*Ant. lib. x. c. xi. initio*] tells us thus expressly, AFTER *Nebuchadnezzar's* death, his Son *Evilmerodach* obtain'd the Kingdom, who INCONTINENTLY deliver'd *Jeconiab King of Jerusalem* out of prison. But *Evilmerodach* did not obtain the Kingdom 'till after the death of his father a little before the conclusion of the 37th year of the Captivity of *Jeconiab*, and exactly at 20 years distance from Mr. L's mistaken 37th thereof: as may be seen in the Table annexed. I

(a) For to the first of *Nebuchadnezzar* we are tied down by *Jeremiah* xxv. 1. (b) 2
 King. xxv. 27. Jer. lii. 31. (c) Or before A. D. 582. (d) Or before A. D.
 562.

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I know indeed that Mr. L. hath giv'n us another account of *Evilmerodach's* obtaining the Kingdom 20 years before (a). But that is only as he hath there made *Nebuchadnezzar* to go distracted at that time, merely to favour his mistaken Hypothesis here in his rais'd 37th of *Jeconiah*, by his advancing the Distraction of *Nebuchadnezzar* purely as a handle for his giving the Government to *Evilmerodach* for the sake of his imagin'd release of *Jeconiah* 20 years before the death of *Nebuchadnezzar*. But this is all Imagination of Mr. L. and before him also of Sir *John Marsham*, whom he hath here therefore cited in his favour. But if Authorities would serve in this case of the time of *Nebuchadnezzar's* Distraction, the time whereof is only conjectural, then those of the late Primate *Usher*, and Bishop *Lloyd*, and Dr. *Prideaux*, would surely more than ballance here, who are all of a contrary opinion herein, and have placed the same, the two former in the 7 last years of his life, the latter only in one year's difference, as he hath suppos'd *Nebuchadnezzar* to have liv'd one year after his being restor'd to his senses (b).

And these great men had all of them certainly better reasons than I can take upon my self to give here for their opinion in this matter. But as it is a point merely of conjecture, we need not much to concern our selves about it. For after all, it doth in no wise affect the present dispute, as we shall see presently.

However we may occasionally say thus much to it, as we think it much more probable than not, that this surprizing disaster should have befall'n that great King rather in the close of his life, than 20 years before according to Mr. L. For it is not likely for reasons which might be here assign'd to the contrary, that he should have surviv'd such a miraculous change of nature for 13 years after; as Mr. L. hath here imagin'd. It was much methinks if he surviv'd one year, as the learned Dr. *Prideaux* hath assign'd him after his senses were restor'd to him (c). It was the great Primate's Opinion that he died in a few days after.

But however that were, still Mr. L's 20 years rise of the 37th of *Jeconiah*, or his release by *Evilmerodach* in his first as being the first of his reign during his father's madness, can never be prov'd from that, because the time thereof depends wholly upon conjecture.

And therefore the Jewish Tradition from St. *Jerom* (d) urg'd here by Mr. L. (e) of *Evilmerodach's* reigning twice, even if that were true, proves nothing at all in this case. For supposing that this fable (f), for so St. *Jerom*, calls it, were true in this part of it, viz. that *Evilmerodach* had reign'd twice, once in the time of his father's distraction, and a second time after his father's death, yet this will signify nothing at all, unless the same fable, or some other Authority hereunto sufficient prov'd withal, and that of a certainty that the Year of *Nebuchadnezzar's* going mad fell in with the 37th of *Jeconiah's* Captivity; or in other words, that *Evilmerodach* released *Jeconiah* in the year of *Nebuchadnezzar's* going mad, as reigning thereupon 20 years before his father's death. F 2 But

(a) P. 41 of Mr. L. (b) Con. Hist. p. 106 initio. (c) In loc. sup. cit.
(d) In *Ezai.* ch. xiv. 19. (e) p. 41. (f) Narrat *Hebrai* hujuscemodi &c.
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But neither the one, nor the other of these points is prov'd by this *Jewish* fable. Nor could the *Jews* have said any thing like it, but in direct contradiction to their own Scriptures, as their 37th of Jeconiah (a) is necessarily equal to the first (b) of Evilmerodach after his father's death.

And there being nothing in the fable of the 37th of Jeconiah, or of the time of *Nebuchadnezzar's* madness, it is absolutely incapable of proving any thing as to the matter in hand, even upon supposition that the fable were true in its assertion of *Evilmerodach's* reigning twice.

But secondly the Tradition is false, and so really becomes a *Fable*, if Mr. L. will believe *Josephus* in this case. And him he would have to be his darling friend throughout his Hypothesis. But his testimony as elsewhere, so here especially, we have in the strongest, and most express terms against Mr. L. and his *Jewish* fable. For by *Josephus's* telling (c), *During Nebuchadnezzar's 7 years madness in the Desert, NO MAN DURST intermeddle with the AFFAIRS of STATE.* Therefore thus expressly according to *Josephus*, Evilmerodach could not have now reign'd: and Consequently he could not now have released Jeconiah out of prison. But after all, however the Affairs of Government stood during *Nebuchadnezzar's* Distraction, and whether *Evilmerodach* his son reigned then, or not, we are in no wise concern'd as to the main point in hand, because as to that, we are assur'd from the plain and direct testimony as above (d) from the same *Josephus*, that AFTER [and therefore not 20 years BEFORE] *Nebuchadnezzar's* death, Evilmerodach released Jeconiah King of Jerusalem out of prison.

And thus *Josephus* is herein most exactly according with the Prophet *Jeremiah*, or whoever writ that last Chapter in his book, as his first of Evilmerodach (e) is expressly the first of his reign as equal to the 37th of Jeconiah, in which he lifted up the head of Jeconiah, and brought him forth out of prison. But this Equality could be in no other respect either according to the holy Scriptures, as we have formerly (f) seen, or according to *Josephus*, as we now see, than as being Evilmerodach's first AFTER his father *Nebuchadnezzar's* death: when he surely obtain'd the Kingdom, and reign'd 2 years (g).

And herein also Sir *John Marsbam's* notorious mistake no less than Mr. L's is evidently apparent. And their 20 years rise of the 37th of Jeconiah is entirely cut off even by the testimony of *Josephus*, no less than by the sure authority of the holy Scriptures.

And finally, the 37th of Jeconiah of the Scriptures, and the 37th of Jeconiah of *Josephus* being one and the same Year necessarily, as the first of Evilmerodach after the death of *Nebuchadnezzar*, it thus follows also of course that the fourth of Jehoiakim, and also the 11th of

(a) See the Table annexed. (b) See ib. (c) Ant. lib. x. ch. x. sub fine.
 (d) Viz. Ant. lib. x. ch. xi. initio; see p. 460. (e) v. 31. (f) Viz. in the
 Scripture reckoning of the Years of that Captivity. See above, and also the Table annexed.
 (g) As in *Psal. Can.* and in the Table annexed.

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of Zedekiah must respectively answer to the same years of *Nebuchadnezzar* in both. And therefore the 4th of Jehoiakim of the Scriptures is undeniably the 4th of Jehoiakim of *Josephus*; and the 11th of Zedekiah of the Scriptures is the 11th of Zedekiah in *Josephus*. As is farther evident from the agreed numbers of both in their years of the reigns of those Kings.

For did *Jehoiakim* reign 11 years according to the holy Scriptures (a)? — so he did according to *Josephus* (b). Did *Jeconiab* reign 3 months, and 10 days according to the former (c)? — He did so likewise according to the latter (d). Was he soon after carried captive to *Babylon* together with the royal family, and upwards of 10000 Captives according to *Josephus* (e)? — So also according to the holy Scriptures (f)? Finally according to them did *Zedekiah* after him reign 11 years (g)? — So he did also according to *Josephus* (b). And in the 11th of his reign according to both the *City was taken, and the Temple burnt* (i).

And this say the Scriptures (k) was in the 19th of *Nebuchadnezzar*, and in Mr. L's correction of *Josephus* (l) here, it was in his 19th also; as indeed it must have been in his account thereof, as it will appear presently from a following number of *Josephus's* of that King's reign.

But by all our preceding Accounts from the holy Scriptures, and from *Berosus*, and *Josephus* also it is evidently the 19th of *Nebuchadnezzar* the son. For he having reigned 43 years according to *Ptolemy's* Canon, and according to *Berosus* in *Josephus* after his father's death, and 45 years in the Scripture reckoning as his father took him into partnership of Government with him (as above) two years before his death, and his father dying in the 37th (m) of *Jeconiab's* Captivity, after whose death, and not before according to *Josephus* (most expressly as above) *Jeconiab* was released, it undeniably follows that all the years of *Jeconiab's* Captivity must fall in

F 3

with

(a) 2 Kings xxiii. 36. 2 Chron. xxxvi. 5. (b) Ant. lib. x. c. 6. p. 443.
(c) 2 Chron. xxxvi. 9. (d) In loc. sup. cit. (e) ib. (f) 2 Kings xxiv. 12--16.
(g) v. 18. 2 Chron. xxxvi. 11. Jer. lii. 1, &c. (h) Ant. lib. x. c. 8. p. 449.
(i) ib. (k) 2 Kings xxv. 8. Jer. lii. 12. (l) 'Tis the 18th in *Josephus*; but
Mr. L. hath of course here corrected him for us as to his number, by making it to have
been the 19th of *Neb.* wherein the Temple and City were burnt; [p. 33 of Mr. L.]
though most erroneously of the *father*, as we are now shewing. (m) As the last of
Nebuchadnezzar was corresponding with the 37th of *Jeconiab's* Captivity, (for which
see the Table annexed) as well as the first of *Evilmerodach* was coincident with the said
37th of *Jeconiab*, It may be of use to the Reader if we here shew how that matter stands.
And as Dr. *Prideaux* hath shewn it to our hand, I do therefore beg leave to transcribe
his words here, which are as follows, *In the 7th Year of the reign of Nebuch. in the Bab.*
Account [which was the 9th in the Jewish] *in the beginning of the Jewish year, that is in*
the month of April according to our year, Jehoiachin was carried captive to Babylon.
And therefore the first year of his Captivity beginning in the month of April in the 7th Year
of Nebuchadnezzar [viz. in the Bab. Account, and 9th in the other Account] the 37th
of it must begin in the same month of April in the 43^d year of Nebuchadnezzar, [viz.
in the Bab. Account, and in the 45th in the Jewish] towards the end whereof that great
king dying, with the beginning of the next year began the first year of the reign of Evil
merodach, And the March following, that is on the 27th day of the 12th, or last month of
the Jewish year [2 Kings xxv. 27. Jer. lii. 31.] Jehoiachin was by the great favour
of the new King released from his Captivity about a month before he had fully completed
37 years in it. [Prid. Con. Hist. p. 107.]

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with the 37 last years of *Nebuchadnezzar* the son. And so the reign of the said *Nebuchadnezzar* necessarily takes in all Historical Events both of the Scripture, and of *Josephus*, as are related under the name of *Nebuchadnezzar* in both. And Consequently the first of his eight years in the Scripture-Account, preceding those 37 years, in the account thereof already giv'n from *Berosus*, could not be otherwise than corresponding also with the fourth of *Jehoiakim* of *Josephus*, no less than it is with the fourth thereof according to the Scriptures.

Mr. L. therefore hath highly wrong'd *Josephus* in bringing him into his 20 years rise of his 4th of *Jehoiakim* mounted up to an equality with the first of *Nebuchadnezzar* the father, in downright contradiction to *Josephus* his express testimony here of the release of *Faconiabi* upon the death of *Nebuchadnezzar*, and not before, no less than in utter irreconcilableness either with the holy Scriptures, or with *Berosus*.—We have

Thirdly, another express Character or Date of time in *Josephus* to the proving his agreement with the holy Scriptures, and against Mr. L's 20 years rais'd 11th of *Zedekiah* as it is by him made to be corresponding with the 19th of *Nebuchadnezzar* the father by *Josephus*'s testimony for it: And that is the twenty third year of *Nebuchadnezzar*. And of this *Josephus* hath told us most expressly (a), that it was the FIFTH Year after the Destruction of *Jerusalem*.

Of necessity therefore in *Josephus*'s Account *Jerusalem* must have been destroyed in the 19th of *Nebuchadnezzar* the son, the fifth year from the Year inclusive of which destruction was his twenty third. For this twenty third could not possibly be so of the father, as for other undeniable proofs already giv'n, so also because he reign'd but 21 years according to *Ptolemy*'s Canon, and even in Mr. L's note upon it (b) at the most but 21 years, and a half.

This 23^d Year of *Nebuchadnezzar* in *Josephus* therefore could not possibly have been any other than the Scripture twenty third of *Nebuchadnezzar* the son, in which his General *Nebuzaradan* carried away captive of the Jews 745 persons (c).

And therefore that is most surprizing, as well as contrary to all truth, which we meet with in Mr. L's book (d) of this being the 23^d of *Nebuchadnezzar* the father. Especially as the assertion is backt with the testimony of Scripture, as Mr. L. hath there father'd this his great mistake upon the Writer of the LII^d Chapter of *Jeremiah*, in this very passage of it. But such an absurdity as this of making a man reign 2 years confessedly after his death, no Human writer could easily have been guilty of. Mr. L. therefore should by no means have suppos'd it of an inspir'd Writer: Especially in this case where the fact proves the contrary of the suppos'd foundation of it. For *Nebuchadnezzar* the father died
in

(a) *Jos. Ant. lib. x. c. ix. p. 454.*

(b) p. 35. of Mr. L.

(c) *Jer. lii. 39.*

(d) p. 37. of Mr. L.

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in the year of the J. P. 4109 (a) according to Mr. L. himself. And it was impossible but that by immediate dispatches and expresses from *Babylon* the son now upon his Expedition must have forthwith heard of it, and thereupon have made all the haste he could home. And that he did so, we have the express testimony of *Berosus* for it (b). Whereas Mr. L. in evident contradiction thereunto brings him not home 'till two years after (c). And therefore forsooth the Writer of the LII^d Chapter of *Jeremiab* called that year the 23^d of *Nebuchadnezzar the father*; Which as I have shewn occasionally by all the Accounts of *Jeremiab* could not possibly be any other than the 23^d of the son. Upon all accounts therefore 'tis unpardonable in Mr. L. to have thus perverted Scripture no less than *Josephus* for the sake of his Hypothesis. I add also especially as *Josephus* is directly against Mr. L. in this testimony.

For *Josephus* hath here told us expressly that in his 23^d *Nebuchadnezzar in his own person led his army into Coeleſyria, &c.* (d). But unless *Nebuchadnezzar the Father* led his Army now two years after he was confessedly dead, the 23^d year here mention'd could never have been his. Mr. L. must fetch him out of his grave to prove this. Therefore this 23^d year of *Nebuchadnezzar* spoken of by *Josephus* must necessarily remain to *Nebuchadnezzar the son* (e).

And so to leave this great Absurdity, this having been his 23^d, and the fifth year also from the Year inclusive of the burning of the Temple and the Destruction of the City, the said fifth year preceding this 23^d of *Nebuchadnezzar the son* must have been his 19th also, according to *Josephus*, no less than it is so according to the Scriptures.

And though we do not find that year of *Nebuchadnezzar*, but the 18th in our present *Josephus* equal to the 11th of *Zedekiah*, when according both to the holy Scriptures, and *Josephus* the said Calamity befell *Jerusalem*, yet 'tis plain by this account it must have been the 19th, for if *Josephus's* 23^d of *Nebuchadnezzar* was the fifth, as by his testimony it was after the destruction of *Jerusalem*, then the first inclusive of those five years from whence the 23^d was the fifth must have been the 19th.

And as I before noted, Mr. L. hath abandon'd *Josephus* as to his 18th, as he hath placed the burning of the Temple truly in the 19th of *Nebuchadnezzar*. But as he hath made it the 19th of the father, he hath groundlessly drawn in *Josephus* into such an errand mistake, which is utterly inconsistent with all his Accounts now giv'n; and which it is therefore not credible that he could have run into it.

F 4

But

(a) Or in the year before A. D. 605. (b) In *Jos. Ant. lib. x. c. xi. p. 459.* and *con. Ap. lib. 1.* (c) p. 35. of Mr. L. (d) *Ant. lib. x. c. ix. p. 454.* (e) I add here occasionally that the Scripture 23^d of *Neb.* and *Josephus's* 23^d of him being the same, the first of *Neb.* from whence this is the 23^d must also be the same in *Josephus*, as in the Scriptures, viz. the first of *Nebuchadnezzar the son equal to the 4th of Jehoiakim*, when the said *Nebuchadnezzar* smote *Pharaoh Necho* according to *Josephus*, as well as the holy Scriptures.

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But in case that *Josephus* had meant, as Mr. *L.* doth, and as he hath concluded him to do also, *viz.* that *Jerusalem* was destroyed in the father's life-time, Mr. *L.* ought then to have kept to *Josephus's* 18th of *Nebuchadnezzar*: because if that were the truth, *Josephus* was certainly in the right in placing it in the 18th, and not in the 19th of *Nebuchadnezzar*. For from the 18th of *Nebuchadnezzar* the *father* to the taking of *Babylon* by *Cyrus*, there are but 70 years exactly according to *Ptolemy's* Canon (a). But as to that *Josephus's* other certain Dates of time here noted shew his contrary meaning. And therefore in this, and some other of his lesser numbers, he hath been corrupted: or otherwise he was less accurate in his copying of them from the Scriptures.

But still here we have Mr. *L.'s* authority for the 19th of *Nebuchadnezzar* being the Year of that King of *Babylon* so called, equal to the 11th of *Zedekiah* when the Temple was burnt. And not for this reason only as Mr. *L.* hath here corrected the number; (tho' he hath misapplied the King) but also because *Josephus's* fifth year from hence was the 23^d of *Nebuchadnezzar*, it remains that his Year of the Destruction of *Jerusalem* truly was the nineteenth. And for the sure reasons before giv'n, it was the 19th not of the *father*, but of the *son*.

And thus, Finally, according to *Josephus*, as well as according to the holy Scriptures the Destruction of the City, and Temple of *Jerusalem* was in the 11th of *Zedekiah* coincident with the 19th of *Nebuchadnezzar the Son*, in the Jewish reckoning thereof (b), which was the 17th in the *Babylonish* (c).

But from all these respective accounts, as it may be seen in the Table annexed, there are no more than fifty years downwards to the taking of *Babylon* by *Cyrus*, where Mr. *L.* hath ended the Jewish Captivity, in his mistaken first of *Cyrus*. And to come down two years lower according to the truth, *viz.* to the first of *Cyrus* of the Scriptures, and *Josephus's* first of *Cyrus* from the *Phœnician* Annals, which was not 'till after *Darius's* two years reign, when he died, there are still but 52 Years only from the burning of the Temple by *Nebuchadnezzar* the son, in his 19th, and in the 11th of *Zedekiah*; when, and not before the Desolations of *Jerusalem* were accomplished: Or in the words of *Josephus* (d), when *Jerusalem*, and the Temple lay desolate. But not possibly could they lye so 70 years in any consistency with *Josephus*, as Mr. *L.* hath misapplied these 70 years to them, which by all *Josephus's* reckonings it appears that he could mean only of *Judea* first mention'd there, (as it may be seen more particularly above under Mr. *L.'s* first Quotation from him;) As the whole time of the Calamities, and Desolations of that Country from their first beginning of them in the fourth of *Jehoiakim* in
all

(a) See the Table annexed. (b) *viz.* of his reigning 2 years in conjunction with his father before his death. (c) Where the years of his reign are reckon'd after his father's death. (d) Ant. lib. x. c. 9. p. 454.

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all the several passages, and occurrences related by *Josephus* downwards to the *first* of *Cyrus* do evidently contain a History of no more than 70 Years: As I think I have proved beyond all contradiction from *Josephus's* grand Characters of time, or certain dates of years of the reigns of Kings in those times both *Jewish* and *Babylonish*.

And therefore unless we will wilfully mistake, and confound *Josephus* here, we must thus interpret this less accurate expression of his (a), if it really were his; And we must necessarily understand by it no more than this, viz. *that whereas there was a 70 Years Vassalage of the Jews to the King of Babylon, begun* (according to himself, in consistency with himself,) *in the fourth of Jehoiakim, this was the actual beginning of those Desolations of Judæa, which as yet only in part beset her, and which 18 years after, viz. in the 11th of Zedekiah were WHOLLY compleated in the destruction of her Metropolis, and with the burning of the House of God in it: Both which, viz. Jerusalem and the TEMPLE thus and then destroyed, did so remain, or lye desolate to the end of those LXX Years of the Desolations of Judæa begun as above, viz. in the 4th of Jehoiakim, at 18 years distance before the burning of the Temple, and City in the 11th of Zedekiah, and the LAND's then, and not before, coming to be WHOLLY desolate; and so remaining 'till the first of Cyrus.*

Thus truly and exactly are these things determined by the holy Scriptures, and by the Accounts agreeably thereunto giv'n by *Berosus*, and *Josephus* in their several preceding testimonies.

At length therefore to come home to the point, which hath occasion'd our having recourse to these testimonies, Since it is thus fully evident from all of them, that the 70 Years Captivity of the *Jews* began in the 4th of *Jehoiakim*, equal (not possibly to Mr. L's *first* of *Nebuchadnezzar the father*, which is at 90 years distance from the first of *Cyrus's* 9 years reign after his taking of *Babylon*, but necessarily equal) to the *first* of *Nebuchadnezzar the son*, at 70 years distance from the *first* of *Cyrus's* 7 years reign according to the holy Scriptures, and *Xenophon* (b) after the death of *Darius*, when ended the Captivity of the *Jews* in their release, and return by virtue of *Cyrus's* Decree; And Since Consequently the (c) earliest date of the *Land's* lying WHOLLY desolate was not, could not possibly be sooner than the Year of the burning of the Temple, and of *Jerusalem's* utter destruction 18 years after in the 11th of *Zedekiah* equal (not possibly to Mr. L's 19th of *Nebuchadnezzar the father*, at 70 years distance, as he hath extravagantly made it from his *first* of *Cyrus's* 9 years reign after his taking of *Babylon*, but necessarily equal) to the 19th of *Nebuchadnezzar the son*, which was only at 52 years distance from the *first* of *Cyrus's* 7 years reign accord-

(a) viz. the Passage which Mr. L. hath taken hold of under his first Quotation from these words of *Josephus*—*JUDÆA, Jerusalem, and the Temple lay desolate 70 years.*

(b) As formerly shewn. (c) For strictly speaking, the Land was not WHOLLY desolate, 'till 4 years after, when was that carrying away by *Nebuchadnezzar*. Jer. lii. 30.

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according to the Scriptures, and *Xenophon*, It hence undeniably follows upon the sure authority of all these concurring testimonies, that the *Captivity* of Judah did actually commence 18 years before the time came when with any truth the Land could be said to have lain *WHOLLY Desolate*, or to have rested from tillage, and herein to have enjoyed her *Sabbaths*.

For in fact the *Jews* still remaining in their country from the *fourth* of Jehoiakim (when commenced their 70 years vassalage to the King of *Babylon*, their King then becoming tributary, and their Nobles (the sons of the royal family (a) not excepted) and people captivated at pleasure from time to time afterwards) 'till the *11th* of *Zedekiah*, when was their final subversion in those times, here was thus 18 years necessarily continued tillage of the Land after the actual commencement of the *Jews* Vassalage, or Captivity. Therefore no more possibly than two and fifty years remained for the Land to have lain *WHOLLY desolate therein*; and so to have kept *Sabbath*.

AND therefore Mr. L. is absolutely mistaken in what he hath asserted of the *Land's* having lain *WHOLLY desolate during the 70 years of the Captivity*; and therein enjoying 70 *Sabbaths*; as being 70 *Sabbatical years* of 70 *Weeks* preceding the *Captivity* groundlessly suppos'd to have been neglected to the occasioning 70 years *Desolations* of the land, equal to the said Captivity. And therefore

Finally, Mr. L's Hypothesis in this part of it of a period of LXX *Weeks* fancied to consist of 570 *Years* by the groundless addition of the 70 years of the Captivity from his mistaken END, OCCASION, and NATURE of those 70 years, as if the LAND had *WHOLLY* lain *DESOLATE* all that time, whereas as we have seen in fact it did not, droppeth of course; as being void of all foundation in evident failure of the suppos'd fact.

Nor otherwise hath it any, however by Mr. L's telling (b) it should have, even in the nature of *Weeks* consider'd according to the *Law*, as attended by their *Sabbatical Years*, and *Years of Jubilee*. For by the *Law* Mr. L. would justify his suppos'd numbers of *Years* in seventy *Weeks*, as by his telling us they make according to that in respect of *Jubilees* 500 years; and in respect of *Sabbatical Years*, 570. But as to the latter, that according to the *Law* is wholly impossible; and as to the former, that is absolutely uncertain. For

First, as to the nature of seventy *Weeks* among the *Jews*, consider'd with their *Years of Jubilee*, the included number of *Years* in such a giv'n period, and in such relation is most uncertain. For it hath ever been, and still is a disputed point (c), whether the *fiftieth*

(a) *Dan.* 1. 3. (b) p. 60, 66, 67, 69, (c) See the learned Dr. *Frid.* p. xiv. of his Preface to *Con. Hist.* where he most justly explodes the Reckonings by *Years of Jubilee*, and *Sabbatical Years*, as most uncertain, and therefore most useless. And in truth however Mr. L. hath magnified these Computations [p. 31, 72.] and hath at pleasure accounted some *Years* mention'd in Scripture as having such relation, which perhaps had none, [as particularly [p. 31.] in his making his mistaken 10th of *Zedekiah* a *Sabbatical*

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ninth Year, or the *forty ninth* was the Year of *Jubilee* belonging to seven *Sabbatical* weeks. And therefore we cannot be certain of the Years of this first period consider'd with its *Jubilee*, because we know not if 70 Weeks according to the Law in this respect make 500 years, as they should do, if *strictly* (a) *Every fiftieth Year* was the Year of *Jubilee*, or only 490 Years, as they do in case that the 49th was it (b). And there are who have declar'd for the latter, even against the testimony of *Maimonides*. Thus this first Period of Mr. L. of 500 Years in *Seventy Weeks*, in respect of their supposed *Jubilee* is most uncertain. But

Secondly, As to the other period, which is the main foundation of Mr. L's Hypothesis, and which with the 70 years of the Captivity engrafted upon it becomes a period of 570 years, and yet is said still to be remaining a Period of 70 Weeks, the supposed Subsistence of that according to the Law is absolutely impossible: as being in no wise justifiable by, nor reconcileable with the Law in the original Institution of *sabbatical Weeks*. For by it (c) a *Sabbatical* week necessarily consists of 7 years, and no more, as the 7th year is *Sabbatical*. And 490 Years proportionably give 70 weeks, as 7 times 70 is surely contained in the number 490. But in Mr. L's period before us of 570 Years said to be equal only to 70 weeks, there is found 7 times 81, that is 81 weeks, besides the remaining three Years. Therefore Mr. L's period of 570 Years consider'd in the *legal relations* of *Sabbatical* weeks of Years is necessarily equal not to 70 weeks, as it is mistakenly affirm'd, but to 81 Weeks besides the remaining Years. But we have not to do in the Prophecy with any such period of Weeks; and consequently with no such Period of Years.

Nor doth that avail Mr. L. for him to have said here (d) by way of proof that there were no more than 70 weeks in 570 years, *viz. As the 70 Years of the Captivity by him added were only the*

*batical Year, from Jer. xxxiv. 8, 9, 10, wherein what is said infers neither a Sabbatical Year, nor a Jubilee neither, because the Release of Servants there spoken of might inter only their legal Release [Exod. xxi. 2.] As every Hebrew servant was to be released in the 7th year of his Servitude.] Yet after all, for any service that they have done him, or any credit that he hath giv'n them in his subsequent Hypothesis, All manner of notice of them might have been omitted. (a) Levit. xxv. 10, 11. But in this case (as saith Dr. Pride. ib.) if the Year after the seventh sabbatical Year were the year of Jubilee, then it becomes a Question, whether that, or the next year after it was the first of the next Shemittah, or week of years. If the Jubilee Year were the first year of that Week, then there would have been but 5 years for the Jews to sow, and reap in between the Jubilee (which was also a Sabbatical Year) and the next Sabbatical Year after; whereas the Scripture [Levit. xxv. 3.] saith they were to have six. And if the first Year of the next Shemittah, or week of years were the next year after the Jubilee, then the Shemittahs would not always succeed in an exact Series immediately one after the other, but after the seventh Shemittah, the Year of Jubilee would intervene between that and the next, which disagreeeth with the Opinion of Many, &c. See more p. xv. ib. (b) See Cananus (de Republica Hebraeorum Cap. 6.) whose following words being much to our purpose, I therefore transcribe, *viz. Whether justly the 50th Year, or the 49th was the Year of Jubilee, 'tis made a QUESTION. We join with those INCOMPARABLE MEN of our time that hold the 49th: Nor can we assent unto Maimonides in this, though for the most part, we religiously embrace his Judgment.*—Whereupon Cananus gives his reasons for differing from him; which we need not here insert, but the Reader may consult at pleasure. (c) Levit. xxv. 3, 4. (d) p. 67. of Mr. L.*

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the sabbatical Years of 70 preceding Weeks, which the land should have had in them, but by the Jews Transgression of duty had not, and that therefore these years do not increase the number of Weeks, as Weeks (a); For

First, the Jews are out of the controversy in this particular: because their Observance of Sabbatical Years, or their neglect of them is equally exclusive of the nature of Sabbatical Weeks. For any giv'n Period of Weeks of Years is incapable of alteration either in their nature, or number on that account. For what if the Jews had never kept any Sabbatical Years?—Still God's legal Institution of them remain'd the same. Every Sabbatical Year notwithstanding went on in course by God himself regularly appointed for it. Consequently any number giv'n of Sabbatical Years ever gives the same certain number of Sabbatical Weeks. And so many known Sabbatical weeks ever contain its certain proportionate number of Years. The number once ascertain'd in its plain legal Institution ever necessarily remains the same in both. And therefore the number of weeks before us preceding the Captivity being ascertain'd to the number 70, as that always continues the number of weeks certain as the real number of Weeks of that period, as a period of Weeks, so in their legal institution there being no more than 490 years in the said period of weeks, consider'd as a period of Years, that number of years ever necessarily remains the same, as the certain or only number of Years in that period of Weeks.

Otherwise Any giv'n period of Weeks no longer remains it self. And so that which before was certain, as being both in nature, and number of years fully ascertain'd, is otherwise necessarily rendered most uncertain. And therefore Mr. L's Additional 70 Years of the Captivity to his 70 preceding ^{Weeks} to the making it a period of 570 Years, and yet a period of 70 Weeks said to be consider'd according to the Law in this respect, or relation of Sabbatical Years, is so far from being legal, that it is truly most illegal, and therefore most unjustifiable. I add to this

Secondly, that it is also most groundless: as I have largely shewn from the failure in fact. For this hath been made to appear as a certain truth, that at the most only 52 years of the Captivity could be such sabbatical Years, as Mr. L. hath suppos'd the whole 70 thereof to have been, in the lands lying WHOLLY desolate, or uncultivated all that time.

*So that at length this imagin'd period of 570 Years said to be equal to 70 weeks cometh thus really, and truly to be no such period. As in the nature of Weeks there cannot be, so in fact there was no such Period of Weeks before the *Babylonish (b) first of Cyrus*, as Mr. L. hath imagin'd, and there also ended the said Period together*

(a) p. 67. of Mr. L. (b) viz. the first of his 9 Years reign giv'n him by Ptolemy: As he hath giv'n the Scripture two Years reign of Darius to that of Cyrus, who otherwise reign'd but 7 years.

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together with the 70 Years Desolations of the land, in another evident mistake also, as upon that occasion I have formerly shewn.

And yet from this groundless, and mistaken preceding period Mr. L. would fain argue us into another such like period after the said first of Cyrus, equal to the LXX Weeks predicted in the Prophecy of Daniel. But that which in fact was not, cannot be the cause of another like it. And 'tis no otherwise pretended to have been the cause than as its actual pre-existence also was suppos'd: tho', as I have shewn; in fact it was not. But However, as I am yet to shew

Finally, Even were there foundation for this imaginary preceding period, yet after all there is not, there cannot possibly be any manner of room for arguing from thence as Mr. L. hath argued to a subsequent period in the 70 Weeks of the Prophecy of Daniel, in his twofold like periods of Years in these Weeks also, as in those his imagin'd preceding Seventy Weeks. For the very great unreasonableness, and groundlessness of the parallel here will be demonstrably apparent if it be consider'd

First, with respect to the 70 Weeks of this Prophecy made equal by Mr. L. (a) to 500 Years, as 'tis pretended here by reason of 10 years added for years of Jubilee, that even by Mr. L's own telling there is no manner of ground for this; forasmuch as upon the testimony of Maimonides (b) by him here cited, there was No Jubilee under the second Temple. Add also the testimony of Cunaus (c). But Daniel's 70 Weeks are evidently a Period of Weeks under the second Temple. And Confessedly now there was no Jubilee. And that is the pretended cause of throwing in ten years here into the 70 Weeks of this Prophecy to the making them in respect of Years, a period of 500 Years. But *sublatâ causâ tollitur effectus*.

Otherwise, If as Mr. L. hath explained Maimonides, the Jews did however account and hallow the fiftieth year by proclaiming it as the year of Jubilee (d) throughout the land, but did NOT KEEP it by letting the land lye FALLOW, as according to their law they ought likewise to have done; yet in this case still it will be evident against Mr. L's additional reckoning of 10 Jubilees, that the same is here no less groundless; forasmuch as that hallowed but not kept fiftieth year must necessarily have been the first of the six years following, before the next Sabbatical Year return'd. For the 49th being Sabbatical; the 7th year from thence was now in course the next Sabbatical Year, and therefore (not the 57th, as otherwise it must have been in Mr. L's Hypothesis, but) the 56th Year

(a) p. 60. of Mr. L. (b) p. 70. ib. (c) Who [in his book de republica Hebraeorum, cap. 6. initio.] tells us, that after a 70 Years Captivity the Jews returned to their ancient Habitations, and the Temple was built a-new, but NEVER were the JUBILEE Solemnities celebrated any more. (d) And yet whether the 50th, or the 49th was the Year of Jubilee was more than Maimonides could tell. For what could he know certainly, who writ in the 11th Century after Christ?-----But even here He is against Mr. L.-----

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Year must have been it : because the *Sabbatical Year* being still observ'd or kept, the Land could be cultivated but six years together, and the 49th year being *sabbatical*, therefore the 50th following, or Mr. L's number'd, or counted, but not legally kept Year of *Jubilee* could not possibly be otherwise than the first Year of another *sabbatical Week*. And thus the 56th year being the next *sabbatical year* after the 49th, it of course follows that the 98th year was the last *sabbatical Year* in the first centenary of years of 70 Weeks of Years, the 196th the last in the second Centenary, the 294th in the third Centenary, the 392th in the 4th Centenary, and in the remaining 91 years or 13 *Sabbatical Weeks of Years*, the last or the 490th was *sabbatical*. And yet all this time though according to *Maimonides* Proclamation might be made by the *Jews* every *fiftieth Year*, as according to him that was the Year of *Jubilee*; that is, it should have been so, or kept as such, if the *Jews* had now thought themselves under equal obligation of keeping the year of *Jubilee* after their return, as before their Captivity; yet at the same time it made no alteration in the successive, or continued reckoning of the now only kept *Sabbatical Years*, as it necessarily must have done, if the Year of *Jubilee* had been now legally kept, and the fiftieth year also had been it. In which case every *Sabbatical Year* in the giv'n period of 70 Weeks had been still postpon'd one year in every fifty to the giving Mr. L. his ten *Jubilees*; provided withal that the 50th Year according to *Maimonides* was surely it; but as I before observ'd that is denied by Others, and is still a Point of great Uncertainty. But here profess'dly the Year of *Jubilee* being not kept, but only noted among the several years of a giv'n period of *Sabbatical Weeks* consider'd in this their legal relation, those several noted Years of *Jubilee* in that giv'n period did no more increase that giv'n period in the Years of it, than every noted *Olympic year* among the *Greeks* did antiently increase the years in any giv'n number of *Olympiads*, or the noted *Bissextile* at this time is capable of increasing any giv'n period of Years among us. And so in this the truth of the matter it cometh to pass that in a Period of 70 Weeks of Years, even *sabbatical Weeks of Years* under the second Temple, when the Years of *Jubilee* are said to have been still noted in their order, tho' not kept, there cannot possibly be more Years in them when consider'd as a period of Years, than 490 Years.

And therefore that can be of no force here which Mr. L. hath farther told us in this matter, as this his period of 500 years, by his making it so in his Hypothesis, is to be reckon'd from his Year of *Ezra's* going up to *Jerusalem* in his (a) 7th of *Artaxerxes*, the Year of his assign'd beginning of these weeks; from which

(a) I call it. His 7th of *Artaxerxes*. For truly so it is. 'Tis not *Ptolemy's*. For his 7th of *Artaxerxes* is here rejected, because it would not serve Mr. L's Hypothesis. But it will be restor'd hereafter in the beginning of the LXIX weeks, when it will assuredly appear who is in the right; *Ptolemy*, or Mr. L.

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which Year, by his telling the Observation of *Sabbatical* Years and Years of *Jubilee* was most exactly resettled by *Ezra*. For what tho' upon the testimony of *Seder Olam Rabbah*, we are told (a) that the Jews were as much obliged to the keeping Years of *Jubilee*, and *Sabbatical* years in the days of *Ezra*, as they had been in the days of *Joshua*.

Did this Author know more of these matters than his Cotemporary *Maimonides*?-----But by his express testimony the Jews acknowledge'd no such Obligation in the days of *Ezra* as to Years of *Jubilee*, but only as to *Sabbatical* Years. They religiously observ'd the latter: but had no regard to the former any otherwise than as above, by making bare proclamation of them: or by noting them, as we do our *Bissexiles*.

Therefore to have done with this matter, if any credit be to be giv'n to his testimony and also to the authority of *Cuneus*, as above, that there was no *Jubilee* under the second Temple, then by these testimonies there could be no such period of Years, as that of *Mr. L.*'s period of 500 Years equal to 70 Weeks under the Second Temple.

And yet after all, the imagin'd 500 Years from the first of *Ezra*, or the going up of *Ezra* to Jerusalem in the 7th of *Artaxerxes*, where *Mr. L.* begins his Calculation of the 70 Weeks of the Prophecy to his assign'd ending of them, fall six years short of their number, as he hath industriously left *Ptolemy's* 7th of *Artaxerxes* for the sake of his NEW Hypothesis, which in truth hath no more agreement with the letter of the Prophecy either in beginning, or ending of these Weeks, as I shall shew hereafter, than it hath now appear'd to have with their true nature, or real number of years in them.—But I am yet to speak

Secondly, to his other imagin'd period of Years in these Weeks, as in respect of *sabbatical* Years he would persuade us that they are equal to 570 (b) Years. For of such a preceding period of Years in 70 Weeks ending in his first of *Cyrus* we have formerly heard. And that is the foundation of the like subsequent period from the said first of *Cyrus* to the 22d of *Tiberius*, where *Mr. L.* ends it.

But did the nature of Weeks in any giv'n period of Weeks admit of any such extravagant number of Years in 70 Weeks, to their remaining still the same giv'n number of Weeks, which as I have shewn in their legal institution is impossible, yet here waving that, and supposing even the fact in the preceding period, which I shew'd to be otherwise, and indeed without all foundation, Yet were these impediments remov'd, there is no room for running the parallel, no manner of ground for arguing from that to this; because confessedly (c) the REASON doth not equally hold here, as there

For

(a) p. 70. of *Mr. L.* from *Seder Olam Rabbah*, c. 30. p. 89. (b) p. 69. of *Mr. L.* His number of Years there is 572: but we do not trouble the Reader nor ourselves with the odd years here. (c) *ib.* line 21.-----Not for the same Reason. But there was no reason even in the former period, as I shew'd: for there was no FACT.

80 That the Seventy Weeks of this Prophecy

For the 70 Years there added were therefore profess'dly added on account of the *Jews* imagin'd tho' mistaken neglect of 70 *Sabbatical* Years before the Captivity. The 70 Years added here (a) are those immediately following after the Captivity was ended, or the 70 Years from Mr. L's first of Cyrus to his imagin'd 7th of Artaxerxes; from whence follow his other 500 Years.

Now if there were any reason for the prefixing 70 Years in this latter imagin'd period of 570 Years under the 2d Temple to the making the 70 Weeks of the Prophecy of *Daniel* equal to 570 Years, as formerly in such imagin'd period of Weeks as was preceding Mr. L's first of Cyrus for the annexing thereunto the 70 Years of the Captivity, the *Jews* must now after their return, and especially from the time of *Ezra's coming up to Jerusalem* have neglected the *Sabbatical* Years of 70 Weeks, or of Mr. L's 500 years from His 7th of Artaxerxes. But the fact hereof is not so much as suppos'd here, as it was mistakenly suppos'd there. And Mr. L. himself hath taken away all ground of such Supposition here from his now cited foregoing testimonies: whereby 'tis agreed that the Observation of *sabbatical* Years was certainly reviv'd by *Ezra* upon his coming to *Jerusalem*. Therefore there being no such reason here for the adding of 70 Years, as it was pretended there, the Addition here is still more groundless. And a Period of Seventy Weeks under the second Temple consider'd even in this relation as attended with *Sabbatical* Years, necessarily remains a Period only of 490 Years.

So that upon the whole Mr. L. is quite beside the mark in all that he hath said from the beginning to the end on this occasion, as in order to overthrow the *abstracted Nature* of the Weeks of this Prophecy or of 490 years he hath sent us to the *Law*, and to the *Seventy Years* (mistaken) *Desolations of Jerusalem*, and to *Jubilee* Years, and *sabbatical* Years, as if the weeks of this Prophecy had any relation to them, whereas were there any reason to conclude that they had any such relation, yet even that Relation fails him, as we have now seen in a giv'n period of *Sabbatical Weeks* under the second Temple.

But even such Relation is only imaginary here, and hath not any the least foundation for it, other than that of the word *Weeks* being us'd here (b).

For wherefore should this predicted period of God's *determined* time for *Grand Events* to fall out in them become a *sabbatical* period of *Weeks*?

Had any of their predicted Events to do with *sabbatical* Years?— They had not. Nor hath Mr. L., nor no man else said it that I know of. Where then is the *Sabbatical* Relation? There must be some such relation first prov'd, to prove the *Sabbatical* nature of the Weeks, or Years of this Prophecy. And 'till this be done, Mr. L. must give us leave to look upon the word WEEKS here

to

(a) p. 69. of Mr. L. (b) Dan. ix. 24. Seventy WEEKS are determined.

contain exactly four hundred, and ninety Years. 81

to denote nothing else but an *Eastern* way of expressing so many *Septenaries*, and those as I have formerly prov'd (a), of *Years* in this *Prophecy*.

And therefore to apply the words of the learned Dr. *Prideaux* (b) here, who hath spoken incomparably well on this occasion, as having shewn the very great uncertainty of fixing the nature, and certain succession of *Years* of *Jubilee*, and of *Sabbatical Years*. He most truly, and properly adds in the following words, *that they are most out of the way in this matter, who would confine Daniel's Prophecy of the Seventy Weeks to so many Shemittah's, as if these Seventy Weeks fell in exactly with seventy Shemittahs, that is, that the first week began with the first Year of a Shemittah (c), or Sabbatical Week, and ended with a Sabbatical Year, which was the last of a Shemittah, and so all the rest down to the last of the whole number. And to this end some have PERPLEXED themselves in VAIN to find out Sabbatical Years to suit their Hypothesis's, and fix them to TIMES, to which they did NEVER belong; whereas the Prophecy means no more than by the Seventy Weeks to express SEVENTY TIMES SEVEN YEARS, that is 490 in the WHOLE, without ANY RELATION had either to Shemittahs, or Sabbatical Years.*

And this great Chronologer and Historian having thus giv'n us the truth of this matter, I need not to say any more to the farther proving that these *Weeks* are purely of an *abstracted nature*. For therein they necessarily do, and must remain for any thing that Mr. L. hath advanced for their different nature in his *New Hypothesis* of these *Weeks*. Of which *Hypothesis* even all the ground-works, or foundations, as we have seen, are absolutely mistaken, and utterly inconsistent not only with his other pretended testimonies, but also with the holy *Scriptures*.

And thus much may suffice to have been said of the *nature* of these 70 *Weeks*, or to the shewing that they contain in respect of *Years* 7 times 70 *Years*, and as a period of years they are a *Period* absolutely of 490 *Years*.

I am yet to speak a few words to Mr. L's *Division* of these *Weeks*, before I put an end to this *Chapter*.

I formerly observ'd (d) that Mr. L's deduced *Division* of them is truly made up of nothing but *Inconsistency*, and *Mistake*. I need therefore to do no more here than to make good that charge. And,

First, as to the *Inconsistency*, that is evident from Mr. L's two-fold different sense of *Ezekiel's* (e) *bearing the punishment of the iniquity of the House of Israel, and of the House of Judah.*

G

For

(a) See above, p. 10, and 81. (b) Pref. to *Con. Hist* p. xv. (c) And this is the very thing that Mr. L. most groundlessly hath done here, as [in p. 72. of his book] he hath made the year of *Ezra's* return, the first Year of a second *Era* of *Weeks* among the *Jews*, in his mistaken 7th of *Artaxerxes* differing no less than six years from the true 7th thereof in *Ptolemy's Canon*. (d) See above, p. 11. note b. (e) *Ch. iv.* 4, 5, 6.

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For in one place (a) we are told, and that very truly, that by that Prophet's bearing the Punishment, &c. is meant God's forbearance, &c. But afterwards (b) for the sake of deducing the Division of these Weeks from these Years of *Ezekiel*, we are told that this bearing of *Ezekiel* is a representative bearing of that 390 Years Punishment [not which as in the other place God had forborn, but] which *Israel* should bear for their having neglected the *sabbatical Years* of 390 preceding years, and in like manner of the 40 Years punishment [not which as in the other (c) place God was yet forbearing (d) but] which the *House of Judah* should bear for their having neglected the *sabbatical Years* belonging to 40 Years. And this may suffice as to the Inconsistency.

Secondly, As to the mistake, that is also evident from the falsity of Calculation here as in *Israel's* 390 Years Iniquity they are said by Mr. L. to have neglected 63 *sabbatical* Years. Whereas if they had neglected to keep *sabbatical* Years that whole time, viz. 390 years, they could have neglected but 55 *sabbatical* Years during that time: forasmuch as in the number 390 there are found but 7 times 55, and 5 years over. And as to the Calculation in the *House of Judah*, there is also a mistake, as in their 40 Years they are said to have neglected 6 *sabbatical* Years. But viewing this neglect only in this number, they could have neglected only 5 *sabbatical* years completely in that time, as only 5 times 7 is to be found in 40; and 5 over.

But in another view of the *House of Judah's* having neglected *sabbatical* Years, it is evident from Mr. L. himself that they must necessarily have neglected a great many more *sabbatical* Years, and those also separate from the *House of Israel* (for that is what Mr. L. here (e) also insists upon) forasmuch as between the carrying away of the one *House* and the other, there is an interval of 130 Years in Mr. L.'s chronology hereof. And to that we may go in the case before us, tho' he hath mistaken the true year of *Sabnasefer's* carrying away the 10 Tribes, as he hath made (f) that fact to have hapned in A.P.J. 3976 (g) which in the truth thereof fell out in A.P.J. 3993 (h); but to stick to that at present, and to go also to his mistaken 111th of *Zedekiah*, in A. P. J. 4106 (i) as we are at present concern'd immediately with Mr. L.'s Calculation, the Interval for *Judah's* having separately neglected *sabbatical* Years after *Israel's* carrying away, is as I said before 130 Years.

Now did the *House of Judah* neglect all, or only some of the *sabbatical* Years of that period, because Mr. L. tells us of six only for the 40 years of *Ezekiel*?—Why truly, this notwithstanding, they must have neglected all the *sabbatical* years of that Interval by Mr. L.'s own telling elsewhere (i). For he hath there expressly said that the

Land

(a) p. 30 of Mr. L.'s book. (b) p. 133, &c. of Mr. L.'s book. (c) p. 30-
 (d) That God did yet forbear their utter Extermination, is evident from their possibility of still abiding in the Land even after the 11th of *Zedekiah*, [Jer. xlii. 1---12]. But 4 years after the Desolations of the WHOLE Land being strictly compleated, no more of its former Inhabitants being then left therein, God's forbearance was then utterly at an end.
 (e) p. 134 of his book. (f) p. 145 of Mr. L. (g) Or in the year before A. D. 738.
 (h) Or in the year before, A. D. 721. See Dr. Pride. Con. Hist. p. 18-
 (i) Or in the year before, A. D. 608. (k) p. 68 of Mr. L.

contain exactly four hundred, and ninety Years. 83

Land had no more Sabbaths in 570 years preceding his first of Cyrus, where he ends the Captivity of Judah, even for that very reason, than it should have had in 500 Years preceding the Captivity. Therefore the *House of Judah* in this *Mr. L's* own view of neglected *sabbatical Years*, instead of six only, according to himself in one place must necessarily have neglected no less than 18 *sabbatical years*, according to himself also in another place, after that *Israel* was carried away by *Salmanser*. For in the number 130 there is evidently 7 times 18, and 4 remaining.

Alas therefore what palpable Inconsistencies, and Mistakes here are?—And all of them are foreign to the purpose.

For what can these Years of *Ezekiel* have to do with the Division of these Weeks of *Daniel*?—Where is any ground for the imagin'd Allusion in numbers?—Where is the conformity of them?

Here are from the Prophet *Ezekiel's Years*, deduced by *Mr. L.* the numbers of *Weeks* 63, and 6, (All mistaken numbers) giv'n us by *Mr. L.* upon *Israel*, and *Judah's* foremention'd Account, and one Week more arbitrarily thrust in after to the making the said number 6 become number 7. And so from *Ezekiel* we have at length 63 Weeks, and 7 Weeks: And whereas 7 Weeks, and 63 Weeks make 70 Weeks, therefore *Mr. L.* thinks that he hath thus accounted for the division of the seventy weeks of the Prophecy of *Daniel*.

But alas, what are these *Mr. L's* numbers of Weeks, *viz.* of 63 Weeks, and 7 Weeks to the most solemn, most distinct, and orderly, or regularly proceeding numbers of Weeks of the said Prophecy, *viz.* to the numbers first of 7 Weeks (a), then of 62 weeks (b), and after that of 1 (c) separate, or single week attended also with its more distinguished one *Half* thereof?

And therefore after all, where is the least occasion for such groundlessly deduced Division of these Weeks, which in the express letter of the Prophecy have their own sure division in the several, and distinctly applied grand Events to the several, and distinct periods of it?

I have above (d) cursorily noted those distinct periods. I must necessarily speak more fully to them hereafter in their respective order.

But this may suffice to have been said here at present, as well in general concerning the Division of these weeks, as in particular to this foreign Division of them.

And having before fully spoken to the nature of these Weeks, and now having occasionally said thus much as to the Division of them, I may put an end to this Chapter.

(a) Dan. ix. 25. (b) *ib.* and v. 26. (c) v. 27. (d) In the Introduction, p. 10. & c.

TRUE CHRONOLOGY

Of Events mentioned in the foregoing Chapter, for 90 (†) Years preceding the Scripture first of CYRUS: according to the holy Scriptures; the Phœnician Annals; Berosus, and Josephus; and PTOLEMY's Canon.

Years before Christ.	Kings of Babylon Ptol. Can.	Kings of Judab.	Years before Christ.
626		15 Josiah	
625	1 Nabopolassar,	16	(a)
624	2 or Nebuchadnezzar the first, or the father.	17	
623	3	18	
622	4	19	
621	5	20	
620	6	21	
619	7	22	
618	8	23	
617	9	24	(b)
616	10	25	
615	11	26	

(a) Hence are to be reckon'd the Forty Years of God's Forbearance of the Iniquity of the HOUSE of Judab. Ezek. iv. 6.

(b) Died Psammitichus King of Egypt; next his Son Necus reigned, or the Pharaoh Necho of the Scriptures. [Prid. Con. Hist. p. 47 from Herodotus lib. 1.]

(†) Viz. from the 15th of King Josiah, as Mr. L. hath brought us up so high by his 20 years rais'd 11th of Zedekiah, and thereby made the fourth of Jehoiakim equal to the first of Nebuchadnezzar the father; and so hath got the fourth of Jehoiakim really into the place of the 15th of King Josiah.

Mistaken Chronology

Of Mr. L. occasioned by his 20 years rais'd Eleventh of Zedekiah: which for the sake of his Hypothesis of the 70 Weeks he hath placed at 70 Years distance from the taking of Babylon by Cyrus.

Julian Period (+).	Kings of Judah.	Kings of Babylon.
4088	Jehoiakim. 4	Nabopolassar, or Nebuchadnezzar the first, or the father. 1
4089	5	2
4090	6	3
4091	7	4
4092	8	5
4093	9	6
4094	10	7
4095	11	8
	Capitivity of Jeconiah.	
4096	Zedekiah. 1	9
4097	2	10
4098	3	11
4099	4	12

The fourth of Jehoiakim made equal to the first of Nebuchadnezzar the father, who is therefore now said to smite Pharaoh Necho's Army.

Judea invaded by Nebuchadnezzar.

Jerusalem taken, and Jehoiakim slain. Upon the taking of the City 3023 (*) Persons [Jer. lii. 28.] were carried captive to Babylon: among whom was DANIEL. --- Jehoiakim made King. --- After 3 months and 10 days He was sent Prisoner to Babylon, with his mother, &c. [2 Kings xxiv. 12.] Among other captives was the Prophet Ezekiel. --- Zedekiah was made King by Nebuchadnezzar.

(†) Note that the Years of the Julian Period here answer exactly to the years before Christ on the left hand Column: and so throughout.

(*) But see 20 years lower in the left hand Column. So likewise generally in all other matters here set down.

SCRIPTURE CHRONOLOGY, &c.

(a) *Pharao Necho* going up against the *Assyrian*, and marching through *Palestine*, *Josiah* fought him at *Megiddo*, and was killed [2 *Kings* xxiii. 29, 30. 2 *Chron.* xxxv. 20.] the People set up his son *Shallum*, or *Jehoahaz*. After three months *Pharao Necho* took him into *Egypt*, setting up his elder brother *Eliakim* or *Jehoiakim* [2 *Kings* xxiii. 33--36. 2 *Chron.* xxxvi. 1.—8.]

(b) [Dan. i. 1.] *Nebuchad.* the Son was sent by his father against *Ph. Necho*; his father taking him into Copartnership of Government with him. And this being in the end of the third of *Jehoiakim*, his fourth comes to be equal to the first of *Nebuchadnezzar*. [Jer. xxv. 1.] See above, p. 46, &c.

(c) *Neb.* now smote *Ph. Necho* at the river *Euphrates*, and retook *Carchemish*, [Jer. xlvi. 2.]—*Jeremiah* prophesieth of the 70 Years Captivity of *Judab*. [ch. xxv. 8--12.] Which accordingly began in this year (†) at 70 years distance from the Scripture first of *Cyrus*; *Jerusalem* being now taken by *Nebuch.* the son, and *Jehoiakim* put in irons, but after releas'd, and left King under Tribute. — NB. DANIEL among many others was now taken Prisoner to *Babylon*. [See p. 45.]

(d) Towards the end of *Jehoiakim*'s 5th, died *Nebuchadnezzar* the father. — His son now in *Egypt*, hearing of his father's death, made all the speed he could to *Babylon*. [See p. 56, and 71.]

Years before Christ.	Kings of Babylon. Can. Nabopolassar, or Nebuchadnezzar the first, or the Father.	Scripture recording.	Kings of Judab.
614	12		27
613	13		28
612	14		29
611	15		30
610	16	(a) 31	
			1
			2
		(b) 3	
			1
		(c) 4	
			2
		(d) 5	
			3
			6
			3
			1

NB. the son reigning in conjunction with his Father.

Captivity of Judab.

(†) Viz. in November, when *Nebuchadnezzar* first took *Jerusalem*, after his having taken *Carchemish*, as above related (viz. in p. 47.) and caused many captives, especially those of the better sort, to be sent to *Jerusalem*.

Rais'd Chronology of Mr. L.

Julian Period.	Kings of Judah.	Captivity of Jeconiah.	Kings of Babylon.	Kings of Tyre.	Events
4100	Zedekiah.	5	13	1	1 Ezekiel enter'd on his Prophetick Office.
4101		6	14	2	2
4102		7	15	3	3
4103		8	16	4	4 Zedekiah rebelling leagues with Pharaoh.
4104		9	17	5	5 Nebuchadnezzar lays siege to Jerusalem.
4105		10	18	6	6 Ezekiel prophesieth against Pharaoh [ch. 29. 1.]—His Army cometh to assist Zedekiah now shut up in Jerusalem by the Chaldeans, who thereupon leave the Siege, and fight and overcome the Egyptians; according to Jeremiah's Prophecy. [ch. 34. 10. &c.]
4106	Captivity of Judah	11	19	7	7 Pharaoh's overthrow reveal'd to Ezekiel [ch. 30. from v. 20 to the end.] The Siege of Jerusalem renew'd by the Chaldeans, and the City taken—Ezekiel prophesies against Tyre, [ch. 26]—Gedaliah slain by Ishmael. The remnant of Judah flees into Egypt.—In this
4107		12	20	8	8 (*) or the next year Nebuch. laid siege to Tyre.
4108		13	21	9	9 The fall of Egypt foretold by Ezekiel [ch. 32.]
4109		14	22	10	10
4110		15	23	11	11 Nebuch. the son now reducing Egypt, heard of his father's death.

(*) Viz. In this Seventh; as to which great mistake see above, p. 65.

SCRIPTURE CHRONOLOGY, [&c.]

(a) Daniel interpreted Nebuch.'s dream in the 2d of Neb. [Dan. 2. 1.] viz. in the Bab. Account of Nebuchadnezzar's reign by which he reckon'd. [See p. 47.]—After 3 years obedience *Feboiakim* rebelled. Whereupon he was harras'd by Neb. his Lieutenants, and Governours of Provinces [2 Kings 24. 2.] for 3 years together, 'till at length [See (b) below,]

(b) He was taken, and kill'd, and buried according to the word of the Lord by the Prophet *Jerem.* [22. 18, 19. and 36. 30.]—His son *Feboiakim* call'd also *Jeconiah* and *Coniah* reign'd in his stead, [2 Kings 24. 6. 2 Chron. 36. 9]—After 3 m. and 10 d. He yielded himself Prisoner to *Nebuchadnezzar* now closely besieging *Jerusalem*, who sent him, and his mother, &c. and a vast number of captives from the City of *Jerus.* to *Babylon* [2 Kings 24. 13—16.] now in the 8th year of his reign [v. 12.] besides 3023 Prisoners, which in his 7th [Jer. lii. 28] viz. either in the end of the last Year, or beginning of this he had caus'd to be carried away out of the open Country upon his marching in person to *Jerusalem*. [See *Prid. Con. Hist.* p. 68.]—NB. In this Captivity of *Jeconiah*, in the 8th of Neb. [2 Kings 24. 12.] was carried away to *Babylon* the Prophet *Ezekiel*: and therefore he all along in his Prophecies reckons by this *Æra*.

(c) *Jeremiah* writes to the captives at *Babylon* [ch. 29, 1, &c.]

(see [ch. 1. 2.]

(d) *Ezekiel* enter'd on his Prophetic Of-

(e) DANIEL at this time (probably about 30 years of age) so eminent for his holiness and righteousness of life, as by God himself to be equal'd with *Noah* and *Job* [Ezek. 14.]

(f) *Zedekiah* rebels against *Nebuchadnezzar*.

(g) *Neb.* besiegeth *Jerusalem* [2 Ks. 25.]

(h) *Pharaoh Nophra's* Army coming to the relief.

Years before —Christ.	Kings of <i>Tyr</i> from the <i>Phœnician</i> Annals	Kings of <i>Babylon</i>	Scripture reckon.	Captivity of <i>Jeconiah</i> .	Days of his reign.	Captivity of <i>Jeconiah</i> .
603 (a)				4	7	7
602				5	8	8
601				6	9	9
600				7	10	10
599 (b)				8	11	11
				9	12	12
				10	13	13
				11	14	14
				12	15	15
				13	16	16
				14	17	17
				15	18	18
				16	19	19
				17	20	20
				18	21	21
				19	22	22
				20	23	23
				21	24	24
				22	25	25
				23	26	26
				24	27	27
				25	28	28
				26	29	29
				27	30	30
				28	31	31
				29	32	32
				30	33	33
				31	34	34
				32	35	35
				33	36	36
				34	37	37
				35	38	38
				36	39	39
				37	40	40
				38	41	41
				39	42	42
				40	43	43
				41	44	44
				42	45	45
				43	46	46
				44	47	47
				45	48	48
				46	49	49
				47	50	50
				48	51	51
				49	52	52
				50	53	53
				51	54	54
				52	55	55
				53	56	56
				54	57	57
				55	58	58
				56	59	59
				57	60	60
				58	61	61
				59	62	62
				60	63	63
				61	64	64
				62	65	65
				63	66	66
				64	67	67
				65	68	68
				66	69	69
				67	70	70
				68	71	71
				69	72	72
				70	73	73
				71	74	74
				72	75	75
				73	76	76
				74	77	77
				75	78	78
				76	79	79
				77	80	80
				78	81	81
				79	82	82
				80	83	83
				81	84	84
				82	85	85
				83	86	86
				84	87	87
				85	88	88
				86	89	89
				87	90	90
				88	91	91
				89	92	92
				90	93	93
				91	94	94
				92	95	95
				93	96	96
				94	97	97
				95	98	98
				96	99	99
				97	100	100

Rais'd Chronology of Mr. L.

Julian Period.	Captivity of Judah.	Captivity of Jeremiah.	Kings of Babylon.	Kings of Tyre.	Kings of Israel.	
4111	6	16	Nebuchadnezzar, or Nebuchadnezzar the son alone after his father's death.	1	12	<p><i>Nebuchadnezzar</i> the son coming to <i>Babylon</i>, after his father's death was then made king over all the Empire. Therefore, saith Mr. L. [p. 37.] the time between his father's death, and his being so made King is assign'd in the 5th ch. of <i>Jeremiah</i> not to the son but to the father. (*)</p>
4112	7	17		2	13	<p><i>Daniel</i> interprets <i>Nebuchadnezzar's</i> dream.</p>
4113	8	18		3	14	
4114	9	19		4	15	
4115	10	20		5	16	
4116	11	21		6	17	
4117	12	22		7	18	<p><i>Tyre</i> taken after a 13 years siege.</p>
4118	13	23		8	19	
4119	14	24		9	1	
4120	15	25		10	2	
4121	16	26		11	3	<p><i>Ezekiel</i> prophesies against <i>Egypt</i>, [ch. 29. 17]</p>
4122	17	27		12	4	<p>Hence <i>Egypt</i> was to lye waste 40 years, [v. 8--12.]</p>
4123	18	28		13	5	
4124	19	29		14	6	
4125	20	30		15	7	

* As to which great mistake see back, p. 70, &c.

SCRIPTURE CHRONOLOGY,

[&c.]

relief of Zeackiah, the Chaldeans raise the Siege of Jerusalem to march against them. [Jer. xxxvii. 5.] Thereupon the Egyptians retire, [v. 7.] ---For this perfidious retreat, Ezekiel prophesieth against Pharaoh Hophra. [Ch. xxix. 1. &c.] N. B. Hence began the 40 Years Desolations [ver. 13.] ---The Chaldeans renew the Siege of Jerus.

(a) Ezekiel prophesieth against Tyre. [Ch. xxvi and xxvii.] He upbraided the then King, [Ithobal] Ch. xxviii. 10 ---He prophesieth against Zidon. [ver. 21.] also against Pharaoh, and the Egyptians. [Ch. xxx. and xxxi.] ---N. B. DANIEL'S Wisdom was now foamed, as to be proverbially spoken of. [ch. xxviii. 3.] ---Now in the 11th of Zed, the City was broken up. [2 Kt. xxv. 4.] Ab 7th. The Temple and City were burnt. [ver. 8.] ---Gedaliah was left Governour. But soon after he was kill'd by Ishmael; who fled for it. The residue of the Jews fearing the King of Babylon because of the murder of Gedaliah stole away into Egypt, against the word of the Lord to them by Jeremiah: [ch. xlii.] to their utter destruction there after. And as for the very few that still kept in Judaa, to them in this,

(b) Or in the year after Ezekiel prophesied utter Destruction. [ch. xxxiii. 21---29.] ---He now also prophesied against Pharaoh Hophra, and the Egyptians. [ch. xxxii.] ---Jeremiah prophesieth against the Jews, which were gone into Egypt. [ch. xli. 1.] By a Prophecy of Ph. Hophra's destruction, He giveth them a sign of theirs. [ver. 29, 30.]

(c) N. B. Now in the 7th of Ithobal King of Tyre, [Jof. Ant. lib. x. c. 11. and con. Ap. lib. 1. [but not in the 7th of Nebuchadnezzar, as Mr. L. would have it] the 13 Years Siege thereof was begun by Nebuchadnezzar. [See above, p. 64.]

(d) While Nebuchadnezzar lay at this siege was the last carrying away of the Jews by Nebuzaradan. [Jer. lii. 30.] The Desolation of the Land being now fully completed, therein were fulfilled the Prophecies of Isaiah, Jeremiah, and Ezekiel, relating thereunto: in particular that of Ezekiel ch. iv. 1---8, God's Forbearance of the Houses of Israel, and Judah being now absolutely at an end.] See Frid. Con. Hist. p. 88. See also above p. 70, &c.]

Years before Christ.	Kings of Tyre.	Kings of Babylon.	Strip-ture.	Captivity of Jehoiachin.	Kings of Judah.	Captivity of Judah.
588 (a)	Ithobal.	Nebuchadnezzar the Son after his father's death.	The Years of his reign reckoned from his reigning two Years in conjunction with his father before his death.	19	19	19
587 (b)				20	20	20
586 (c)				21	21	21
585 (c)				22	22	22
584 (d)				23	23	23

Rai's Chronology of Mr. L.

Kings of Tyre.	Radi.	Kings of Babylon.	Capitivity of Jeremiah.	Capitivity of Judah.	Years of Exile.
8		16	31	21	4126
9		17	32	22	4127
10		18	33	23	4128
11		19	34	24	4129
1		20	35	25	4130

Notes: Radi. the Son after his father's death.
 Judges 1 y. 3 m. Myrioms and Gravel.

Rais'd Chronology of Mr. L.

Millen Period.	Years.	King of Babylon.	King of Judah.	King of Egypt, & Greece, Babylon, Persia, Rome.
4131	26	1	1	1
4132	27	2	2	2
4133	28	3	3	3
4134	29	4	4	4
4135	30	5	5	5
4136	31	6	6	6
4137	32	7	7	7
4138	33	8	8	8
4139	34	9	9	9
4140	35	10	10	10
4141	36	11	11	11
4142	37	12	12	12
4143	38	13	13	13
4144	39	14	14	14
4145	40	15	15	15
4146	41	16	16	16

(a) In this 20 years rais'd thirty seventh of *Jeconiah* by Mr. L's telling (p. 41.) *Nebuchadnezzar* went mad: And his Son *Evil-merodach* reigning in his stead releas'd *Jeconiah* out of prison. [As to which great mistake. See above, p. 66, &c.]

Neb. restor'd to his Senses, and his Kingdom. [See *ib.*]

Continuation of this Captivity.

Nebuchadnezzar the son after his father's death.

SCRIPTURE CHRONOLOGY,

[&c.]

(a) At the end of 7 years God restored *Neb.* to his *Senates*, and his Kingdom, [*Dan.* iv. 34.] some time before his death in this Year.

(b) Next his Son *Evil-merodach* reigned. *N. B.* In the 37th of *Jeconiah's* Captivity, in the swift month, the 27th day of the month. [2 Kings xxv. 27.] whereby we are brought down into this year being the first of *Evil-merodach*, he releasing *Jeconiah* out of prison shew'd him singular favours. [ver. 32.] See above p. 68, &c. where it is shewn from the express testimony of *Josephus* that now [and not 20 years before, as *Mr. L.* hath imagin'd, but] AFTER *Nebuchadnezzar's* death, *Ev-mer.* forthwith gave *Jeconiah* his Enlargement.

(c) *Astages* King of *Media* being dead, his Son *Cyaxares* the second, now 41 years old [See *Prid. Com. Hist.* p. 108. in fine] succeeded in the civil Government, and *Cyrus* his Grandson in the military, now 40 years old. [ib.] --- *N. B.* Hence begins the Computation of the years of his reign in those Authors who reckon to *Cyrus* a thirty years reign [As to which See above p. 62, &c.]

(d) Died *Nirivassollassar*, or *Neriglossar* bravely fighting with victorious *Cyrus*. --- His Son *Laborsoarchod*, succeeding reigned 9 months from his father's death in the beginning of Spring: But those 9 months being after the *Thoth* of that Year, and having their end, before another Year began, the whole of that year is reckoned in to the last of *Niriglossar*, and therefore *Laborsoarchod* is not in the Canon of *Ptolemy*. [it being the way in that Canon not to give any King a place in it, who had no first of *Thoth* (*) but to give it to his Predecessor.]

(e) *Nabonadius* the *Belshazzar* of the Scriptures succeeded *Laborsoarchod*. --- *Daniel* had the Vision of the four Empires. [ch. vii.]

(f) ----- of the Ram, and He-Goat, [ch. viii.] or the overthrow of the *Persian* Empire by *Al. M.* and the persecution of the *Jews* by *Ant. Epiph.*

Years before Christ.	Kings of Tyre.	Kings of Judges Y. 3 m. <i>Agyses</i> , and <i>Gracians</i> .	Prin. Con. Scip- ime.	Kings of Babylon.	Capacity of Jews.
567	9	1	80	80	40
566	7	1	79	79	41
565	6	1	78	78	42
564	5	1	77	77	43
563	4	1	76	76	44
562	3	1	75	75	45
			74	74	
			73	73	
			72	72	
			71	71	
			70	70	
			69	69	
			68	68	
			67	67	
			66	66	
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			46	46	
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			44	44	
			43	43	
			42	42	
			41	41	
			40	40	
			39	39	
			38	38	
			37	37	
			36	36	
			35	35	
			34	34	
			33	33	
			32	32	
			31	31	
			30	30	
			29	29	
			28	28	
			27	27	
			26	26	
			25	25	
			24	24	
			23	23	
			22	22	
			21	21	
			20	20	
			19	19	
			18	18	
			17	17	
			16	16	
			15	15	
			14	14	
			13	13	
			12	12	
			11	11	
			10	10	
			9	9	
			8	8	
			7	7	
			6	6	
			5	5	
			4	4	
			3	3	
			2	2	
			1	1	
			0	0	

(*) *N. B.* The first month of the *Egyptian* Year was called *Thoth*: from whence as the beginning of the *Egyptian* Year *Ptolemy* dates the beginning of Kings reigns.

Rai's Chronology of Mr. L.

Year.	Kings of Tyre.	Kings of Babylon.	Capacity of hole who went with Jeremiah.	Year of Period.
4147	12	33	52	4147
4148	13	34	53	4148
4149	14	35	54	4149
4150	15	36	55	4150
4151	16	37	56	4151
4152	17	38	57	4152
4153	18	39	58	4153
4154	19	40	59	4154
4155	20	41	60	4155
4156	21	42	61	4156
4157	22	43	62	4157
4158	23	44	63	4158
4159	24	45	64	4159
4160	25	46	65	4160
4161	26	47	66	4161

Cyrus made Emperour of Persia. [See page opp. (c).]

SCRIPTURE CHRONOLOGY,

[&c.]

(a) The Egyptians after 40 years dispersion [See above 589 before Christ] returning to their own Land, Many of them went the next year to the assistance of Croesus. [Xen. *Cyrop. lib. 6. §. 14. See above, p. 34.*]

(b) Sardes taken by Cyrus, and Croesus King of Lydia in it. So an end to this Kingdom.

(c) Daniel interpreted the hand-writing on the Wall, [ch. v. 25, &c.]---Babylon taken by Cyrus, and Belshazzar slain. Therein an end of the Babylonish Empire.

(d) After the taking of Babylon by Cyrus, and the death of Belshazzar, Darius the Median took the kingdom being about 62 years old, [Dan. 5. 30, 31.] For the kingdom was giv'n to the Medes, as well as to the Persians, [v. 28.] And though Cyrus the Persian was the sole Actor in this conquest, yet as he fought for his Uncle Darius the Mede, therefore he took the Kingdom, as above; or as are the words of Daniel, [ch. 9. 1. He was made King over the realm of the Chaldeans; and so he reigned wholly and solely after, during his life, viz. about 2 years, [See above p. 40, &c.]---Therefore it pleased Darius to make Daniel chief of the 3 Presidents over the Kingdom, [ch. vi. 1.]---Through envy Daniel was cast into the den of Lyons, but God was with him, [v. 10---23.]---Now, viz. 1^o Darius [Dan. ix. 1.] He had the Vision of the SEVENTY WEEKS. [v. 24,---27.]

(e) Cambyses father of Cyrus being dead in Persia, and Darius before the end of this year dying also, Cyrus succeeding in all their dominions became sole Lord over the Persian Monarchy, and so reigned 70 years, [Xenoph. *Cyrop.*

Years be- fore Chr. A.	Kings of Tyre.	Kings of Babylon.	Kings of Judah	
			Capitivity	of Judah
552	3	4	55	55
551	4	5	56	56
550	1	6	57	57
549 (a)	2	7	58	58
548 (b)	13	8	59	59
547	4	9	60	60
546	5	10	61	61
545	6	11	62	62
544	7	12	63	63
543	8	13	64	64
542	9	14	65	65
541	10	15	66	66
540	11	16	67	67
539 (c)	12	17	68	68
538 (d)	13	18	69	69
537 (e)	14	19	70	70

* In whose 14th [according to the Phœnician Annals Cyrus was made Emperor of Persia. [See above p. 63.]

Rais'd Chronology of Mr. L.

Julian Period	Captivity of Judah	Captivity of Jeconiah	Ks. of Babilon.
4162	57	67	4
4163	58	68	5
4164	59	69	6
4165	60	70	7
4166	61	71	8
4167	62	72	9
4168	63	73	10
4169	64	74	11
4170	65	75	12
4171	66	76	13
4172	67	77	14
4173	68	78	15
4174	69	79	16
4175	70	(*) 80	17
4176			1
4177			2

Cyrus 9 Years

(*) NB. Thus in this 20 years rais'd Hypothesis of Mr. L. of the 11th of Zedekiah, they of Jeconiah's captivity were 80 years in captivity, whereas Judah was to serve the King of Bab. but 70 years [Jer. xxv. 11.] and after that God promised to visit them, [ch. xxix. 10.] NB. This Mr. L. makes to be the Scripture first of Cyrus, which was truly the first of Darius the Mede. [See Note (d) on the left hand page. See also more largely above, p. 39, &c.]

SCRIPTURE CHRONOLOGY, &c.

Cyrop. lib. 8. See above p. 43. — And now in his (+) first, [Ezra i. 1.] as so reigning, went forth his *Commandment* or *Decree* for the return of the *Jews*, and for their rebuilding the *TEMPLE*, after a *Captivity* of 70 (*) years.

(a) The *Jews* being released in *November* of the last year (*viz.* 537 before *A. D.* after the death of *Darius*, by virtue of *Cyrus's Decree* then going forth) and marching homeward in the *December* following, got to *Jerusalem* in their *Nisan*, our *March* or *April*, of this Year, after a four months march: For this we may reasonably suppose from *Ezra's* (+) having after perform'd the like march from *Babylon*. And the first time the *Jews* are found at *Jerusalem* after their return by virtue of *Cyrus's Decree* was in their first month (which answers partly to our *March*, and partly to *April*). And the second month (++) of the next year (*viz.* of the year before *A. D.* 535) when they laid the foundations of the *Temple*, was the second month of the second Year. —

Years before Christ.	Ks. of Yerah.	Kings of Babylon.		Captivity of Judah.
		Scrp- ture.	Can. Ptol.	
536 (a)		Cyrus 7 years.	3	
535			4	

[+] *Viz.* towards the end of the Year before *A. D.* 537; for then his first must necessarily have begun upon the deaths of those two Princes before the end of this Year; and as *Darius's* first of his two years reign began strictly in the end of 539 before *A. D.* equal to the 17th of *Belshazzar*. (*) *Chaldee Years*, or years of 360 days to a year; the vulgar year of the Country wherein the *Jews* had been captives for so many years; as it will be hereafter more particularly shewn. (1) *Ezra*, vii. 9. (++) *Ch.* iii. 8, 9, 10.

Rais'd Chronology of Mr. L.

Kings of <i>Babylon.</i>	<i>Cyrus.</i>	3
Captivity of <i>Jerusalem.</i>		4
Captivity of <i>Judah.</i>		
<i>Julian</i> Period.		4178
		4179



PART the FIRST,

CONTAINING

An ACCOUNT of the First Seven Weeks of this Prophecy : both in the Beginning, and also in the Ending of them.

CHAP. I.

In general concerning the Beginning of the Seven Weeks.



Having in the premises consider'd the nature, and division of these Weeks; I am now to treat of the first VII Weeks of this Prophecy: And I am in the first place concern'd to set forth the true Scripture Beginning of them.

Now that the said VII Weeks must of necessity take their Beginning from the *Commandment which went forth to restore, and to build Jerusalem,* (or to rebuild *Jerusalem*, for this is the true meaning of the Hebraism (a) here thus translated, and therefore I shall thus once, and always express my self on this occasion) even to rebuild *Jerusalem WALL and STREETS,* The EXPRESS CHARACTER in the *Text* makes it evident beyond dispute.

We

(a) לְיָשִׁיב וּלְבָנוֹת, to restore, and to build according to our Translation; but it might have been much more properly translated, to rebuild, or to build again. And that this latter is the much truer version is evident from the use of the very same word afterwards in the same verse, viz. where it is said concerning the Street of Jerusalem, אֲשׁוּב וּבְנִיתֶיהָ. It shall return and be built. So verbally. And yet our Translators here have render'd it truly and properly, it shall be built again. It should have been therefore so render'd in the former use of the word. There are many instances of such use of the word in Scripture: particularly in Psalm vi. 10. Let them return and be ashamed. The like also may be seen in Plal, lxxi, 20; and lxxviii, 41. See also Gen. xxvii, 18.

Of the Beginning of the first VII Weeks, &c. 101

We are in *ver. 25* immediately pinned down to such Beginning. For so we there read expressly, *viz.* That *from the going forth of the Commandment to rebuild Jerusalem* shall be VII Weeks, &c.

But whereas there were four COMMANDMENTS, or DECREES which at four different times went forth from the Kings of *Persia* in favour of *Jerusalem*, it hath therefore been a point disputed among learned men, And it is indeed the grand question now before us, which of the four it was that is here intended in this Prophecy.

That there were but four such *Commandments* is evident from the account we have of them, and of those only in holy writ. Of these we learn either from *Ezra* or *Nehemiah*, those holy men who themselves were immediately concern'd in two of them, that they were as in order they here follow, *viz.*

First, That COMMANDMENT which went forth in the first year of *Cyrus*.

Secondly, That which went forth from *Darius*, in his second according to some, in his third as some have reckon'd, in his fourth according to others.

Thirdly, That which went forth in the 7th of *Artaxerxes Longimanus*. And

Fourthly, That which went forth in the 20th of the said *Artaxerxes*.

One of these four COMMANDMENTS was certainly refer'd to, or spoken of, in this Prophecy by the Angel, in what he told *Daniel* expressly here, *ver. 25* concerning a *Commandment* that was to go forth to rebuild *Jerusalem*.

Here then lies the Question: namely Which of all others is the most likely to be that very COMMANDMENT here mention'd in this Prophecy.

The Answer is very easy in general, that it must be that, no doubt of it, which most nearly and exactly answers to the EXPRESS CHARACTER in the Text, namely that of REBUILDING JERUSALEM.

But whereas there are two different senses in which this EXPRESS CHARACTER of *rebuilding Jerusalem* hath been taken by learned men in their various Expositions of this Prophecy, some (particularly the late learned Bishop *Lloyd* for one) having taken the same in a *literal* sense, as denoting the *rebuilding* of the City of *Jerusalem*, others, (the reverend and learned Dr. *Prideaux* in particular) in a *figurative* sense, as denoting the Restoration of the *Jewish* Church, And whereas consequently there is much depending upon the true meaning of these words of the *Commandment*, (*viz. to rebuild Jerusalem*;) in order to ascertain which of the four general *Commandments* it was here in the Prophecy before us particularly intended, or refer'd to, the former of these two great men beginning his Exposition of this Prophecy from the 20th of *Artaxerxes Longimanus* upon his *literal* acceptance of the words thereof, the latter beginning his from the 7th of the said *Artaxerxes*, upon his *figurative* interpretation of them, It is therefore become necessary for us,

102 *Of the true meaning of those words of the*

before we proceed any farther, to enquire into the true nature of this EXPRESS CHARACTER as contain'd in these words of the Prophecy of REBUILDING JERUSALEM.

I shall accordingly in the first place consider this *express Character* in this twofold sense of it, in order to the shewing in the next place which of the four *Commandments* is that, between which, and the Prophecy before us there is the greatest Agreement. And this shall be the Contents of the following Chapter.

C H A P. II.

Concerning the true sense, or meaning of those words of the Commandment, the REBUILDING Jerusalem.

I Am now to treat concerning the *express Character* of the Beginning of the VII Weeks, *viz.* of the COMMANDMENT which went forth to rebuild Jerusalem: And I am to set forth the same in the twofold sense of it before-mention'd, *viz.* in the *figurative*, and the *literal* sense of it.

The late learned Bishop *Lloyd* in his Exposition of this Prophecy taking every thing in the Prophecy as it lay before him in the plain sense of the words of it according to the *express Letter*, took these words of it also of *rebuilding* Jerusalem in the same *literal* sense, *viz.*

That whereas *Jerusalem* the royal and holy City had been destroyed, and made desolate, being laid even with the ground by the *Babylonians*, she should however in process of time be built up again, as in the former days, the days of her Prosperity. That she who in the language of *David*, (*Pf. xlviii. 1.*) and of *Daniel* also (*cb. ix. 16.*) was the *holy Mountain of God*, called so even by God himself (*Zech. viii. 3.*) And yet at the time of the giving of the Prophecy before us, was as it were only a mountain of Rubbish without either STREETS, or WALLS, she should however have them rebuilt as at the beginning. For to this purpose there was to go forth a *Commandment* (from a King of *Persia*) even to REBUILD *Jerusalem*. So that however she now lay naked, and defenceless, and open to all her enemies round about her, for want of her WALLS, which now lay in ruins as left by the *Babylonians* upon their dismantling her, and was therefore become, and as yet continued a *Reproach*, the time however should come when that her REPROACH should be taken away. For by virtue of the COMMANDMENT which was to go forth for that very purpose, Her WALL was to be again set up, Her STREETS were to be rebuilt, she should be yet replenished, and adorned with Houses; Her Inhabitants should again flock in unto Her; and so she should be re-peopled, and inhabited,

Commandment to REBUILD Jerusalem. 103

habited, as in ancient times. In this sense did the late Bishop *Lloyd* take these Words, as the true literal meaning of them, as they lie before us in the Prophecy.

And what should hinder why these Words should not be taken in this same *literal* sense, as the real and very sense here intended in them by the Angel? Wherefore should the Letter be rejected here, or in any other part of this most solemn Prophecy, this *important*, this *very important Prophecy*, as Dr. *Prideaux* (a) truly calls it?

It is truly so. It is indeed of the greatest importance: as being the only Prophecy in Scripture which directly points out *Christ* the *Messiah*; and what is more than that which (as we shall particularly see hereafter) setteth forth the *precise time* of a suffering *Messiah*; and therein demonstrates him to be the true *Messiah*, the *AN OINTED of the Lord*, to be our great Sacrifice, and Expiation for Sin in dying for us, and in our stead. And therefore so *important* a Prophecy as this is in the *letter* of it ought by no means to be explain'd away in a *figure*; no, not in any one part of it: Especially considering that every part of it, in the *letter* thereof had its most exact completion, as will be hereafter particularly shewn. And therefore in the explanation of it to run it, or any part of it into a *figure*, is not a little derogating from the solemnity, and very great importance of it.

And yet this notwithstanding, some Expositors of this weighty Prophecy rejecting the *literal* sense of the words of the *Commandment to rebuild Jerusalem*, have been very fond of the *figurative* sense of these words. In particular the learned Dr. *Prideaux* hath declar'd against the former, and for the latter. And to this purpose he hath expressly told us (b), *that the Words in the Text to restore and to build Jerusalem, are not to be understood literally, but figuratively, for the restoring of the state of the Jews, as well the Political, as the Ecclesiastical, &c.* And to like purpose elsewhere (c).

In confirmation of which *figurative* sense of these words, and by way of objection to the *literal* sense of them, Mr. *Dean* there gives his reasons: and supports the same with other *figurative* Interpretations elsewhere (d). But of what force and efficacy those reasons are, will appear by giving them a particular consideration, either as we find them here (e), or as we shall have more proper Opportunities of speaking of them, as they lie elsewhere, and as they come in under other considerations.

First, saith Mr. *Dean* here (f), *What is more usual in Prophecies than to be giv'n out in figurative Expressions?* But with all due submission, Doth it hence follow that because Some Prophecies are so giv'n out, that therefore All are, or that this in particular is so giv'n;

H 4

or

(a) Con. Hist. p. 106. l. 29 and 47. (b) p. 266. l. 3. (c) Particularly p. 289, l. 28. Mr. *Dean* makes the Church, and State of *Jerusalem* to be figuratively expressed by the Streets of the City, and good Constitutions, and Establishments, to be figuratively expressed by the Ditch: Of which the Reader will hear in its proper place. (d) p. 287. (e) p. 266. (f) ib. l. 7.

or if so giv'n that It must however necessarily be giv'n in Mr. Dean's figurative sense of it?

But addeth Mr. Dean there (a), *What is more common in Scripture than by Jerusalem to mean the whole political, and ecclesiastical state of that people, viz. the Jews?*————

Now with like deference to the learned Mr Dean's judgement, Doth it hence follow that the word *Jerusalem* tho' in some places of Scripture so taken, must therefore be so taken in this?—— Where is the consequence here? *It is*, saith Mr. Dean, *common in Scripture, for Jerusalem to be taken in this figurative sense.* I do allow it. But I beg leave to add also that it is most common in Scripture likewise for *Jerusalem* to be taken in a *literal* sense. Were we to be at the trouble of reckoning up the places in Scripture where the word *Jerusalem* is found, we should certainly find it in many more places in the sense of the *letter*, than in that of a *figure*. Where then is the consequence of thus arguing? Mr. Dean doth not say that it is *always* so: but *commonly* so. And yet upon examination it would be found *most commonly* otherwise. And therefore since it is not so in all places of Scripture, it is possible surely that it may not be so in this. Therefore in truth this argument of Mr. Dean proveth no more than the former. The same in favour of the *literal* sense turn'd upon Mr. Dean would prove equally against his *figurative* acceptance of the words. But such an argument as this proves to very little or no purpose of either side. Therefore we may dismiss it without any farther trouble to the Reader about it. But

Thirdly, Mr. Dean gives one other reason in favour of his *figurative* interpretation of the words of the *Commandment for to rebuild Jerusalem*, by telling us (b) *that this figurative Interpretation of the words, and NONE OTHER must be the true meaning of them, as appearing from hence, viz. That they CANNOT be understood in a LITTERAL SENSE.* And this is a decisive argument indeed, if this Assertion could be made out. But sure I am that this can never be made out from the reason on which Mr. Dean founds it, viz. a very forced, and groundless consequence which he hath hence urged, in the following words, (c) *that if they* (the words of the *Commandment*) *are so to be understood, (viz. in a literal sense) they can be applicable to no other restoring, and rebuilding of Jerusalem than that which was decreed, and commanded by Cyrus.* I shall hereafter give this a particular consideration, and I shall then shew that there is not any sufficient ground for such inference: and that it makes not in the least against these words being taken in a *literal* sense: for that tho' so taken, there is not any the least necessity for their being so applied. In the mean time I shall establish the *literal* sense of these words by such Arguments, as will, I hope, prove sufficient for that purpose: even to the proving the very reverse of Mr. Dean's assertion,

(a) L. 8.

(b) p. 257. l. 9.

(c) l. 10.

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assertion, namely this, that the *LITTERAL* Interpretation of these words, and no other must be the true meaning of them; for that they cannot be understood, I mean rightly understood, according to the true intent, and meaning of this Prophecy, is a figurative sense. And however Mr. Dean hath affirm'd (a), that the Understanding in a *LITTERAL* sense, what is in the Prophecy, (viz. according to Mr. Dean's Hypothesis thereof) meant in a figurative sense hath been an occasion of Perplexities, which many learned men have run into, in their explications of this Prophecy, yet in truth Mr. Dean's understanding the same in a *FIGURATIVE* sense, which in the Prophecy (as I hope fully to make appear) is certainly meant in a *LITTERAL* sense, hath been the occasion of his falling also into Perplexities; as we shall see hereafter.

We do indeed readily grant with Mr. Dean that many Expositors of this weighty Prophecy, who have taken the words thereof now before us in a *litteral* sense, have run into many and great Perplexities in their several Expositions of it: But such their Perplexities were not owing to their taking the Prophecy in a *litteral* sense, but to some other their mistakes in their several explications of it, viz. either to their dating these weeks from a wrong Beginning, or to their reckoning the whole LXX Weeks as so many current weeks, or else to their making use of a wrong year in their computation of them, &c.

And yet as certain it is also that Mr. Dean is not without his Perplexities in his *figurative* Exposition of this Prophecy: tho' with this difference, that whereas their Perplexities proceeded from some or other of the causes now assign'd, Mr. Dean's Perplexities are in truth owing to every one of these Causes, either as happily futing to his figurative Hypothesis; Or else immediately to his *figurative* Exposition, as necessarily productive of such Hypothesis: as will hereafter appear.

At the present we are immediately concern'd with these words of the Prophecy, *to restore and to build* Jerusalem, as in our Translation, or as we have before noted in the true sense of the *Hebraism* to rebuild Jerusalem, the Wall, and Streets thereof.

And we are to shew that the *litteral* sense of these words, and no other must be the real, or true meaning of them: For that they cannot be rightly understood in a *figurative* sense. And that

First, Because the words before us of *rebuilding* Jerusalem, the Wall and Streets thereof will not properly bear any *figurative* Interpretation, they do evidently in the natural sense of them point out not a *figurative*, but a *litteral* sense

For they are spoken concerning a City which as it had been laid in ruins by the enemies of the people of God, so now continued desolate, but was however in due time to be REBUILT, express assurances hereof being giv'n from God in this Prophecy.

That

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That *Jerusalem* the *holy City* was at the time of the giving this Prophecy more than in a *figurative* Desolation, it will I doubt not, be readily granted. She was surely now **LITTERALLY** *desolate*. If so, Consequently this **EXPRESS CHARACTER** in the Prophecy of her **REBUILDING** naturally pinneth us down likewise to a **LITTERAL** *Rebuilding*. That she which was now *literally* in ruins was therefore in process of time to be *literally* rebuilt is I think beyond all controversy evident from the natural sense of the words. It were therefore unreasonable to take them otherwise than in such *literal* sense.

For it favours surely not a little of Partiality for to take the words of *Jerusalem's* Desolation only in a *literal* sense, and not the words of her *Rebuilding* also in the same *literal* sense. Both are spoken of in this *chapter*; and on one, and the same occasion; and with respect indeed to each other, as will particularly appear presently under my second argument for the taking the words before us in such *literal* sense.

But we are at present immediately concern'd about the plain, and natural sense of them. And the natural sense is always best, and what always ought to be followed without especial, and very convincing cause to the contrary, especially in expounding the holy Scriptures. And according to our second rule laid down for us to go by, in explanation of the Prophecy before us, *Express Characters in the Text ought to be closely adher'd to, and not to be interpreted at large, and expounded away in a Figure for the sake of an Hypothesis*. This is unpardonable in it self; much more so, when the words will not bear such interpretation: which is the case of the words now before us of *rebuilding Jerusalem Wall and Streets*. *The STREET shall be built again, and the WALL: as in our Translation.*—

Let any unprejudiced Reader knowing the present *Desolation* of *Jerusalem* but read these words: And upon reading them would he not certainly conclude a *literal* meaning in them, and gather from them that *Jerusalem* now in ruins should be again repair'd, or restor'd out of her ruins?

The STREET shall be built again, and the WALL, as in our Translation. The Street, or streets (a). The רָחֵב *in the Original: The Area of Jerusalem or broad space; or Spaces now void of Houses, the same having been laid in ashes by the Babylonians, and also the* חֵטְם *the WALL, of which she had been by them dismantled, and was now only a heap of ruins, should be built up again. This is the plain, and natural sense of these words: And in this sense our Translators have accordingly taken them.*

But to this replies the learned Dr. *Prideaux*, here the Translation is faulty. Our Translators have not done justice to the text in rendering the original word חֵטְם by the *english* word *WALL*. For saith Mr. *Deas* (b), *There is no such word as the word WALL to be found in the*
original

(a) Plarea pro Plateis pluribus per Synecd. (*Gajerus in l.*)

(b) p. 287. l. 38.

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original text of the Prophecy. For what we there render in our English Translation the WALL, is in the Hebrew Original the DITCH.

But, with all humble submission, why so much fault to be found here with the Translation? Why so heavy a charge as this upon our Translators, as if they had put in a word contrary to the true sense, and meaning of the Original?—I am indeed apt to believe that they did not understand the word in a *figurative* sense. They did not probably so much as think of it. Hence indeed according to Mr. *Dean* they are blame-worthy. But how far they are really so: or whether in the least so, or not, we shall soon see by considering how far the original Word will bear them out in this their translation.

The Original word is, as we have noted, חֲדָרִים. This saith Mr. *Dean* in the true signification thereof is not a WALL, but a DITCH. Now allowing this in the general sense of the word, yet surely in the sense in which it lieth before us in the Prophecy (and by this without all controversy we ought to be guided herein) It must necessarily signify somewhat more than barely an ORDINARY or COMMON DITCH. For otherwise what sense can we make of these words of the Prophecy, *The STREET shall be built again, and the DITCH?*

Now putting these two together, as in all reason we ought to do, as they lye together here in the Prophecy, what could be this חֲדָרִים in the Original, this WALL as in our Translation, this DITCH as in Mr. *Dean's* Translation?—What but that which our learned Mr. *Mede* hath told us it was in his excellent explanation of the word. And therefore I give the meaning of it here in answer, to the Reader in general, and to Mr. *Dean* in particular, in Mr. *Mede's* words, as we find them in that learned man's book (a), as here followeth, *viz.* By חֲדָרִים (saith he) *here I understand properly that CIRCUIT, (that DITCH, if Mr. Dean please) bounding out the limits of the City, whereon the WALL was builded, and antiently us'd to be markt out with a plough earing a furrow round about.*

Now such a חֲדָרִים as this there had been surely at *Jerusalem* before its Desolation. A *Circuit*, or *furrow* (as Mr. *Mede* here call'd it:) a *Ditch*, (as Mr. *Dean* of *Norwich* calls it) made about *Jerusalem*, encompassing, and begirting her with a WALL upon the laid *Circuit, Furrow, or Ditch* builded for her defence against her Adversaries, but afterwards by those from *Babylon* thrown down, and levell'd with the Ground.

Concerning this same חֲדָרִים as in the Original, this WALL in the language of our Translators, this DITCH in Mr. *Dean's* translation, It is in the Prophecy before us predicted that it should be again restor'd to *Jerusalem*.

And now with Mr. *Dean's* leave, I put it to the impartial Reader whether there be herein any the least room for finding

(a) p. 700. l. 8.

ing fault with our Translators? Let the reader judge in this case, Is the word WALL as in our Translation to be found in the Original, Or is it not?

Nay I beg leave to put the question if the Original word $\Sigma\Gamma\Gamma$ could have been better rendred than by the very word WALL? Which word Our Translators pitched upon as the fair, and plain, and natural, and indeed the only true Prophetic sense of the word, in the *letter* thereof, and not in a *figure*, as we shall have sufficient cause to see anon.

Nor have our Translators been singular herein. For others (a) also have so translated it before Them.

So that however the learned Mr. *Dean* may find fault with the very word WALL as in our translation, yet calling it in his Translation DITCH, still the Original Word can truly be understood of no other *Ditch*, (as I have shewn from Mr. *Mede*.) than that on which the *wall of Jerusalem* stood before its being laid in ruins by them of *Babylon*. Call we it *Ditch* or *Trench*, or what we will, it is still the WALL of *Jerusalem* which was antiently founded, and built upon that *Ditch* or *Trench*, which is here prophesied of, that whereas it was now in ruins, yet the time was coming when it should be restor'd to her.

But after all, to this Mr. *Dean* will reply that this Translation of his by the word DITCH is not thus meant by him. Nor is it so to be understood, as if it signified such a *Circuit*, or *Trench*, whereon stood a WALL; for this were still to take it in a *literal* sense: And then the word WALL as in our Translation might as well stand as the word DITCH. But Mr. *Dean's* favourite word DITCH is to be taken in a *figurative* sense. And in this sense saith Mr. *Dean* (b), by the word DITCH must be meant GOOD CONSTITUTIONS and ESTABLISHMENTS. Mr. *Dean* had there just before told us that by the *STREET* or *STREETS* of the *CITY* must be meant CHURCH, and STATE. This is Mr. *Dean's* *figurative* interpretation of these words in the Prophecy the *STREET*, and the *WALL*: Of which *street* and *wall* It is therein predicted that they should be rebuilt.

But if this be not a forced, and arbitrary interpretation of these words, as they lie before us in the Prophecy, I leave entirely to the Reader: Especially Considering (as I now beg leave to shew) that in their natural sense they cannot admit of such interpretation.

For *First*, as to the word $\Sigma\Gamma\Gamma$, what impartial Reader looking upon that original Word either in its own proper sense, or as it
lies

(a) So the LXX $\pi\lambda\alpha\tau\acute{\iota}\alpha\iota$, $\text{ϙ} \tau\acute{\alpha}\chi\text{Ⓞ}$, or $\pi\alpha\rho\iota\tau\acute{\alpha}\chi\text{Ⓞ}$ MS. *AL*. So the v. L. *Plaza* & *Mari*. So also the *Syriac*, and *Arabic* versions. And among Commentators *Piscator*, and *Calvin*, and *Vatablus* have so interpreted it. (See *Feld's* *Synops.* in 4.)

(b) p. 289. l. 31.

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lies in conjunction with the word צִוִּיתָ in the Prophecy, could have deduced such a far-fetch'd sense, as Mr. Dean here gives us of it, as this of CHURCH, and STATE: both together here intended by this one word, in Mr. Dean's interpretation of it? Indeed one would not easily have thought of such sense of the word, had not Mr. Dean here thus inform'd us.

The word in its ordinary signification denotes a *broad place, or space, or street*. To give it in Mr. Mede's language, that learned Man very well understood by it, the *Area, or Plot of Ground within (Jerusalem) whereon the HOUSES were to be builded* (a).

And by צִוִּיתָ saith Mr. Dean also must be understood the *STREETS of the City* (b). And yet after all by the *STREETS of the CITY* (as before noted from p. 289. of his book) we **MUST** understand **CHURCH** and **STATE**.

Now as to any ground for such Exposition, in truth I cannot see it. For supposing that the *CITY* were to denote the *STATE*, yet why the *STREETS* should denote the *CHURCH* I see not, How they should I know not. Yet saith Mr. Dean, The *STREETS of the CITY* denote the *CHURCH* and *STATE*.

Well——But *Secondly*, as to the other word here, the word *WALL*, or in Mr. Dean's language the word *DITCH*, what are we to understand by that in the Opinion of Mr. Dean?——Why?——As we have seen above, **GOOD CONSTITUTIONS**.

But surely here is an interpretation giv'n us of the Original word צִוִּיתָ as constrain'd, and unnatural as was that of the other word צִוִּיתָ. We have before giv'n the true natural sense of the word צִוִּיתָ, and also the proper sense of it in this Prophecy according to the letter of it, in the words of the judicious Mr. Mede.

We are not to wonder that Mr. Dean hath giv'n us so different a sense of this word. For as was the other, so must this word of course be taken by him in a *figurative* sense. Both with equal reason: There being in truth no better ground for such interpretation of this word, than there was for the former. For, where, I beg leave to ask the question, is this word צִוִּיתָ us'd in such forced *figurative* sense either in Scripture, or indeed elsewhere?——It is no where in the former. Where else is it to be met with? Mr. Dean gives us no manner of instance. He hath indeed said (c) something by way of Comment on his word *DITCH*, shewing it to be near of kin to the word *HEDGE* in that sense, in which he takes both those words; *viz.* in favour of his **GOOD CONSTITUTIONS**, as the word *Hedge* is there (d) taken in his quotation from *Pirke Aboth* (which is one of the *Jews* tracts in their *Mishna*) denoting that the *Constitutions of their Elders are an Hedge to the Law*: But this proves nothing in the least as to either of these significati-

ons

(a) p. 700. Chapter.

(b) See the word more largely explain'd towards the end of the next

(c) p. 289. sub line.

(d) ib.

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 ons being the true and proper sense of the original word *צִרְתָּ*
 either in it self, or as it lyes before us in this Prophecy. This quo-
 tation proves not in the least that the said word ought to be rendred
 here *Hedge*, or *Ditch* more significantly than *WALL*: much less
 doth it prove any thing towards the sense in which Mr. *Dean* renders
 it, viz. *Good Constitutions*.

If then after all, there be not any authority from the holy Scrip-
 tures, nor elsewhere for such *figurative*, such forced *figurative* trans-
 lation of the words before us, if the natural signification of the
 words do in no wise justify such *figurative* interpretation, but evi-
 dently point out to us a *literal* meaning, then most certainly such
figurative Interpretation is in no wise the true Scripture sense of
 them.

And thus we might have done with the *Hebrew* word *צִרְתָּ* and
 our *English* Translation thereof the word *WALL*, (Having here
 shewn it to be *originally in the Prophecy*, in the true *literal* sense
 thereof, (as Our *English* Translators have taken it) however Mr. *Dean*
 hath asserted the contrary;) had not He, just before his casting out the
 said *English* word in p. 287, one other argument there for its being
 taken in a *figurative* sense, which though really of no force in it
 self, yet in good manners to Mr. *Dean* we ought not to pass over
 unobserved. It is this, namely that the said *English* word *WALL*
 happens to be us'd in *Ezra* [*cb: ix. v. 9.*] in a *figurative* sense: And
 therefore Mr. *Dean* puts the question (*lin. 36. of that page*) *why may*
not the word WALL in the Prophecy (viz. in the Prophecy before
 us) *be taken figuratively also?*----

To which I beg leave to reply, that there is not any the least rea-
 son for it. For where is the consequence of this arguing?—It is
 so in *Ezra* saith Mr. *Dean*. And I will add also, It is so in many
 other places of Scripture. But doth it therefore necessarily follow
 that because it is so in some, therefore it is so in ALL, Or that
 therefore it is so in this?—Because it is so in *Ezra*, must it there-
 fore be so in the Prophecy before us?—Yes, saith Mr. *Dean* in
 what follows (there in that page) *viz. there being as much reason for*
it in the one place, as in the other.

-----But with all due submission, surely there is not *as much rea-*
son: there is indeed none at all. For the Context which in such
 cases always must be consider'd, plainly shews the contrary. As
 will be presently, and more immediately shewn under my second
 Consideration. However here we may not improperly note the
 following particulars: *viz.*

First, That in the Prophecy before us the word *STREET* is
 join'd with the word *WALL*: which is an evident confirmation
 and strengthening of the *literal* sense, as *Jerusalem* was to be *rebuilt*
Wall and Street.

2dly, According to the very express Text here, a *Royal Com-*
mandment was to go forth for such very purpose, even for such *re-*
building

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building Jerusalem, Wall and Street. But no such *Commandments* went forth in *Ezra's* time: As will be hereafter shewn. Nor when he spake of a גִּרָּה (in our Translation a *Wall*) was there any such *Wall* built by him: but afterwards when the *Commandment* went forth according to this Prophecy for such חֲרוֹבָה as is there expressly spoken of, such *WALL* as in our Translation, there was a *Wall* accordingly rebuilt, or repair'd by the *Tirhatha*, or Governour *Nebe-miab*, as will be hereafter shewn.

But farther with immediate respect to our *English* word *Wall*, our Translator's word as well for the חֲרוֹבָה in this Prophecy, as the גִּרָּה in *Ezra*, the difference of sense in the two original words makes a difference also of sense in the one Word whereby they are translated. The word גִּרָּה indeed signifies a *Wall*, or a *Hedge*. But yet it is far from coming up to the signification of the word חֲרוֹבָה in the Prophecy. Even supposing the said חֲרוֹבָה to signify a *DITCH*, as in Mr. *Dean* of *Norwich's* translation of the word, yet in such translation thereof the word גִּרָּה comes not up to the signification of the word חֲרוֹבָה. For we have already shewn what kind of *Ditch* such Translation of the word חֲרוֹבָה here must necessarily denote, viz. a *Ditch*, on which is built a *wall*. And however the word גִּרָּה in *Ezra* be in our Translation render'd *wall*, yet it might have been as properly translated *Hedge*, and in one and the same sense. For God was both alike to his people at that time, as He was their *Defence* against their Adversaries, when they were as yet without their *Wall* in the *literal* sense of the word, of which it was here however in the Prophecy predicted that they should in due time have it set up again. So that tho' the *English* word be the same in both places, viz. in *Ezra*, and in the Prophecy before us One and the same Word *wall*, yet the original word in those two places is not the same, nor is the signification, and importance of the two words in the two different places the same; there is as we have seen a manifest difference in the sense of the one, and of the other; And therefore with Mr. *Dean* of *Norwich's* leave, there is not as much reason for it (for a *figurative* sense) in the one place (viz. in the Prophecy before us) as there is in the other: (viz. in *Ezra*.)

And yet tho' Our Translators have rendred the word גִּרָּה in *Ezra* by our *English* word *wall*, I am by no means for finding fault with this their Translation, tho' they have done no more by the word חֲרוֹבָה in the Prophecy before us, and Mr. *Dean* of *Norwich* hath found fault with them for that their Translation. Tho' the sense be different in both places, yet the Translation in the respective sense of each place is just, and accurate in both. And so the *figurative* sense in *Ezra* which is the true sense there may serve to enforce the *literal* sense in the Prophecy before us, as being

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ing the true sense thereof. And so the sense will run thus in those two places: *viz.* that God was himself immediately a WALL (a) in *Ezra's* time to his People, when at that time *Jerusalem* being without a wall they were a people naked, and defenceless; but yet they were not so to continue long, for the same God in his good time would give unto them a WALL in the *literal* sense of the word, as here predicted, and promis'd to *Daniel* in this Prophecy.

And so I pass on to a second argument shewing the *literal* sense of this, and the other words now before us in this Prophecy, and that is

2dly. That the very Intention of the Angel in these words of *re-building Jerusalem Wall and Street*, as therein containing an answer from God to *Daniel*, the said answer being founded doubtless upon *Daniel's* prayer which immediately respected the *literal* Desolation of *Jerusalem*, as it can therefore properly have no other than a *literal* meaning, is a convincing argument that these words must not be taken in a *figurative*, but in a *literal* sense. For here is plainly intended the *building* of a City, which was formerly destroyed, as It is evident as well from the immediate words of the Commandment, as from the whole Scope of the Prophetic Text.

For full satisfaction in this matter, Let us here lay before us so much of this holy Prophet's prayer, as is necessary on this occasion. We have it in this (c) Chapter from the third to the 19th verse inclusive.

It is in general a Prayer for the Restoration of *Jerusalem*. The greatest part of it is taken up by *Daniel* in a general confession of the sins of his People: Those their manifold Sins which therein he confesseth were the cause of God's just judgement upon *Jerusalem*. These are the Contents of it from *verse 3* to *verse 16*. Then in that *verse Daniel* more immediately begins to call upon God in behalf of *Jerusalem* in the following words, *ver. 16, I beseech thee let thine Anger, and thy fury be turned away from thy City Jerusalem: thy HOLY Mountain (b), because for our Sins, and for the iniquities of our fathers, Jerusalem, and thy people are become a REPROACH to all that are about us. ver. 17. Cause thy face to shine upon THY SANCTUARY that is DESOLATE. ver. 18, Behold our DESOLATIONS, and the CITY which is call'd by thy name.*

Ver. 19———*THY CITY and THY PEOPLE are called by thy name.*

Whoever reads what I have here transcrib'd, cannot but see the then desolate state of *Jerusalem* in the very express letter of it.

The same is in what followeth immediately made the subject of Prayer to God by *Daniel*, that he would regard, and raise her OUR

(a) So *Zech.* ii. 5.

(b) So again, *ver. 20.*

(c) *Dan.* i. 12.

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Out of this her Desolation; that is, that he would give *Commandment* for her *Rebuilding*. For in all this he was *presenting his Supplication before the Lord his God for the HOLY MOUNTAIN of his God*, as we read *ver. 20*, that as it was now in ruins, it might be *rebuilt*. God accordingly heard his Supplications. He heard them, and withal gave signal testimony that he did hear them. He sent the Angel *Gabriel*, (the man *Gabriel* as he is call'd *ver. 21*. probably so call'd from his having put on a human appearance) *to inform him, and to talk with him*, as it is said *ver. 22*; and as it is said there also, *to shew him*; to shew him that his prayer was heard: God by him sending a vision, which he was now to reveal unto *Daniel* by way of answer to the matter of it.

The Vision followeth in *ver. 24, &c.*

Therein God was pleas'd to let *Daniel* know in general that He had consider'd *his People, and his holy City*; and that *LXX Weeks were determined on them* for many grand Events relating to them, which are mention'd in that *verse*.

And *ver. 25*. more particularly God was pleas'd to let *Daniel* know by way of immediate comfort, and satisfaction to him under those his great concerns signified as before in his prayer in his afflicting view of *Jerusalem's* literal Desolation, and therefore poured forth unto God for her recovery out of that her desolate State, that she should not long continue so a *Desolation*: For she should be again REBUILT. A COMMANDMENT should go forth for that very purpose. A royal Commission should be granted to God's people from a King of *Persia* giving them full licence, and authority to *rebuild* the now desolate *Jerusalem*. By virtue of this *Commandment* her STREET should be *built again*, and her WALL. And with immediate respect to the time when, that also follows, *viz.* that It should be *built even*, in the *lesser of the two periods of time* there mention'd: as the words have been above explain'd.

This is the Answer which God was pleas'd to give unto *Daniel* by his Angel in this Prophecy. And the words of the Angel as they are founded upon, and giv'n immediately by way of answer to the subject matter of his prayer, they must doubtless be taken in the same sense with that. But it is as plain as any thing of this nature can be from the places above quoted out of *Daniel's* prayer, that as to the Subject matter thereof, *viz.* the then desolate state of *Jerusalem*, he spake of her not in a *figure*, but in the *letter*, even in the *letter* of her Desolation, her *literally* lying waste. And he prayed to God for her in this immediate view, *viz.* that God would look on her, and bring her out of those her ruins; that is, that he would cause her to be *rebuilt*. So particularly, *ver. 18*. *Behold our Desolations, and the City: that is, our Desolate City*. God, as we have seen, did behold her: And in testimony thereof he sent his Angel to *Daniel* with a Revelation of this Prophecy.

Therefore as this was *Daniel's* sense in his prayer; As he spake *litterally* of the *Desolations* of *Jerusalem*, so doubtless the Answer giv'n him from God by the Angel was return'd in the same sense.

Indeed had the sense of *Daniel's* prayer lamenting the desolate state of *Jerusalem* been *figurative*, then the words of the Prophecy before us ought also doubtless to be taken in such *figurative* sense; for both ought to be taken in one and the same sense: because the one is founded upon, and occasion'd by the other; the words of the Angel in the Prophecy, as I have here noted, immediately answering the drift, and purpose of *Daniel's* prayer. But the meaning thereof with respect to *Jerusalem* was, as we have seen, not *figurative*, but *litteral*. Therefore this Prophecy which thereupon followed as touching *Jerusalem*, and which was giv'n to *Daniel*, by way of immediate answer from God to him for his comfort, and satisfaction under his then great trouble and affliction for her outrage, and must therefore necessarily be interpreted in the same sense, *viz.* not in the *figurative*, but in the *litteral*. It were indeed preposterous, and absurd to imagin otherwise.

I hope therefore that Mr. *Dean* will not take it amiss, if I give my self the liberty to return his words upon him, that whereas he hath affirm'd (as above) that the *figurative interpretation of the words, and none other*, so on the other hand I affirm that this *litteral sense and none other can be the true meaning of them*.

And so upon the whole, I conclude that the here predicted Commandment for *the rebuilding of Jerusalem*, even the *Wall and the Streets* thereof can be no other than a Commandment for her *rebuilding in a litteral sense*.

And withal I beg pardon of the Reader for having so long dwelt upon the sense of these words: Which I hope that he will be the more ready to grant me, when he shall consider that our farther proceeding absolutely requir'd this the true state of the meaning of these words in order to our true explication of the Weeks of this Prophecy: As this Explication, and every other likewise is in the first place depending upon the true previous sense of them.

But the *litteral* sense being thus established as the true sense, I am now to fix the Beginning of the first 7 Weeks of this Prophecy. And in order to that I must in the next place consider when the Commandment *to rebuild Jerusalem the wall and the streets* there of taken in such true *litteral* sense did actually go forth. And this I shall do in the following Chapter.

C H A P. III.

Shewing the four several Commandments, or Decrees which in their appointed seasons went forth in favour of Jerusalem; and also which Commandment of the four it was, which in the literal and true sense thereof was the Commandment mention'd in the Prophecy before us to have gone forth to rebuild Jerusalem WALL and STREETS: which Commandment was consequently the Commandment from the Going forth of which the first VII Weeks of this Prophecy take their BEGINNING.

HAVING in the former Chapter established the *literal* sense of the words of the COMMANDMENT *which went forth to rebuild Jerusalem*, our next business is to enquire what *Commandments*, and when such *Commandments* did actually go forth: and then to shew as we go along what agreeableness there is between them, or any of them, and the *express Character* of the *Commandment* spoken of in the Prophecy as setting forth such *literal* Rebuilding as therein predicted,

As therefore there were four, and no more than four solemn *Commandments* to this purpose, (as it hath been before noted) we will consider each of them at large in the order as they were granted, and their Agreeableness, or Disagreeableness in their respective turns with the *Commandment* mention'd in the Prophecy before us.

From which particular Consideration, and Enquiry it will appear,

First, negatively, which was not such *Commandment*, or in other words, which three of the four *Commandments* mention'd in the holy Scriptures at any time to have gone out from the Kings of *Persia* in favour of *Jerusalem*, could not possibly be the *Commandment* meant in this Prophecy. And

Secondly, Affirmatively, which was really and truly that very *Commandment* here predicted that it should go forth to rebuild Jerusalem, and when such *Commandment* did actually go forth.

First, It is here to be shewn negatively which three of the four *Commandments* that are mention'd in Scripture to have gone forth in favour of *Jerusalem* could not be that *Commandment* here immediately predicted that it should go forth to rebuild Jerusalem, the *WALL* and the *STREETS* thereof.

And these three *Commandments*, which were not any of them the *Commandments* intended in this Prophecy, were in general the three first of them; there being no manner of Agreeableness between the EXPRESS CHARACTER of the Prophetic *Commandment*, and the respective Matters, or several Commissions granted in any of them: As will appear by considering them particularly in their order.

First then of that *Commandment*, or *Decree* which went forth in the first year of *Cyrus King of Persia*. That was not the *Commandment* refer'd to in this Prophecy, as is evident from the substance of that *Decree*, which I shall therefore here give at large, as we find it in holy writ: even in the book of *Ezra*: which in his account thereof, in the first *Chapter* of his book, is as followeth, *viz.*

(Ver. 1.) *In the first year of Cyrus (that the word of the Lord by the mouth of Jeremiah (a) might be fulfilled) the Lord stirred up the spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom, and put it also in writing, saying,*

(Ver. 2.) *Thus saith Cyrus King of Persia, The Lord God of Heaven hath giv'n me all the Kingdoms of the earth, and he hath (b) charged me to build him an House at Jerusalem, which is in Judah.*

(Ver. 3.) *Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the House of the Lord God of Israel.*

(Ver. 4.) *And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the House of God that is in Jerusalem.*

We read the like words in 2 *Chron.* xxxvi. 22, 23. so far as the words GO UP in the middle of the 3d verse.

This is the Proclamation of *Cyrus King of Persia* in favour of the *Jews*. But it evidently hath regard to the TEMPLE at *Jerusalem*; and the TEMPLE only.

Cyrus himself here takes nothing more to himself than what immediately, and only regards the TEMPLE. So ver. 2. *The Lord hath charged me to BUILD Him an HOUSE at Jerusalem.*

His immediate Licence to the *Jews* to return to *Jerusalem* respects only their building the TEMPLE, ver. 3. *to build the HOUSE of the Lord, &c.*—And so likewise, ver. 4. Provision is made for no other building than that of the HOUSE of GOD.

And in the record of *Cyrus* which was laid up at *Ecbatana*, and sought for after, and found by *Darius*, of which *Ezra* gives us an account (*Ch.* vi. 3.) there is no regard had to the building of the City, only the TEMPLE at *Jerusalem*. For so we read, *In the first year of Cyrus the King, the same Cyrus the King made a Decree concerning the HOUSE of GOD at Jerusalem, Let the HOUSE be builded, the place where they offer'd Sacrifices, and let the foundations thereof be strongly laid, &c.*

So

(a) *Ch.* xxv. 12. and xxix. 10.(b) *Isaiah*, ch. xlv. 28. and xlv. 12, 13.

So that by *Cyrus* here was only a solemn *Commandment* or *Decree* issued forth for the *rebuilding* the *TEMPLE* at Jerusalem. As God by his Prophet *Isaiab* had foretold of him, so he being God's Instrument (his *Shepherd* as he is called by God himself, *Is.* xlv. 28.) did accordingly take it upon him to conduct God's people home, as a Shepherd doth his flock; that they might *build* an *HOUSE* for God (a).

So that this *COMMANDMENT* of *Cyrus* respecting only the *TEMPLE* at *Jerusalem*, could not be the *Commandment* immediately refer'd to in this Prophecy, the *EXPRESS CHARACTER* whereof is to *rebuild* Jerusalem, (not the *TEMPLE*, as was the whole and sole Purpose of *Cyrus's* Decree, as we have now seen from the Contents of it, but) the City of *Jerusalem*, even the *WALL* and *STREETS* thereof, as are the *EXPRESS WORDS* of the *COMMANDMENT* in the Prophecy. Besides, as the first seven Weeks of this Prophecy are in the (b) second Period of these Weeks reckon'd in a continued reckoning upon the *LXII* Weeks, after which the *MESSIAH* was to be *CUT OFF*. And whereas the said 7 Weeks, and 62 Weeks must necessarily take their *BEGINNING* from the *Going forth* of the *COMMANDMENT* to *rebuild* Jerusalem *WALL* and *STREETS*, this being the *EXPRESS CHARACTER* whereunto we are pinned down in the Prophecy for such *BEGINNING*, It is evident from hence also that the *COMMANDMENT* which went forth in favour of *Jerusalem* in the first year of *Cyrus*, (*viz.* in the year before the *V. Æ.* of *Christ*, 536.) can never be the *COMMANDMENT* refer'd to in this Prophecy; forasmuch as no Reckoning of the 7 Weeks and 62 Weeks, or 483 Years by any kind of year whatsoever from that *COMMANDMENT* or *DECREE* of *Cyrus* can ever be brought to reach this great *EVENT* of *Christ's* Death in the year of the *V. Æ.* of *Christ* 33.

Neither can the Computation of these Weeks be begun from the going forth of that *Commandment*, or *Decree* which was granted in favour of *Jerusalem* by *Darius* King of *Persia*.

Now whereas there were three Kings of *Persia* of that name, *viz.* *Darius Hystaspis*, *Darius Nothus*, and *Darius Codomannus*, It might here be enquir'd which of the three he was who granted this *Decree*. But this being of very little purpose to us in the case now before us, And whereas the learned Dr. *Prideaux* hath sufficiently proved (c) that it was *Darius Hystaspis*, and that it could be no other who granted this second *DECREE* in favour of the *Jews*, the Reader may therefore be pleas'd to acquiesce in it. And any one that desireth farther

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(a) As for that other Text in *Isaiab*, ch. xlv. 13. wherein it is said of *Cyrus* also, that he shall build my City, I shall have occasion to speak particularly to that hereafter; as it was no other than consequential upon building of the Temple. And *Cyrus* took no manner of notice of it therefore, as his great and principal concern was only for the Temple, or House of God.

(b) See above.

(c) Con. Hist. Vol. 1.

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satisfaction herein I refer him to Mr. *Dean's* excellent book of the *Connexion of History*, &c. in the place before noted.

Now that this DECREE granted by *Darius Hystaspis* (in the 2d of his reign according to some, in his 3d according to others, and in his 4th according to others) could not be the COMMANDMENT or DECREE refer'd to in this Prophecy, is evident from the same reasons whereby it was just now shewn that the former *Commandment or Decree* granted by *Cyrus* could not be the *Commandment of the Prophecy*. For

First, The substance of this *Decree* was the same with the former. It related only to the TEMPLE, the continuation of the *building* thereof: not as doth the COMMANDMENT in the Prophecy to the *building Jerusalem, the WALL and STREETS* of it.

This evidently appears from the DECREE it self, which as we find it in the sixth chapter of the book of *Ezra* is as followeth, (ver. 1.) *Darius the King made a DECREE— [Here is giv'n an account of his search after Cyrus his Decree, and of that Decree also, ver. 2, 3, 4, 5. And next his order thereupon to the Jews Adversaries, to give the Jews no farther disturbance, ver. 6. which is the Introduction of this DECREE: Then followeth the DECREE it self.]*

(Ver. 7.) *Let the work of this HOUSE of God alone, Let the Governour of the Jews and the Elders of the Jews build this House of God in his place.*

(Ver. 8.) *Moreover I make a DECREE what ye shall do to the Elders of these Jews for the building of this HOUSE of GOD; that of the Kings Goods, even of the tribute beyond the River, forthwith expences be giv'n unto these men that they be not hindered. And*

(Ver. 9.) *That which they have need of, both young bullocks and rams, and lambs for the burnt Offerings of the God of Heaven, wheat, salt, wine, and oil, according to the appointment of the Priests, which are at Jerusalem, let it be giv'n them day by day without fail.*

(Ver. 10.) *That they may offer sacrifices of sweet savours unto the God of Heaven, and pray for the life of the King, and of his Sons.*

(Ver. 12.) *And the God that hath caused his name to dwell there, destroy all Kings and people that shall put to their hand, to alter and to DESTROY this HOUSE of GOD, which is at Jerusalem. I Darius have made a DECREE, let it be done with speed.*

This DECREE was sent by *Darius* to the Governours beyond the River (ver. 6.) And in pursuance, and execution thereof, *the Elders of the Jews builded; And they prospered through the prophesying of Haggai the Prophet, and Zechariah the son of Iddo. And they builded, and finished it (the TEMPLE) even the HOUSE of GOD, which was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the King: As we read expressly at the 14th and 15th verses of this Chapter.*

So that here we have the DECREE of *Darius* in favour of *Jerusalem* from the Beginning to the End of it. But as we see throughout, it related only to the BUILDING the HOUSE of God at *Jerusalem*,

Jerusalem, and to the making provision for the sacrifices thereof. It concern'd *Jerusalem* not in the least, as to the rebuilding her *WALL and STREETS*. Therefore it could not be the *COMMANDMENT* refer'd to by the Angel in the Prophecy before us.

Nor could it be so,

Secondly, Because as in the former Computation as to *Cyrus* his *DECREE*, so here no Computation of the VII Weeks, and LXII Weeks, or 483 years in continued reckoning, taking the same from the *DECREE* granted by *Darius* (whether in his 2d, or 3d, or 4th, it matters not here which) can ever reach the *Cutting off the Messiah* in the year of the V. *Æ.* of *Christ* 33: As it ought to do in the case before us, that being the *Grand Event* of the said 7 Weeks, and 62 Weeks, or 483 years, as it will be (a) hereafter shewn. For *Darius Hystaspis* began his reign in the year before the V. *Æ.* of *Christ* 521. So that exclusive of the 33 years, from thence (*viz.* from the *Æ.* V. *Christi* 1) 'till *Christ's* death, the said 7 Weeks, and 62 Weeks, or 483 years are already much exceeded.

But should any one think with *Scaliger*, that *Darius Notbus* granted this second *DECREE* in favour of *Jerusalem*, and not *Darius Hystaspis*, the answer in this case is on the other side, *viz.* not as to excess, but defect or want of coming up to the precise time of the 7 Weeks, and 62 Weeks, or 483 Years, which according to the Prophecy before us were to intervene between the *going forth* of the therein mention'd *COMMANDMENT*, and the *CUTTING OFF* the *Messiah*. For *Darius Notbus* began to reign so late as in the year before the V. *Æ.* of *Christ* 423.

Besides, As the *Commandment* or *Decree* granted by *Darius* was not in his first year, so here would be a farther Defect of one, or two, or three years, just as one should fix the *going forth* of the said *Commandment*, or *Decree* either to the second, or else the third, or otherwise to the fourth year of his reign.

And as to the last of the three *Darius's*, *viz.* *Darius Codomannus*, it is certain that it could not be He who granted this Decree. For the Defect would be still greater as to him, than we have observ'd it to be as to *Darius Notbus*: forasmuch as that *Darius Codomannus*, did not begin to reign till the year before the V. *Æ.* of *Christ* 335.

—Nor

3dly, Can the Computation of the VII Weeks be begun from that *Commandment* or *Decree* which went forth in favour of *Jerusalem* in the 7th year of (b) *Artaxerxes (Longimanus)* King of *Persia*. As

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(a) *Viz.* When we treat of the ending of the 7 Weeks, and 62 Weeks, as the *Messiah* by this Prophecy was to be cut off precisely after the said 7 Weeks, and 62 Weeks reckoned from the going forth of the *Commandment* to rebuild *Jerusalem*. (b) There having been 3 *Artaxerxes's* as well as 3 *Darius's*, which according to ancient Historians reign'd over the Empire of the *Persians*, *viz.* *Artax. Longimanus*, *Artax. Mnemon*, and *Artax. Ochus*; it might therefore have been enquir'd here which of the three it was that granted this *Decree* to *Exra*, in his 7th; and another to *Nehemiah* in his 20th. But the learned Mr. *Dean* of *Norwick*, (p. 379) having shewn that the *Artax.* who granted

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will evidently be made to appear from the following Considerations, *viz.*

First, The Character of the Commission by him granted to *Ezra* is in no wise agreeing with the Character of the *Commandment* refer'd to in the Prophecy.

The Character refer'd to in the Prophecy is the *rebuilding Jerusalem*; But the Commission granted to *Ezra* evidently respects the *TEMPLE*: and that only in the Endowment of it: It hath not any the least respect to the *CITY* of *Jerusalem*, to the building either the *Wall*, or the *Streets* thereof; as witness the Decree it self, as it is here transcrib'd out of the 7th *Chapter* of the Book of *Ezra*.

(Ver. 11.) *Now this is the Copy of the Letter that the King Artaxerxes gave unto Ezra the Priest, &c.*

(Ver. 12.) *Artaxerxes King of Kings, unto Ezra the Priest, a scribe of the Law of the God of Heaven, perfect peace, and at such a time.*

(Ver. 13.) *I make a Decree that all they of the people of Israel, and of his Priests, and Levites in my Realm, which are minded of their own free-will to go up to Jerusalem, go with thee.*

(Ver. 14.) *Forasmuch as thou art sent of the King, and of his seven Counsellors, to enquire concerning Judah, and Jerusalem according to the law of thy God, which is in thine hand.*

(Ver. 15.) *And to carry the Silver and Gold, which the King and his Counsellors have freely offer'd unto the God of Israel, whose Habitation is in Jerusalem.*

(Ver. 16.) *And all the Silver and Gold that thou canst find in all the Province of Babylon, with the free-will offering of the people, and of the Priests, offering willingly for the House of their God which is in Jerusalem.*

(Ver. 17.) *That thou mayst buy speedily with this money bullocks, rams, lambs, with their meat Offerings, and their drink Offerings, and offer them upon the Altar of the House of your God which is in Jerusalem.*

(Ver. 18.) *And whatsoever shall seem good to thee, and to thy Brethren to do with the rest of the Silver and Gold, that do after the will of your God.*

(Ver. 19.) *The Vessels also that are giv'n thee for the service of the House of thy God, those deliver thou before the God of Jerusalem.*

(Ver. 20.) *And whatsoever more shall be needful for the House of thy God, which thou shalt have occasion to bestow, bestow it out of the Kings treasure House.*

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granted these Decrees was certainly he who was cotemporary with *Elashib* the High-Priest of the *Jews*, he being High-Priest at the time (*Neb. xii. 10, 22*) when *Nebuzianah* came to *Jerusalem* with his Decree; and whereas this same *Artaxerxes* could be no other than *Artax. Longimanus* who reign'd immediately after *Xerxes* over the *Persian Empire*, our Enquiry on this Account is truly needless.---- I only add here that no reckoning upwards from the death of *Christ* to the going forth of the *Commandment* in the 20th of *Artaxerxes* according to the Prophecy before us can possibly meet the sixth year in the reign of any other *Artaxerxes*, than that of *Artax. Longimanus*.

(Ver. 21.) *And I, even I Artaxerxes the King do make a Decree to all the Treasurers which are beyond the river, that whatsoever Ezra the Priest, the scribe of the Law of the God of Heaven shall require of you, it be done speedily.*

(Ver. 22.) *Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.*

(Ver. 23.) *Whatsoever is commanded by the God of Heaven, Let it be diligently done, for the House of the God of Heaven: for why should there be wrath against the realm of the King, and his sons?*

(Ver. 24.) *Also we certify you that touching any of the Priests, and Levites, Singers, Porters, Netbinims, or Ministers of this House of God, it shall not be lawful to impose toll, tribute, or custom upon them.*

(Ver. 25.) *And, thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates, and Judges which may judge all the people that are beyond the River, all such as know the laws of thy God; And teach ye them that know them not.*

(Ver. 26.) *And whosoever will not do the law of thy God, and the law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of Goods, or to imprisonment.*

This is the DECREE of King *Artaxerxes* granted unto *Ezra* in the seventh year of his reign. The same gives full liberty to the *Jews* to return to *Jerusalem*, ver. 13.

It exempts all the Priests, and Levites, and the rest mention'd, ver. 24. the Ministers of the House of God from toll, tribute, and custom. It makes immediate provision for the TEMPLE, for the endowment thereof, even for the endowment of the HOUSE of the GOD of Heaven, ver. 23.

This is the main intent, and purpose of it, ver. 15, 16, 17, 19, 20, 22, 23.

Ezra himself speaks of it as such,

(Ver. 27.) *Blessed be the Lord God of our Fathers, which hath put such a thing as this in the King's heart, to beautify the HOUSE of the LORD which is in Jerusalem.*

As therefore the Contents of this DECREE do evidently relate to the TEMPLE: As they do not in the least answer to the EXPRESS CHARACTER of the prophetic COMMANDMENT, viz. the building of *Jerusalem*, the *Wall* and *Streets* thereof, as there is not any the least Licence allowed for, nor mention therein made of such Building, It is from hence sufficiently evident that this could not be the COMMANDMENT refer'd to in this Prophecy. —Nor could it be so,

Secondly, Forasmuch as the Effects of *Ezra's* Commission consequent thereupon do not in the least answer to the EXPRESS CHARACTER of the prophetick COMMANDMENT, viz. the literal express Character of Building *Jerusalem*, the *Wall* and *Streets* thereof.

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For notwithstanding the great things that He did as a *Scribe learned in the law*, and as a *Priest*, after his coming to *Jerusalem* with this Commission, notwithstanding his reviving, and restoring, and establishing the *Jewish* law and worship, which had been in a manner extinguished, and lost in the *Babylonish* Captivity; notwithstanding his mighty regulation of the many great disorders and confusions which he found among them upon his coming to *Jerusalem*, notwithstanding his zealous Reformation of the manners of God's people, Finally, notwithstanding all that he did either in Church, or State by virtue of this Commission granted him by King *Artaxerxes* in the 7th year of his reign, yet still in all this the end of the Commandment which is immediately refer'd to in this Prophecy was in no wise fulfilled. Because notwithstanding all these great and mighty things done by this holy and learned man, notwithstanding all his good *Constitutions*, yet still *Jerusalem* was without her *Wall*, [Her Wall;] without her *Streets*, [Her Streets] still in *Ezra's* time in a defenceless condition for want of the former, still in a naked condition for want of the latter. And thus dismantled as she was, she was still a **REPROACH** to all her Enemies round about her.

Nor could it be otherwise with her, notwithstanding any thing that could be done by virtue of this Commandment granted to *Ezra*: there being nothing at all therein enabling or empowering him to take it off by *rebuiding* *Jerusalem*, *Wall* and *Streets*: forasmuch as we have above shewn from the *Letter* thereof, that the same immediately respected the *Temple* only, and the endowment of it.

Nor, *Thirdly*, Could this Commandment granted to *Ezra* be the Commandment refer'd to in this Prophecy, forasmuch as no Reckoning upwards of the VII Weeks and LXII Weeks, or 49 Years, and 434 years [or in conjoined reckoning of 483 years] from the death of *Christ* can ever be brought by any reckoning whatsoever to find the 7th of *Artaxerxes* in which year *Ezra* had his Commission. For that same year, *viz.* the 7th of *Artaxerxes* answers to the year before the *V. Æ.* of *Christ* 458 (a): But adding thereunto only 32 full years of *Christ*, It makes full 490 Years, which is one whole Week, or seven full years above the 7 Weeks, and 62 Weeks,] or 483 years.

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(a) Truly so according to *Ptolemy's* Canon, and in *Dr. Prideaux's* reckonings whole Year of the *Julian* Period answering to the said seventh of *Artaxerxes* is therefore the year 4256. And could the whole seventy Weeks of this Prophecy, or any of them date their beginning from the 7th of *Artaxerxes*, they must certainly be begun with *Dr. Prideaux* from the said year of the *Julian* Period, even because it is the year thereof corresponding with the 7th of *Artaxerxes* according to *Ptolemy's* Canon. And I do therefore note this here on account of *Mr. L.* his unreasonable departure from *Ptolemy's* Canon in his six years difference from it, and *Dr. Prideaux*, in the said 7th of *Artaxerxes*. For whereas *Dr. Prideaux* who ends the whole 70 Weeks in the death of *Christ* hath begun them in the 7th of *Artaxerxes* in his *Julian* year now mention'd thereunto truly corresponding, so *Mr. L.* who ends only sixty nine Weeks, and one half of the seventieth Week in the death of *Christ*, hath begun them also in the 7th of *Artaxerxes*, but for the sake of his Hypothesis, in another *Julian* year by him made to correspond with the said seventh, *viz.* the year of the *Julian* Period, 4250. The Prophecy is evidently against them both in such beginning, and in such ending of their re-

which went forth in favour of Jerusalem. 123

AFTER which, according to the Prophecy, *Christ was to be CUT OFF.* But of this more in its proper place, when we come to treat immediately concerning the *Beginning* of the 7 Weeks, and 62 Weeks. However we cannot but take notice of this just Objection here, because as it is there an Argument against the *Beginning* of the 69 Weeks reckoned together, so it is here equally against the *Beginning* the first 7 Weeks of those 69 Weeks from the 7th of Artaxerxes; forasmuch as both those Periods have one and the same *Beginning*, as it hath been already observ'd by us in our entrance upon this work; and also forasmuch as those two periods, and those two periods only were according to the Prophecy before us to have their *End* in *Christ's* death, as it will be fully shewn hereafter.

The Unaptness, and great Uncertainty of which *figurative* Beginning of these VII Weeks will be yet farther apparent, when I come hereafter to consider their Ending also, even in Dr. *Prideaux's* own *figurative* Ending of them in correspondence with this his *figurative* Beginning of them.

However from what hath been now said on this occasion, it may perhaps be already sufficiently evident that the first seven Weeks of this Prophecy with which we are now immediately concern'd, cannot possibly have their Beginning from the 7th of Artaxerxes.

As therefore It was before shewn that the said VII Weeks cannot possibly take their Beginning from those other *Commandments* or *Decrees* which went forth in favour of *Jerusalem* first by *Cyrus*, afterwards by *Darius*, and as we have now shewn that they cannot rightly be begun from that *Commandment* or *Decree* which went forth in the 7th of Artaxerxes, the Contents of this, and of those Commissions in no wise answering to the *Express Character* of the Commandment to which we are pinn'd down in the Prophecy before us, *viz.* the *Character* of the *Going forth of the Commandment to rebuild Jerusalem, Wall, and Streets*, there being not any the least Scripture foundation for the same, nor (as I have also shewn) any other sufficient grounds either from the sense of the words, or from any thing else thereunto inducing, we may now *have done* with the first thing propos'd above to be shewn under this Consideration, namely the *Negative*, or which three of the *four Commandments* or *Decrees* mention'd by *Ezra*, and *Nebemiah*, by one, or other of them, to

pective Periods of these Weeks. But there is this especially lying against Mr. L. his beginning of his period, that he hath evidently departed from *Ptolemy's* Canon as above, but indeed without any sufficient ground for it: This might be shewn here, now I am treating of the beginning of the first seven Weeks of this Prophecy. But whereas Mr. L. hath taken no notice in his treatise immediately of either the beginning, or ending of the said first seven Weeks, and hath begun his period of sixty nine Weeks, and a half, which he makes to end in the death of *Christ* from his 7th of *Artaxerxes* in a groundless presumption of correcting *Ptolemy's* Canon, I shall postpone what I have to say on this occasion to the second part of this treatise, wherein I am to set forth the Prophetic beginning and ending of the seven Weeks, and sixty-two Weeks of this Prophecy: which sixty-nine Weeks in the express Letter thereof, as they do certainly end in the death of *Christ*, so they do necessarily begin not in any 7th of *Artaxerxes*, but really in the twentieth of that King's reign, according to *Ptolemy's* Canon in the sure account of those times by him therein giv'n us.

to have gone forth in favour of *Jerusalem* could not be the *Commandment* refer'd to in this Prophecy.

I am to shew,

Secondly, in the Affirmative, which was that *Commandment* or *Grant* which of all others is most likely to be that expressly spoken of, or refer'd to in the Prophecy: or when was truly the *Going forth* of the *Commandment* to rebuild *Jerusalem, Wall and Streets*. And this from what hath been before said on this matter is self-evident.

For, since as it hath been shewn, there were but four *Commandments* granted in favour of *Jerusalem* by the Kings of *Persia*, from one of which the Computation of these Weeks must doubtless be begun; And since, as it hath been also shewn, they cannot take their Computation from any of the former three *Commandments*, already mention'd, Hence it necessarily follows that the VII Weeks now before us must have their Beginning from that other *Commandment* which went forth after those three which preceded it, *viz.* from that *Commandment* which went forth to rebuild *Jerusalem, the Wall and Streets thereof*, in the 20th year of *Artaxerxes* (*Longimanus*) King of *Persia*.

And herein we are confirm'd, as there is a perfect Agreement between the Prophetic *Commandment* and the Commission which by King *Artaxerxes* was then granted, and issued out to *Nebemiab* the *Tirshatha*, or Governour, beyond what can possibly be found in any of the three other Grants, or *Commandments* above-mention'd: those Grants, (as it hath been fully shew'd in the opening of them) respecting only the Temple, that of *Cyrus* the building of it, that of *Darius* the continuation of the building, that of *Artaxerxes* in the 7th year of his reign, the Endowment of it; whereas this in the 20th of the said King's reign was the only one which immediately respected the CITY of *Jerusalem*, and the building of her Wall and Streets: which were accordingly rebuilt by *Nebemiab* in pursuance of the said Commission then granted to him.

A perfect Agreement here, between the Prophecy and this Commission. Not an imaginary one only, as Dr. *Prideaux* conceives it to be (a), but a real literal *Agreeableness*: As the matter of fact in an exact and full completion of the Prophetic *Commandment* by *Nebemiab* in the letter of it abundantly demonstrates.

The Prophetic *Commandment* (as I have largely shewn) must be taken in a literal sense. But taken in such literal sense such *Commandment* never did go forth before the 20th of *Artaxerxes*. Then it actually did go forth; to the full empowering *Nebemiab* to rebuild *Jerusalem, its Wall and Streets*: As is fully evident from *Nebemiab's* Petition to the King on this occasion, and the King's free Grant thereupon.

For *Nebemiab's* Petition was that King *Artaxerxes* would send him unto *Judah, unto the CITY* of his father's Sepulchre, that he might
BUILD

(a) *Con. Hist.* p. 287. l. 19.

BUILD it. (Neh. xi. 5.) And also that the King's Letter might be given him, unto Afaph the Keeper of the King's forest, that he might give him timber to make beams for the gates of the Palace which appertaineth to the House; and for the Wall of the City; and for the House that housebold enter into. And the King Granted him according to the good hand of his God upon him, ver. 8.

So that nothing can be plainer than that this Petition of *Nebemiab*, and the King's Grant thereupon immediately respected the City of *Jerusalem*, and the building thereof, the *בית*, the depopulated, waste, broad and spacious places or *Streets* thereof as they had been so made by the *Babylonians*, and so remain'd 'till *Nebemiab's* now coming thither, (ver. 5.) and the *גדר*, the *Wall* of the City, of which she had been by them also dismantled, and still was; till this great Restorer of both under God now came with a *Commandment* from the King of *Persia* for that very end and purpose, ver. 8.

And this is the very substance of the *Prophetic Commandment* before us. The end of the going forth of that was for the rebuilding of *Jerusalem*, the *Wall*, and *Streets* thereof: The same is here the matter of *Nebemiab's* Petition, and the King's immediate Grant, or Order thereupon. And this great and consummate Governour fully executed the royal Command. In pursuance thereof he presently went up to the *City of his fathers*, and forthwith set upon this his desired work of rebuilding it. And with what prudent conduct, with what unusual application, with what astonishing dispatch the *Wall of Jerusalem* was rebuilt, and the rebuilding also of her *Streets* how effectually it was provided for, and put forward by *Nebemiab* by virtue of this Order by him obtain'd from the King of *Persia*, the (a) History thereof as recorded by this faithful Historian, as well as able Statesman, abundantly testifies. And therefore in all reason it is to be hence concluded that the *Commandment* granted to *Nebemiab* by *Artaxerxes (Longimanus)* King of *Persia* in the 20th year of his reign for the Building *Jerusalem*, the *Wall*, and the *Streets* thereof, is the very *Prophetic Commandment* now before us. And consequently as such it is the *Commandment*, from the going forth whereof the *VII Weeks* now immediately under consideration are necessarily to date their beginning.

And this being thus settled, I might therefore now according to my propos'd method proceed immediately to consider the *Ending* of the said *VII Weeks*, had not Dr. *Prideaux* here thrown an Objection in the way against this *Commandment* being the *Prophetic Commandment*, by imagining (b) and arguing for a twofold different Commission granted to *Nebemiab*, the One for the rebuilding of the *Wall*, the other for the rebuilding the *City of Jerusalem*, and also had he not elsewhere (c) urg'd other Objections against the same. I must therefore a while suspend my farther proceeding 'till I shall have

(a) Neh. ch. iv, vi, vii, and xi.
269, 287, 298.

(b) Con. Hist. p. 367, and 368.

(c) p.

have consider'd, and replied to these Objections; which that I may do the more fully, and distinctly, I shall throw them together, and make them the immediate Subject of the following Chapter.

CH A P. IV.

Wherein are consider'd, and answer'd Dr. Prideaux's Objections to the beginning of these Weeks from the twentieth Year of Artaxerxes [Longimanus] King of Persia.

IT was shewn in the foregoing Chapter that the first seven Weeks of this Prophecy must date their beginning from the *going forth of the Commandment to rebuild Jerusalem*; viz. from that very Commandment which in the true literal (a) sense thereof went forth from King Artaxerxes in the 20th year of his reign with his full, and express Licence, Protection, and Authority to Nebemias for the rebuilding the Walls, and Streets of that City.

But here the learned Mr. Dean hath put a nice, but if I mistake not, a needless and groundless Observation in our way, as if the Commandment granted to Nebemias by King Artaxerxes for the building Jerusalem, the Wall, and Streets thereof, was not one and the same Commandment: or in other words, as if there were two Commandments for the same, the one for the building the Wall, the other for the building the City of Jerusalem: and as if Nebemias after that he had built the Wall in the 20th of Artaxerxes, went then back again to the King, and obtain'd a new Commission for the building of the Streets of Jerusalem, and which he did not execute till the next year, viz. the 21st of Artaxerxes.

And this Supposition Mr. Dean hath supported by telling us (b), First, That the TIME set Nehemiah by the King when he first obtained to be sent to Jerusalem, as expressed in the Text, plainly imports a SHORT TIME, and not that of twelve years (after which he again went unto the King) as some do interpret it.

But as to this, the Reply is easy, viz. that it is certain that this can never be proved from the Text, how PLAINLY soever Mr. Dean may think it there imported.

The time of 12 Years as Mr. Dean observes some do interpret to be the time set Nehemiah by the King (and here I observe that the Generality of Interpreters are of this opinion) is much more plainly imported in the Text. For as it is evident (from Nehem. ch. ii. 6.) that upon his petition to King Artaxerxes, the King set him a time, when he was now by his royal permission to go to Jerusalem,

(a) As it was shewn in the last Chapter but one. (b) p. 367. Con. Hist.

Jerusalem, so it is certain that from that time set him by the King, he was made Governour in the land of Judah. But this was in the 20th of Artaxerxes. For as we read (*ch. v. 14.*) He was appointed to be Governour in the land of Judah from the 20th of Artaxerxes: And as it there immediately follows, he was so appointed; even unto the two and thirtieth year of Artaxerxes the King, that is, twelve years. Accordingly He staid out this his appointed time. For not 'till the expiration thereof, and his Commission with it, then, and not before, for any thing that can possibly be found to the contrary in the Text, he return'd to the Persian Court. For thus we read (*ch. xiii. 6.*) that in the two and thirtieth year of Artaxerxes King of Babylon, He came unto the King. But we no where find that he went back before this time. Nor is it in the least likely that he should go back before, for any thing that there is in Mr. Dean's next reason for the sending Nebemiab back for a new Commission to build the streets of Jerusalem after that he had built the Wall, viz.

Secondly, because He appointed Governours of the City as soon as the walls were built. And this (adds Mr. Dean) EVIDENTLY implies that he went back from thence, and was absent for some time. For had he still continued at Jerusalem, he would not have needed any Deputies to govern the place.

Now as touching this reason, It is certain (from *Neb. vii. 2.*) that the Government of the City here so much insisted on by Mr. Dean as giv'n by Nebemiab to persons by him thereunto appointed was in truth nothing else but a Charge about shutting and opening the Gates of Jerusalem, and the keeping watch and ward on the towers, and walls now set up again by Nebemiab. For to this purpose we read (in the place just now mention'd) that Nehemiah gave his brother Hanani, and Hananiah the Ruler of the Palace CHARGE over Jerusalem: Which Charge was as followeth (*ver. 3.*) Let not the Gates of Jerusalem be opened until the Sun be hot: and while they (a) stand by, Let them shut the Doors, and bar them, and appoint Watches of the Inhabitants of Jerusalem, Every One in his Watch,

(a) While they stand by—*Ipsis adne presentibus.* (*Cass. Verf.*)—Nempe Hanani, and Hananiah. (*Grot.*)

This was indeed a troublesome Office for men of such rank and quality as we may suppose these two here named to be, the One of them being brother to the Governour, the Other the Ruler of the Palace, (*Neb. vii. 2.*) to see to the daily execution of it in their own persons. But if they did, we should the less wonder, when we consider the present state of Jerusalem, as the strictest faithfulness, vigilance, and carefulness for her Security was still necessary. And it was no disparagement for the most honourable persons under the Tirshatha night and morning to see this charge by him committed to them, duly put in execution.

But the words in the Text of standing by, may be meant of other Officers thereunto immediately appointed by Hanani, and Hananiah, as we may very reasonably suppose the Tirshatha to have lodg'd a power in their Hands of appointing such inferiour Officers under them: On whose fidelity and care herein, they might depend.

However, in whether of the two Senses we take the words, there is nothing in either that doth in the least imply, much less EVIDENTLY imply Nebemiab's leaving Jerusalem, even therefore because he made this provision for the security of the City; for surely he might very properly give this charge, and yet he himself still continue at Jerusalem.

Watch, and Every One to be over against his House. But surely this Government or Charge in this particular for a due provision of the Security of the City doth in no wise imply, far is it from EVIDENTLY implying (as are Mr. Dean's words) that *Nebemiah* now left it for a time, and return'd to *Persia* in the 20th of *Artaxerxes*. For what he now did on this account was in truth no more than what as a prudent, and watchful Governour he ought to have done now upon his having set up the *Gates and Walls* of *Jerusalem*, and what therefore he doubtless did do even notwithstanding he himself still continued at *Jerusalem*. For that the *Gates* of the City should be duly shut and opened, that watch and ward should be kept on the towers and walls, &c. this the common and necessary defence and security of the City did require, whether the Governour himself were there, or not. But it was not for him in person to see to the daily execution of this necessary provision for the Security of the City. It was sufficient for him to commit the oversight thereof to certain chosen (a) and faithful Officers, as he now did, who either in their own persons, or by persons by them thereunto immediately appointed should effectually see his Orders executed. But *Nebemiah's* Absence, or Presence is in no wise deducible from this charge: because this Provision for the security of the City, whether the Governour was there or not, was equally necessary in both cases. And therefore nothing as to *Nebemiah's* return now from *Jerusalem* to *Persia* can be truly and properly infer'd from his giving this Charge to the Persons above-named: However in Mr. Dean's Opinion the same be here EVIDENTLY implied.—I beg leave freely to expatiate a little upon this matter.

It hath been here already noted that Mr. Dean upon his now sending away *Nebemiah* to *Jerusalem* hath actually invested *Hanani*, and *Hananiab* with an absolute Government of the City in his absence. Now this Mr. Dean hath done merely of his own authority, for he hath giv'n us none for it. Had he giv'n us any authority from Scripture, It must, I conceive, have been that of *Nebemiah* (*ch. vii. 2.*) But there as we have seen only mention is made of a certain Charge giv'n by *Nebemiah* to *Hanani* and *Hananiab*: And what that particular Charge was it follows in the next verse (*vix. ver. 3.*) As the same consisted of *Nebemiah's* positive orders, or settled rules concerning the opening, and shutting of the *Gates* of *Jerusalem*, &c. Which was doubtless the very Charge, and the only Charge giv'n, to *Hanani* and *Hananiab* in *ver. 2.* by *Nebemiah* before his leaving *Jerusalem*, were we to suppose him now at all to have left it. But here Mr. Dean by a very particular distinction

(a) For such these Men were. *Nebemiah* doubtless knew his brother to be such. And he bears testimony of *Hananiab* that he was so too: for (as he tells us, *ch. vii. 2.*) he was a faithful man, and feared God above many. But the nearness of relation might perhaps make the good man forbear saying so much of his Brother: tho' without all question, he was worthy of the like Character. *Nebemiah* otherwise would not have entrusted him with such a charge.

stitution having form'd an absolute Government of *Jerusalem* for *Hanani*, and *Hananiab* delegated to them by *Nebemiah* before his sending him back to the *Persian* Court (which Delegation of such absolute Government in his absence must be founded on the *verse* last quoted, if founded upon any Scripture foundation at all) hath after that deferr'd the execution of this one and the same charge in *verse* 3, 'till *Nebemiah's* return from the *Persian* Court, as if such charge had not been already delegated in *verse* 2 to *Hanani*, and *Hananiab*. For to this purpose Mr. *Dean* hath told us, (p. 368. l. 2.) viz. *that the first thing that he (Nehemiah) did (viz. after his return to Jerusalem from the Persian Court) was to provide for the Security of the City, which he had now fortified, by settling rules for the opening, and shutting of the Gates, and for the keeping Watch, and Ward on the Towers, and walls, (Neb. vii. 3.)*

So that indeed not a little freedom is here taken with *Nebemiah*, and with these two verses of his book.

An absolute Government of the City is found out in *verse* 2 for *Hanani*, and *Hananiab*. And a separate Charge giv'n by *Nebemiah* in *ver.* 3. The former suppos'd to be delegated, upon his now taking a journey to *Persia*: The Latter not giv'n 'till his return to *Jerusalem*. The Absence of the Governour is all this while between *verse* 2, and *verse* 3. And yet after all, the latter *verse* is really and truly but one and the same continued matter with the former, Or an Explanation, or giving the particulars of that Charge which had been before but just mention'd or barely named in it. Here is found out a Government in one place merely for the sake of sending away *Nebemiah* upon his imaginary Journey therefore magnified and enlarged into the Government of the City (in p. 367.) Which however upon *Nebemiah's* return (in the next page) is again dwindled into certain Rules now, and not before giv'n by him for *the opening and shutting of the Gates of Jerusalem, &c.* as we read Mr. *Dean's* words in the page last mention'd. Here is in all this a most improbable Assertion of *Nebemiah's* leaving *Jerusalem*, after he had set up the Walls and Gates thereof, without giving those his formention'd Rules concerning them 'till after his Return.

—And do we think it likely that this could be as It is here thus represented—Can we conceive of this great and watchful Governour that he should go away from *Jerusalem*, and leave this necessary part of his Government thus omitted, and postpon'd by him 'till after his return?—The Text surely gives us to understand the contrary. It is evident from thence that the *Walls and Gates* of the City were no sooner set up by him, but he gave an immediate, and full charge concerning them.

For so *Nebemiah* hath expressly inform'd us herein, viz. (ch. vii. 1.) that it came to pass that when the WALL was built, &c. then (as it follows *ver.* 2.) he gave his brother *Hanani* and *Hananiab* the ruler of the Palace CHARGE over *Jerusalem*, viz. (as it immediately

diately follows in the next verse) the CHARGE of duly *shutting, and opening the Gates*, and of *keeping the necessary watch and ward*. So that *Nebemiab* most certainly made much better provision for the security of the City, than *Mr. Dean* hath here suppos'd him to have done, whether he now went from, or staid at *Jerusalem*. And as to the former, It is certain that it is no wise to be concluded from *Mr. Dean's* here assign'd reason for it, to the separation of the Contents of *verse 3*, from *verse 2*; to the making *verse 2* the last A& that *Nebemiab* did before his going, and *verse 3* the first A& he did upon his return. For both those *Verses*, as it hath been already observ'd, are doubtless One, and the same Charge: *verse 3*, being the particulars of the Charge barely mention'd, or nam'd in *verse 2*.

Nor *Thirdly*, is *Mr. Dean's* remaining (a) reason for the proving *Nebemiab's* return to *Persia* in the *twentieth* of *Artaxerxes* more effectual thereunto, than have been the two former; *viz.* his imagin'd Want of a new Commission for *Nehemiah* to rebuild the Streets of *Jerusalem*, the building of the Walls thereof (in *Mr. Dean's* opinion) being ALL for which he pray'd his first Commission. For with all due Submission be it spoken, *Nebemiab* could not now stand in need of a new authority thereunto empowering him, for in truth the building of the Walls of *Jerusalem* was not ALL for which he desir'd his first Commission; the building of the Streets, or Houses being what he also asked for, and obtain'd accordingly at one and the same time. The Text evidently shews it. For, as it hath been before observ'd in *Nebemiab's* Complaint to the King, and Petition upon such Complaint, and the King's Grant thereupon is fully included the building not only of the Walls and Gates of *Jerusalem* but of the City in general; and therefore of the HOUSES of the now desolate STREETS, as well as the WALL thereof. Consequently here is at once remov'd such *Mr. Dean's* imagin'd want, or occasion of his imagin'd new Commission for *Nebemiab*. The Complaint of *Nebemiab* to the King was (as we read *Neb. ii. 3.*) concerning the City in general that it lay waste. His Petition to the King was general, for the City of his father's sepulchre; not barely for the Walls and Gates thereof, but for the CITY the City of his father's Sepulchre; that he might BUILD it: (*ver. 5.*) build all doubtless that was still in ruins, as the far greater part thereof now was. For as we learn from the Text, Not only the WALLS thereof were broken down, and the GATES thereof consum'd with fire, (*ver. 13.*) but the HOUSES also were not builded (b). The Text therefore fairly and naturally thus including the building of ALL, without exception; every place throughout the City that was now in ruins, *Mr. Dean's* Limitation of *Nebemiab's* Petition to the Walls, and Gates of *Jerusalem* might have been spar'd. The building of those only (exclusive of the Streets, or Houses of the City)

was

(a) p. 367. Con. Hist: (b) Ch. viii. 4.

was we see not all for which *he desir'd his first Commission*. His Petition to the King as it was in general terms for the CITY, was doubtless extensive to its universal Restoration out of its present ruins, in which it had lain from its Defolation by the *Babylonians*: And the King's Grant thereupon (*Neb. ii. 6.*) was consequently no less general and extensive. For upon his petition *it pleas'd the King to send him to Jerusalem.* (*ib.*)

Nor is there any the least room from the nature, or consequences of such extended Grant to suppose the contrary. For surely It had been no odds to the King of *Persia*, no prejudice to his affairs, or the State of his Kingdom, to have suffer'd the *Houses* now to be *rebuilt at Jerusalem*, any more than, nor in truth so much as to have the *Gates* thereof *set up*, and the walls *repair'd*. And for all this together One and the same Grant was surely sufficient. By that *Nehemiah* was fully empower'd at once to *rebuild Jerusalem, wall and Streets*, and whatever else he did after *Mr. Dean's* imagin'd second return of him thither from the *Persian Court* in the *twentieth of Artaxerxes*. And therefore it is much more probable than not, that there was no such second Return: even because there was *no occasion* for any: *Mr. Dean's* Authority for the contrary Assertion notwithstanding.

Mr. Dean hath not indeed told us his grounds for such Assertion. It cannot be founded on any thing that hath been hitherto quoted from *Nehemiah's* book concerning his Complaint, and Petition to the King, and the King's Grant thereupon. The Contrary as we have seen is either fully expressed, or evidently implied in them. (*viz. in Ch. ii. 3, 5, 6.*)

If *Mr. Dean* hath founded such assertion, (*viz. that the building of the Walls of Jerusalem was ALL for which Nehemiah desir'd his first Commission*) on any Scripture Authority, It must be on the *Verses* immediately following: (*viz. on verses 7, 8.*) wherein though other particulars of *Nehemiah's* petition, and the King's Grant thereupon be expressly mention'd, and one immediately relating to the *Wall of Jerusalem*, yet there is not any the least mention made in them of the *Streets*, and *Houses* thereof.

But this notwithstanding, It doth by no means hence follow that in favour of *Mr. Dean's* assertion *Nehemiah* therefore did not make request to the King for the *building of the Streets* of Jerusalem, as well as the *walls* thereof, or in *Mr. Dean's* own words that the *building of the wall*, was all for which he desir'd his first Commission, because however the *building of the Streets* be not mention'd in these verses, yet express Petition had been made before for it, and the King's Grant thereupon obtain'd in the verses immediately foregoing: As the same contain the general Petition, and the general Grant for the CITY, as It hath been above fully prov'd. And such general Grant for the rebuilding the *Streets*, or *Houses* thereof, for that was surely *rebuilding the City*, was sufficient without any repetition of the same among these farther, and more

particular requests made to the King by *Nebemiah* here, (*viz.* in *verses* 7, 8.) which requests related either to himself, or to the publick Security, or grandeur. He had before obtain'd an absolute Grant, upon his general petition for the building of the City of his father's Sepulchre: (as in *verses* 3, 5, 6.) He now took courage to the enlargement thereof in some few particulars, to the begging the royal favour towards himself for the security of his person in his journey; (as in *verse* 7.) and for the building of the house that he should enter into at Jerusalem, that timber for the same might be allotted him out of the King's forest, (*ver.* 8.) also to the begging the same royal favour towards the publick so far as it concern'd the royal (a) Palace, and the wall of the City, that timber might be giv'n him for them also. (ib.) And for this reason these additional Grants are here expressly mention'd; even because they were added to the former general Grant for his building the City. But when *Nebemiah* had thus far ventur'd upon the royal Goodness of the Persian King, and had obtain'd these necessary favours, and particularly so much of the King's Timber as was sufficient to the uses above requested, It was not for him to go on to the praying the like royal favour of Timber for the rebuilding all the desolate Streets of Jerusalem which now stood in need of being rebuilt also. No.—This would have been too much for him to have asked of the Persian King. And for this reason the royal permission which was (b) before giv'n at large to him for the rebuilding Jerusalem (the Houses, or streets thereof as well as the walls and Gates, as above-shewn) is not here particulariz'd to the express mention of the former, as of the latter: Even because the Additional Grant of Timber out of the King's forest did not extend to them, as it did to the other. Therefore It had been indeed superfluous because needless to have had it repeated in *verses* 7, 8, when it had been already fully, and expressly signified in those immediately foregoing. (*viz.* in *verses* 5, 6.)

Besides, As it ought to be particularly noted here by way of farther illustration hereof, (*viz.* that *verses* 7, 8, contain an enlargement of the general Grant before mention'd, *verse* the 7th is usher'd in with a MOREOVER.—Moreover I said unto the King, &c.—Which plainly shews that this was additional to the general Petition already granted. And from that, and the Grant thereupon before *Nebemiah's* going to Jerusalem, It hath been sufficiently made to appear that He had full authority giv'n him therein to build Jerusalem, even to build the Streets, as well as the Walls thereof. And therefore however to Mr. Dean It hath seem'd as if *Nehemiah* needed a new Authority for the doing whatever he did at Jerusalem after he had built the Walls, and therefore return'd to Persia for such new Authority, yet since as We have seen from the Text, that such imagin'd new Authority was already granted, and consequently

(a) *So Grotius in locum.*(b) *Neh. ii. 3. &c.*

quently there was no such Occasion for *Nebemiab's* return, It cannot but be most reasonably concluded that there was no such imagin'd return of him in the 20th of Artaxerxes. For the cause of such Return ceasing, the Return it self becomes needless.

And the same is render'd yet more improbable, forasmuch as *Nebemiab* hath not giv'n us any account, nor even the least hint thereof.—Mr. *Dean* indeed hath been at the pains to find out an imaginary cause of no such notice taken by *Nebemiab* in his book of this his suppos'd Return & even this, *the SHORTNESS of his Absence*. But *Nebemiab's* utter silence of any such his Absence from *Jerusalem* in the 20th of Artaxerxes is surely a stronger Argument against his second Return to *Persia* in that year, than is Mr. *Dean's* imagin'd *shortness of his Absence* the cause of such Silence. He would hardly have omitted so remarkable an instance of royal favour in this the King of *Persia* his second instance of it to *Nebemiab*, and *God's* people, had there been any such now repeated. He was doubtless a Person of too much Gratitude in that case not to have recorded it. For most certainly it was for the King's honour to have had it recorded. (And it was *Nebemiab's* Duty accordingly to have recorded it. But questionless he was too good a man, I may add also too great a Courtier to have been wanting in this slender piece of respect, and common instance of duty to him by whom he had been always highly favour'd in his own person, and especially now of late in the King's Grant to him of all that he had begg'd at his royal hands for his City and Country. He hath gratefully and exactly recorded the King's first Commission granted to him in the 20th year of his reign: He hath also recorded another granted to him in the 32d thereof. Why then should it not be suppos'd of him that he would have been equally grateful and exact in recording Mr. *Dean* of *Norwich's* imagin'd 2d Commission granted to him by the King in the 20th year of his reign, had there been any such second Commission then delegated to him?

Surely, However Mr. *Dean's* PARTICULARS EVIDENTLY (a) imply *Nebemiab's* return to the *Persian* Court in the 20th of Artaxerxes, and return to *Jerusalem* also with a new Commission, or However they may have SEEM'D to him SUFFICIENTLY (b) to imply it. Yet after all, from what hath been said on this occasion, It is perhaps most seeming (and I hope I may say it without offence) that there was no such imagin'd Return at all now. Doubtless there was no such imagin'd second Commission for that which the (c) Text hath fully inform'd us was expressly petition'd for, and granted in the first: even in one and the same royal Licence, or Authority for *the rebuilding the Wall and Streets of Jerusalem*.

To what hath been now said on this point may be added One other Consideration in confirmation of it: And that is taken from the Prophecy before us, Which otherwise had not been fulfilled,

(a) As are his words, p. 367. l. 27.
(c) *Neb. ii. 3, 5.*

(b) As in the last line but 4 of that Page.

had there been two Commandments for that, for the accomplishing of which the Prophecy plainly speaks but of one. It is therein expressly predicted concerning One and the same Commandment, which should go forth *to rebuild Jerusalem Wall and Streets*, in the true literal sense thereof, as I have formerly shewn. And such One Only *Commandment* did as we have seen accordingly *go forth* in the 20th of Artaxerxes. But such never did *go forth* before as it hath been above also shewn: Nor could it *go forth* after; for this as it hath been also shewn, was the last of the 4 *Commandments*, or royal Grants that *went forth* in favour of *Jerusalem*. Therefore the actual *going forth* thereof in the 20th of Artaxerxes as it proves against Mr. Dean's twofold Commission of *Nebemiah* in that year, so it doth also evidently prove it self to be the very *Commandment*, the *going forth* whereof is expressly predicted in this Prophecy. And therefore the holy Prophet *Daniel*, the *man highly beloved of God*, (*Dan. ix. 23.*) was here to his great comfort inform'd of the *going forth* thereof in God's good time. And when that time was fully come, God was pleas'd to make *Nebemiah* his blessed instrument in the execution of this mighty work of his, to the influencing the *Persian* King to his actual giving out such *Commandment* immediately thereunto authorizing, and empowering him.

For unless such royal *Commandment* had now *gone forth*, the *Jews* enemies would without all doubt have made use of the act of *rebuilding* Jerusalem as just matter of Complaint against them, as formerly they had done under the *Magian*, and also under *Darius*, in the case of the stoppage of the building of the Temple: Of which more hereafter. But notwithstanding all their threatned (a) Opposition, this they dared not to do now in the case before us, *viz.* of *Nebemiah's rebuilding* Jerusalem, the *Wall, and the Streets* thereof. It was not for them to execute their threatned Opposition against such *rebuilding*, because they knew full well, that the royal *Commandment* was now actually *gone forth* for this very purpose. And as such It is therefore evidently the *Commandment*, from whence must necessarily be taken the Computation of the VII Weeks of this Prophecy. For as the Prophecy fixeth the beginning of them to the *going forth* of the *Commandment to rebuild* Jerusalem, even to rebuild the Walls and the Streets thereof, and whereas the *Persian* King *Artaxerxes* did actually give his express royal Licence and protection to *Nebemiah* in the 20th year of his reign for such rebuilding, so such royal *Commandment* going forth accordingly at that time to the verifying the prediction before us, doth necessarily determine us to such Beginning of the said seven Weeks from the *going forth* of it.

Especially Considering that this our Scripture Beginning of the 7 Weeks from the 20th of Artaxerxes, will be farther confirm'd to be the true Beginning of them, when we come hereafter to treat of the beginning of the 7 weeks, and 62 weeks jointly, as they are weeks

(a) *Neh. iv. 8.*

weeks continued in reckoning, and as such have one, and the same beginning, as it hath been (a) already observ'd concerning them.

And the same will also be yet farther evident, when we come to treat of the Ending of the said 7 *weeks*, and 62 *weeks*, or 483 *Years*, the said Sum of *weeks*, and *years* duly expiring within the year before that very Passover in which the Messiah was CUT OFF, as they were to expire according to this Prophecy, reckoning the same from such true Beginning, viz. the 20th of Artaxerxes.

And yet after all that hath hitherto been said in vindication of this Our Beginning of the 7 weeks from the said 20th of Artaxerxes, since there are yet certain Objections which the learned Mr. Dean of Norwich hath in his book brought against such Beginning, And also some of them therefore made against it, as the same is founded upon (b) our *literal Exposition* of the *express character* in the *Text of the going forth of the Commandment*, viz. the *building Jerusalem Wall and Streets*, we cannot in good manners to Mr. Dean, or in justice to the Reader and our selves also pass them over without a due and impartial examination. For such they deserve, and require from us as coming from so learned an Author, and as they may on this account be justly suppos'd to carry great weight, and force in them. But of what real force and weight they are, we shall soon discover by such consideration.

And while we are paying this our due respect to the very learned Mr. Dean, we hope withal to do our selves the service of farther clearing up, and supporting, and confirming the late very learned Bishop Lloyd his Hypothesis of reckoning the 7 weeks from the *twentieth* of Artaxerxes, as the true Scripture Beginning of the said weeks. And here may be consider'd

First, Mr. Dean's main (c) Objection against the *literal Completion* of the *Commandment* in the Prophecy, grounded upon this mistaken consequence, that *if the words of this Prophecy, to restore and build Jerusalem are to be taken in a literal sense, then these Weeks must necessarily take their beginning from Cyrus's Decree, from the going forth, or issuing out of that Decree.* This (d) saith Mr. Dean is the *Sum of the whole Argument*. But in truth this Sum turns upon nothing. Mr. Dean will I hope pardon me for saying so. It is as we shall soon see, built on a wrong foundation; and therefore it must necessarily come to nothing. For Mr. Dean hath here all along proceeded on this supposition that *Jerusalem was actually rebuilt* before *Nebemiab's* coming thither. It is a principle with Him, that the City was *built by virtue of Cyrus his Decree*: as we shall see presently. And thereupon is principally grounded this main Objection.

K 4

Now

(a) See above in the *Introduction*. (b) We have already consider'd Mr. Dean's Objections against a *literal sense* of the words. We now take into consideration his other Objections which he hath urg'd against a *literal completion* of the matter of fact, or the *literal rebuilding* of *Jerusalem Wall and Streets*, as being the completion, or accomplishment of the *express Character* of the Prophetic Commandment. (c) p. 267, and 269. *Con. Hist.* (d) p. 269. l. 18. *Con. Hist.*

Now if we can remove the cause of this Objection, the Objection it self must then cease of course. If therefore it can be prov'd from the holy Scripture, that *Jerusalem* was not rebuilt by virtue of *Cyrus his Decree*, If also it can farther be prov'd that the said City was afterwards rebuilt by the immediate virtue of another order, which went forth for that very purpose, then of course it will follow that these weeks may be taken in a *litteral sense*, and have a *litteral accomplishment*, and yet not take their beginning from the *going forth of Cyrus's Decree*. Then (however *Mr. Dean* hath necessarily inferr'd that if the words to restore and build *Jerusalem* are to be understood in a *litteral sense*, they can be understood of no other restoring, and rebuilding of that City, than that which was ACCOMPLISHED by virtue of *Cyrus his Decree*, And therefore the Computation of these weeks must begin from the granting, and going forth thereof, yet after all) it will be thus rendred possible in the first place, that these weeks may have another beginning than that of the *going forth of Cyrus his Decree*; And also forasmuch as *Jerusalem* was certainly not rebuilt till a long time after the *going forth of Cyrus his Decree*, and that by immediate Virtue of another, and consequently not by virtue of *Cyrus his Decree*, It will then become not only possible, but even necessary that such of these Weeks, which according to this Prophecy were to have their beginning from the *going forth of such Commandment*, must have their beginning not from the *going forth of Cyrus his Decree*, but from the going forth of that other, viz. that in the twentieth of *Artaxerxes* by immediate virtue whereof, and not before, was actually accomplished such *litteral Rebuilding*.

And thus this main Objection will be immediately taken off under the next particular here to be consider'd, as that is the support thereof, viz.

Secondly, *Mr. Dean's* positive assertion that *Jerusalem* was actually rebuilt by virtue of *Cyrus his Decree*. And for this He hath partly reason'd, partly pleaded the holy Scriptures (a).

I shall consider *Mr. Dean's* several reasons, for such assertion, and shew the groundlessnes of them in the first place. And here we are told (b)

First, that *Cyrus* could not grant licence for the *Jews* to return to *Jerusalem*, and build the Temple there without allowing them to rebuild that City also.—Now If *Mr. Dean* herein means no more than this, viz. that by virtue of *Cyrus* his express Licence to the *Jews* for their return to *Jerusalem*, and for their rebuilding the Temple, the *Jews* who for that purpose did return whether those immediately concerned in the building, the Artificers, and Craftsmen, and Others their necessary Attendance, and All in short of what Denomination soever who went up along with them by virtue of this Decree were thereby authoriz'd to run up for themselves

(a) p. 267, 268.

(b) p. 267. in fine

selves in *Jerusalem* convenient dwelling places, it is readily granted. But if otherwise he means that by virtue thereof the *Jews* had full power giv'n them to restore the grandeur, and strength of their City by setting up not only the Houses, but also the *Walls and Gates* thereof, [which is the very *Commandment* refer'd to in the Prophecy before us,] We have seen there is *not* the least ground for it in *Cyrus* his Decree.—

And Mr. *Dean* himself hath acknowledg'd as much (a). Therefore, however he hath made a question of the possibility hereof, it is yet possible for *Cyrus* to have granted the *Jews* licence to return to *Jerusalem* for to rebuild their *TEMPLE* there, without giving them licence to rebuild their City also. It is plain from the contents of his *DECREE* that he did so. For therein is express Licence for the one, but not for the other. But surely had there been any for the latter it would have been expressed. For where had been otherwise the Authority? The *Commandment* or *Decree* is the proper place for it. But therein, as we have (b) formerly seen, it is not. But

Secondly, We are told by Mr. *Dean* (c) that the Licence to rebuild the House of God which is in *Jerusalem*, must either imply a Licence to rebuild *Jerusalem* also, or else (which saith Mr. *Dean*, seems most probable,) *Ezra* gives us in the place mention'd only an abstract of the chief things granted by that Licence, and not of the whole, in which most likely many other things, and among them the rebuilding of *Jerusalem*, and the other Cities of *Judah* might be fully and expressly mention'd.

Here we have a Dilemma, in the former part whereof Mr. *Dean* labours to make good the deficiency of an express Licence from *Cyrus* for the rebuilding *Jerusalem* the Wall and the Streets thereof, by finding out for us an implicit Licence for the same. But alas to fly to an implicit Licence here, which also after all is only supposed, is at once to give up this point; because in few words that could never be the *Prophetick Commandment* which was to go forth EXPRESSLY for that very purpose. And hence perhaps it is that Mr. *Dean* seems to lay the greatest stress upon the latter part of this Dilemma, which consists of a charge upon *Ezra*, as if he had not giv'n us a full Copy of *Cyrus's Decree*. But as to this, 'tis indeed all imaginary and groundless: And it is withal utterly inconsistent with Mr. *Dean's* own most just Character of *Ezra* importing his great Abilities (d), viz. as he was a very learned man, and especially as he was very excellently skilled in the knowledge of the holy Scriptures, and therefore is said to have been a very ready Scribe in the Law of God, &c. even (e) so skilfull a Scribe therein as upon his

(a) p. 268. l. 20. Mr. *Dean* tells us expressly in the following words, that the rebuilding of the City is not expressly included in the Commission of *Cyrus*. (b) See p. 116. (c) p. 268. l. 24. &c. (d) p. 261. l. 14. (e) See p. 266. l. 27 and 32. and also p. 321, and 322, where Mr. *Dean* speaks of it as a common opinion among the *Jews*, as if *Ezra* were the *Prophet Malachi*, &c. But as to this opinion of the *Jews* see it confuted by Dr. *Facoch*, p. 1. Com. on *Malachi*.

his coming to Jerusalem to have restor'd the Scriptures, &c.—This being consider'd, wherefore is it that Mr. *Dean* hath charg'd *Extra* with so much unaccurateness, and want of exactness in giving us a transcript of this Decree of Cyrus which so nearly concern'd the people of God? If neither want of knowledge, nor want of accuracy be chargeable upon this holy man, and from Mr. *Dean's* just now mention'd Character of him 'tis plain that they are not, wherefore then is it that we should suppose otherwise than that he hath giv'n us this Decree most exactly, and perfectly in its original fulness, without having diminished from it?

But to what purpose after all is Mr. *Dean's* supposition that he did not so give us this Decree?—Wherefore, but because he would have us to conclude with him that the City of Jerusalem was rebuilt by virtue of such suppos'd *implicit Licence* of Cyrus? For this is what is all along pleaded for, and here in particular in what follows (a) the Dilemma now before us, *it being certain* (saith Mr. *Dean*) *that by virtue of that Licence the Jews had power so to do* (*viz.* to rebuild the City, as well as the Temple of Jerusalem) *and accordingly executed it.*—But as to this Power which to Mr. *Dean* seems so certain, that as I have shewn is most uncertain as being altogether imaginary, and groundless: and as to the affirm'd Execution, to what hath been already said against it, I add

Farther, that it was not in the Jews power to have executed it, even if they had had Cyrus his express Licence, and Authority for it.

For if Jerusalem was rebuilt by virtue of that Decree, it must necessarily have been rebuilt by those who made the first return thither from Babylon by virtue of that Decree under Zorobabel, and Jeshua. And Mr. *Dean* accordingly makes it to have been built (b) before Haggai prophesied. But of this more hereafter. I mention it here only as being allowed by Mr. *Dean*: How truly it will be hereafter (c) shewn. But this being allowed, it is consequently suppos'd that the Jews who made the first return were capable of rebuilding Jerusalem. For who but they are suppos'd to have rebuilt it?—But their utter Inability to such an Undertaking is expressly evident from Mr. *Dean's* own description (d) of that people, in the following words (e). *It is a common saying among the Jews that they were only the bran, that is, the dreg of the people that returned to Jerusalem after the end of the Captivity, and that all the fine flower staid behind at Babylon.* This opinion Mr. *Dean* hath there confirm'd with his own following Observation, *viz.* *It is most certain that notwithstanding the several Decrees that had been granted by the Kings of Persia for the return of the Jews into their own Land, there were a great many that waded taking the advantage of them, and continued still in Chaldaea, Assyria, and other Eastern Provinces, where they had been carried, and it is most likely that they were the best, and richest of the nation that did so.* We are also told by Mr. *Dean* elsewhere (f), from the Rabbins,

(a) Pag. 268 last Line but 15. (b) *ib.* sub line. (c) *Viz.* in the Scripture Account of the rebuilding of Jerusalem. (d) p. 268 lin. 6, &c. (e) From Talmud *Bab.* in Kiddushim. (f) p. 138 lin. 21.

Rabbins, that they were only the poorer fort that returned. And in another place (a) they are expressly spoken of, as *a few poor Exiles*.

This is the sorrowful, but true account of these returning *Jews* as giv'n us by Mr. *Dean*.

And is it in the least likely, or indeed at all possible that the now ruined, but once glorious City of *Jerusalem* should have been rebuilt by these poor Wretches in number FEW (b), in substance POOR, *a few poor Exiles*, as here truly call'd by Mr. *Dean* in the place last quoted?—Had the RICHER and BETTER Sort now return'd by virtue of *Cyrus his Decree*, then indeed there had been some little more shew of probability for Mr. *Dean's* so early imagined rebuilding of *Jerusalem*. But they came not thither upon *Cyrus his Grant*: As Mr. *Dean* hath above inform'd us.

'Tis the poorer fort then, even the dregs, and refuse of the people that must be here suppos'd to have rebuilt *Jerusalem*. A work very likely this to have been accomplished by those who were so equal to the Undertaking.—But

Thirdly, Mr. *Dean* hath pleaded in favour of his early rebuilding of *Jerusalem* by virtue of *Cyrus his Decree* (c), that it necessarily must have been rebuilt by the *Jews* on their return, because they built their other Cities, and consequently this also, and more especially as it was the Metropolis of their nation, the place where the Temple stood, where all went up to worship, and where three times a year every male appear'd before the Lord at the solemn Festivals, and where also the Governour dwelt, where the Council sat, and all matters of Judgement were ultimately decided. The matter is beyond all dispute, (adds Mr. *Dean*) when the *Jews* on their return rebuilt their other Cities, they must then most certainly have rebuilt *Jerusalem* also. The great concourse which the reasons I have mention'd constantly drew thither, must have necessitated this, had there been no other inducement for it. It is easier to suppose all the rest of the Cities of *Judah* to have been left still in their rubbish after the return of the *Jews* from their captivity, than that this City alone should remain unbuild.

Thus Mr. *Dean* hath argued exceeding rhetorically for his opinion. But 'tis all against matter of fact, as will appear hereafter, when we come to consider the Scripture account of the rebuilding of *Jerusalem*: But waving that at present, I may content my self barely with shewing the insufficiency of such reasoning. Which hath already appear'd in part from the utter inability of the riff-raff company of returning *Jews* (as 'tis plain from Mr. *Dean* that the generality of them were) to rebuild their once great and glorious City, the Metropolis of *Judab*. And as their utter impossibility, so also the weakness of Mr. *Dean's* argument now before us will, yet made to appear if it be here farther consider'd, that by Mr. *Dean's* own account (d) of these FEW POOR returning *Exiles* by virtue of *Cyrus his Decree*, they did not all take up their abode at *Jerusalem*, but were

(f)

(a) p. 142. *Ex. 15.*

(b) *ib.*

(c) p. 268 *in*id.

(d) p. 142 *as*

Mr. *Dean* there calls them. Their Number was 49697. p. 133.

so far from doing that, that as Mr. Dean also tells (a) us, upon their coming thither they dispersed themselves according to their tribes, and the families of their fathers into their SEVERAL CITIES, and THERE (not at Jerusalem) they betook themselves to rebuild their Houses, &c. as Mr. Dean there truly observes from *Ezra* (b). Hence as there is naturally to be infer'd a much greater improbability of such a vast City, as was *Jerusalem* in its prosperity, to have been now rebuilt by reason of its being thus robbed of those who might otherwise have been its Inhabitants, for the sake of their going to OTHER CITIES to which they belonged before the captivity in order to their rebuilding and inhabiting them, so also an equal probability at least, if not a far greater of those other Cities of Judah being rebuilt, even when *Jerusalem* the Metropolis still remain'd unbuild. So that in this view of things the very reverse of Mr. Dean's now recited supposition will be much the more easy of credit, viz. *Jerusalem alone still to have remained unbuild, even after other Cities of Judah were rebuilt.*

For of those who made the first return, we may reasonably suppose the generality of them, and also of the better sort of them to have gone to dwell not at *Jerusalem*, but in other Cities of *Judah* by reason of their respective Inheritances; which doubtless lay more in those lesser Cities, and in the country round about them than in, or about *Jerusalem*.

And it may also be here farther consider'd as highly probable that some few Nobles excepted, and the chief of them who made the first return immediately on the account of the Temple, as being some way or other concern'd in the rebuilding of it, or were otherwise constrained to take up their abode there, very few would by choice have made it their place of settlement; because as it was the Metropolis of *Judea*, as such it was chiefly the envy of the *Samaritans* (c) and of other neighbouring nations. It was doubtless much more so than other Cities of Judah. To those Cities therefore was a safer Retreat for the returning Jews than to *Jerusalem*. Hence consequently those Cities might be, and doubtless they were sooner re-peopled, and rebuilt than was *Jerusalem*: not only tho' but even for this very reason, that she was the Metropolis of *Judea*. And so dismissing this Argument, we may pass on to another, as we are told by Mr. Dean (c).

Fourth-

(a) p. 139 and 267. (b) *Ezra* ii. 1. Of those who were carried away captive, and now return'd, 'tis said that they came again unto Jerusalem and Judah, every one unto his City, *Ch.* ii. 70. 'Tis said, that All Israel dwells in their Cities. And *Ch.* iii. 1. At the setting up of the Altar, the bulk of the Company attending the Ceremony were doubtless such of the Children of Israel who though they were in the Cities, yet they gather'd themselves together as one Man to Jerusalem. And after *Nehemiah's* coming thither; We read also [*Neh.* vii. 73.] the Children of Israel were in their Cities. And to them after all, she was in a great measure oblig'd for her being re-peopled, and rebuilt, even so far as to have ONE out of TEN of those who dwell in other Cities. As we read expressly, *Neh.* xi. 1.--So far is it from being a Matter beyond dispute, and so easy of belief as Mr. Dean hath here made this to be of their suppos'd rebuilding of Jerusalem upon their return, as well as their other Cities. It is in truth beyond dispute that it was otherwise. (c) *Con. Hist.* p. 288. l. 5, &c.

Fourthly, That *the rebuilding, or repairing of the Walls of Jerusalem accomplish'd by Nehemiah was a work but of fifty two days, and the enlarging of Jerusalem with new Colonies was within a year after, but the restoring and rebuilding of Jerusalem predict'd by the Prophecy was to be a work of seven weeks, or forty nine years, and so long first Ezra, and after Nehemiah labour'd successively in the work of restoring, and rebuilding the Church, and State of the Jews at Jerusalem. And therefore of this restoring and rebuilding only can the Prophecy be understood.*

Thus Mr. Dean hath here concluded in favour of his figurative sense, and accomplishment, and against the literal sense, and accomplishment of the *Commandment* now before us. But as to his figurative sense, I have (a) formerly shewn that the words will not bear it, nor the Context admit of it. And as to his figurative accomplishment in Ezra, and Nehemiah *their labouring successively in the Reformation of the Church, and State of the Jews* just 49 years, I shall shew hereafter how very precarious, and improbable that is, when I come to consider the Ending of these seven Weeks, or forty nine years, which is the proper place for it. Wherefore here to reply to the Objection, as it stands immediately against our literal accomplishment of the Prophetick Commandment, as being that by virtue whereof Nehemiah *rebuilt the Walls, and Streets of Jerusalem*, I beg leave to observe

First, That the Objection in this respect can be of no force unless the Prophetick Rebuilding in both its parts separately or disjunctively were not to be accomplish'd but in *forty nine years*, or in other words that each of them should be a work of *forty nine years*. But indeed I cannot see any the least reason for such nice application, and distinct accomplishment either out of the Text, or in it: which by the words *Street, and Wall* doubtless intends nothing else but the *building of the City of Jerusalem*, or the restoring her by such rebuilding to her pristin state of grandeur, and defence. And therefore what tho' the *Walls of the City* were set up in the first year of *Nehemiah's* coming to *Jerusalem*, and in *fifty two days*? They were only a necessary part of the City. And even they tho' they were astonishingly run up in *fifty two days*, yet doubtless from time to time afterwards they received a continued accession of strength by additional, or improv'd works. And so we know not of a certainty when they had their completion, or finishing stroak of reparation, and *rebuilding*. But still these were but one part of *Jerusalem's* predict'd rebuilding. And tho' she was now thus begun to be rebuilt, and tho' in this or in the year following *Nehemiah* (b) projected the rebuilding of her other part also, *viz.* the reepeopleing, and replenishing with Houses her *waste places*, or naked and ruinous *Streets*, yet the complete execution of this project in such a manner, and to such a degree as that therein *Jerusalem* might truly, and properly be said

(a) See the foregoing Chapter.

(b) Neh. ch. xi. 1, &c.

said to be rebuilt, that might really be the continued work of seven Weeks, or forty nine Years. It might be so for any thing that I know that appears to the contrary. And I think truly that I may be bold to say it, that Mr. *Dean* hath in no wise made the contrary to appear: and if so, the Objection under consideration is of no force. I know indeed that Mr. *Dean* hath elsewhere told us (a) *that the Houses, as well as the Walls of Jerusalem were again rebuilt, and fully replenished with Inhabitants in the twenty first year of King Artaxerxes, or in the second year of Nehemiah's coming thither.* But to this I must reply that in fact this could not be, it could surely be only in embryo, and no otherwise as yet. *Nehemiah*, 'tis already granted, had now projected the *repeopling, and rebuilding of Jerusalem* (b). But that such a mighty project, such a vast undertaking could be accomplished in a trice, that the now *waste places in Jerusalem without number* (c) or multitudes of ruined *Streets* still so now remaining as left by the *Babylonians* at her destruction should be all completely set up again, all of them in a twelvemonths time, this is very astonishing, and if not impossible, 'tis however surely most improbable.

For one would beg the favour of asking here in this hasty and sudden suppos'd rebuilding, did the Houses now arise out of their rubbish?—The Walls indeed might be so in haste repair'd, and set up again. But it was not likely thus with the multitude of Houses now suppos'd to have been at once set up together in *Jerusalem*. Alas! whence had the *Jews* so speedily such vast quantities of materials, and those of all sorts for building?—Nor do Men usually build with green materials. And how could these possibly be all got together, and prepar'd for the building, and be all finally set up in one year's time to the restoring *Jerusalem* to her former state of building in the second year of *Nehemiah's* coming thither?—Besides, what a multitude of hands must there have been at once employ'd, which a considerable Nation could not probably furnish, much less *Judea*, if all the Artificers were got together out of all parts of it for the building such an infinite number of Houses at one and the same time, as must have been now rebuilt for to give Mr. *Dean* any colour for his assertion now before us? Truly to me this seems altogether incredible.

For if we may judge of the largeness of *Jerusalem* when laid in ruins by the *Babylonians*, and consequently of her as fully restor'd by *Nehemiah*, from what she was when in process of time destroy'd afterwards by the *Romans*, (and I do not see why we may not fairly frame some judgement hence) and *Josephus* (d) hath giv'n us ground here to go

(a) Con. Hist. p. 268 sub medio. (b) Neh. ch. xi. 1, &c. (c) For *Nehemiah* speaks of *Jerusalem* as a City סְרִיחַת יְרוּשָׁלַיִם, (ch. vii. 4.) a City BROAD in spaces, or a broad and spacious City, as such she had been before her Destruction, but now lay naked, and ruinous, her HOUSES being not as yet builded, [ver. 4.] (d) *Jos. de bel. Jud.* lib. vii. c. 17. where he gives an account of the number of Obligations at the Passover, wherein at the request of *Cestius*, the High Priests number'd the Paschal

go upon, as he hath told us what a prodigious number of Souls *Jerusalem* was then capable of containing, and consequently how vastly great the number of Houses in her must have been; if I say we consider this, and withal remember what *Nebemias* (a) himself hath told us in this matter, viz. that at his coming the Houses were not builded, and then if finally we return to Mr. *Dean's* assertion that they were all builded in the second of *Nebemias*, all these things put together, what an excessive number of Houses in Mr. *Dean's* Hypothesis must now at once have been rising up together out of their former ruins?

But not to go so high for the framing a judgement in this matter, Let us only look upon *Nebemias's* account of the method by him taken for the re-peopling, and rebuilding of *Jerusalem*. That was as follows, viz. after that he had rebuilt the Walls, and set up the gates of *Jerusalem*, he persuaded the Rulers, and Great men throughout *Judaea* to come, and live there (b). Then he proceeded farther to oblige the Commonality also to do their parts on this occasion (c). The number of the former was considerable (d). But that of the latter must have been exceeding great: As of them it appears (e) that one in ten was brought out of the other Cities of *Judah* to dwell in this. Now considering the account which we read (f) of them, who made the first return (the generality of whom probably went to their respective Cities (g), as before observ'd,) and considering withal their necessary great increase (h) from that time to the time of *Nebemias's* coming, which was above fourscore and ten years (i), these things duly weigh'd, and consider'd, how vastly great must have been the number of Inhabitants, with which *Nebemias* was now stocking *Jerusalem* in order to her being again re-peopled, and inhabited? Consequently what a prodigious number of Houses were there now to be set up for the receiving these new Inhabitants? The setting up of these

Paschal Lambs, and found them to be 256500 oblations, or Lambs to be kill'd: so that reckoning to every Lamb ten persons, and to eat a Lamb not fewer were assembled; yea many times twenty were in company: they found the number amounting to 2700000. N.B. *Est Qui legit, "Esauus uniusque myriadas ipsorumque uisus, viginti omnino Myriadas numeraverunt supra septem, sive 270000, qui numerus per decem ductus convenit cum eo qui sequitur Myriadum septuaginta & ducentarum, & optime convenit cum eo qui est, p. 1078, v. 19, trecentarum Myriadum, sive 3000000, si accedant impari. Hudson in Jes. p. 1291. (a) Ch. vii. 4. (b) xi. 1. (c) ver. 2. (d) As we learn from *Nebemias's* account of them by name, Ch. xi. 35---39. (e) v. 1. (f) Viz. in *Ezra*, ch. ii. and *Neb. vii.* (g) *Ezra* ii. 1. and iii. 1. (h) The Number of those who return'd under *Zerubbabel*, and *Jeshua* was 49697. [*Ezra* ii. 64, 65.] Of these at least two thirds may be suppos'd to have been those spoken of in *Ex. iii. 1.* as being the Children of *Israel*, which were in their Cities. What a prodigious increase think we must there have been among them in fourscore and ten years time, Which had pass'd between their coming into the Land, and *Nebemias's* 2---But of these one in ten was by his order to come and build, and take up his abode at *Jerusalem*. Let any one be at the pains of making a rational computation of increase here, and take one out of ten afterwards for *Jerusalem*, and he may without much difficulty determine, whether the planting of these new Colonies there was most likely to have been a work of one or two years according to Dr. *Prideaux*, or not much more likely to have been as we here take it, a work of well nigh half a Century. In such computation the Reader may be pleas'd to consult *Petavius's* [lib. ix. c. 14. de Doct. Temp.] method of calculating the increase of people after the flood. (i) ch. xi. 1.*

these must surely have been the continued work of many years. I may I think say safely, that it was impossible to have been done in one.

Add also, that tho' *Nebemiab* wrought upon the country people after his having set up the Walls at *Jerusalem*, which was a greater inducement than they had before to come and settle there, yet it is not credible, because not possible, that they should all have come thither forthwith. For they must necessarily be allowed some time to have cast lots (a) for their coming. They must afterwards also have had some time to make the best of their country effects, and to bring them to *Jerusalem*, and so to make provision for their building, and future support there. And finally it is much more likely that they should have first got their Houses builded at their leisure, and convenience, and so have made every thing ready for their reception there against their coming, than that they should leave all their effects at once in the country, and come away in a hurry to *Jerusalem*, before they had houses to put their heads in, when they came, as they must have done upon the footing of Mr. *Dean's* Hypothesis.

Indeed I must be free to say it, for it is what I think truly, that the more we look into this matter as it stands in Mr. *Dean's* Hypothesis, the more incredible we shall find it. And therefore I shall give the truth of it, as I conceive it to have been, as follows, viz.

Nebemiab came to *Jerusalem* in the twentieth year of King *Artaxerxes*. There he presently set about the repairing, or rebuilding the ruined Walls: and run them up for present security by the immediate Providence of God animating, and protecting the Builders (b) in fifty two days (c). He afterwards set on foot a project for the re-peopling the yet depopulated (d) and unbuil (e) City. To that end he ordain'd that one out of ten out of the country of Judah should come to *Jerusalem* to build, and inhabit there (f). Thus a foundation was now laid for the rebuilding *Jerusalem*. And henceforward her *ביתות* or waste Spaces began to be replenished with Houses, and Inhabitants, as their country Affairs would permit their coming in unto her from time to time, 'till at length by such continued accession of people, and encrease of buildings, in about half a Century, or in some seven Weeks, or forty-nine years the Prophetick period for the same, she became absolutely, or completely rebuilt through the wise conduct, and management of *Nebemiab* the Governour, in pursuance and by virtue of that Authority to him immediately delegated by King *Artaxerxes* in the twentieth year of his reign for that very purpose, even for the rebuilding the City of *Jerusalem*, the Wall, and the Streets thereof. This I humbly conceive to have been the plain and real truth of this matter.

Nor

(a) Ch. xi. 1. (b) Neh. iv. 6.—The People had a mind to work,—ch. vi. 16—The Enemies of the Jews are said to have perceived that this work was wrought of God.
 (c) Neh. vi. 15. (d) Ch. vii. 4.—The People were as yet FEW therein. (e) ibi.
 The Houses were not builded, (f) Ch. xi. 1.

Nor is it in the least invalidated by that which Mr. *Dean* hath told us from *Herodotus* in a twofold testimony of his concerning a City by him mention'd by the name of *Cadytis*, which Mr. *Dean* hath applied in favour of this part of his Hypothesis, as if the *Cadytis* of *Herodotus* were the City of *Jerusalem* suppos'd by him to have been completely rebuilt in the second year of *Nebemiah's* coming thither, or soon after. But these testimonies being both of them misapplied, as I shall beg leave to prove, cannot have any thing to do in the case before us.

The former Testimony applied by Mr. *Dean* in this case stands thus in *Herodotus* (a). That Historian making mention of *Pharao Necho's* expedition in the year (b) when *Josiah King* of Judah was kill'd by him in the valley of *Megiddo* (c), hath the following words, Σύριαι πύξῃ ὁ Νεκὸς συμβαλὼν ἐν Μαγδόλῳ ἠίκασα. μὴδὲ δὲ τῶν μείζων Καδδῶν πάλω τῆς Συρίας τοῦτων μινγάλλω εἶλα. i. e. *Pharao Necho in a Land engagement with the Syrians (the Jews) at Magdolum (or Megiddo) (d) of the Scriptures) there gain'd a Victory over them: and afterwards he took the City Cadytis, which was a great City of Syria.*

In the latter (e) that Historian again speaking of a City call'd *Cadytis*, he hath this observation concerning it, that it was a City in his opinion not much less than *Sardes*. From these testimonies Mr. *Dean* hath concluded (f) that the *Cadytis* twice mention'd by this Historian was the *Jerusalem* of the holy Scriptures: and hence he hath inferr'd that that City was brought to its perfection in building quickly after *Nebemiah's* projecting the re-peopling, and rebuilding of it.

For, saith Mr. *Dean* (g), *Herodotus who travell'd through Judæa a little after this time (h) doth in the description which he gives us of it, compare it to Sardes the metropolis of all the Lesser Asia (i).* Which (adds Mr. *Dean*) manifestly proves that by the restoring, and building of the Street and Ditch of *Jerusalem* mention'd in the Prophecy of *Daniel* could not be meant this (the litteral) rebuilding of the Walls and void places of that City. For what was predicted by that passage was not to be done but in seven weeks of years, that is forty-nine years.

To which I beg leave to reply, that the said litteral rebuilding of *Jerusalem*, as in the nature of the work (as above shewn) it seemeth not in the least probable, nor so much as possible to have been accomplished, so, as I now proceed to observe, in fact it was not fully accomplished in a less period of time than the here predicted period of seven Weeks, or forty-nine years for any thing that there is in the least in these testimonies proving the contrary, however to Mr. *Dean* they may have seem'd **MANIFESTLY** to prove the contrary.

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For

(a) Lib. ii. c. 159. (b) *Vix.* in the year before A. D. 610. (c) 2 Kings xxiii. 29. 2 Chr. xxxv. 22. (d) *Megiddo* Urbs mediterranea prope quam hoc prælium. *Jos.* xvii. 11. *Mageddo* dicitur *Chaldeo Migdo*: quod parum abest a *Migdol*, quo modo *Pagninus* legit in *Exod.* xiv. 1. ubi vulgo *Magdolum*. [*Gale* in not. ad *Herod.* p. 13 in voce *Μαγδόλα*.] (e) Lib. iii. 5. (f) *Con. Hist.* p. 56, 57. (g) p. 568 sub medio. (h) *Vix.* after the 21st of *Artaxerxes*, or the year before A. D. 444 (i) And so Mr. *Dean* hath observ'd elsewhere, *vix.* in p. 56, 57.

For not to insist upon the uncertainty of other Circumstances *hæc*, viz. of the time of *Herodotus's* travelling to *Thurium*, and thence into the *East*, and so through *Judæa*, and there of his seeing the city *Cadytis*, Mr *Dean's* suppos'd *Jerusalem*, and accordingly inferring this observation of it in his History, (viz. of its being bigger than *Sardes*) long after his having recited the same at *Athens* (a), I say not to urge against the Objection the uncertainty of these particulars, I am content to let the force thereof lie wholly upon the two following assertions contain'd in it, which ought to be certain, or indubitable, otherwise it can be of no weight, viz.

First, that *Herodotus* saw *Jerusalem* in his *Jewish* travels;

Secondly, and consequently that the City by him called *Cadytis* was questionless that City. But

First, it is not only most uncertain whether *Herodotus* saw *Jerusalem* in his travels, or not, but it is indeed most probable that he did not for the following reason: viz. that if *Jerusalem* had been actually rebuilt, and had recover'd its ancient lustre, and was become again a City of great note in those parts at the time when *Herodotus* is said to have travell'd in that country, and if withall he was himself in that City, all which particulars the learned *Dr. Prideaux* would fain persuade us to have been fact, in that case doubtless that great Historian would have giv'n us a particular description (b) of such a glorious City: a City this well worthy of his more immediate notice, and description, being the metropolis of all *Judæa*, and the place where the Temple stood. For his peculiar genius led him curiously to observe things, and persons, and places most remarkable: and his Talent lay much in describing them accordingly. Therefore surely had he ever been at *Jerusalem* he could not possibly have been altogether silent as to things notable there. If there had been nothing else there for him to have remarked, he could not possibly but have made his Observations of the Temple, had he been there to see it. Here especially there was occasion giv'n him for to have expatiated in his usual way. But not one word hath he said about it. Consequently it is much more probable than not, it is in truth much more than probable that he never was at that City. Nor

Secondly, is it in the least likely that the City by him called *Cadytis* was the City of *Jerusalem*.

Dr. Prideaux hath indeed so concluded (c) from the likeness of signification (d) that there is between the word *Cadytis*, and the

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(a) *Viz.* in the last year of the eighty third *Olympiad*, or in the year before, *A. D.* 445.

(b) *Videtur* urbs *Cadytis* conspecta ab *Herodoto*: Si ea *Jerusalem* fuisset, num neglexisset mentionem Templi, & tot stupendorum operum, quibus illa urbs præ aliis eminebat, quæ ipse rerum quas vidit in urbibus minus nobilibus mentionem faciat accuratam? [*Relandus* in *Palestina* in voce *Cadytis*.] (c) *Con. Hist.* p. 56a 57.

(d) Which notion is thus exploded by *Relandus*. Scio per *Cadytis* urbem *Hierosolymam* a viris doctis intelligi, & illud vel ארץ קדש, vel ארץ קדושה combusta duci. Sed id mihi non probatur: quæ usitatissimum fuerit nomen *Jerusalem* & *Judæa*, & aliis, & illud *Sancta*, vel *combusta* non pro nominibus, sed Epithetis Urbis illius haberi possit. Non solent ita apud *Hæcænicos* Urbes nuncupari, sed

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Eastern word *Al-kuds* the *holy City* as *Jerusalem* was call'd. But without dispute this can be of no weight otherwise than the word *Cadytis* were certainly the true reading in *Herodotus*. And yet this is uncertain, as there is a various reading here. (a) which consequently very much weakens Mr. *Dean's* argument.

But admitting that *Cadytis* were the true reading of *Herodotus* even in both places of his book, where he speaks of a City by that name, yet that he could not possibly mean the *Eastern Al-kuds*, or *Jerusalem* in either, is I think pretty certain to be concluded from the following arguments, *viz.*

First, because the *Cadytis* of *Herodotus* in the former (b) passage could certainly be no other than the (c) *Carchemish* of the holy Scriptures. The very occasion of *Herodotus* his there making mention of the City *Cadytis* compar'd with the Scripture account of *Necho's* Expedition evidently shews it. For he there gives an account of what that *Egyptian* King did presently after his having beaten the *Syrians* (the *Fews*) at *Magdolum*, (or the Scripture *Megiddo*, as above noted) *viz.* that he took a (d) great City of *Syria* call'd *Cadytis*: not *Jerusalem*, as Dr. *Prideaux* would have it; for neither Scripture, nor *Josephus* hath told us any thing of it, as questionless they would, had this been fact. And from the former (e) it is plain that *Pharao Necho* went not to *Jerusalem*, but to *Carchemish* (f) presently after his victory at *Megiddo*. And from (g) *Josephus* it appears that he went away thence for the *Euphrates*: which confirms the Scripture Account, as *Carchemish* was by that river (b). That City he took: and therefore that City, and not *Jerusalem* was the City of *Syria* mention'd here (i) by *Herodotus* under the name of *Cadytis*. And herein also the following Considerations abundantly confirm us. As

First, it was *Pharao Necho's* intention from his first setting out upon this expedition to go, and lay siege to this City of *Carchemish* (k). His purpose from the beginning was to fight not the *Fews*, but the

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nominiſus ſuis, & notis.---Porro tunc Vox Urbis addi omnino deberat, uti in Echa Rabbad, *Jerusalem* קרתא יקירתא Urbs combuſta appellatur [fo. 70.] quod Gloſſator per עיר שרופה explicat. Uti itaque Urbs illa שרופה non fuit dicta, ſic nec יקירתא vel קדיוחא vel קרושה uti nec *Sancta* unquam dicitur, niſi Vox Urbis addatur, [Rel. in Pal. in voce *Cadytis*.] [a] *Stephanus* legit Καλιθις. & Καλιθις dicitur Cod. Arch. in Mappis Vulgaribus *Cadiſſa*. [Gale in voce Καλιθις. p. 13. not. ad *Herod.*] And p. 14. the word Καλιθις in *Herod.* lib. iii. 5. in Cod Arch. is ſaid to be Καλιθις. (b) *viz.* in lib. ii. c. 159. (c) 2 *Chr.* xxxv. 20. *Jer.* xlv. 2. (d) Dr. *Prid.* calls it THE great City *Cadytis* (THE) by way of emphasis to ſet off his opinion as more pleaſible, that it may look the more like the City of *Jerusalem*. But *Herodotus* his words doubtleſs in the plain propriety of Speech denote only a great City of *Syria*. (e) 2 *Chr.* xxxv. 20. (f) A *Magdolo* rectè tendit *Necho* ad *Carchemiſum*. [Gale in *Herod.* in notis p. 13 in voce Καλιθις.] (g) *Ant.* x. 5. (h) 2 *Chron.* xxxv. 20. *Jer.* xlv. 2. (i) *Viz.* in book ii. c. 159. (k) 2 *Kings* xxiii. 29. In his (*Jofiab's*) days *Pharao Necho* King of *Egypt* went up againſt the King of *Aſſyria* to the river *Euphrates*: and as it is expreſſly ſaid, 2 *Chr.* xxxv. 20, He came up to fight againſt *Carchemiſh* by *Euphrates*.

Assyrians (a) : to go towards the *Euphrates* to retake (b) what the *Assyrian* had got from him. What then had he to do with *Jerusalem*? — 'Tis true indeed that King *Jofiab* gave him provocation enough by impeding his passage at *Megiddo*, where he met with his death. But it no where appears that *Necho* now any farther heeded the *Jews*. He only repell'd their opposition at *Megiddo*, and then directly pursued that rout which he was taking towards the *Euphrates*. And

Secondly, It is plain from Dr. *Prideaux* himself that *Pharao Necho* went directly towards the *Euphrates* to *Carchemish* after his victory at *Megiddo* (c). For 'tis only in his return that he brings him to *Jerusalem* (d). But the *Cadytis* here of *Herodotus* was certainly the city which he took after his victory at *Megiddo*, therefore it was not *Jerusalem*, but *Carchemish*. But after all

Thirdly, It doth not appear that *Necho* took *Jerusalem* at all in this Expedition; nor is it likely that he did; not before his going to *Carchemish*, for then not *the people* (e), but he certainly would have appointed a King over them: not after, for he had no occasion for it, as the History plainly shews. For whereas King *Jeboahaz* was King set up by the people after *Jofiab*, him he sent for upon his return from *Carchemish* to *Riblah* (f) in *Syria*, and he submitted himself accordingly, by going thither to him at his command, where he made him his Prisoner (g): as 'tis evident both from Scripture, and (h) *Josephus*. And there also he put the Land to tribute (i). So that the *Egyptian* now thus doing what he would with the *Jews*, confining their King and taxing their Land, he had them plainly under subjection, and consequently there was no occasion for his using violence against *Jerusalem* to take it. He might possibly (k) call in there in his way home, and there confirm all that he had done before at *Riblah*, but he did so without the least opposition, or disturbance from the *Jews*, that we any where read of either in Scripture, or *Josephus*. So that all this part of *Pharao Necho's* action with the *Jews* was subsequent to his taking of *Carchemish*, which was his principal business, as we have seen, from his first setting out from home, and which he took after his victory at the *Magdolum* of *Herodotus*, or the *Megiddo* of the Scriptures: and therefore the *Cadytis* of the

(a) 2 Kings xxiii. 29. and also *Jos. Ant.* x. 5. where it is said expressly that *Necho* with a great army bent his course towards *Euphrates*, to war against the *Medes*, and *Babylonians*. (b) *Eam partem Syria sibi vendicabat Egyptianus. Urbs Carchemish olim fuerat ditiosis illius, sed ceperat illam Rex Assar, & Rex Aram.* [*Pol. Synopl.* in *Jer.* xlv. 2.] (c) p. 56, 57. (d) *ib.* (e) as it appears they did, 2 Kings xxiii. 30. and *Jos. Ant.* x. 5. (f) The *Antioch* of *Syria*. (g) 2 Kings xxiii. and 2 Chr. xxxvi. and *Jos. Ant.* x. 5. (h) in loc. cit. (i) 2 Kings xxiii. 33. (k) For in the 2 *Chron.* xxxvi. 3. it is said that the King of *Egypt* put *Jeboahaz* down at *Jerusalem*. But this may be no otherwise than as *Pagnin* understands those words, viz. that he should not reign at *Jerusalem*: for it is certain from 2 Kings xxiii. 33. that he had done this before at *Riblah*. But if he did come to *Jerusalem*, and there confirm all this as he might do, yet doubleless he came thither without any opposition from the *Jews*, and consequently He had no occasion given him for making any assault upon it to take it.

the former must have been the *Carcemish* of the latter. And so it will farther appear to be, if we consider

Thirdly, that the City taken by *Pharao Necho* quickly after his Victory at *Megiddo* was a City situate near the *Euphrates* (a). But this (b) *Cadytis* of *Herodotus* was the City so taken by *Necho*. It could not therefore be *Jerusalem*: for what relation is there between that City, and a City said to be situate by, or not far from the river *Euphrates*? Therefore *Herodotus* his *Cadytis* here must remain to the *Carcemish* of the Scriptures. And Consequently his testimony in this passage of his book is entirely uncapable of proving that for which it is alledg'd, and which hath giv'n occasion to all that hath been now said upon it.—But we are yet to consider

Secondly, the other passage in *Herodotus* by *Mr. Dean* urg'd in favour of his *Cadytis* being the *Jerusalem* of the Scriptures, as that Historian elsewhere (c) speaking of a City by that name, saith of it that it was *not much less than the City Sardes*.———And what then, as I here beg leave to put the question? What tho' *Herodotus* speaking of a certain City call'd *Cadytis* hath giv'n us this description of it? Surely this proves nothing at all in the case before us. It neither proves that this *Cadytis* of *Herodotus* was the same with his other (d) *Cadytis*, nor doth it prove this to have been *Jerusalem*: however *Mr. Dean* hath so concluded in both these particulars. But the contrary is I think fully evident from *Herodotus* himself, as it will appear by our considering the OCCASION of his making mention here of a City call'd *Cadytis*.

That was no other than as he was describing the rout which *Cambyfes's* Army in his war against *Egypt* took in their march out of *Persia* through the *Deserts of Arabia to Pelusium*. In short, it was as follows: *It seems that a brave warrior, one Phanes by name who had formerly been an auxiliary to Amasis King of Egypt, but was now come over to Cambyfes King of Persia, put him upon sending to the King of the Arabians to be assisting to him in his march through the deserts of his Country, because (as Herodotus here assigns the reason) μὴν πάντα τῆς Φάνης ἰσχυρίας ἐς Ἀραβίαν. Ἀπὸ δὲ Φοινίκης, &c.* i. e. *Cambyfes could have a free passage for his army only by that way into Egypt: even because the Country from Phoenicia as far as the mountains of the city Cadytis belongs to those Syrians which are commonly known to us by the name of Palestines. But from Cadytis which is a City in my opinion not much less than Sardis, the Sea-Port Towns all along as far as the City Jenylus are under the jurisdiction of the Arabs, &c.* This being the testimony, and this the occasion of *Herodotus* his taking notice of the City *Cadytis*, and the mountains of *Cadytis*, even as *Cambyfes* his Army marching

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(a) 2 *Chron.* xxxv. 20. *Jer.* xlvi. 2. (b) viz. this mention'd in *lib. ii. c. 159* of which only I have been hitherto speaking. (c) viz. in *lib. iii. c. 5.*
(d) viz. that in *lib. iii. c. 159.*

through the Defarts of *Arabia* must have gone not far from those Mountains into *Arabia Petraea* in their way to *Pelufium*, we are plainly inform'd of the situation of this *Cadytis*, as it lay a great way from *Jerusalem*, even in the borders of *Syria*, and South East of *Jerusalem*; and North West of the Mountains so call'd, (probably from the City) as the Reader may be pleas'd to see distinctly in the map placed before *Herodotus* in the late learned Dr. *Gale's* edition of it.

Add to what hath been said on this occasion that *Herodotus* was here describing the *Sea-port Towns* (a); but what had *Jerusalem* to do with them?

For these reasons as this *Cadytis* could not be *Jerusalem* as Dr. *Prideaux* would have it to be, (for what had *Cambyses* his army to do there, or to march by that City which was so much out of their way, as it lay a great distance to their right as they were going to *Pelufium*?) so neither could it be the other *Cadytis* (b) of *Herodotus* by Mr. *Dean* also suppos'd to have been it. For that other *Cadytis*, as it was a great City of *Syria* taken by *Ph. Necho* after his victory at *Magdolum*, according to *Herodotus*, (or *Megiddo*;) and as the City so taken according to the Scriptures was a City situate near the river *Euphrates*, it could not possibly be, as I have shewn, any other than their *Carchemish* (c). But (d) this *Cadytis* of *Herodotus* was as far from that river, as was *Jerusalem*: and consequently could no more be the *Carchemish* of the Scriptures, than it was *Jerusalem*, or the *Cadytis* (e) which *Necho* took.

Whereabout, or how near situate to the *Euphrates* either the *Carchemish* of the Scriptures, or that *Cadytis* of *Herodotus* which *Necho* took, and which, as 'tis plain, must have been that *Carchemish*, I will not among the variety of opinions (f) concerning it take upon me to determine (g). Nor need I in the case before us, wherein I apprehend my self to be no farther concern'd than to obviate Mr. *Dean's* objection against our Hypothesis in this part of it; which I hope that I have fully done, in having shewn that he

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(a) Quid?—quod minus conveniat haec opinio cum ipso *Herodoto*. Versatur in describenda ora maritima, in qua non erat *Jerusalem*.—A *Cadyti* utiq; ad *Jensam* regio erat ditiois *Arabica*, non *Syriaca*.—An Hoc dici potest de Regione quae est ad Austrum *Hierosolyma*?—Non puto. [*Relandus* in *Palestina* in voce *Cadytis*.] (b) *vix.* in *lib. ii. c. 159.* (c) *2 Chr. xxxv. 20. Jer. xlvii. 2.* (d) *vix.* in *Herod. lib. iii. c. 5.* (e) *vix.* the *Cadytis* in *Herod. lib. ii. c. 159.* (f) Hujus ad *Euphratem* situm arguit, eam esse urbem quam *Ammianus* vocat *Carchusum*, *Zosimus Karpurum*. Vide *Ortelium* in *Circassum*, & *Caduffi*. Optior *Kadyris* primo vocatam hanc urbem, deinde *Carchemishum* a clade. Vox enim significat Urbem deletam. Eam post multa secula *Diolepianus* munivit. [*Gale* in *Herodotum lib. ii. c. 159.* in voce *Kadyris* in notis p. 13.]—Ego urbem *Gath* hoc nomine dictam intelligerem, quae *Kadyris*, aut *Kadyris* nuncupata fuerit, si qui sint montes *Opus Kadyris* liqueret, &c. [*Relandus* in *Palestina* in voce *Kadyris*.] (g) And yet I hope the Reader will pardon me should I be mistaken, if I venture to throw in a conjecture here, as if the *Cadytis* which *Necho* is said by *Herodotus* to have taken, might be the *Hierapolis* of *Syria*. For the Greek *Hierapolis* is of the same signification with the Eastern *Cadytis*. And there is equal reason to argue here from the sense of the name for the *Hierapolis* of *Syria*, as for Dr. *Prideaux* to have argued from thence for his *Albuds*, or *Jerusalem*, which City, as I have shewn, it could never be on many accounts. But there is this further to be said for its being *Hierapolis*, that the

Situation

is mistaken in the very foundation, or ground of it, as it is entirely built upon a supposition of the *Cadytis* of *Herodotus* its being the *Jerusalem* of the Scriptures. And so I may have done with this Objection. But

Fifthly, there is yet another, as *Mr. Dean* hath been pleas'd to look upon *Nehemiah* as a Repairer, and Enlarger only of *Jerusalem*, and not properly the re-builder of it, and thence to have excluded the rebuilding the walls, and streets thereof by *Nehemiah* from being the rebuilding predicted in this Prophecy, and consequently to have excluded likewise the express *Commandment* for the said rebuilding in the *twentieth* of *Artaxerxes* from being the prophetick *Commandment*: the going forth whereof is here predicted, and to which we are pinned down for the beginning of the seven weeks, and sixty two weeks of this Prophecy.

But our immediate reply to this Objection becomes needless here, because it hath been already in part obviated in our occasional account of *Nehemiah's* rebuilding *Jerusalem*, and the same will of course be fully removed, by our proceeding to take off those other Objections of *Mr. Dean's*, which we are yet to look into, as he hath argued from the holy Scriptures, in favour of his Assertion of *Jerusalem* its being rebuilt by virtue of *Cyrus's* Decree, and long before *Nehemiah's* coming thither. And whereas I have now, I think, wholly done with his other Objections, which make up the reasoning part of his Hypothesis, and which I was in the first place to consider, and reply to, I may therefore now proceed,

Secondly, to such Objections which *Mr. Dean* hath rais'd here from the holy Scriptures. And

First, *Mr. Dean* hath pleaded the two following texts in *Isaiab* on this occasion. The one in Chapter *xliv.* 28, wherein it was prophesied of *Cyrus*, that he should say to *Jerusalem*, be thou built, and to the Temple, thy foundations shall be laid. The other in Chapter *xlv.* 13, wherein it is said of the same *Cyrus*, that God would raise him up, and direct him that he should build his City, and release his Captives. Here it is observ'd (a) *Mr. Dean* that he that released God's Captives, and laid the foundation of the Temple was to be the person that was to rebuild *Jerusalem*.

Now as *Mr. Dean* hath here observ'd that *Cyrus* was to be the who should rebuild *Jerusalem*, if he means it only consequentially, as *Cyrus's* releasing of God's Captives, and sending them home, (as he actually did) with his express Licence to lay the foundations of the Tem-

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Situation of it answers well upon all accounts, as it was a City situate nor far from the *Euphrates*, and very well accords to that part of *Necho's* History, as he is said to have gone to *Riblah* from *Carchemish*, as the said *Riblah* is suppos'd to have been the *Antioch* of *Syria*, and lies South West of *Hierapolis*, or nearer to *Jerusalem*, from whence *Necho* is said to have sent for King *Jehoaahaz* to *Riblah*. [*2 Kings* *xxiii.*] Add also that the *Carchemish* of the Scriptures, and the *Carchemish* of *Josephus* might be *Caradish*, or *Kiriath Kadatha* which is no other than the greek *Hierapolis*. And this being in the remotest parts of *Syria* from *Egypt*, it is no wonder that all *Syria* was now reduced to him, as *Josephus* [*Ant.* *x.* 6.] saith that it was, he having been thus successful at the *Cadytis* of *Herodotus*, and the *Carchemish* of the Scriptures, which we therefore take to have been the *Hierapolis* aforesaid. (a) *Con. Hist.* p. 267, l. 29.

ple would in process of time be followed with the rebuilding of the City also, it is readily granted (a). But if this be all, the Objection is of no weight to the excluding the Commandment in the 20th of Artaxerxes for the rebuilding the Wall, and Streets of Jerusalem from being the Commandment refer'd to by the Prophet Daniel: because such Prophetic rebuilding of the City, viz. the walls, and the Streets thereof, was the immediate effect not of Cyrus's Decree, but of King Artaxerxes's some fourscore and ten years after: as We have already seen.

But if Mr. Dean means as much as this here, viz. that Jerusalem, i. e. the Walls and Streets of that City were rebuilt by the immediate virtue of Cyrus's Decree, (and so he must mean to give his Objection weight here,) then as the Fact evidently proves the contrary, so the Texts now before us do in no wise warrant it. The Prophet Isaiah could not intend it in the former text (b), because those words of saying to Jerusalem, be thou built are to be understood as spoken not of Cyrus, but of God. The Context evidently shews it (c): and the undercited (d) Authorities abundantly confirm it. Nor could the Prophet intend any such meaning in the latter (e) Text, because however it be there predicted that God should direct Cyrus, that he should build his City, yet

First, if the word City be understood strictly as denoting the walls, and Streets or Houses of Jerusalem which constitute a City, such rebuilding as I have shewn could be only consequential: and so the Objection becomes of no force. And

Secondly, the word City may here immediately denote the Temple, as that made it the City of God, or the Holy (f) City: being the grand, and principal part, the Palladium, the ornament, and defence of it. And so the learned Grotius (g) understands it, from the parallel place (b) where Cyrus himself takes it in charge from God immediately to build (not the City, or the Walls, and void spaces of Jerusalem but) the Temple: even to build God an HOUSE in Jerusalem which is in Judah. And for that only (as I have formerly shewn) his Decree runs accordingly, and in express terms. And Mr. Dean himself (as I have also formerly observ'd) pleads for nothing more in that Decree for the rebuilding of the City than barely an implicit Licence. But that comes not up to the Commandment refer'd to by the Prophet Daniel, to which we are pinned down in the text (i) for the beginning of the Weeks now before us, as that was to be EXPRESS for the rebuilding not the Temple (as was that

(a) As Cyrus gave the first occasion, and so may be said to be the Doer of that, which was done some time after. (b) *If.* xlv. 28. (c) As all from ver. 24. of that Chapter is spoken not of Cyrus, but of God. (d) So the LXX, so the P. L. So the Chaldee Paraphrase. (e) *If.* xlv. 13. (f) As it is frequently call'd in the holy Scriptures in respect of the Temple. So particularly *Isaiab* xlviii. 2. They call themselves of the HOLY CITY, or as it is in the Hebrew the CITY of HOLINESS in regard of God's Sanctuary there seated, and his Name or Worship there settled. *Deus.* xii. 11. — 2 *Chron.* vii. 12, 16. (g) in *Isaiab* xlv. 13. *Civitatem meam, nempe Hierosolymam.* i. e. Templum, partem urbis potissimum. (b) viz. 2 *Chron.* xxxvi. 23. (i) *ch.* ix. 25;

that of Cyrus) but the WALLS and STREETS or void Spaces of Jerusalem, (as was that of Artaxerxes long after.) And therefore this latter, and not the former was it, for any thing that can be made to appear to the contrary from the forecited Texts of *Isaiab.*—Nor doth that make against us, which Mr. Dean hath urged (a).

Secondly, from *Ezra*, as (b) we there read that *the Complaint of the neighbouring nations to the Persian Court against them that were return'd was that they builded Jerusalem that rebellious, and bad City, and had set up the Walls thereof, and joined the foundations of it.*

For either this Accufation by the Enemy was true, or not. If it was truth, then it appears that the *Jews* exceeded the Permission granted them for the *building* only their *Temple*, and were therefore hinder'd from going on with their unjustifiable work in *building their City*, as the Sequel (c) of the History shews that they were hinder'd. But if the Accufation was not true, then there is no force in Mr. Dean's argument. And that it was not true, it doth fully appear,

First, from the execution of the King's answer to their complaint, which was to make the *Jews* to *cease building by force and power.* (d): building what?—nothing but the *House of God*: as it appears from the text (e), *viz.* then *ceased the work of the House of God.*—unto the second year of the reign of *Darius King of Persia* (f).

Secondly, Then upon the *Jews* attempting this work a second time the same Complaint was renewed by the Enemy (g), but with more modesty, and truth. For now they represented no more to *Darius*, than that the *Jews* were *building the House of God, and making up the walls* of the old Temple (h). The *Jews* confessed the charge, and pleaded the Decree of *Cyrus* for their doing this (i): which was to this effect, *Let the House of God be builded in its place* (k). Since that time, say they, *even until now it hath been in building, and yet it is not finished* (l). The building the Temple is the only crime they were accus'd of. The building of the Temple is what they pleaded a Decree for: and *Darius* hearing their report of the Case renewed *Cyrus his Decree to build the Temple*, and no more (m). But

Thirdly, We find Mr. Dean (n) urging yet one other Text in favour of his early *rebuilding* of Jerusalem by virtue of *Cyrus his Decree*, as the Prophet *Haggai* (o) hath spoken of some *ceiled Houses* there, in his rebuke of the Governour and High Priest (p), as in such *ceiled Houses* they dwelt, and at the same time *let the House of God lie waste.*—But I pray leave to ask here, what of this?—If the Prophet had not told us, we should easily have suppos'd that there were

(a) *Com. Heb.* p. 268. last line but 13. (b) *Ch.* iv. 12. (c) v. 21. (d) v. 23. (e) v. 24. (f) *ib.* (g) *Ch.* v. 6, &c. (h) v. 8. (i) v. 13. (j) v. 15. (l) v. 16. (m) *Ch.* vi. 7, &c. (n) *Com. Heb.* p. 268. last line but 11. (o) *Ch.* i. 4. (p) For to them the Prophet addresseth himself.

were some few Inhabitants now at *Jerusalem*, and consequently Houses for them to dwell in.—Possibly some few out of devotion might have settled near the place where God's Altar was erected. Others had run up huts, for themselves to live dry in, while they labour'd in the work of the Temple. And no doubt the Governour, and the High-Priest who were distinguished by their allowances by the people as well as by their station had better Houses prepar'd for them, than the rest of the people.—But what then?—Do three or four *ceiled Houses* (a), or five or six hundred Huts make a City?—Or much less could the once great City of *Jerusalem* be denominated rebuilt from a collection of a few (b) Houses, and People?—No.—It appears when God promiseth the rebuilding of the Temple, he meant that it should be rebuilt in its place: and so when he predicted the rebuilding of *Jerusalem*, he meant that her Walls should be rebuilt, and all her void spaces in that circumference, and be re-peopled with Inhabitants as formerly. But this in FACT as yet was not accomplished. It was far from it some threescore and fifteen years after (c), when *Nebemiab* came thither from *Babylon* with an express Commission from King Artaxerxes for the rebuilding of that City. A City which even then, (Mr. Dean's *ceiled Houses* spoken of by the Prophet *Haggai* notwithstanding) in the language of *Nebemiab* (d) so long after was a City that lay waste; A City whose WALL was as yet broken down, whose Gates were as yet consum'd with fire (e); whose People were as yet few, and whose HOUSES were not as yet build'd (f).

Consequently, Mr. Dean's fore-cited Texts notwithstanding, we cannot but conclude the very reverse of his general Assertion, which hath been so long under consideration; viz. that *Jerusalem* after its having been destroyed by the Babylonians was in no wise again rebuilt (however Mr. Dean hath affirm'd, and maintain'd that it was rebuilt) by virtue of that Decree which Cyrus granted in the first year of his reign for the release, and restoration of the Jews.

And pray we therefore after all to give *Nebemiab* the credit of this great, and glorious work, as we are now to do of course, and as we have thus made way for it, in our having shewn the invalidity of the contrary assertion, and as it will appear in justice we ought to do, however Mr. Dean hath told (g) us that all that *Nebemiab* did in it was only an Enlarging, or repairing of that City, but in no wise the Rebuilding thereof.

For

(a) For many such *ceiled Houses* there could not be, because the BEST and RICHEST of the Jews, whose condition might have enabled them to have built such dwelling places at *Jerusalem*, are by Dr. *Prid.* himself, [*Con. Hist.* p. 138, 142, and 268.] suppos'd not to have left *Babylon*: and 'tis evident, that such as did return from *Babylon*, did not however go to live at *Jerusalem*; for the Rulers and Great Men were in the other Cities of *Judah* 'till after *Nebemiab's* coming to *Jerusalem*: when, and not before they went thither, upon his projected re-peopling, and rebuilding thereof. [*Neb. ch. xi. 1.*] (b) See *Neb. ch. vii. 4.* (c) For *Haggai* prophesied in 2do. *Darius*, viz. in the year before *A. D.* 520, and *Nebemiab* came not to *Jerusalem* 'till the 20th of *Artaxerxes*, or in the year before *A. D.* 445. (d) *ch. ii. 3.* (e) *Ch. i. 3.* (f) *Ch. vii. 4.* (g) *Con. Hist.* p. 287. sub fine.

For that which *Nehemiah* did for the *repeopling*, and *rebuilding* of *Jerusalem* was in truth more than all that had been done for her in fourscore and ten years before (a). As briefly to his honour it may be consider'd

First, that he *restor'd the Walls*, and set up the *gates* of *Jerusalem*. And this one most necessary and useful work as it was, had been of it self sufficient to give him the credit of having *rebuild* *Jerusalem*, had he done no more than this towards either the *repeopling*, or the *rebuilding* of that City. For this was the taking away that *REPROACH* (b) from the *holy City* which *Daniel* lamented in his prayer (c): and which the Angel satisfied him that, when God's good time was come for it, shou'd be taken away; as it was determin'd by God that a *Commandment* should go forth (from a King of *Persia*) for that purpose, even for the *rebuilding her WALL* (d). And to what purpose had been the going forth of the three preceding Decrees in favour of the Temple, had not finally this also which immediately respected the security of God's people been also assist'd our? How precarious had otherwise been the service of the Sanctuary, the *DAILY SACRIFICE* and *OBLATION* in a City naked and defenceless, open to the insults, and persecution of *Idolaters* (e)?—But they were no sooner secur'd by their *Wall*, than they were also freed from those fears, and rendred secure and easy in the discharge of God's worship. Therein also, even by the setting up the walls at *Jerusalem*, the foundation was laid of her being farther *repeopled*, as her *Inhabitants* were now effectually secur'd against the insults of *Enemies*, and the incursions of *Thieves*, and *Robbers*: as the learned *Dr. Prideaux* hath well observ'd (f) on this occasion.—But who under God was the instrument hereof but *Nehemiah*?—Express we the accomplishment of this work as we will, either by *Mr. Dean's* lessening word of *repairing* (g) or by the word *rebuilding*, that matters not: the

(a) For *Cyrus's* Decree for the Temple went forth in the year before *A. D.* 536. and *Nehemiah* came to *Jerusalem* in the year before *A. D.* 445. (b) That the rebuilding the WALL at *Jerusalem* was certainly the taking away her *REPROACH* is evident from *Nehemiah's* use of the same Original word *רָפְּחוּ* [*Neh. i. 3.*

ii. 17.] as us'd by *Daniel*. In the latter place of *Nehemiah* especially the word is us'd with immediate regard to the naked, and defenceless state of *Jerusalem* as bereft of her wall. And this may be urg'd as a farther argument that the word WALL in the Prophecy before us must necessarily be taken in a *literal* sense, because the taking away *Jerusalem's* Reproach was literally fulfilled in the building of the Walls. (c) *Dan. ix. 16*

(d) *Dan. ix. 25.* (e) Therefore upon the *Jews* enterprising their great work of rebuilding their WALL, it was *Sanballat's* ludicrous question with respect to this, as one great consequence thereof, WILL THEY SACRIFICE? (f) *Con. Hist.* p. 368. *lin. 18.* (g) Both the words of *repairing*, and *rebuilding* are indifferently us'd by our Translators: and the original words are various. But *Neh. ii. 17.* we read expressly

לְכִי וְנִבְנֶה Come, and Let us BUILD up: and again, *ver. 18.* and so, *ib. iv. 3, 10.* &c. And tho' the word *בִּנְיָן* be generally us'd in *Cb. iii.* and be rendred by

our English word *repair'd*, yet the same was no other than *rebuilding*. For the *Babylonians* had so effectually laid the wall in rubbish [*Cb. iv. 2. 10.*] that it was impossible it should

the fact is still the same. The wall of Jerusalem was not till now restor'd to her. And the Restoration thereof under God was owing to King *Artaxerxes's* Grant, or Permission to *Nebemiah* for the same: and to *Nebemiah* was immediately owing the actual Execution thereof. In Mr. *Dean's* own words, *He set up the WALLS at Jerusalem.* And to his additional honour, Let it be also consider'd

Secondly, that he built the *naked Streets (a)*, or *unbuilt broad places, and void spaces* thereof to the fulfilling the other part of the here predicted *rebuilding of Jerusalem.* And what he did of this nature, and to what a prodigious degree of increase both of *people*, and of *Houses* for them I have already (*b*) occasionally remarked. And therefore I need only in few words farther to observe here

First, that whereas Mr. *Dean* hath reputed *Nebemiah* a *Repairer* only of *Jerusalem* by his vast enlargement of her, he was however therein most truly, and properly her *Rebuilder.* For he who in so remarkable a manner enlargeth a City both with people and with Houses, as *Nebemiah* was the occasion of enlarging *Jerusalem* with both, was surely in the strictest propriety of speech her *Rebuilder*: even tho' some few parts of her were inhabited, and after a sort *repair'd*, or *rebuilt* before (*c*). And

Secondly, even Mr. *Dean* himself, however some time for the sake of his Hypothesis he hath affirm'd that the *enlarging, or repairing of Jerusalem* by *Nebemiah* was not a *rebuilding* of her, yet elsewhere (*d*) he hath in fact represented it to be so, and in Historical relation hath not stuck expressly to call it so. For there he hath told us the plain truth of this matter after all his early, and so often repeated *rebuilding of Jerusalem* by virtue of *Cyrus his Decree*, viz. (*e*) that *Nehemiah upon his coming thither found that City to be but THINLY inhabited.* And well might Mr. *Dean* say this, as *Nebemiah* on this occasion hath expressly told us (*f*), as formerly observ'd, *that the people were few therein, and the HOUSES were not BUILDED.* —How then was she *rebuilt by virtue of Cyrus his Decree?*—But to remedy

should be *repair'd*, any otherwise than by being *rebuilt*. Besides the original word רְחוּקִים might be more properly render'd by the *English* word *fortified*, than as in our Translation *repair'd*. (a) The רְחוֹב of the Prophecy [*Dem. ix. 25.*] הָעִיר הַזֹּאת

רְחוֹבָהּ יְרוּשָׁלַיִם of *Nehemiah* [*Ch. vii. 4.*] i. e. the City broad in spaces, void of Houses as being yet *unbuilt*. The like phrase we meet with in other places of Scripture denoting prodigious breadth, or wideness. Particularly in *Psalms civth. ver. 25.* 'tis us'd of the *Sea*. So that *Jerusalem* upon *Nehemiah's* coming thither was in this respect BROAD or WIDE like the OCEAN. Notwithstanding all her much boasted *rebuilding* in her hitherto, by virtue of *Cyrus's Decree*, yet her VOID PLACES, and UNBUILT BROAD SPACES were so long after, as it were, without number. (b) See above, p. 144. (c) Thus *Jeroboam* is said [*1 Kings xii. 25.*] to have built *Shechem* in Mount *Ephraim*, and *Pennel*: but that was no otherwise than as he enlarg'd, and fortified those places, making the former a place capable of his keeping his Court at it, and placing a Garrison in the latter: for both those places had been inhabited before: as it appears of the former, in *ver. 13*; and of the latter, from *Judges viii. 9, 17.* (d) *Con. Hist. p. 368.*

(e) *ib. lin. 6, &c.* (f) *Neb. vii. 4.*

remedy this present nakedness of *Jerusalem*, as Mr. Dean there goes on to tell us concerning Nehemiah, *he projected the THOROUGH repeopling of that place, &c.* And truly in fact it was such a thorough repeopling, and rebuilding of her by him projected, as is evident from the number (a), and quality (b) of persons by him allotted to be brought into *Jerusalem* to become her Inhabitants, and consequently of Houses and even of CEILED HOUSES now to be erected for their reception, as puts it *beyond dispute (c)* that as she was not rebuilt by virtue of Cyrus his Decree, so it was owing immediately to the going forth of another Decree, viz. that granted by King Artaxerxes (Longimanus) in the twentieth (d) year of his reign to Nehemiah the Tirshatha (e): to whom therefore as God's immediate instrument herein, must necessarily remain under God the glory of his being not barely an Enlarger, or Repairer only of *Jerusalem*; but most truly, and properly the Rebuilder of that City: to the fully proving the Grant or Commandment giv'n to him by the said King Artaxerxes to be the very Commandment for the rebuilding the Wall and Streets of *Jerusalem* immediately refer'd to by the Prophet Daniel in his Prophecy of the Weeks now before us; and the Going forth whereof is expressly set down as the Characteristick, or sure and fixed Date of beginning the seven Weeks, and sixty-two Weeks also of the said Prophecy (f).

And having thus settled the beginning of the said Weeks, I shall only beg the Reader's patience while I shut up the whole with the short following Character of the Tirshatha, or Governour, whose favour with the *Persian* King under God laid the foundation of this grand Epocha: and who in all respects, (God enabling Him thereunto) approved himself equal to the undertaking. He was truly a person highly valuable: and was therefore deserving of the great honour, to which he was advanced in the *Persian* Court. He had by his immediate office there (g) the privilege, and opportunity of being much in the King's presence, and also in his royal favour: And of this he had no small share, as his History abundantly shews. But still all the Honours, and Pleasures, and Favours of the Court of *Persia* could not make him to forget *Jerusalem (h)*. He was one of those, of whom the Psalmist (i) spake on this occasion: for he sat down and wept (k) when he remember'd Zion. And his Country men upon their coming to him to *Babylon (l)* had no sooner giv'n him a representation of the then miserable condition of *Jerusalem* in her still demolished, and defenceless state (m), but the religious Courtier

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(a) *Viz.* ONE out of TEN out of the other Cities of *Judah* to come, and build at *Jerusalem*. [ch. xi. 1.] (b) *Viz.* The RULERS, and GREAT MEN of the Nation. [ib.] (c) However Dr. Prideaux [p. 268. l. 12.] hath made it a Matter beyond all dispute that *Jerusalem* was rebuilt by virtue of Cyrus's Decree, and as soon as other Cities of *Judah* were built. (d) Neh. ii. 1. (e) Chr. vii. 70. (f) Dan. ix. 25. (g) As being Cup-bearer to the King, Neh. i. 11. (h) Any more than the treasures of *Egypt*, [Heb. xi. 26.] could allure Moses to the making him to forget his afflicted Brethren. (i) Pl. 137. 1. (k) Neh. i. 4. (l) ver. 2, 3. (m) *ib.*

betook himself first in fasting, and in prayer unto God (a), and next in an humble sute to the King of *Persia* for his royal licence, countenance, and protection, in order to her restoration, and re-establishment. God heard his prayer, and the King granted his petition (b): to his issuing forth his royal Commission for *rebuilding the Wall, and Streets of Jerusalem*. And our wise, great, and good Governour executed the same with the greatest prudence, and conduct, and with an unparallel'd application, and constancy, and bravery (c). For as God had rais'd him up for this his work, so he inspired him with a Soul suitable thereunto. And herein he was under God a Restorer of the *Jewish State*: even in restoring unto *Jerusalem* first her *Walls, and Gates*, and after that also her *Houses, and Inhabitants* (d) as before her Desolation. He was in all this most truly, and properly her *Rebuilder*. During his whole Government he approv'd himself as in other qualifications requisite for a due, and honourable discharge of so high a trust as was committed to him, so particularly, as he himself tells us (e) in a generosity of spirit entirely devoid of all private interest, and wholly devoted to that of the publick: a quality this at all times, and in all places highly recommending Governours (as principally, and primarily to God the supreme Governour, so also) to the esteem and love of the people by him committed to their Charge.

Nor was this wise, good, and great Governour less concern'd for the spiritual, than he was for the temporal good of God's people. His care and concern reach'd not only to the bodies, but also to the souls of his Country-men. For as he was thus active, and useful in the state, so he was no less zealous for the Reformation of God's Church. He could no more away with the horrible abuses, and corruptions in the latter, than before his appointed administration he could with the distress, and discontentment of the former. It was therefore his equal care upon his coming to *Jerusalem* to redress all things that were amiss in both. Witness those his several Reforms of which we read in the *fifth, and thirteenth Chapters* of his book.

In few words, He was a most pious Reformer, and a most able Statesman. His great Endowments render'd him equal to a care and government of both Church, and State. Therefore was it committed to him of God. And as God was pleas'd to make this excellent person his immediate instrument in the execution of the royal *Commandment* refer'd to by the Angel in the Prophecy before us; and as the *going forth* thereof gives rise, as we have seen, to the beginning of the two first periods of these Weeks, so in our foregoing proofs of the same, and with this short but imperfect Character of God's immediate Agent, or Transactor herein we may put an end to this Chapter.

C H A P.

(a) Ver. 4.
(r) ch. v. 14.

(b) ch. ii. 8.

(c) ch. iii. and iv.

(d) ch. xii.

C H A P. V.

Concerning the ENDING of the Seven Weeks of this Prophecy.

HAVING in the foregoing Chapter fixed the *beginning* of the *Seven Weeks*, we come now to consider their *ending*; and that according to the several Hypotheses of these Weeks now before us (a).

The late Bishop *Lloyd*, he assign'd the *sealing up of Vision and Prophecy* spoken of in the text (b), for the ending of these *seven Weeks*. This he suppos'd to have been fulfill'd in *Malachi* the last Prophet of God to the *Jews* his writing his book.

Mr. *Dean* of *Norwich*, He assigns the last act of Reformation by *Nehemiah* (c) for his ending of the said *seven Weeks*.

Both these *Endings* are indeed arbitrary, and consequently they carry no grounds of Certainty in them. However,

To consider Mr. *Dean's* in the first place; That is the last Act of *Nehemiah's* Reformation of the *Jewish* Church by him placed at the end of these *seven Weeks*, or forty nine years in the *fifteenth* of *Darius* *Norbus*. For then, as we are told (d) the *Restoration of the Church, and state of the Jews in Jerusalem, and in Judæa was fully finished, in that last act of Reformation, which is recorded in the thirteenth Chapter of Nehemiah, from the 23d verse to the end of the Chapter, just forty nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus.*

But against such ending of the first *seven Weeks* of this Prophecy, there lie the following Objections rendering it void of any probability of truth.

First, the same is founded on a mistaken sense of the EXPRESS CHARACTER of the *seven Weeks*.

Secondly, and consequently Dr. *Prideaux* his beginning of these Weeks in the *seventh* of *Artaxerxes*, his *figurative* beginning of them being a mistaken beginning, his *figurative* ending of them as taken from such beginning is also necessarily a mistaken Ending of them.

But waving these general Objections, Dr. *Prideaux's* his ending of these Weeks in the *fifteenth* of *Darius* (*Nothus*) cannot possibly be a truly assign'd *Ending* of them: forasmuch as to his timing the last act of *Nehemiah's* Reformation in that year there evidently lies this main Objection, *viz.* that the Scripture

(a) Mr. L. having said nothing concerning the Ending of these Weeks, we are not concern'd with him here.

(b) Dan. ix. 24.

(c) ch. xiii. 23--31.

(d) Con. Hist. p. 410. l. 10, &c.

Scripture Account in the last Chapter of *Nebemiab* doth not in the least countenance such forty-nine years extended reckoning, or the so late fixing the last act of Reformation by *Nebemiab*, but on the contrary gives us ground for supposing the said Reformation to have hapned much earlier: as will evidently appear by looking into particulars.

For to give Mr. *Dean* his thirteen years from the *seventh* of Artaxerxes to the *twentieth*, there will remain thirty-six years of the forty-nine now before us allotted to *Nebemiab* for his administration. Of these thirty-six years twelve of them certainly ended in the *thirty second* (e) of Artaxerxes (f). And of these twelve years we are sure, and no more. However in Mr. *Dean's* reckoning there are thus elapsed *twenty-five* years of the *forty-nine* now before us. The remaining *twenty-four* he hath made up out of the *thirteenth* Chapter of *Nebemiab*, First by accounting for *five* years of Nehemiah's staying at the Persian Court in the execution of his former Office, after which he obtain'd of the King to be sent back again to Jerusalem with a new Commission (g): viz. in the *thirty seventh* of Artaxerxes (h).—Thenceforward, we hear no more of *Nebemiab* from Mr. *Dean*, till in the *fifteenth* year of Darius Nothus (i), when Secondly, his remaining *nineteen* Years are accounted for, in one single act of *Nebemiab's* suppos'd Reformation in that Year (k) separated from all the rest at so long a distance, as is this whole Interval.

These are the two last steps, or stages therefore of the forty nine years now before us. And these we must consider distinctly, and apart, the better to shew the very great improbability of this part of Mr. *Dean's* Hypothesis in these particulars of it.

First, as touching the *five* Years which he makes *Nebemiab* to tarry at the Persian Court, after his return thither from Jerusalem in the *thirty second* of Artaxerxes; there lie against the said Supposition the following Objections.

First, as it was formerly observ'd, the generality of Chronologers, and Commentators are against Mr. *Dean* by his own confession (l) in this particular: and no wonder, because

Secondly, The Text (m) in the use of the word ימים, in its common, and ordinary sense imports not years, as Mr. *Dean* would have it, but days. And so our Translators have rendred it, with the greatest reason, as *Nebemiab* himself hath before us'd the very same original

(e) Neh. xiii. 6. (f) Or in the year before, A. D. 433. (g) Con. Hist. p. 397. (h) Or in the year before, A. D. 428. (i) Or in the year before, A. D. 409. (k) For then according to Dr. Prid. [p. 410. l. 11.] The Restoration of the Church and State of the Jews in Jerusalem, and Judaea was wholly finished in that last act of Reformation, which is recorded in the thirteenth Chapter of *Nebemiab* from the twenty third verse to the end of that Chapter. (l) Con. Hist. p. 397. (m) Neh. xiii. 6. ימים ימים at the end of days. But that is no other than as in our Translation, After certain days; And so the Syrian Version hath it, dies aliquot exactos.

original word in this sense (n): as is plainly evident from the Context. And tho' the *Hebrew* word may in Scripture also signify *years*, as Mr. *Dean* hath here pleaded, which is readily granted, yet as in *Nehemiah's* use of it in the place just now mention'd, it certainly signifies *days*, so for that very reason it ought to be presum'd to signify *days* also, and not *years* in this other place of *Nehemiah* now before us. Nor

Thirdly, can we conclude otherwise for any thing there is in that which Mr. *Dean* hath here farther (o) told us, *viz.* That *Nehemiah had been twelve years reforming that people, and Ezra also thirteen years before him, whereby they had brought their reformation to such a state, and stability, that a little time could not have been sufficient in such a manner again to have unbind'd it*: for there is a twofold reason here to be assign'd, which makes it not only possible that the *Jews* might, but also more than probable that they did return to their former corruptions rather *after certain days* after *Nehemiah's* absence from them, than *after certain years*. One is the very great proneness of that people to backsliding (p). They had not been otherwise the seed of their forefathers. But were these a people more stable than had been their Ancestours?---They forgot their great Reformer *Moses* only upon his going a few days from them into the Mount (q). Nay within forty days they forgot God himself, even after his visible, and dreadful appearance to them (r). Why then might not a race of that people in *Nehemiah's* time also forget him *after certain days* upon his being gone to the *Persian Court*?---Especially considering another reason here to be assign'd for the probability of their so doing, as they were doubtless under the strongest Temptations upon *Nehemiah's* departure from those (s), who by strange marriages were allied to them, and who did all that they possibly could do by way of opposition to *Nehemiah* while he was at *Jerusalem*, and consequently after his departure, did not fail of their continued and redoubled Endeavours to undo in his absence, what they were not powerful enough to do during his stay, or residence there. So that these Temptations besetting a people in themselves prone to Evil, it becomes more than probable that the Corruptions which the *Jews* ran into, in the absence of *Nehemiah* must have fal'n out not a great while after his going back to the *Persian Court*, even *after certain days* much more likely than *after certain years*, or Mr. *Dean's* conjectur'd *five years*. Nor is it likely,

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Fourthly,

(n) *Neb.* i. 4. We read of him, *that he mourned certain days*. He could not have mourned *certain years*, for it was in the twentieth of *Artaxerxes* in the month *Chislew* that the brother of *Nehemiah*, &c. came to him from *Jerusalem* [ch. i. 1.] And it was in the month *Nisan* of that year [ch. ii. 1.] that *Nehemiah* obtain'd leave of the King to go thither. So that the *certain days* of *Nehemiah's* mourning were after *Chislew*, and before *Nisan* of that year.

(o) *Con. Hist.* p. 397.

(p) Of which ma-

nifold are the instances in holy writ.

(q) *Exodus* ch. xxxii.

(r) ch. xix. 16,

17. 18.

(s) Of whom *Was Tubiah* the *Ammonite* is particular, [*Neb.* xiii. 4. 7.]

Fourthly, that the pious and zealous Governour would allow himself so long an absence as is the term here supposed from the *holy City*, to attend upon his Office of *Cup-bearer to the Persian King* (t). His heart doubtless was still at *Jerusalem*: for God had made it his immediate care. And therefore doubtless he mov'd the King of *Persia* for a speedy return thither, not long after his coming back to Court. And we need not in the least to question the King's good-will to him in this respect of his royal favour; since the same good Providence which at the first inclined the heart of the King towards him was able now again to dispose him to a farther Dispensation with his absence from Court, and doubtless did dispose him accordingly.

But to have done with these *five years*, and to proceed

Secondly, to the remaining *nineteen* in this point of Mr. Dean's Hypothesis: as *Nehemiah* is by him suppos'd to have return'd to *Jerusalem* in the *thirty seventh* of Artaxerxes (u), and then immediately to have made the three several Reformati^ons mention'd in the *thirteenth* Chapter of his book from the *seventh* verse to the *twenty second* verse inclusive, and not to have made the one other there remaining Reformation, (*viz.* in verse the *twenty third*, &c.) 'till the *nineteenth* year following (w); to the making such a wide gap, or distance of time as consequently there is between *Nehemiah's* working the three first Reformati^ons here, and the fourth or last of them. As touching which supposition,

First, There is no reasonable ground for it. For surely 'tis somewhat strange, and therefore not very probable that *Nehemiah* should reform only three of the four general Corruptions mention'd in one, and the same Chapter upon his return to *Jerusalem*, and have nothing else to do for *nineteen* years together than barely to reform one other also mention'd in the same Chapter, at the end of that period. —Did not all these Violations of God's Laws happen equally in *Nehemiah's* absence? —Why then should they not have all been equally reform'd by him at his return? Or what reason is there for to have imagin'd that upon his return he should have animadverted upon, and reformed the three first Abuses, and Corruptions only, and that the fourth should have escap'd his censure, and reformation not only 'till *nineteen*, but *exactly* 'till *nineteen* years after? — A *figurative* Ending was now wanting to these *seven* Weeks, or *forty nine* years, which had before a *figurative* Beginning assign'd to them, and therefore hither this last act of Reformation by *Nehemiah* was post-pon'd, and reserv'd for it. But

Secondly, there is no ground for it in the Text: as will appear by considering the several Corruptions of the Jews, and *Nehemiah's* reformation of them as by him (x) recorded. They are these following,

First,

(t) As Dr. Prideaux hath imagin'd, Con. Hist. p. 397. (u) Or in the year before A. D. 428. (w) *Viz.* The fifteenth of *Darius Nottus*, or the year before A. D. 409. (x) *Viz.* in ch. xiii.

his placing it in the high Priesthood of *Joiada*, and in the fifth year of that high Priesthood (*m*). For upon enquiry it will appear that in *Nebemiah's* (*n*) account the marriage, and reformation of one of the sons of *Joiada* was in the high priesthood not of the said *Joiada*, but of his father *Eliashib*. For the word *High-Priest* in the Text (*o*) is to be appropriated not to *Joiada*, but to *Eliashib*. And therefore our Translators so truly understanding it read the words, *one of the sons of Joiada, the son of Eliashib the High-Priest*; the Comma being placed here after *Joiada*, but none after *Eliashib*, because they took him, and not *Joiada* to be the High-Priest here spoken of.

But contrariwise Mr. *Dean* hath appropriated the word *High-Priest* to *Joiada*: however telling us withal, being justly apprehensive of the Objection which here lies against him, and therefore guarding against it, in the following words (*p*) viz. *If any one shall say that in the Text of Nehemiah [Ch. xiii. 28.] the word High-Priest is put in apposition with Eliashib, and not with Joiada, and that therefore this last act of Nehemiah's Reformation was in the High-Priesthood of Eliashib, and not in that of Joiada his son, my answer to it is that the Hebrew Original cannot bear this interpretation. For it having been the usage of the Jews, as well as of all other nations of the East, for the better distinguishing of persons, to add the name of the father to that of the son, in the same manner as was lately practis'd by the Welsh, and still is among the Irish, these words in the Text, Joiada Ben Eliashib, i. e. Joiada the son of Eliashib, altogether make but one name of the same person, and therefore the word High-Priest, which followeth can be put in apposition with nothing but the whole of it.*----

Now all this indeed is very plausible. But there is nothing here as there ought to be to the making the argument of any weight, viz. that Mr. *Dean's* observ'd usage of writing among the Easterns, &c. was certainly *Nebemiah's* way of writing here. I deny not but such was the usual *Eastern* way of writing: but Mr. *Dean* will not say that they always wrote so, or that they never wrote otherwise.—Nor do I find as to *Nebemiah*, that this was his way of writing at all throughout his book, when he hath elsewhere spoken of *Eliashib the High-Priest*. For had this been *Nebemiah's* manner of expressing himself when writing of *Eliashib* as High-Priest, he should have said *Eliashib ben Joiakim*, i. e. *Eliashib the son of Joiakim the High-Priest*. This would have put the matter out of dispute: and Mr. *Dean's* Observation with respect to his son *Joiada* had then been just. But whereas *Nebemiah* hath not wrote thus so much as once of the father *Eliashib*, tho' he hath more than once, or twice (*q*) made mention of him in his book,

(*m*) *Con. Hist.* p. 411. (*n*) *Ch. xiii. 28.* (*o*) *ib.* (*p*) *Con. Hist.* p. 412.
 (*q*) *Ch. iii. 1.* *Nebemiah* calls him simply *Eliashib* the High-Priest. So again, *v. 20.*
 And in *v. 21.* He is spoken of twice barely by the name of *Eliashib*. In *Ch. xiii. 4.*

Book, there then surely remains no reason for to suppose with Mr. Dean that he wrote thus of *Joiada* the Son in the Text before us (r).

I cannot, therefore, but conclude that the word *High-Priest* must remain in apposition with *Eliashib*; the Hebrew *Original* in *Nehemiah's way*, or manner of writing evidently bearing, and indeed requiring *this interpretation* in direct conformity to his speaking of *Eliashib* elsewhere as *High-Priest*, and so doubtless speaking of him here, by way of aggravation of the great crime now reform'd by him, as it was committed by a Grandson of him who was *High-Priest*, even by *one of the sons of Joiada*, the Son of *Eliashib* the then *High-Priest*. For otherwise what need had *Nehemiah* of mentioning *Eliashib* at all here? If *Joiada* had been then *High-Priest*, he need only to have said, *one of the sons of Joiada the Priest*, or *Joiada the High-Priest*. For this as I have evidently prov'd out of *Nehemiah* was his manner, or way of writing with respect to *Eliashib* the father always; and therefore doubtless he would have written so likewise of the son in the Text disputed, had the son been then *High-Priest*. I see not therefore the least reason for the Supposition before us that he was.

But Mr. Dean's last Act of Reformation by *Nehemiah* which is his assign'd *Ending* of the seven Weeks of *Daniel's Prophecy* was in order thereunto necessarily to be fixed according to his series of *High-Priests*, in the *High-Priesthood of Joiada*. And therefore we are told (s) as much in the account which we have of this whole Proceeding, and the inducements determining Mr. Dean in it: and all is summed up in the REASONABLENESS of it (t).

As to which allerdg'd *reasonableness* of this part of Mr. Dean's Hypothesis, (considering all that hath been already said by way of inquiry into the several particulars which have been before us) I need only to observe that that can never be *reasonably inferred* here which is in no wise warranted by the Text (u). That can not possibly be a reasonable Hypothesis wherein the holy Scriptures are immediately concern'd, which is not perfectly agreeing with them. But herein, as I have been now shewing, not they but Dr. *Prideaux* hath determined, and even determined that which they do not admit of.

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For

He is call'd *Eliashib* the Priest, and v. 7. only *Eliashib*, and in v. 28: [the Text in dispute] *Eliashib* the High-Priest. And these are all the places where he is mention'd by *Nehemiah*: so far as according to Dr. *Prideaux*, [Con. Hist. p. 301. lin. 9.] All of the 12th Chapter from the first to the twenty sixth verse inclusive was never written by *Nehemiah*, but is an interpolation there inserted long after his death by those who received this book into the Canon of Scripture. But there he is no otherwise spoken of than he is by *Nehemiah*. And that this was one and the same *Eliashib* the High-Priest spoken of throughout, and not another Priest of that name, Dr. *Prideaux* hath told us so. [Con. Hist. p. 399.] (r) Ch. xiii. 28. (s) Con. Hist. p. 411. l. 28. (t) ib. (u) Neh. xiii. 28.


For not the Prophecy before us, but Mr. *Dean* hath fixed the beginning of the seven weeks to the seventh of Artaxerxes, whereby are cut off thirteen (*w*) years from his assign'd ending of them in the fiftenth of Darius Nothus. And Mr. *Dean* hath inform'd us of a five years absence from Jerusalem of Nebemias after his return to the Persian Court in the two and thirtieth year of King Artaxerxes (*x*): not Nebemias himself, in whose language (*y*) after certain days (or at the end of days) he obtained leave of the King to return to Jerusalem (*z*): And as to the remaining nineteen years following; at the end of which is arbitrarily fixed the last act of Nebemias's Reformation, and therein the Ending of the seven Weeks, or forty nine years before us, this is entirely Mr. *Dean's* Chronology, not Nebemias's. And these Years are no less in danger of being cut off also upon this most probable supposition that Nebemias might work this fourth and last Reformation in one and the same year of his return, in which he wrought the three foregoing Acts mentioned in one and the same (*a*) Chapter of his book; at least, as I have above shewn, at the same time in which he wrought the third of them, nineteen years before: to the taking away consequently this most improbable Gap of Mr. *Dean's* now before us between the third and fourth acts of Nebemias's Reformation made at Jerusalem.

But there is yet a certain reason whereby the last five years of this arbitrary period must necessarily be cut off, forasmuch as in Mr. *Dean's* own series of the Priesthood, the said five years belong to that of Joiada, as the fourth Act of Reformation by Nebemias now before us in the nineteen years postponing thereof from the third is made coincident with the fifth year of that High-Priest. Whereas as I have shewn plainly from Nebemias himself (*b*), Elisib, and not Joiada was High-Priest at the time when he wrought this Reformation.

And Finally, Whereas we are by Nebemias confin'd to the High Priesthood of Elisib for his making this his last act of Reformation, the same for any thing that we know to the contrary might have been made by him nineteen years earlier, however certainly some years before the death of that High-Priest.

So far is Mr. *Dean's* figurative Hypothesis through this whole first period of this Prophecy, or of the first seven Weeks, or forty nine years of it, from being a true, or justifiable Hypothesis.----And so pass We

Secondly,

(*w*) As the going forth of the Prophetick Commandment for the rebuilding the Wall and Streets of Jerusalem was not in the seventh, but in the twentieth of Artaxerxes. (*x*) Ch. xiii. 6. (*y*) As the word  in Chapter xiii. 6. signifies Days: for so Nebemias us'd the word before, viz. in Chapter i. 4. in a sense importing Days, and not years; as formerly noted. (*z*) Neb. xiii. 6, 7. (*a*) viz. in Ch. xiii. (*b*) v. 28.

Secondly, To the late Bishop *Lloyd's* in this part of it, or in his assign'd *Ending* of the first seven Weeks of this Prophecy. And that is *the sealing up of Vision, and Prophecy* (c): which is one of the six general Events mention'd in verse the twenty fourth (d). For the Bishop expounding this predicted Event of God's shutting up, or putting an end to all Vision and Prophecy in the *Jewish Church* referred the same to the Prophet *Malachi* (God's last Prophet to the *Jews*) his writing his book of Prophecy to that people, (as the Bishop placed it) in the end of these seven Weeks, or at the distance of forty-nine years from their sure beginning in the *twentieth* of *Artaxerxes*, when *went forth the Commandment to rebuild the City of Jerusalem, the Wall, and the Streets thereof*. And for this that truly learned Bishop had doubtless very good reasons, beyond what I can here take upon me to assign.—However, He might be hereunto induced perhaps,

First, As the original words in the Prophecy taken in a large or unconfined sense (e) might admit of such completion; or accomplishment of them.

Secondly, As there is a *Jewish Tradition* of which the learned Dr. *Prideaux* hath also taken notice (f), actually referring to the Prophecy of *Daniel*, as the very completion of his *sealing up of Vision, and Prophecy*, the ceasing of the spirit thereof among them in God's last Prophet to them. And

Thirdly, As it is in no wise improbable but that *Malachi* might prophesy at such a distance of years as is that of forty-nine years (g) from the *twentieth* of *Artaxerxes*, so as in point of time the

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(c) See the Chronological Tables published in the year 1773: Table the third, in Column B, in the year before *Christ* 397.

(d) *Viz. Dan. ix. 24.*

(e) *וְנִבְּיָא לְרִזְוֹן וְרִזְוֹן לְרִזְוֹן* Ad obsignandum Visionem, & Prophetam, i. e. Vifa Prophetica, [Grot.] ut sit Hendiadyx—*לְרִזְוֹן* Ad obsignandum, five ad perficiendum,

to bring to its design'd end and perfection. And so the learned Dr. *Prideaux* hath told us, [*Con. Hist. p. 264.*] the same word which in *Hebrew* signifieth to seal up, is also us'd to finish, and complet. And thus Prophecy being now wholly finished in the *Jewish Church*, as God brought it to his design'd perfection of it in that age by his last Prophet *Malachi*, in whose solemn ending of his own, and therewith for a time all Prophecy in general, God did as it were also set to his seal, [so closing up all Prediction in general, and of the *Messiah* in particular, 'till the appointed time for its being open'd again at his coming in and by him,] these weeks might in this sense, and application of the Phrase be said to have their *Ending*; would the separating of this Event from the other five in verse twenty-four after all allow of it; but those Events being doubtless applicable to the *Messiah*, this also must necessarily remain with them applied to him.

(f) *Lu Con. Hist. p. 211.* [from *Abr. Zacut* in *Juchanan, Dav. Ganz* in *Zemach David, Seder Olam Zuta, &c.*] viz. that in the last year of *Darius* died the Prophets *Haggai, Zechariah, and Malachi*, and that thereon ceased the Spirit of Prophecy from among the Children of *Israel*, and that this was the *Obsignation, or sealing up of Vision, and Prophecy* spoken of by the Prophet *Daniel*, ch. ix. 24.

(g) That *Malachi* was the last Prophet of God to the *Jews* under the *Old Testament Dispensation*, and that therefore he prophesied after *Haggai, and Zechariah*, it is beyond all dispute. And the learned Dr. *Prideaux* thinking it most likely that he writ after *Esra's* time [*Con. Hist. p. 573.*] hath placed the time of his prophesying under *Nehemiah* in the 17th year of his Administration at *Jerusalem*, [p. 397.] But it is perhaps more probable that this Prophet writ later, even after, rather than under *Nehemiah's* Administration:

Because

Bishop might well enough assign such accomplishment to this predicted Event.

But after all, whereas this is merely conjectural, and especially, whereas

First, this Event of *sealing up of Vision, and Prophecy* is spoken of in company with five other Events (*b*) all of them applicable to the *Messiah*, and fulfilled (*i*) in him, this also of course must remain to him, it being therefore both unnatural, and unwarrantable to separate it from the rest for an imaginary ending of these *seven Weeks*, or *forty-nine* years; and whereas

Secondly, there is no manner of mention made in verse the *twenty fifth*, where we ought reasonably to look for it; and where it would surely have been affixed to this period there expressly mention'd, had it any reference thereunto: And whereas

Thirdly, another Event is questionless in the Text assignable to these *seven Weeks*, *viz.* the *rebuilding the Walls, and Streets* of Jerusalem, as the same must necessarily be appropriated to them, (as the learned Dr. *Prideaux* (*k*) hath truly here observ'd, tho' he hath taken it

Because, First, had this Prophet writ under it, we should probably have heard of him from *Nehemiah* in his book, as together with the Governour lending his hand to the redressing the prevailing Corruptions of those times. Secondly, had he not writ some time after *Elijah's* prophaneation of the Temple, [*Neh.* xiii. 4—9] and even after his High-Priesthood, it is most likely that his Reproofs of the *Priests* would not have been only in general, [as we find that they are *ch.* ii. 1.] but they would have been particular, and by name have been directed to that High-Priest: To the sparing him no less in his personal reproofs for *profaning the Temple*, than *Haggai*, God's Prophet before him had spared [*ch.* i. 2.] even the Governour, and High-Priest of his time for their having neglected to *rebuild* it. Thirdly, tho' Dr. *Prideaux* hath told us [*Con. Hist.* p. 397] that the *graft* of the Corruptions, which this Prophet charged the Jews with, are the same with those which they had run into in the time of *Nehemiah's* absence, yet there is no concluding from thence that in this time *Malachi's* Prophecies were deliver'd, because the Jews might possibly fall again into those very Corruptions long after, and Consequently his Prophecies might have been deliver'd after. And indeed in *Malachi's* time Corruption seems to have spread it self more universally, and to have got to a greater height both among *Priests*, and *People*; [the former especially, seven the *whole Priesthood*, *ch.* i. 6, ii. 1, 8, 9.] than even before in the days of *Nehemiah*, and notwithstanding his labour'd Reformation among them. And Fourthly, it seemeth more likely than not, that *Malachi* should have prophesied at some distance of time after *Nehemiah's* Administration rather than under it, as a Prophet from the Lord was less wanting among his people at that time, when they had him a wife, and faithful, and pious Governour providentially set over them: but when after that he was no longer with them, the Jews again fell away like their forefathers, they then greatly stood in need of a Prophet to be once more sent unto them from God. And herein is God's Goodness to his people yet magnified, that after his having graciously reformed his people both in Church, and State by their Governours *Sera*, and *Nehemiah*, he should finally after their administration speak unto them tho' an ungrateful and rebellious people by this his Prophet. And that God did so speak unto them, the additional solemn Prophecies of this Prophet [in *ch.* iii and iv] of the coming of the *MESSIAH*, and *JOHN the Baptist* his fore-runner [in *ch.* iv. 5, 6] together with the solemn charge to the Jews 'till then so stick to the *Old Testament* Scriptures, [as in the verse preceding] do Finally, make it more than probable that this Prophet might write much later than *Nehemiah's* time, even so late as the eighth year of *Artaxerxes Mnemon*, or in the year before *A. D.* 397, where the late Bishop *LLOTD* placed it, to his having therein his ending of the *seven Weeks* now before us, were there not other strong Reasons which will not at all admit of this Event, as the Ending of these Weeks. (*b*) *Dan.* ix. 24.

(i) See our Exposition, p. 2

(k) *Con. Hist.* p. 290, *Though in the end of the twenty fifth verse both the two first periods of these Weeks, viz. that of seven Weeks, and that*

it in a *figurative*, we in the *literal* sense) I have for these reasons accordingly in the preceding (l) Exposition of this Prophecy remarked the said *literal rebuilding* as the immediate Event of this same period of Weeks (m): herein only begging leave to vary from that most learned, and judicious Prelate, whose Exposition is now before us.

And how this part of the Prophecy had its full accomplishment in *Nehemiah's* coming to *Jerusalem* in the twentieth year of the reign of *Artaxerxes* King of *Persia*, with an express Commission from that King to *set up the Walls, and Gates*, and to *rebuild the Houses* of that City, and how the Walls thereof were actually set up in that year, and also how the thorough reepling, and rebuilding of it being by him most wisely, and effectually projected soon after, the *void or waste places* of that City as left in their ruins by the *Babylonians* began thence forward from time to time, to be again replenished with Houses, and Inhabitants, 'till at length in about half a Century, or in the here predicted period of *seven Weeks*, or *forty-nine years*, it might have been fully brought to a state of perfection, or recovery of its ancient grandeur and lustre, and therein be truly, and properly denominated *rebuilt*, I have already occasionally shewn, and therefore I need not to repeat here.

I have also formerly (n) had occasion to shew that this great work of *rebuilding the waste places* of *Jerusalem* could not likely be accomplished in a less period of time than the prophetick period now before us.

I need therefore only Finally, to add as to the *Jews* having this full period of time (*viz.* of the here predicted seven Weeks, or forty-nine years) to themselves therein quietly, and undisturbedly to accomplish this work, should that be made a matter of doubt, or objection here, that there is no room at all that I know of, for it.

There cannot be any, during King *Artaxerxes* (*Longimanus*) his reign, for he gave the *Jews* their Grant to *rebuild their City*. And He reigned some twenty-one years from *Nehemiah's* being sent Governour by him (o), for that purpose.

And as to the next King of *Persia*, *viz.* *Darius Nothus*, we have Dr. *Prideaux's* authority (p) for *Nehemiah's* being still Governour at *Jerusalem* 'till the *fifteenth* year of the reign of that King. Consequently 'till this time all was well with the *Jews*. And in the year follow-

that of threescore and two Weeks being mention'd together, the Event of restoring and building [that is, of rebuilding] Jerusalem with its Streets and Ditch [Wall] is sub-joined to both of them without any distinct application so either, yet the words immediately following in the next verse appropriating the time of the Messiah to the period of sixty two Weeks, this necessarily leaves the other, that is the restoring and building [or rebuilding] of Jerusalem with its Streets or Ditch [Wall] to be appropriated to the period of seven Weeks.— (l) *Viz.* in p. 3. (m) And thus our learned Mr. *Lydiat* explain'd this part of the Prophecy. (n) See p. 142, &c.

(o) *Nehemiah* went with his Grant to *Jerusalem* in the twentieth of *Artaxerxes*, in the year before *Christ* 445. (p) See *Con. Hist.* p. 410 sub. Anno ant. A. D. 409, in which year He makes *Nehemiah* to work his last act of Reformation.

following Mr. Dean (q) speaks of him also as still Governour there, telling us withal as a thing most likely *that Nehemiah continued in his Government to the time of his death; but when that hapned it is no where said.* But whenever that was, here were now some *thirty-seven* years past in Mr. Dean's account of *Nehemiah's* Life, and Government, as we are thus brought into the *sixteenth* year of the reign of *Darius* *Nothus*. And *Nehemiah* might possibly live longer, and govern at *Jerusalem*, as being now suppos'd (r) to be but *seventy* years old.

However, as for the remaining *three* years (s) of *Darius's* reign, even if it were suppos'd that he had an evil eye against the *Jews*, and there is nothing in History that I know of looking this way, yet if he had, his hands were then full with the *Egyptians*, and the *Arabians*, and the *Medes*, and also in *Greece* (t).

And as for *Artaxerxes Mnemon*, who was the next King of *Persia*, great were the perplexities of his reign for the first four years of it, occasion'd by the rebellion of his younger brother *Cyrus*. And He was no sooner cut off (u), but in the next year (w) there was work enough for him in *Lesser Asia*: which continued beyond the expiration of our prophetick period of *seven Weeks*, or *forty nine* years in the *eighth* year of his reign (x). And we are not any farther concern'd with his reign. But hitherto forasmuch as for any thing that we find, or have the least reason to suspect to the contrary, the *Jews* had long been, and now were, in a perfect state of *Tranquillity*: and whether *Nehemiah* were living, or dead, they might be now as it were *sui juris* (y). However, they had doubtless full opportunity all this while of *rebuilding* their City, that is, of restoring it again to its ancient strength, structure, and grandeur: the great work this which either in their *Walls*, or in their *Streets* they had hitherto from time to time under their hands, even from *Nehemiah's* coming thither among them in the *twentieth* year of the reign of *Artaxerxes Longimanus* King of *Persia*, with his royal Commission thereunto immediately authorizing God's people.

And

(q) See Con. Hist. p. 426. (r) See Dr. Pride. Con. Hist. p. 426. *Josephus* [Ant. xi. 5] tells us that he died loaded with years. (s) For he reign'd 19 years.

[Ptol. Can.] (t) See Dr. Pride. Con. Hist. p. 427. (u) *Vix*: in the fourth year of *Artaxerxes*, in the year before A. D. 401. (w) In the fifth of *Artaxerxes* the *Lacedemonians* join'd with the *Athenians* against the *Persians*.

(x) See Dr. Pride. Con. Hist. p. 439. (y) Under the Government of the High-Priest; an Oath of Fidelity being however taken to the *Persian* King, and a tributary acknowledgment of his Sovereignty being made yearly by them; for this we find from *Josephus* [Ant. xi. 8] was the State of their Government when *Alexander* in the year before A. D. 332, came to them from the Siege of *Tyre*. He, it seems, had sent in that siege to *Jaddus* to furnish him with necessaries for his Army: who in answer pleaded his Oath to *Darius*. And in their favours asked of him, the *Jews* desir'd no more than his continuation of the privileges which they had before enjoy'd under their great Governour *Nehemiah*, and after his death doubtless, 'till *Alexander's* coming among them, viz. the free exercise of their Country Laws, and Religion, and an exemption from tribute every seventh year, because therein they did not sow: which he readily granted.

--- Dr. Prideaux [in Con. Hist. Vol. 1. p. 427] hath indeed imagin'd that after the death of *Nehemiah*, the Country of *Judaea* was thenceforth wholly subject to the Governour of *Sy-*

the Seven Weeks of this Prophecy. 171

And thus we have gone through this first period of Weeks; from its *Beginning* to its *Ending*, as respectively in the other Hypotheses which have been here under consideration, so also in the rise, continuation, and accomplishment of this the predicted Event thereof in the *letter* of this Prophecy. And having so done, we have also done with the first part of this Treatise.

ria, and that under him the High-Priest had the regulating all Affairs therein. But this is mere Conjecture, and what there is no ground for. And Dr Prideaux hath elsewhere told us the contrary [viz. in Vol. ii. p. 662] in the following words, *The Tribe of Judah returning from their captivity into their own Land, had there their SCEPTRE and LAW-GIVER again restor'd to them. For being there imbodyed again under the same Constitution of Government, they had again PRINCES of their own to be RULERS over them, and the Administration of Justice under them by their OWN LAWS in the same manner as before, and so they CONTINUED to have without INTERRUPTION, excepting only the three years and an half of Antiochus's persecution, &c.* -----The Jews were therefore surely after *Nehemiah's* death *sui juris*: and not subject to the Governour of Syria, but merely under the Government of their High-Priests, they however making their acknowledgment to the Kings of Persia, as above.



PART



PART the SECOND,

WHICH

Treateth of the Seven Weeks, and Sixty two Weeks; As the said two Numbers of Weeks together constitute the second Period of this Prophecy.

CHAP. I.

Concerning the BEGINNING of the Seven Weeks, and Sixty two Weeks.



COME now to consider the second Period of this Prophecy consisting of sixty nine weeks; *viz.* of threecore and two Weeks in reckoning grafted in upon the foregoing seven Weeks *(a)*. And these according to our proposed method, We are to consider in the twofold respect, First of their *Beginning*, Secondly of their *Ending*.

And *First*, Of their *Beginning*.

And this from what hath been said of the beginning of the first seven Weeks is already evident: As the same Arguments which have

(a) As in Reckoning they necessarily must be, because it is expressly said in the *Text*, (*Dan. ix. 25.*) that *from the going forth of the Commandment*—shall be *seven Weeks, and sixty two Weeks*: that is, 7 Weeks for the Event there expressly specified of *re-building Jerusalem*: and 62 Weeks, [*v. 26.*] for the *cutting off the Messiah at the end of them*. But there is but One and the same Beginning here spoken of, from whence should be reckon'd the two respective Periods, which are here solemniz'd with these Events. Therefore the 62 Weeks are evidently to be reckon'd upon the foregoing 7 Weeks to the constituting a period of 69 Weeks; as *Christ* was no otherwise *cut off after 62 Weeks from the going forth of the Prophectick Commandment* than as those 62 Weeks are reckon'd upon the foregoing seven Weeks taking their beginning from the going forth of such Commandment.

have proved our beginning of the said seven Weeks do necessarily prove the beginning of these sixty nine weeks also, as sixty two weeks in reckoning immediately following upon those seven weeks together make sixty nine Weeks.

But farther, in order to discover the true *Beginning* of these sixty nine weeks, we may look to the sure *Ending* of them. And thence by reckoning upwards so many weeks to the time of the going forth of the here predicted Commandment, we shall not fail of coming this way also to the knowledge of the true Beginning of them.

Now the Scripture Ending of these sixty nine Weeks, and that alone can be the true Ending of them, is certainly according to the Prophecy, as we shall see anon (b), some time in that year which immediately preceded the Passover in which the Messiah *was cut off*, or Christ *our Passover* (c) *was sacrificed for us*. For according to this Prophecy Our Saviour Christ could not survive a whole year after the expiration of these *sixty nine Weeks*, or *four hundred and eighty three Years*: as it will be hereafter (d) shewn. And he could not die but at Passover, as it will be also shewn (e). And Finally, it will be shewn (f) that he died in the very Passover after the expiration of these sixty nine Weeks in a reckoning of time *from the going forth of the Propetick Commandment to rebuild the Wall, and Streets of Jerusalem*. And therefore from the going forth of such Commandment, which as I have formerly shewn was in the *twentieth* year of the reign of *Artaxerxes Longimanus* King of *Persia*, did the late most learned Bishop *Lloyd* in perfect agreement with the express letter of this Prophecy date his Beginning of these Weeks.

And the Bishop had otherwise the greatest reason for so doing, as no Reckoning whatsoever *from the going forth of any of the other three preceding Commandments* whether by Solar, or Lunar Years (g), can possibly throw out sixty nine Weeks of Years, or four hundred and eighty three Years, as they ought to do to agree with the Prophecy, between these two express prophetick terms, to which we are pinned down in the Text for the *Beginning* and *Ending* of these Weeks. And Consequently None of those preceding Commandments can with any agreeableness to the Prophecy give a beginning to these Weeks.

The learned Mr. *Dean* of *Norwich* as he hath begun these Weeks from the *seventh* of *Artaxerxes*, hath herein endeavour'd to help his Hypothesis by making the whole seventy Weeks of this Prophecy to end in the death of *Christ*, and the sixty nine of them

to

(b) *viz.* in the following Chapter. (c) *1 Cor. v. 7.* (d) *viz.* in the next Chapter. (e) *ib.* (f) *ib.* (g) From the first of *Cyrus* to the *cutting off* of *Christ* are 568 Years; from the second of *Darius* to the said fact 552 Years; and from the seventh of *Artaxerxes* to the same 490 Years. But the Prophetick Period now before us is but 483 Years. Thus all these Reckonings exceed by Solar Years, much more by Lunar Years, when reckon'd from the going forth of any of these three Commandments in favour of *Jerusalem*.

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to have had their ending at his Coming seven years before, *viz.* in his coming to his Ministry. But these being in both these respects mistaken Endings of these Weeks, as we shall see hereafter (b), Mr. Dean's now mention'd beginning of these Weeks becomes necessarily also a mistaken Beginning.

Mr. L. also hath begun his five hundred years period (which he hath found in this Prophecy of the Seventy weeks) from the *seventh* of Artaxerxes (i). But his is such an arbitrary, and indeed unjustifiable seventh of that King's reign as the Learned can not admit of, because

First, it is absolutely inconsistent with Ptolemy's (k) *seventh* of that King's reign. And this puts Mr. L. quite beside the mark in his Exposition of these Weeks, were there no other Objection against his Beginning of them. For whereas the learned Dr. Prideaux hath also fixt his beginning of these Weeks in the *7th* of Artaxerxes, yet he is entirely consistent with Ptolemy's year thereof: as the Year of the *Julian* Period, with which he hath made the said *7th* of Artaxerxes coincident, is truly the Year 4296 (l). On the other hand Mr. L. hath stretched a point in Chronology here so far as to differ about some six years from Dr. Prideaux, as the Year of the *J. P.* 4250 (m) is Mr. L's Year thereof, with which he hath made coincident the *7th* of Artaxerxes: And Consequently herein also is a like difference with Ptolemy's Canon. And

Secondly, tho' other Authorities are alledg'd by Mr. L. in justification of himself here, yet the whole centers in *Ctesias*: from whom Mr. L. hath assign'd but thirty one years to the reign of *Darius Hystaspis*, whereas Ptolemy hath giv'n him thirty six years; and so many *Herodotus* had also giv'n him long before. And the five years thus taken off from the reign of *Darius Hystaspis* Mr. L. hath thrown into the reign of *Artaxerxes Longimanus*, to the encreasing the years of his reign, and therein to the anticipating, or making to come so much earlier the first year of the reign of King *Artaxerxes*, and consequently his seventh also for the sake of his Hypothesis: to which I shall speak more particularly presently. But

First, as touching the contracted reign of *Darius Hystaspis* in the 5 years cut off from it upon the authority of *Ctesias*?—Alas! what is his Authority here?—Mr. L. is not ignorant of the opinion of the Antients concerning him (n). Nor is he less slighted by the Moderns (o).

Mr.

(b) *viz.* in the following Chapter. (i) *Chron. Ess.* p. 71. (k) *In Canon.*
 (l) Or the Year before A. D. 458. (m) Or the Year before A. D. 464. (n) Mr. L. himself hath noted it, p. 78. *Chron. Essay.* (o) Sir J. Marsham in particular in the following words. *Ctesia jamdudum non est infuspecta fides.* [p. 95. fo. *Edit. Lond.* 1672.] *Commenta Ctesia plurimis gravissimis Scriptoribus imposuerunt.* [p. 477.] *Ctesias parum fide dignus.* [ib.] Ita de illo censuit magnus *Aristoteles.* [ib.] Haud temere sequendus est. [ib.]—The learned Dr. Prideaux hath thus giv'n us his opinion of him. [*Con. Hist.* p. 437.] *We find that a poor Character of Ctesias among the Antients; [Aristotle in Hist. Anim.*

Mr. L. hath indeed call'd in question the credit of *Herodotus* (p). However the testimony of the latter is surely full as good as that of the former. It is put out of doubt that it is much more so, as in this particular *the Generality of Writers have followed him* (q), and not *Ctesias*: and especially as the great and immortal *Ptolemy* hath received his account, and not that of *Ctesias* here into his Canon.—But will Mr. L. say as much against *Ptolemy*, as he hath against *Herodotus*?—He will not (r).—Therefore the calling in question the authority of *Herodotus* here is groundless: for *Ptolemy's* Authority confirms his. Had *Ptolemy* done as much for *Ctesias*, the Scales had then certainly turn'd here in his favour: but contrariwise We see the balance most powerfully turning not for him, but for *Herodotus*.

But Mr L. hath here (s) told us in favour of *Ctesias* that he was chief Physician to *Artaxerxes Mnemon*.—And I pray, what then?—Is his Authority a-whit the greater on that account?—If it be, why did not Mr. L. follow *Ctesias* also in the years of the reign of *Artaxerxes Longimanus*, as well as he had before in the years of the reign of *Darius Hystaspis*?—*Ctesias* hath giv'n *Artaxerxes Longimanus* but forty two years. Mr. L. hath giv'n that King between forty five and forty six years. But if *Ctesias's* Authority were ever the greater for the reason here alledg'd, viz. that *He was Physician to Artaxerxes Mnemon*, for the exact years of the reign of *Darius Hystaspis*, it is surely much more so as to the years of the reign of *Artaxerxes Longimanus*, as that King's reign was so much nearer to *Ctesias's* own time. But *Ctesias* his Authority is not admitted by Mr. L. as to that King's reign: therefore his testimony is equally to be rejected as to the years of *Darius Hystaspis*.

But we are yet told by Mr. L. (t) in favour of *Ctesias*, and in his own vindication in following him, that his Authority is supported by the *Arundel Marble Chronicon*, as therein the death of *Darius Hystaspis* is fixed to the year that *Aristides* was *Archon* at Athens; which according to *Plutarch* in his life of *Aristides* was in the year (u) following the defeat of the *Perians* at *Marathon* (w).

But of what service this testimony can be here, in truth I see not, however urged by Mr. L. upon the Authority also of that eminent Chronologer Mr. *Lydiat* (x). For

First,

*Anim. lib. viii. c. 28. Plutarch in Artaxerxe:] they generally speaking of him as a F.A-BULOUS Writer. — He professing that all he wrote was taken out of the royal records of Persia, in which all Transactions according to the Law there ordained for this purpose faithfully registred, this IMPOSED on Many to give him more credit than he DESERV-ED. [ib.] (p) Chron. Ess. p. 78. (q) 'Tis Mr. L's own Acknowledgment, p. 78. ib. (r) For he justly reverenceth *Ptolemy's* Canon; but only he would beg his pardon in departing from him in the particulars now before us: thinking that for the sake of his Hypothesis he might do so, without lessening the authority of this Canon in any other respect, or so much as losing one year, in all the Years it gives an account of: as are Mr. L's words; Chron. Ess. p. 84. (s) p. 75, 78. (t) ib. (u) Or in the year before A. D. 490. (w) Chron. Ess. p. 75. (x) Can. Chron. p. 57, 73.*

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First, the Author of that *Chronicon* gives but twenty seven years to the reign of *Darius Hykaspis*: And herein he is agreeing neither with *Herodotus*, nor with *Ctesias*. And

Secondly, though the Author thereof might begin the reign of *Darius Hykaspis*, (as Mr. *Lydiat* (y) the better to set off his opinion here hath supposed) from his taking of *Babylon*, after a twenty months siege thereof (x), which was five years from the death of the *Magian* (a), and so this Account of his twenty seven years reign will become reconcileable with *Ctesias's* thirty one years assign'd to this King, as they are reckon'd from the death of the *Magian* (b): And though according to *Plutarch* (c), *Aristides*, as it is here urged, was Archon at *Athens* in the year after the battle at *Marathon*, yet still this testimony of *Plutarch* proves nothing as to the death of *Darius* in that year. That proves nothing but the Archon of the Year after the battle at *Marathon*. And *Aristides* being then Archon, the Author of the Marble could not but of course place the death of *Darius* in that Archonship: even because his twenty seven Years reign of that King from Mr. *Lydiat's* suppos'd beginning thereof necessarily end in that year.

Indeed according to *Ctesias* his thirty one years assign'd to *Darius*, he must also have died in this year.—But if the Author of the Marble *Chronicon* followed *Ctesias*, or some other who had follow'd him in the end of this Kings reign, why had not he, or they also followed him in the beginning of his reign?—Or how came it to pass that this Author gave *Darius* only a twenty seven years reign, whereas *Ctesias* hath giv'n him a reign of one and thirty years?—In short, We need no other answer than in the words of Mr. *L.* (d), as he hath told us, and therein indeed hath hit on the true reason here, viz. that *this Author had no Account that he could depend on*.—But if so:—if the Compiler of this *Chronicon* had no ground for what he hath deliver'd as touching this reign, as confessedly here he had not, I must then here beg leave to put the question, how Mr. *L.* or how We can, or indeed why we ought at all to depend upon his authority as to *Darius* his death after a twenty seven years reign?—If we depend upon it, we must confessedly depend upon uncertainty; and against the confessed (e) *Generality of Writers* also, and the sure testimony of *Ptolemy* also, and more especially, as he hath declared for *Herodotus's* thirty six years of *Darius*, as before noted.

But after all, as to this taking off of these five years from the reign of *Darius*, it will not answer the end propos'd formerly by Mr. *Lydiat*, and since by Mr. *L.* for the beginning of the reign of *Artaxerxes Longimanus* so many years earlier, that the 7th of *Artaxerxes*,

(y) *Can. Chron.* p. 74. (z) *Herod. lib. 3. Justin lib. 1. c. 10. Polyannus lib. 7.*
 (a) *Smerdis*, or the *Artaxerxes* mention'd in the fourth Chapter of *Extra*. [See *Prid. Con. Hist.* p. 175.] (b) After a reign of 7 months from the death of *Camestis*.—*Darius* his first was in the Year before *A. D.* 521. He took *Babylon* in the year before *A. D.* 516. (c) In *Aristide*. (d) *Chron. Ess.* p. 76. sub *line*. (e) *ib.* p. 78.

taxerxes, from whence Mr. L. begins these Weeks, and the *twentieth* thereof from whence Mr. *Lydiat* began them might also come so much the sooner, by the addition of them to the years of the reign of the said *Artaxerxes*; for the Testimonies alledg'd by way of Vindication here do in no wise bear them out in departing from *Ptolemy's* Canon also in this King's reign; as we shall see by briefly looking into those Testimonies.

First, It is here alledg'd from *Diodorus Siculus* that the Flight of *Themistocles* was in the second year of the seventy seventh Olympiad (e); And

Secondly, From *Cornelius Nepos*, and *Thucydides*, and *Charon of Lampfacus*, that the said *Themistocles* came into *Persia* to *Artaxerxes* then newly reigning after his father's death, and hence it is concluded that the Year of the flight of *Themistocles*, and the first year of the reign of *Artaxerxes Longimanus* must be coincident, and consequently that the latter must be raised up so much higher. But against such Conclusion there lie the following Objections shewing the very great uncertainty, and indeed groundlessness of it. *viz.*

First, though *Thucydides* and *Charon of Lampfacus* have affirm'd as above, yet Others, and they the greatest Number according to *Plutarch* (f), have affirm'd otherwise; *viz.* that *Themistocles* came not to *Artaxerxes*, but to his father *Xerxes*. And *Cornelius Nepos* (g) also acknowledgeth the same, though he follow'd *Thucydides*: But *Plutarch* hath call'd in question (h) the Chronological Tables followed by *Thucydides*. And thus this becomes a most doubtful Point. Therefore there ought not to be any reasoning from hence to the Point in hand: for indisputably it cannot afford any sure foundation for the solution of any part of this solemn Prophecy now before us.—But

Secondly, Even allowing *Thucydides*, and *Charon of Lampfacus* to have been certainly in the right as to *Themistocles* his coming to *Artaxerxes*. and not to *Xerxes*, yet there can be no sure conclusion hence to such raised first of *Artaxerxes*, as is now under consideration. Because,

First, *Diodorus Siculus* might be mistaken as to the Year of *Themistocles* his coming into *Persia*. For he is of no such uncontested Authority as *Thucydides*, and *Charon of Lampfacus*: and however his Authority be often quoted by the greatest Chronologers, as Mr. L. (i) hath here giv'n us to understand, yet upon better authority he is also often laid aside (k). And the learned (l) Mr. *Dodwell* in this very particular hath therefore made no Scruple of laying him aside: having brought the flight of *Themistocles* six years lower (m)

N

in

(e) *viz.* in the Year before *A. D.* or the common *Christian Era* 471. (f) In *Themistocle*. (g) Also in *Themistocle*. (h) *ib.* (i) *Chron. Essay*, p. 78. (k) Sir *J. Marsham* speaks of him as writing in some things *Hyperbolically*, [p. 75.] and *falsely*, [p. 476 and 485.] and that from *Ctesias*. [twice in the pages last quoted.] (l) *Annal Thucyd.* p. 78. See the learned Dr. *Prideaux* also, *Con. Hist.* p. 286. (m) *viz.* into the year before *A. D.* 465; *Olymp.* 78. 4.

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In order to reconcile his testimony with *Thucydides*, and *Charon of Lampascus* their testimony of *Themistocles* his coming to *Artaxerxes*, in the true first year of that King's reign. And yet

Secondly, There may possibly be another way of saving the credit of *Diodorus Siculus* here, and of making him consistent with *Thucydides* his account of *Themistocles* his coming to *Artaxerxes*, as *Themistocles* his flight into *Asia* might be in the year assign'd by *Diodorus Siculus*, or in the fifteenth year of the reign of King *Xerxes*, and yet his Arrival at the *Persian* Court might not be till presently after the death of *Xerxes*, and so in the first of *Artaxerxes* according to *Thucydides*. For it is more than probable that the several intervening passages of this History (n) of *Themistocles* might have been under transaction five or six years, or the whole interval between *Diodorus Siculus* his account of his flight, and *Thucydides* his account of his arrival at the court of *Persia*, rather than that they should all of them have hapned in one, and the same year: or indeed before the death of *Xerxes*. And if so, then these testimonies are reconcilable; and the credit of *Diod. Siculus* as to *Themistocles* his flight may also stand: viz. to *Argos* in the year by him assign'd for it, but not into *Persia* in that Year.

But

(n) *Themistocles* being banish'd *Athens* went to *Argos*, and settled there. [Ibi habitum concessit. *Corn. Nepos* in *Vit. Them.*] How long his Settlement was there, whether for months, or Years, I do not find, but there he lived in great credit. [Ibi magna cum dignitate vixit. *Corn. Nepos* ib.] This drew on him the farther envy, and Prosecution also of the *Lacedamonians* against him, who summon'd him to *Sparta* before the general Council of All *Greece* there met together. But he not obeying this Summons, and thinking himself now no longer safe at *Argos*, he fled from thence to *Coryra*. Afterwards he went to *Admetus* King of the *Molossians*. There he doubtless staid a time, 'till the *Athenians*; and *Lacedamonians* hearing where he was, sent formally to demand him, but in vain, *Admetus* concealing him. [Ib.] Afterwards by his assistance he was conveyed to the coasts of the *Aegean* Sea, and so taking Ship at *Pydna* in *Macedonia*, from thence he pass'd over to *Cyma* a City of *Æolia* in the lesser *Asia*. Now *Xerxes* having put a price upon his head, many were in search after him: and therefore there he lay hid for some time, 'till at length by the assistance of his Host *Nicogenes*, He was artfully convey'd safe to *Susa*, and so to the presence of the *Persian* King. See *Dr. Pride.* *Con. Hist.* p. 247. from *Plutarch*, whom he follows here, in making *Themistocles* come to *Xerxes*, and not to *Artaxerxes* according to *Thucydides*, whom he supposeth out in this particular, p. 249. and *Diodorus Siculus* not mistaken in it. But yet in page 286 he approves of *Mr. Dodwell's* laying aside the authority of *Diod. Siculus*, shewing that it is not in the least to be regarded in respect of any settlement that is to be made from thence of the true first Year of *Artaxerxes Lamphantinus*, by a six Years rise thereof up into the Year of *Themistocles* his flight, as plac'd by *Diodorus Siculus* upon the testimony of *Thucydides* his making *Themistocles* to come to that King then newly reigning. Either *Thucydides*, or *Diodorus Siculus* must have been mistaken in case that *Themistocles's* flight, and his Arrival in *Persia* was in one, and the same Year. And in that case *Diodorus Siculus* must give place, as *Mr. Dodwell* makes him to do accordingly: or else the Authorities of *Thucydides*, and *Corn. Nepos*, and *Charon of Lampascus* must be here laid aside. But all their Authorities may stand, if otherwise as I have been here surmising, there might be about a six years Interval between *Themistocles* his flight into *Asia*, and his coming to the *Persian* Court. But even thus the Authority of other Historians, of *Plutarch* in particular must be necessarily laid aside, as they have related *Themistocles* to have come not to *Artaxerxes*, but to his father *Xerxes*.—The use to be made of all this is to shew how very dark and uncertain a point this is, and therefore how incapable it is of serving *Mr. L.* to the giving him any the least sure foundation for the settling his first of *Artaxerxes* in a six Years difference from *Ptolemy's* Canon, and all for the sake of suiting a Beginning to his new History of these Weeks.

Or, as together they make 69 Weeks. 175

But alas 'tis impossible for us to know of a certainty how these things were. The Ancients themselves, as we have seen, were not agreed in the exact time of them. Even in (p) *Plutarch's* time they were points disputed. 'Tis surely vain, and trifling therefore from such uncertain Characters of time to go about to settle the Chronological Points now before us : especially to think of establishing them from hence in opposition to *Ptolemy's Canon*, the SUREST GUIDE we have in Chronology (p) : which therefore in the words of the learned Dr. *Prideaux* (q) is not for the authority of any other human writing whatsoever to be receded from.

And therefore the Learned have not allowed *Petavius*, nor Mr. *Lydiat*, nor Archbishop *Usher* their respective Liberties taken with this Canon in their departure from it for the sake of their respective Hypotheses of these Weeks now before us, to their anticipating the true *twentieth* of *Artaxerxes*, from whence they began these Weeks, tho' they All took different (r) methods for it. Nor must Mr. L. consequently expect a dispensation here for his having us'd the like liberty with this Canon to his anticipating *Ptolemy's* true *seventh* of *Artaxerxes*, which before him Mr. *Lydiat* took for his *twentieth* thereof, even after all would the Prophetick Text admit of the true seventh year of *Artaxerxes* for the beginning of these Weeks : whereas it will not, as I have above shewn. For *Ptolemy* must not be receded from, for the sake of an Hypothesis (s). He is in his Canon confessedly by Mr. L's (t) telling, *right as to the number of years, from the first of Nabonassar, who is the first Emperour in it, even to the reign of Antoninus who is the last Emperour in it.* And by Mr. L's (u) telling also, *the Eclipses, on which the said Canon is founded, and which are given in the Almagest are sufficient to secure the exact number of years assign'd in it.* They are so surely : And I will add also, they are sufficient to authorize his whole Canon. They prove indeed immediately, and directly only to those years of Kings reigns, in which they hapned : but our Astronomer's most exact and accurate Notation of them in those Years of his Canon makes the whole as it were sacred. His Canon being thus built upon Astronomical Observations, no year throughout the same can be broken in

N 2

upon

(o) Floruit sub *Traiano, & Hadriano.* (p) As Dr. *Prideaux* most justly calls it, *Con. Hist.* p. 286.---Canon ceruissimus Astronomorum, it is call'd by the learned Mr. *Doanwell*, *Annal. Thucyd.* p. 80.---*The undoubted Measure of time among all the Astronomers both Jews and Gentiles*, the late Bp. *Lloyd* call'd it.---See the joy which *Calvisius* expressed [in the second Edition of his book] upon his having receiv'd a Copy of this Canon by the hands of *Abraham Scultetus*, who being here in *England* as Chaplain to *Fred. El. of Palatine*, afterward King of *Bohemia*, begg'd a Copy for him of Dr. *Queral* then Dean of *St. Paul's*, who had met with a MS thereof.---*Calvisius* if he had liv'd, would have reduced all his Chronology to this Canon. (q) *Con. Hist.* p. 286. (r) How Mr. *Lydiat* formerly, and Mr. L. since the latter for his 7th of *Artaxerxes* the former for his twentieth shortned the reign of *Darius Hystaspis*, and lengthened that of *Artaxerxes*, we have now seen. And how *Petavius* and Archbishop *Usher* shortned and lengthned, (as they had occasion for their respective Hypotheses) the years of *Xerxes*, and *Artaxerxes*, the Reader may see in Dr. *Prideaux's* Account, and refutation of their proceedings herein. [*Con. Hist.* p. 249, 284.] (s) By our second rule laid down by us in our Introduction [p. 14.] we ought to follow him QNCE and ALWAYS. (t) *Chron. Efl.* p. 74. (u) *Chron. Efl.* p. 83.

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upon without Violation, and Presumption. For what tho' Darius Hystaspis his thirty six years reign cannot be proved directly from any Eclipse, Ptolemy knowing of none after the thirty first of that King's reign, And what tho' in the two following reigns of Xerxes, and Artaxerxes Longimanus he had no Eclipse from the Antients to guide him in, which particulars Mr. L. hath been careful to make us aware of (w), yet surer I am of the years of those reigns, as I find them in Ptolemy's Canon, upon the authority thereof as founded in general on Eclipses, than I can possibly be upon the authority either of a Writer ever accounted FABULOUS both by Ancients, and Moderns, as such is Ctesias, or of the other Authorities muster'd up by Mr. L. on this occasion, and even of the Arundel Marble Chronicon, which tho' of the greatest Authority in Gracian Affairs, yet not so in the Persian; and confessedly (x) not so in the particulars which have been now under consideration, as the Compiler thereof knew not what account here to follow?— And therefore however Mr. L. hath told us that Ptolemy is PLAINLY mistaken in assigning thirty six years to Darius Hystaspis, and but forty one years to Artaxerxes Longimanus (y), yet with how little reason Mr. L. hath thus charged him, we have I think now sufficiently seen. The most uncertain Authorities by him produced to prove Ptolemy mistaken do much more plainly shew where the mistake must light, how plainly soever to Mr. L. for the sake of his Hypothesis he may have appear'd to be mistaken.

And so after this short digression occasion'd by Mr. L's great Liberty taken with this the Chronologer's uncontestable Authority, the golden Canon of Ptolemy, we may now return to what we were before shewing, viz. as to the Beginning of these Weeks, that they cannot possibly take it from any, left of all from Mr. L. his seventh of Artaxerxes.

And as it was before shewn, these Weeks not possibly taking their beginning from the two preceding Commandments which went forth in favour of the Jews from Cyrus, and from Darius, and as these two, and that in the seventh of Artaxerxes Longimanus were all the Commandments, or Decrees that went forth in the Jews favour, excepting only the last, which went forth in the twentieth of the said Artaxerxes, of course therefore the Beginning of them remains to the twentieth year of the said Artaxerxes, when went forth the Commandment to rebuild Jerusalem, &c. and where we have accordingly fixed the beginning of these sixty nine Weeks, or four hundred and eighty three years, as that number of Weeks, and years there are exactly between this Prophetick Beginning, and the Prophetick Ending of these Weeks in the death of Christ, as we shall see anon (yy).

In the mean time this being taken for granted, we may rest satisfied in the beginning of these Weeks; and so we may have done with them in this respect. Only

(w) Chron. Ess. p. 84. (x) Ib. p. 76 sub fine. (y) Ib. p. 74
 (yy) Viz. When we treat of Bishop Lloyd's ending of these Weeks.

Or, as together they make 69 Weeks. 181

Only it may be here farther observ'd by way of confirmation of such beginning, that from hence, even from the *twentieth* of Artaxerxes, as being the true Scripture Beginning of these Weeks did the (x) ancient learned Christians date their Computation of them. And after their example many of the (a) modern Expositors have done so likewise.

And as Scripture (b) was their Guide herein for such of these Weeks as are under present consideration, they were certainly in the right in such Beginning. But still these great men were out in their computation, tho' taken from such true Beginning, on some or other of these following accounts: viz.

First, as some (c) of them in their groundless interpretation of the word (d) מִן־לְמַדְּנָה imagin'd an abbreviation of the years here in their quality, or form, and therefore run them into Lunar years, which are abbreviated, or short years. Or

Secondly, as they reckon'd, some (e) of them the whole seventy Weeks, others (f) sixty-nine Weeks and a half, together in one continued Reckoning from one and the same Beginning: whereas neither the *one Week* (g) the seventieth, or last Week of this Prophecy, nor the former *Half*, nor any part thereof is to be reckon'd with the preceding sixty-nine Weeks, because it is a Week separate in reckoning from them, a Week by it self, and therefore not possibly having to do with their Beginning, or to be continued in reckoning with them, as it hath been formerly noted, and as it will be more fully shewn hereafter (b). And

Thirdly, as they were utterly ignorant of the true Prophetick year here made use of, viz. the ancient vulgar Eastern year of three hundred and sixty days. Which form of year in its proper place will be shewn to be the true year of Reckoning in this Prophecy, when after that we have consider'd the Ending of these sixty-nine Weeks, or four hundred and eighty three years, we shall then evidence the perfect agreement of such reckoning of the said number of Weeks, or Weeks of Years from the *twentieth Year of King Artaxerxes*, with the holy Scripture in the first place, and in the next with *Ptolemy's Canon*. But we are now immediately to proceed according to our propos'd method to consider the respective Endings of these sixty-nine Weeks in the several Hypotheses now before us: and this will therefore be the subject of the following Chapter.

(x) *Africans* who flourished in the beginning of the third Century: *Eusebius, Jerome, Theodoret.* (a) *Bede, Zonaras, Rupertus, Job. Temporarius, Corn. a Lapide, Job. Vossius, Petavius, Mr. Lydiat, Archbp. Usher, &c.* (b) *Dan. ix. 25.* The Commandment there spoken of in the letter of the Prophecy suiting to no other than that which was granted to *Nehemiah* by King *Artaxerxes* in the 20th year of his reign. (c) *Africans*, who is followed by *Theodoret, Bede, Zonaras, Rupertus*, and the generality of the *Romish Doctors.* [See *Frid. Con. Hist.* p. 280.] (d) *V. L. Abbreviata sunt: In our Translation Are determined,* are appointed of God for the great Events therein to fall out, according to their respective Predictions. (e) So particularly *Dr. Prideaux.* (f) So particularly *Mr. Lancafter.* (g) *Dan. ix. 27.* (b) When we come in order to treat of the said Week.

C H A P. II.

*Setting forth the Ending of the Sixty-nine Weeks,
or four hundred and eighty three Years of this
Prophecy, in the Reverend and Learned Dr.
PRIDEAUX's Hypothesis thereof.*

THE next thing which cometh under our consideration is the *Ending of the seven Weeks, and threecore and two Weeks, or as in conjoined, or continued reckoning they make three-score and nine Weeks.*

And herein I shall proceed in my former method to consider, First, Dr. *Prideaux's* Ending of these Weeks, secondly, the late Bishop *Lloyd's* Ending of them.

First, I beg leave to consider the Reverend, and learned Dr. *Prideaux's* Ending of these sixty-nine Weeks. And this is the (a) *Coming of the Messiah in the person of John the Baptist.* For as Mr. *Dean* hath told us (b), *From the first seven Weeks, or forty nine Years reckoning sixty two Weeks, or four hundred and thirty four Years more, this will lead us down to the Coming of Christ the Messiah, who is here in the Prophecy predicted to come at the end of the said threecore and two Weeks* (c). *For the words of the Prophecy are, From the going forth of the Commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven Weeks, and three-score and two Weeks: that is, there shall be seven Weeks for the compleating and finishing of the work, for which the Commandment, or Decree was granted; and from thence sixty two Weeks more to the Coming of Christ the Messiah here intended, that is, to the time of his first appearance on the Ministry of the Gospel. For his Coming here predicted MUST be interpreted either of his Coming at his birth, or of his coming on his Ministry. No one saith it of the former, neither will the term of Years predicted of it ever meet it there. And therefore it MUST be understood of the latter, that is, his coming, and first appearing in his Ministry, (viz. in the person of his fore-runner John the Baptist;) And here the Years predicted in the Prophecy will EXACTLY find it.*

Now

(a) Mr. L. makes our blessed Saviour to come in his own person after 69 Weeks reckon'd from his seventh of *Artaxerxes*,---But there is no such Coming at all here predicted, as I shall here shew against Dr. *Prideaux's* his Hypothesis; after 69 Weeks,---But if the Coming of the *Messiah* were really predicted here in Mr. L's sense thereof, viz. in his own person on his Ministry, and would the prophetick Text allow of these Weeks their taking their beginning from the 7th of *Artaxerxes*, yet as I have shewn, they can never have it from his 7th of *Artaxerxes*, and therefore I take no further notice of Mr. L's ending these sixty-nine Weeks, (b) *Con. Hist.* p. 291 line 5, (c) *Dea.* ix. 25,

Now All this is indeed very promising. But upon enquiry these things will appear not so EXACTLY to answer, as 'tis here imagin'd, and indeed affirm'd that they do. For

First, those words in the Text (*d*) *Unto Messiah the Prince* have nothing either in themselves, or elsewhere in the least warranting such exposition, or reference of them to such *Coming of the Messiah*. They have nothing in themselves importing such his *Coming*. Here is not one word of it either expressly, or even implicitly.—And they have nothing elsewhere: for the Context speaks of no other *Coming of the Messiah* either in verse 25, or in the beginning of verse 26 than that, and that only of his *Coming to be CUT OFF*.

For the Angel having told *Daniel* only in general in verse the twenty fifth, that *from the going forth of the Commandment*, &c. *unto Messiah the Prince* there should be reckon'd two periods of Weeks, *viz. seven Weeks, and threescore and two Weeks*, therefore by way of explaining himself in the following verse he tells him that after those periods of Weeks (*e*) the Messiah *should be cut off*. Those periods of Weeks in verse the twenty fifth *unto Messiah the Prince* are the very same number of Weeks (*f*), after which he was to be *CUT OFF*, as in verse the twenty sixth. Therefore the reckoning the said number of Weeks *unto Messiah the Prince* must also terminate in the same sense: *viz. that there should be so many Weeks unto Messiah the Prince his being cut off*.

So that thus it is plain that there is no foundation at all for interpreting these words *unto Messiah the Prince* in any other sense of his *Coming*, than that of his *Coming to the Cross*, or to be *CUT OFF*: as verse the twenty sixth in this particular is no other than an explanation of verse the twenty fifth.

And therefore here is indeed no room for Mr. *Dean's* Dilemma now before us. There is not the least ground for interpreting these words *unto Messiah the Prince* (*g*) either of the *Coming of Christ at his birth, or of his Coming on his Ministry*. The former part hereof is indeed giv'n up by Mr. *Dean*: and as to the latter part, however it be affirm'd by him that the words *must be understood of that*, and that there *the Years predicted in the Prophecy will exactly*

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find

(*d*) *Ib.* (*e*) For tho' it be said in verse the twenty sixth that *after threescore and two Weeks shall the Messiah be cut off*, whereas it was said in verse the twenty fifth, *Unto Messiah the Prince shall be seven Weeks, and threescore and two Weeks*, which together make sixty-nine Weeks, yet in fact those threescore and two Weeks become also sixty-nine Weeks, as they are necessarily reckon'd upon the heels of the foregoing seven Weeks as having one and the same Beginning with them: As it hath been formerly shewn.

(*f*) As it is plain from the foregoing Note. (*g*) To what hath been said formerly in our Exposition of these words UNTO MESSIAH THE PRINCE as having no other meaning in them as to our blessed Saviour's *Coming* than that of his *Coming to the Cross*, or to be *CUT OFF* as in verse the twenty sixth, It may be here farther added in favour of such Exposition, that his SUFFERINGS did eminently prove him the MESSIAH the Prince, as he is here called. For by, or in those he immediately triumphed over all his Enemies, and was therein truly a triumphant Prince. So St. *Paul* expressly tells us [Col. ii. 15.] *Viz. that on the Cross He spoiled Principalities, and Powers, and made a shew of them openly triumphing*

find it, yet upon enquiry it will appear that these words cannot be so understood, forasmuch as

Secondly, the years predicted in the Prophecy in truth do not at all find such interpreted *Coming of the Messiah*: however Mr. Dean hath been pleased to tell us that they do, in the following words (b): viz, *The 7th Year of Artaxerxes Longimanus from whence these Weeks do begin, being co incident with the Year of the Julian Period 4256 if we reckon from thence seven Weeks, and sixty two Weeks, i. e. sixty-nine Weeks, or 483 Years, this will lead us down to the Year of the Julian Period 4739, which was the very Year in which the Ministry of the Gospel first began. This Christ executed at first, and therein made his appearance as the Messiah by his fore-runner John the Baptist for the space of 3 Years, and a half, &c.*

Now as to the Matter of fact here, viz. of *Christ's seven years Ministry*, and the former part thereof for three years and a half by *John the Baptist*, It will not be long e'er that it self be call'd in question. We are at present immediately concern'd with the beginning thereof, as the same is here the assign'd ending of the 69 Weeks, or 483 years, and as these predicted years, according to Mr. Dean's assertion hereof do exactly find such appearance of the Messiah in his Ministry in the person of John the Baptist.

Now if this be so, if there be really such Exactness and Agreement in reckoning here as Mr. Dean hath told us there is, it will surely hence follow (for it must in order to approve it self here) that the Year of the Julian Period in which *John the Baptist came preaching* is truly corresponding with the *fifteenth* year of the Roman Emperour *Tiberius*. For it is certain that in that Year (i) of *Tiberius*, *John* began his preaching.

Well—But according to Mr. Dean (as above) *John came preaching* in the year of the Julian Period 4739. It will then here surely follow that this same year of the Julian Period answers to the *fifteenth* year of the said Emperour *Tiberius*. Otherwise this cannot be the truly assign'd year of the Julian Period when *John came preaching*. But in truth it doth not so answer. For not the Year 4739 but the year 4742 answers to the true *fifteenth* of *Tiberius Caesar*. For let any one look into *Ptolemy's Canon*, as Mr. Dean of *Norwich* himself hath adapted the years of the Julian Period (k) to that Canon, and he will find the year 4742 and not the year 4739 truly answering to the *fifteenth* of *Tiberius* according to *Ptolemy*. Here then

triumphing over them in it.—His MINISTRY indeed fully proved him to be the CHRIST the SON OF GOD [John xx. 31.] But so also did his DEATH, or CUTTING OFF; as it appears particularly in the recorded testimony of the Centurion, *Mat. xxvii. 54.*—His MINISTRY proved him to be the ANOINTED, as *He was the great Prophet that was to come into the world*, [John vi. 14.] But no less did his Death also prove him so, as He was our ANOINTED HIGH PRIEST, our GREAT HIGH PRIEST as He is call'd [Heb. iv. 15.]—Finally our Saviour *Christ* did in his death, or in his being CUT OFF most eminently approve himself the great CAPTAIN of OUR SALVATION, or the MESSIAH the PRINCE, as he was made perfect through Sufferings, [Heb. ii. 10.]

(b) P. 291. l. 23, &c. (i) Luke iii. 1, 3. (k) *Viz.* in the end of the second Volume of *Con. Hist.*

then is a difference of about some 3 years exceeding the predicted term of 483 years now before us (l).

Consequently our second particular is hereby prov'd: *viz.* that *the Years predicted in the Prophecy do not exactly find the said Coming of the Messiah in the preaching of John the Baptist.* These years are so far from *exactly* finding the *true fifteenth* of Tiberius according to Ptolemy, that they find only the *twelfth* of it. Therefore Mr. Dean's Hypothesis is failing in this particular.

But here Mr. Dean will doubtless require us to look upwards in his *Chronological Table* in the same Column of *Roman Emperours* to another account of *Tiberius* his reign, and not that of *Ptolemy*. For Mr. Dean hath now for the sake of this part of his Hypothesis fled to another reckoning of the years of that *Roman Emperour's* reign, having forsaken *Ptolemy* here because of no longer service to him; though he elsewhere (m) hath appealed immediately to him, by way of establishing his Hypothesis in its claim'd agreement with his Canon. But the Reckoning now in credit with Mr. Dean is that of *Velleius Paterculus*, and *Suetonius*, who account the years of the reign of *Tiberius* *not from the death of Augustus, but from the time of his being admitted into Copartnership with him in the Empire.* This Reckoning as it happens to suit Mr. Dean's Hypothesis in this part of it is therefore declar'd for, as the true reckoning of the *fifteenth* of *Tiberius* in which *John the Baptist came preaching.* For so Mr. Dean hath told us (n) in the following words, *viz. the 15th Year of the reign of Tiberius in which John the Baptist began to preach, MUST be reckon'd from the time, when he began to reign jointly with Augustus, and was according to Velleius Paterculus, and Suetonius admitted by him into Copartnership with him in the Empire, &c.*

Thus Mr. Dean hath told us concerning this his reckoning of the said *fifteenth* of *Tiberius*, that this *MUST* be it. It must indeed be so to serve Mr. Dean's turn here. For as he had already actually fixed the end of the *70 Weeks*, or *490 Years* of this Prophecy in a current reckoning of the whole, in the *death of Christ* in the *19th* of *Tiberius* even according to *Ptolemy's* account of the years of that Emperour's reign, it hence became necessary for Mr. Dean to end the *69 Weeks*, or *483 Years* at the distance of the remaining *Weeks*, or *seven Years* from the death of *Christ* in the said *19th* of *Tiberius*. But reckoning upwards from the *nineteenth* of *Tiberius* seven years, the said reckoning will bring us up to the

12th

(l) Forasmuch as the year of the *Julian Period* 4256, (with which is coincident the 7th of *Artaxerxes*) and the year of the said *Period* 4742 there are 486, not 483 years only. (m) As in page 265. L. 12. of Mr. Dean's book of *Con. Hist.* (n) p. 292. l. 23. &c. And so again Vol. II. p. 665. L. 7. &c. (sub Anno *Christi* 12. Aug. 42. Tib. 1.) *Tiberius* was admitted into Copartnership of Command, and Sovereignty with *Augustus* in all the Provinces, and Armies of the *Roman Empire.* And a Decree passed both the senate, and people of *Rome* to confirm him in it. And from hence the fifteenth year of *Tiberius* mention'd in the Gospel of *St. Luke* is to be reckon'd.-----Again p. 668. l. 28 (sub anno *Christi* 26. Tib. 15.) This year was the fifteenth year of *Tiberius* from the time that he was admitted to reign in Copartnership with *Augustus.* And this was that *fifteenth* year of the reign of *Tiberius* mention'd by *St. Luke* [ch. iii. 1.]

12th of Tiberius according to Ptolemy. But this year of Tiberius would by no means serve Mr. Dean's turn in this part of his Hypothesis; because according to St. Luke (o) John the Baptist came preaching not in the 12th but in the 15th of Tiberius. And yet Ptolemy's fifteenth of Tiberius would not serve Mr. Dean's turn here neither, forasmuch as between the seventh of Artaxerxes Longimanus Mr. Dean's assign'd beginning of these Weeks, and Ptolemy's said fifteenth of Tiberius there are so far from being exactly 483 Years, that there are about some 486 Years. What had Mr. Dean now to do then, but that which he hath accordingly done, viz. to forsake Ptolemy here, and to fly to another reckoning which might help out here, as it happens to do by its 7 years distance from the death of Christ?— And then as nothing more was wanting but an artificial adapting of the conceived matter of it thereunto, Mr. Dean hath accordingly so adapted it, viz. by assigning to John the Baptist for his Ministry, and our Saviour's Coming, or first appearance therein in the Person of John three Years, and a half of these 7 Years, and to our Saviour Christ the remaining three Years, and a half. And so the whole seven Years are accounted for. And now nothing was wanting to compleat all but to make St. Luke's fifteenth of Tiberius not the fifteenth of Ptolemy, but the fifteenth of Velleius Paterculus, and Suetonius: Which Mr. Dean hath accordingly done.

From all which particulars I beg leave therefore

First, To expostulate a little with Mr. Dean as to his leaving the golden rule of time, Ptolemy's Canon.

For wherefore should we thus notoriously depart from that?—

Let us stick to Ptolemy's Canon. It is that surely which in adapting of Events to their respective periods in the Prophecy before us we ought to stand, or fall by, once and always (p). For it equally ought to be our guide, and we ought to stand the test thereof universally in all, and every part of it. For, as Mr. Dean of Norwich hath most excellently told us (q) of this Canon of time, (and indeed he hath spoken nothing of it but what in the strictest justice ought to be said of it), viz. that it is *the surest guide which we have in Chronology, and it is also verified by its agreement EVERY WHERE with the holy Scriptures: And that therefore it is not for the Authority of any other HUMAN WRITING whatsoever to be receded from.*

Here then, according to Mr. Dean, is our fixed Rule for us to go by in our Exposition of this Prophecy. Wherefore then should Mr. Dean have departed from it?—Wherefore should he have forsaken his own acknowledg'd Rule of time, Ptolemy's Canon, *the surest guide in Chronology, that which* (confessedly) *every where agrees with the holy Scriptures.* There can be no doubt of this, for Mr. Dean hath himself told us so here, that it is so agreeing. And if so, if this

(o) Ch. iii. 7, 8. (p) Otherwise a Rule is no Rule. 'Tis here a Rule, but not there. A Rule only ad libitum. A Rule when for, but not when against an Hypothesis.

(q) p. 286. l. 26. Con. Hist.

this Rule be thus *every where* agreeing with the holy Scriptures. Consequently it is so agreeing here with the Scripture *fifteenth* of *Tiberius*. And Consequently also the *fifteenth* of *Tiberius* in *Ptolemy's* Canon is the *fifteenth* of *Tiberius* in *St. Luke* (a), or *vice versâ*, the *fifteenth* of *St. Luke* is the *fifteenth* according to that Reckoning which *Ptolemy* followed after in his Canon:—But this notwithstanding, *Mr. Dean* hath forsaken *Ptolemy* here, and followed other HUMAN WRITINGS: Even those of *Velleius Paterculus*, and *Suetonius*. For the authority of these Writers, He hath receded from the surest guide we have in Chronology. Even in a Scripture point He hath receded from this golden guide, this surest guide, which ought therefore here especially to have been followed because in a Scripture point: and for this very reason of *Mr. Dean*, even because this guide is verified by its entire, or perfect agreement with Scripture. And therefore according to *Mr. Dean* himself it ought by no means (with all due submission be it spoken) to have been receded from, (though for the sake of an Hypothesis) for the authority of *Velleius Paterculus*, and *Suetonius*, or indeed any other Human Writing whatsoever.

Indeed for another reason *Mr. Dean* should not have dealt thus by *Ptolemy*; Even because on this very account, and for a like transgression *Mr. Dean* had himself (b) animadverted upon *Petavius*, and *Arch-Bishop Usher*: viz. for their giving *Artaxerxes Longimanus*, upon the testimony of *Thucydides* a beginning of nine years earlier to his reign, than that giv'n him by *Ptolemy*: That which looks hardest (saith (c) *Mr. Dean* among other particulars before by him observ'd) in this opinion is for the sake of any Historical Writer (even *Thucydides* himself who is their Author here) to lay aside the authority of *Ptolemy's* Canon, which is built upon Astronomical Demonstrations.

But *Petavius*, and *Arch-Bishop Usher* did no more as to the reign of *Artaxerxes Longimanus*, upon their interpreted testimony of *Thucydides* (d) than *Mr. Dean* of *Norwich* hath done since, as to the reign of *Tiberius*, upon the Authority of *Vell. Paterculus* and *Suetonius*. He hath therefore split upon a like Rock, on which those great Men had split before him; and for which they have not escaped his censure. But they did it to serve a turn; And so did *Mr. Dean* likewise: even for the sake of his ending the two first periods of this Prophecy, or 483 years, at that distance from the 7th of *Artaxerxes*, and also of his thence (e) beginning the remaining week, or 7 years thereof, and his therefore assigning *John* the Baptist 3 years and a half to his Ministry, and our blessed Saviour also 3 years and

(a) *Luke* iii. 1. (b) viz. in p. 283, 284, 285, 286. *Con. Hist.* (c) p. 286. 1. 11. (d) As to which testimony I have formerly spoken, when I took notice of *Mr. L's* appealing thereunto in behalf of his arbitrary first of *Artaxerxes* in a like departure from *Ptolemy's* Canon. (e) For that which in *Mr. Dean's* Hypothesis is the assign'd Ending of the 483 years of this Prophecy, is also the beginning of the remaining seven Years.

and a half for his, the whole 7 years reckon'd from Mr. Dean's *fifteenth of Tiberius*, viz. the *fifteenth* not according to *Ptolemy's Canon*, but according to *Velleius Paterculus*, and *Suetonius*. And this, as I beg leave to shew

Secondly, that as it is thus all arbitrary and groundless, so it is also even inconsistent with the holy Scripture's Account of these things.

For we do not any where find therein any thing favouring either a *seven Years Ministry* of *John the Baptist*, and our blessed Saviour, the Years of both their Ministries consider'd together, as making seven Years, or a separate Ministry of *three Years and a half* to *John the Baptist*, and *three years and a half* after that to our blessed Saviour. We no where find cause to imagin, as Mr. Dean here doth, that their Ministry should be altogether separate, or that *John the Baptist* should absolutely have finished his Ministry before our Saviour *Christ* began his.

That *John the Baptist* was to begin his Ministry before our blessed Saviour enter'd upon his, that is truly beyond all dispute. It was necessary for him as he was the predicted *fore-runner of the Messiah* to come before him: as accordingly he did in the *15th year of Tiberius Cæsar*, even in Mr. Dean's rejected *fifteenth* of that Emperor's reign, as it will appear by and by: viz. not in Mr. Dean of *Norwich's Year of the V. Æ. of Christ 26*, but in the year of the *V. Æ. of Christ 28*. Then *John the Baptist*, as the fore-runner of the *Messiah* did doubtless come *preaching and preparing the way before him*. But surely Our blessed Saviour might come preaching after him in much less time, in a great deal much less time, than *three years and a half*. And without question so he did. For as his Ministry was (even in Mr. Dean's opinion of it) of *three years and a half's* Continuance, and as he died in the *nineteenth of Tiberius*, and that according to *Ptolemy's Canon*, even in Mr. Dean's opinion, and acknowledgment (f) also: And whereas *John the Baptist* came preaching certainly in Mr. Dean's rejected *15th of Tiberius*, (as it will be fully prov'd before we have done with this matter) hence of course it follows that our blessed Saviour must necessarily have come upon his publick Ministry not long after *John the Baptist's* coming upon his. He came after him even in the very same year, the same *fifteenth year of Tiberius*, as learned Men have generally gather'd from the account giv'n us in the holy Gospels of this matter. And therefore our learned Arch-Bishop *Usher* in particular (to give no other instances here) hath placed *John the Baptist's* coming upon his Ministry, and our blessed Saviour's entering upon his in one, and the same year, according to his Account.

And

(f) For this is the main foundation of Mr. Dean's Hypothesis in beginning these Weeks from the seventh of *Artaxerxes*, as he makes the whole 70 Weeks, or 490 Years of this Prophecy to end in the death of *Christ* in the 19th of *Tiberius* according to *Ptolemy's Canon*. See p. 265. l. 1. (of Mr. Dean's book) &c.

And that *John* continued preaching and preparing the way of the Lord still as he went, (even after that Our Saviour was enter'd upon, and acting in his Ministry) 'till his being *shut up in prison*, is evident from the Gospel History thereof: however Mr *Dean* of *Norwich* for the sake of his Hypothesis hath separated their Ministry as above. I say the Scripture Account plainly sets aside Mr. *Dean's* separate account, as we shall soon find by looking into a few passages of it. For not to enter into a long dissertation here in order to shew this from the whole History, we need only to look to *John* iii. 22, 23, 24: And we shall find this fully evident from thence. For in *verse* the twenty second we read that *after these things* (the things there before mention'd) *came Jesus and his Disciples into the land of Judæa, and there he tarried with them, and baptiz'd.*—That *John* was now in his Ministry is evident from the foregoing History. That our Saviour was now enter'd upon his, is evident from hence, even that he also had now his *Disciples*, and that he also now *baptiz'd*, as well as did *John*. He had now actually some of *John's Disciples* with him, who had forsook their Master *John*, and followed *Christ* upon *John's* testimony, of him. [*John* i. 35---37.] He had also with him those other Disciples therein after-mention'd, and others doubtless not mention'd. And even now while *Christ* was baptizing (g) in *Judea* [iii. 22.] It is certain [from *verse* 23,] that *John* was at that time also baptizing in *Enon near to Salem*. And thus *John* acted in his Ministry after that our blessed Saviour was enter'd upon his: for as we learn [from *verse* 24,] *John* was not as yet cast into prison.

Now these Ministerial Acts of *Christ* were after his first Passover which was in the month of *April* in the year of the *V. Æ.* (h) of *Christ* 29, and in the *fifteenth* of *Tiberius*. But *Christ* was enter'd into his Ministry some time, probably a few months before the said Passover: and *John* also a few months before him.

This first Passover of *Christ*, of which I am now speaking is that mention'd in *John* ii. 13. It was on *April* the 15th of this Year. And that this Year was the Year of the *V. Æ.* of *Christ* 29, is evident from that discourse which the *Jews* had with our Lord a little before it at *Jerusalem* as touching the SIGN by them then requir'd of him upon his now acting in his ministerial office even at *Jerusalem*. For now towards the Passover *Christ* was come up to *Jerusalem* [*John* ii. 13.] There having now acted as a Prophet in whipping the buyers, and sellers out of the Temple [ver. 14—17.] the *Jews* said unto him, *what sign shewest thou unto us, seeing that thou dost these things?* [ver. 18.] Our Saviour knowing them to be such

as

(g) Though *Jesus* himself baptized not, but his Disciples. *John* iv. 2. (h) By *V. Æ.* we mean the *Vulgar Æra* of *Christ* introduced into use by *Dionysius Exiguus*, in the 527th Year of that Æra. [See *Prideaux* Pref. to *Con. Hist.* Vol. 1. p. 2, and also Vol. 2. p. 237, and 678.] It differs 3 full years, and as much as from *Decem. 25* of another from the true Year of *Christ's* birth: forasmuch as in the year 4 before *A. D.* or the *V. Æ.* of *Christ* Our Saviour was born, and that on the 25th of *December* in the Church's Account.

as would not be convinced by a *Sign*, gave them none; but referr'd them to that great *Sign* which he intended to give them by his Resurrection from the dead. He did it in these Words, [ver. 19.] *Destroy this TEMPLE, and in three days I will raise it up again.* The *Jews* understanding *Christ* as if he had spoken of that august pile of their *Temple* which *Herod* had built, they said to him [ver. 20.] *This Temple hath been building now these 46 years, and wilt thou rear it up in three days?*

Now hence it appears that this first Passover of *Christ* was in the 29th year of the *V. Æ.* of *Christ*, forasmuch as that about the Passover of this Year was the beginning of the 47th year from the spring time of the 18th year of reckoning before the *Vulgar Æra* of *Christ*, when *Herod* began his building of the *Temple* being the out-part of the *Temple*. (i).

That this Passover as it was thus in the twenty ninth year of the *V. Æ.* of *Christ*, so it was also in the *fifteenth* year of *Tiberius* (the year when *John* came also preaching) is evident, forasmuch as that the said *fifteenth* year of *Tiberius* began in *August* the nineteenth preceding the *twenty*, *fifth* day of *December* when began the 29th year of the said *V. Æ.* of *Christ*. To this *fifteenth* of *Tiberius* from the 19th of *August* till *December* the *twenty fifth* corresponds the year of the *V. Æ.* of *Christ* 28: thenceforward till the *nineteenth* of *August* following the Year of the *V. Æ.* of *Christ* 29. But this Passover being in *April* was included as in the twenty ninth year of the *V. Æ.* of *Christ*, so also in the *fifteenth* year of the reign of *Tiberius*, as being the very next *April* following in course after the said 19th of *August*.

But now as we have seen, *Christ* was plainly come upon his Ministry even at *Jerusalem*.

He had been also in a private Exercise of his Ministry for some little time before. For he came thither from *Capernaum*, where he had wrought *Miracles*, and thereby much displeas'd his Brethren at *Nazareth* [Luke iv. 23.]. And before that he had been in *Galilee*, where he was to begin his preaching [Isaiab ix. 1.]. There at *Cana* he began to work *Miracles*. [John ii. 11.]. And into *Galilee* he came presently after his leaving *John the Baptist*, when looking upon *Jesus*, he had giv'n that testimony concerning him, *Behold the Lamb of God*; [John i. 36.] even the next day after that, [v. 43.] taking *John's* Disciples with him [v. 37.] and now leaving *John* to his business, which was to prepare the people for *Christ*. [v. 31.]

And thus we have traced up *Christ's* Ministry, as he came thereunto, as it were upon the heels of *John the Baptist*.

So that the Exactness of this matter as near as can be guessed may stand thus: viz. that as Our Saviour *Christ* came upon his Ministry in the *fifteenth* year of the reign of the Roman Emperour *Tiberius* some time before the Passover of the year of the *V. Æ.* of *Christ*

(i) *Jeseph. Antiq. xv. 14.*

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Christ 29, so John the Baptist came some time before him in the same *fifteenth* of Tiberius. Our blessed Saviour came consequently either not long after the year of the *Vulgar Æra* of Christ 29 was begun, or very little before the Year of the V. Æ. of Christ 28 was expir'd; but still in the *fifteenth* year of Tiberius: forasmuch as the Year of the V. Æ. of Christ 28 answers partly to the *fifteenth* year of Tiberius, viz. 'till December the *twenty fifth* of that year, and partly to the year of the V. Æ. of Christ 29, as the said *fifteenth* of Tiberius thenceforward runs in with the said 29th of Christ 'till the 19th of August following, when began the *sixteenth* of Tiberius: As we have before observ'd. John the Baptist as he came on his Ministry, as the fore-runner of the *Messiah*, and consequently before him, He came in the end of the V. Æ. of Christ *twenty eight*, and in the beginning of Tiberius his *fifteenth*, and consequently not 'till after the *nineteenth* of August (of the said *twenty eighth* year of Christ) as that began the said *fifteenth* of Tiberius, but still before the *twenty fifth* of December (following the said *nineteenth* of August) forasmuch as the said *twenty fifth* of December (k) began the Year of the V. Æ. of Christ *twenty nine*.

To return therefore to the point immediately in hand, So far is Mr. Dean's Hypothesis in this part of it, viz. of a separate Ministry of John the Baptist from that of our Saviour, and that of John's being *three years and a half* before our Saviour enter'd upon his of *three years and a half* more, so far I say is this 7 Years Hypothesis from being reconcileable with Scripture.

In vain therefore hath Mr. Dean argued on this occasion, as we find him here to have argued (l); viz. that if St. Luke's *fifteenth* of Tiberius were to be reckon'd the *fifteenth* from the death of Augustus his Predecessor, then it would follow, (First) that in this case (whereas Christ died in the 19th of the said reckoning) there would have been but 4 years for the Ministry of John the Baptist, and the personal Ministry of Jesus Christ put both together: And that therefore this time would have been too narrow a space for the actions which are recorded of them in the Gospels. And (2dly) because that in so short a time as must be allowed to the Ministry of John in this case, It is not likely that he could have acquired that great fame, as appears not only from Gospels, but also from the writings of Josephus the Historian, that he had obtain'd not only in Judæa; and Galilee, but also through all the circumjacent regions before his death.

But the former of these Reasons ceaseth of course, As it was just now shewn from Scripture, that both John the Baptist, and our blessed Saviour acted in their respective Ministries at one, and the same time, (so long I mean as that of John the Baptist lasted in his time.) Tho' John came first in the year of the V. Æ. of Christ *twenty eight*, and in the *fifteenth* of Tiberius, yet Our blessed

(k) Forasmuch as the Church accounts that day the birth day of our Lord.

(l) Gen. Hist. p. 292. l. 13, &c.

fed Saviour was not long after; not many months after, (if not in the same *twenty eighth* year of the V. Æ. of *Christ*, as before noted, yet) in the same *fifteenth* of *Tiberius*, and early in the year of the V. Æ. of *Christ* *twenty nine*: forasmuch as the former part of the Year of the V. Æ. of *Christ* *twenty nine* answers to the latter part of the *fifteenth* of *Tiberius*, as it hath been here also noted. For as we have seen, *Christ* was doubtless on his Ministry before the Passover of this Year. But as *Christ* came thus soon after *John*, here is room enough, with Mr. *Dean's* leave, for both their Ministries. I do not say for a separate Ministry of *three Years and a half* for *John*, for that is groundless, and merely *ex Hypothesi*, but for both their Ministries, as we have now accounted for them; Even Mr. *Dean's*

2d reason urg'd in favour of his *fifteenth* of *Tiberius*, and against the rejected *fifteenth* notwithstanding: *viz.* that *in so short a time as must be allowed to the Ministry of John in this case* (*viz.* in case that he came in the *fifteenth* of *Tiberius*, in Mr. *Dean's* rejected account thereof, and our Saviour came preaching so soon after him in the end of the said *fifteenth* of *Tiberius*) *that then it is not likely that he (John) could have acquir'd that great fame, as appears not only by Gospels, but also from the writings of Josephus the Historian that he had obtain'd, &c.* as above.

For surely this is all nothing else but reasoning for an Hypothesis, even for such a one as is not consistent with Scripture, as it hath been now shewn. Such reasoning therefore is vain.

It is in it self also inconclusive of that, which it is brought to prove and establish. For as *John the Baptist* came preaching most likely, as it hath been shewn in the latter end of the year of the V. Æ. of *Christ* 28, and in the beginning of the *fifteenth* year of *Tiberius*, in Mr. *Dean's* rejected account thereof, so as *John* continued preaching 'till the time of *Herod's* shutting him up in prison, which we suppose was not 'till the Year of the V. Æ. of *Christ* 30, and the *sixteenth* year of the reign of *Tiberius*, (*viz.* not 'till after the *twenty fifth* of *December* of the said *sixteenth* of *Tiberius*, and consequently not 'till the Year of the V. Æ. of *Christ* 30) so here being thus about (m) *eighteen months* allowed for his whole Ministry, He might during this time very well have acquir'd *that extraordinary fame* which before his imprisonment he had most deservedly acquir'd not only in *Judæa*, and *Galilee*, but also through all the *circumjacent Regions*.

It

(m) It was at the Passover time, or soon after, that *Christ* came to hear of this. [Wherefore, when *Christ* left *Jerusalem* (after the Passover there of this Year, *John* v. 1.) He went from thence into *Galilee*, *Mat.* iv. 12. and there first to his Brethren at *Nazareth*. *Luke* iv. 16.] Therefore allowing *John* 3 months of this year, as the Passover was in *April*, [and on the 7th day thereof this year] and the whole foregoing year, and 3 months only of the V. Æ. of *Christ* 28, *viz.* the last 3 months thereof (for in the *August* preceding began the 15th of *Tib.*) here are the 18 Months by us allowed for *John* the Baptist's Ministry.

It is surely possible that so eminent a Preacher as was *John* the Baptist who came in the Spirit, and power of Elias (*Luke* i. 17.) might have acquir'd a great fame, and without all doubt he did upon his first appearance, in as many months preaching, as Mr. Dean hath assign'd him years, wherever he went in that time, even before Our Saviour's entering upon his Ministry. So great a Prophet as was *John* even upon one months preaching as he went up and down in a country, his Preaching would certainly make a great rumour in it, and raise a very high character, and esteem of his person in that Country. His fame would quickly reach remote and distant parts, and put all people presently upon the curiosity of hearing, at least upon making enquiry concerning him, and his Doctrine. And thus it was now with the *Jews* upon *John* the Baptist's coming, and preaching the baptism of Repentance for the remission of Sins, and that they should believe on him who was now to come after him, even the Messiah. They of *Jerusalem* no sooner heard thereof, but by what they heard they were presently convinced that he was an extraordinary person. And so was also the matter of his Preaching. For he proclaimed the Messiah whom they expected, as being just now upon his coming. Hence both the people, and even the Rulers also as they were exceedingly affected with this news; so no less with the Messenger of it. Therefore no sooner had *John* begun his preaching in the wilderness of Judæa (*Luke* iii. 1.) and the fame thereof reach'd *Jerusalem*, but as the people presently flockt thither to him, and were baptiz'd of him in Jordan confessing their sins (*Matt.* iii. 5, 6.) So the Priests and Levites also sent from *Jerusalem* to *John* to know of him who he was, and by what authority he acted in his Prophetical office. (*John* i. 19--25.)

Hence it is plain that *John* had now acquir'd a very great fame, and was held as a very wonderful person even by the Priests, and Levites, but especially by the people; for among them *All men* mus'd whether *John* himself were the Christ, or not. (*Luke* iii. 15.) This therefore put him upon declaring to them (v. 16.) and also upon returning a message to the Priests and Levites by the Pharisees whom they had sent unto him on that enquiry (*John* i. 19, 24.) that indeed He was not the Christ (v. 20.) but that he was sent before him as his immediate fore-runner. (v. 23, 27.)

The next day after that *John* had giv'n this answer to the Priests and Levites, Jesus then walking by him, *John* saw the holy-Ghost descending upon him. Thereupon *John* declar'd again that this was He, even that *this was the son of God*: and that he knew him by this sign, as he was told that he should, by him that sent him. (v. 29--34.)

Now can we imagin that these things were not transacted presently after *John's* coming upon his Ministry?

Is it not natural to believe, and most likely to be according to the very truth, that the rumour of so singular a person as was *John the Baptist* upon many accounts (as he is describ'd to be in the Gospels, as to his habit of dress, his austere way of life, especially his new Doctrine, *Mat. iii. 1, 4 Mark ii. 1, 8.*) no sooner reached *Jerusalem*, but that they should be all immediately set on fire with an eager desire of being fully satisfie'd both of the person, and his Doctrine? And that therefore the multitude should run away presently after him into the Wilderness, without any delay, after that this news had spread it self among them?—The populace are naturally affected with novelty: and upon such surprizing occasions they go without bidding, and without delay.

However, After all, Is it in the least likely that *John the Baptist* should be *three years, and a half* preaching, before he could acquire such a fame as was sufficient to create such resort to him? even before they of *Jerusalem*, the people went after him, and the *Priests* and *Levites* sent their message of enquiry to him?—Is it at all likely that they who were at this time big with expectation of a *Messiah*, when now a person even in their opinion, and in His own great worth and excellencies so nearly resembling him, made his publick appearance, coming to them as a *Prophet* sent from God, could be long at any ease within themselves, till they had put the question to him, as did the people in their own persons, and as did the *Priests* and *Levites* by the *Pharisees*, whom they sent on that errand to know, if he were the *Messiah*, or not?—Surely they could not possibly have waited Mr. *Dean* of *Norwich's* assign'd time for *John's* getting fame, and credit enough among them for to have such enquiry made of him. They could never have staid thus long. As they were big, so as one may not improperly say here, they would have burst with expectation, e'er that time came about.—No.—'Tis surely beyond all reason to imagin any such thing.

Add to all this, that it is most unlikely that the *Messiah* himself should be so long in coming after his fore-runner, as is this Mr. *Dean's* assign'd term for *John the Baptist's* Ministry. *John* came as the immediate Herald of this great King, the King *Messiah*. But Heralds in this service give notice of the approaching appearance of their Sovereign. So did *John the Baptist* proclaim his great Master now at hand.

Farther, As *John the Baptist* was to prepare, or make ready the way before *Christ*, this evidently shews that the *Messiah* was now forthwith upon his coming. And

Finally, the very nature of such Preparation implies as much. The *Jews* were now to be prepar'd by *John the Baptist* for the coming of the *Messiah*. But if they were to have waited Mr. *Dean's* assign'd term of *three Years and a half* for the *Messiah's* coming to his publick Ministry, after that *John* had thus declar'd him upon his preaching in the wilderness, then probably at some distance of time, some of them where he had first preached, might have stood in need

of another forerunner of the *Messiah*, another *John the Baptist* to have prepar'd his way: especially considering the refractoriness, heedlessness, and inconsistency of that obdurate people.

So that if Reasoning only were to carry the point in hand, it seems strongly to declare not for Mr. *Dean's* separate Ministry of *three Years and a half* by him assign'd to *John the Baptist* before our Saviour's entring upon his Ministry, but contrariwise for our Lord's coming quickly after that *John the Baptist* had enter'd upon his Ministry in the *fifteenth* of *Tiberius*, and in the Year of the *V. Æ.* of *Christ* thereunto corresponding not the *twenty sixth*, but the *twenty eighth* in the latter end of that year; or in other words, in the *fifteenth* of *Tiberius*, as reckon'd not from his being admitted into Co-partnership with *Augustus*, but from the death of the said Emperour: in which latter way *Ptolemy* reckon'd according to his usual way of Reckoning in his Canon.

And Confessedly (a) in Mr. *Dean's* own Hypothesis *Ptolemy's nineteenth* of *Tiberius* is the true Scripture *nineteenth* of the reign of that Emperour; as our blessed Saviour was put to death in the *nineteenth* of *Tiberius*, according to that Canon: therefore *Ptolemy's fifteenth* of the reign of that Emperour is surely the Scripture *fifteenth* also of the said Emperour. It is so even in Mr. *Dean's* own testimony as he was constrain'd to return to *Ptolemy's nineteenth* of that Emperour's reign, however oblig'd to leave him a while as to his *fifteenth*.

Also such returning to *Ptolemy* in his *nineteenth* Year of *Tiberius* is a tacit acknowledgment at least of *St. Luke's fifteenth* of *Tiberius* being indeed the *fifteenth* not in the reckoning followed after by *Velleius Paterculus*, and *Suetonius*, but of its being the *fifteenth* really in that account which was afterward followed by *Ptolemy* in his Canon. For Mr. *Dean* acknowledging *Ptolemy's nineteenth* of *Tiberius* to be the true *nineteenth* of *Tiberius*, and as such the true Scripture year of *Christ's* death (b), by consequence must allow *Ptolemy's*

O 2

(a) For Mr. *Dean* reckons the 490 years of this Prophecy from the year of the 5. Period 4256, as that year according to *Ptolemy's Canon* was the 7th year of *Artaxerxes Longimanus*. [Con. Hist. p. 265.] And these years thence reckon'd end in the nineteenth of *Tiberius* according to *Ptolemy's Canon*. But in the other reckoning follow'd by Mr. *Dean* in his *fifteenth* of *Tiberius*, they do not end 'till the *twenty second* of *Tiberius*. And therefore indeed had Mr. *Dean* been constant with himself, and with his reckoning of the *fifteenth* of *Tiberius*, he should have placed the death of *Christ* in the *twenty second* of *Tiberius* by the same Reckoning. But this year of *Tiberius* would not serve Mr. *Dean's* turn here. And therefore he comes back again to *Ptolemy's Canon* for his ending of the seventy Weeks in his 19th thereof, here following one Reckoning, and in the ending of his sixty-nine Weeks following another. For which Liberty indeed not to be allowed in any Hypothesis of these Weeks there is not the least Occasion after all: forasmuch as the predicted Events of it, especially in this grand Period of the sixty-nine Weeks now before us had their exact accomplishment in full agreement with *Ptolemy's Canon*, as we shall see particularly in the following Chapter.

(b) As it surely is according to the testimony of *Phlegon Trallianus*, who hath remarked at the last year of the two hundred and second Olympiad, as follows, *There was this year the greatest Eclipse of the Sun that ever was known. It was night at the sixth hour of the day, so that the Stars of Heaven were seen, &c.*--- This could be no other than the mir-
aculous

lemy's *fifteenth* to be the true *fifteenth*, even St. Luke's *fifteenth* thereof in that account which he followed, which could be therefore no other than the *fifteenth* year of *Tiberius* as reckon'd from the death of his Predecessor *Augustus*: And that the holy Evangelist's *fifteenth* of *Tiberius* is the *fifteenth* of that Emperour's reign in the said Account, *viz.* as the years thereof are reckon'd from the death of *Augustus*, we are yet farther confirm'd from *Josephus*, and *Eusebius* their reckoning of the years of the reign of the Emperour *Tiberius*, not from the time of his Copartnership in the Government with *Augustus*, but from the time of himself being Emperour.

For proof hereof, Let it be consider'd that the *twelfth* of *Tiberius* according to these Authors is evidently the *twelfth* from his being actually Emperour. For

First, As to *Josephus* (c), It is evident from him that *Valerius Gratus* the Roman Governour of *Judea* was recall'd from his said Government in the *twelfth* year of the reign of *Tiberius*.—Now he had been put in by *Tiberius* in the beginning of his reign, *viz.* (in Dr. *Prideaux's* (d) own Calculation hereof,) in the beginning of the *fifteenth* year of the V. Æ. of *Christ*. And He was recall'd according to the same account (e) in the twenty sixth year of the V. Æ. of *Christ*, *viz.* in the *twelfth* of *Tiberius*; after that he had now held the Government eleven Years: In the end whereof according to *Josephus* (f) he made *Caiaphas* High-Priest.—Thus much from *Josephus*. Now

Secondly, As to *Eusebius*, we have his testimony that *Pontius Pilate* was made Procurator of *Judea* in the *twelfth* year of the reign of *Tiberius*. He tells us so twice in his Ecclesiastical History (g).

Now to return to *Josephus*, as to *Pilate's* continuing in his Procuratorship, It was for the space of ten years. He tells us (h) that *Pilate* continued in the Government *ten* years, and was recalled in the last year of *Tiberius*.

Hence it is evident, that as by the testimony of these Authors both *Caiaphas*, and *Pontius Pilate* came into their respective Offices in the *twelfth* of *Tiberius*, so the said Authors reckon'd their *first* Year of *Tiberius* his reign, not as doth Mr. *Dean* of *Norwich* in this part of his Hypothesis from the time of his admission into a Copartnership in the Government with *Augustus*, but from the time of his being himself Emperour upon the death of *Augustus*. For their *twelfth* of *Tiberius* can be only the *twelfth* year of his reign from the latter reckoning. Also

culous *Darkness*, which was over all the Land, i. e. not only over all *Judea*, but over all the Roman Empire, or at least all the Eastern part of it, during our blessed Saviour's Crucifixion in the *nineteenth* of *Tiberius*, as the year of the above-named Olympiad ended in the said *nineteenth* [not in the *twentysecond*] of that Emperour: as *Philoponus* de Creat. ii. 21. hath shewn: and some months after April 3. of A. D. 33. (c) Lib. Ant. xviii. c. 3.

(d) Con. Hist. Vol. II. Chron. Table: as the years after *Christ* in the second Column truly answer to the right hand figures in the Column of Roman Emperours of *Tiberius* alone, which *Josephus* followed, and not the left hand account in the said Column of the years of *Tiberius* his reigning with *Augustus*, which *Josephus* meddled not with. (e) Ib. sub anno *Christi* 26. (f) In loc. jam cit.

(g) l. 9.

(h) Lib. Antiq. xviii. 5. ending,

Also *Tiberius* his recalling *Pontius Pilate* according to *Josephus* (i) after that he had held the Government *ten* years, as the said recalling was in the last year of that Emperour, which was his *twenty third* plainly proves the same.

Therefore since *Josephus* reckon'd thus, and *Eusebius* reckon'd thus, Is it not most likely, we leave it to the Reader if it be not almost next to a certainty that *St. Luke* had before them reckon'd thus also? Even that he reckon'd his *fifteenth* of *Tiberius* not as afterwards did *Velleius Paterculus*, and *Suetonius* from the time of that Emperour's being admitted into a Copartnership of Government with *Augustus*, but as did *Josephus*, and after him *Eusebius* from the time of that Emperour's himself commencing Emperour.

So that these, and the foregoing particulars being duly consider'd, we finally leave it to the judicious Reader if *Dr. Prideaux's* ending of the *69 Weeks*, or *483* years of this Prophecy in the *Coming* of *Christ* in the person of *John the Baptist* in *Mr. Dean's fifteenth* of *Tiberius* according to the reckoning of *Velleius Paterculus*, and *Suetonius*, can possibly even in this view of such Ending be a truly assign'd Ending of the said *69 Weeks*.

It hath been formerly shewn (k) that such Ending is in it self most unlikely to be the Ending intended in the Prophecy in the true sense and meaning of those words of it (l), unto *Messiah the Prince*. It is also inconsistent with the letter of Scripture, with the express Character laid down in the Prophecy (m), viz. the cutting off the *Messiah* at the end of the *69 Weeks*, or *483 Years*; as this is the very remarkable ending of them as it is immediately assign'd in the Prophecy. And therefore by our second Rule laid down for us to go by in the exposition of this Prophecy, it is impossible that this Hypothesis should bear on that account.

It hath also been now shewn that it is impossible it should, by reason of it's utter repugnancy, and irreconcilableness with the unquestionable measure of time *Ptolemy's Canon*. Even supposing with *Mr. Dean* of *Norwich* that these Years were to take their beginning from the *seventh* of *Artaxerxes Longimanus* (which however cannot be suppos'd with any colour of truth, forasmuch as the Commandment mention'd in this Prophecy could not possibly be that which went forth in the *seventh* of *Artaxerxes*, as we have formerly shewn) yet even this suppos'd, even in this View of the said *69 Weeks*, or *483 Years*, they cannot have their Ending in *Mr. Dean's fifteenth* of *Tiberius* for the reasons now given. And therefore by our third Rule *Mr. Dean's* Hypothesis is incapable of standing its ground, as being in no wise according with, or approving it self as it ought to do in all its parts by *Ptolemy's Canon* (n).

O 3

And

(i) *Ib.* (k) See above. (l) *Dan. ix. 25.* (m) *Ver. 26.* After three-score and two Weeks (i. e. After *69 Weeks*, as these *62* running in upon the foregoing seven Weeks make together *69*) shall *Messiah* be cut off. (n) 'Tis doubtless with *Dr. Prideaux* one among other Objections which he may have against *Mr. L's* Hypothesis

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And thus Dr. *Prideaux's* assign'd Ending of these sixty-nine Weeks appearing as groundless as is his beginning of them, neither the one nor the other being founded in Scripture, nor the whole sum of 483 years between the two terms approving it self by the Chronologer's sure and infallible guide *Ptolemy's* Canon, we may now proceed to shew on the other hand in favour of the late Bishop *Lloyd's* Hypothesis, in this part of it, *viz.* in his ending of the 69 Weeks, or 483 Years of this Prophecy that it hath both these sure qualifications recommending it, *viz.* It hath a perfect Harmony, or Agreement both with Scripture, and also with *Ptolemy's* Canon, as we shall fully evidence in the following Chapter.

C H A P. III.

Giving an Account of the late Bishop LLOYD his Ending of the 7 Weeks, and 62 Weeks or 483 Years the second Period of this Prophecy of Daniel's LXX Weeks.

WE are now come to consider the late learned Bishop *Lloyd's* Ending of these 69 Weeks, or 483 Years. And that is the death of the Messiah, or his being cut off after the expiration of the said predicted term, even at the very next Passover following upon the expiration of the *sixty two Weeks (a)* as being reckon'd in a current reckoning upon the foregoing *seven (b)*, and making together 69 Weeks, or 483 Years.

And the perfect Agreement hereof we are to shew,

First, With the holy Scripture,

Secondly, With *Ptolemy's* Canon.

First, This is evident from Scripture. For it is the very express Character in the Prophecy of this the second period of these Weeks: namely, that *after threescore and two Weeks the Messiah should be CUT OFF (c)*, *viz.* after 62 Weeks, as they were current in reckoning upon the foregoing *seven Weeks (d)*: or in other words, *after 7 Weeks and 62 Weeks, or 483 Years.* For

That the 62 Weeks are to be reckon'd in a current or continued reckoning upon the foregoing 7 Weeks it hath been already shewn, Nor is this a disputed point. They have one and the same Beginning assigned them in the Prophecy, *viz.* the *going forth of the Commandment*

[•] *Es.* that he hath left *Ptolemy's* Canon in his 7th of *Artaxerxes.* 'Tis his charge likewise against *Petavius,* and Archbishop *Usher* as to their 20th of *Artaxerxes,* as above noted.—The like Charge therefore must lie against him also, as to his leaving him, as here noted. (a) Dan. ix. 26. (b) ver. 25. (c) ver. 26. (d) ver. 25.

mandment to rebuild Jerusalem; For herein is the Text express (*Dan. ix. 25*) that from thence, even from the going forth of the Commandment to rebuild Jerusalem, unto Messiah the Prince shall be seven Weeks and sixty two Weeks. And this Commandment, as it hath been formerly shewn, was that which went forth from *Artaxerxes Longimanus* King of *Persia* in the twentieth year of his reign. Therefore from the going forth of that Commandment UNTO MESSIAH the Prince there were by this Prophecy to be reckon'd just so many Weeks of Years and no more, that is 483 Years, and not one other whole year farther. What?—Unto the birth of the Messiah?—No reckoning will ever find it there.—Or unto his Coming to his Ministry, either in his own person, or according to *Mr. Dean of Norwich*, in the person of *John the Baptist*?—Nor will any reckoning of the said term as we have seen, suit here in either of such the Coming of the Messiah. And no wonder that it doth not. As no such coming of the Messiah, as we have also seen, can be the true sense of these words unto Messiah the Prince any more than any reckoning in such sense of them can be a true Reckoning.

What other Coming of the Messiah is there then besides these which is most likely to be that intended in these words?—What but that which as I have also observ'd was truly, and properly his great and important Coming both to *Jews* and *Gentiles* his Coming to his SUFFERINGS (e)?—The Prophecy it self, as we have formerly shewn, points out this very explanation of the words in the very next verse (f), in those words, *After threescore and two weeks shall Messiah be cut off*. Thus from the going forth of the Commandment, &c. unto Messiah the Prince his coming to the Cross, or his being CUT OFF there were to be seven weeks and threescore and two weeks. This is the very letter of the Prophecy which here expressly pinneeth us down to the word AFTER, and therein doubtlets to a time immediately, or very soon after following upon the expiration of these seven weeks, and threescore and two weeks, a time which should then certainly be come for the death of Christ, at least before another full year should come about after the expiration of the said sixty nine weeks, or four hundred and eighty three Years. Our Saviour therefore could not survive a whole Year after the said precisely here predicted term was run out. For otherwise he had not then been cut off according to this Prophecy after 483, but after 484 years. He had not been cut off after seven weeks, and threescore and two weeks, but after seven weeks, and threescore and two weeks, and one year also of another week: which had been inconsistent with, at least not precisely agreeing with the express Character of this part of the Prophecy now before us, viz (g), that AFTER seven weeks and threescore and two weeks the Messiah should be CUT OFF.

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We

(e) His Sufferings especially had been from time to time foreshewn both by Types, and Prophecies. To these chiefly he was to come. By these he most eminently proved himself the Messiah, even by his Sufferings. See in the bottom of p. 183, Note (g).

(f) *Dan. ix. 26.*

(g) *ib.*

We see then how in this Prophecy we are evidently pinned down to the *death of Christ*, as the *express Character* of this the second period of this Prophecy. This was the *grand Event* to be immediately accomplished when the *fulness of time* was come for the *cutting off of the Messiah*, as it was at the Passover which immediately followed upon the expiration of the here predicted sixty-nine weeks; such exact Accomplishment then abundantly verifying such precise prediction; as we shall fully make to appear anon.

But before we proceed to that, Mr. *Dean of Norwich* hath made it necessary for us to dwell a little upon this most solemn, and significant word here in the Prophecy the word AFTER. As he hath been pleas'd to give us a very singular exposition of it in favour of his Hypothesis: by telling us expressly, as he doth (*b*), that *the word AFTER in this place cannot be understood to mean strictly the time immediately after, but in a large and indefinite sense to denote the WHOLE NEXT WEEK which after followed: viz. which followed upon the expiration of the seven weeks, and threescore and two weeks.* And in this partial Exposition of the word AFTER in favour of his Hypothesis, Mr. *Dean* makes our Saviour to be CUT OFF not according to the express Letter of the Prophecy here after the said *seven weeks, and threescore and two weeks*, but after *70 weeks* to the utter exclusion of the grand Event, or express Character of the 70th, or the single week from the said week, viz. the *Destruction of Jerusalem*, as if the same were not a part of the *seventy weeks determined upon the holy City*: Of which more hereafter, when we come to treat particularly of the said single week.

We are now immediately concern'd with the *seven weeks, and threescore and two weeks*, and particularly with the most significant, and important word join'd with them in the Prophecy, the word AFTER; which word tho' in it self plainly, and expressly predicting the *cutting off of the Messiah* before another week, or so much as one other Year of another week could come about after that the said *threescore and nine weeks* were run out, yet Mr. *Dean* hath made of none effect by expounding it clear away from them; and running it into a large, and indefinite sense, as denoting no less than the WHOLE NEXT WEEK, or *seven Years* which remained after that the *sixty-nine weeks, or four hundred, and eighty three years* were expir'd.

Mr. *Dean* was himself sensible that an Objection lay against him for his making the death of *Christ* to fall out at the end of the *70 weeks*; and therefore he was careful to ward against this Objection, by thus expounding away the plain and natural sense of the word AFTER.

But surely the Objection is in no wise taken off by such Mr. *Dean's* Exposition of the word. The Objection is most just, 'tis grounded

grounded as we see upon the *express words of the Prophecy*: as the Messiah was to be cut off (ver. 26.) *AFTER threescore and two Weeks* (i). This is the letter of the Prophecy, and in the common sense of the word *after* he was cut off accordingly in the very next year after, even at the Passover following, as we shall see anon, *after such threescore, and two Weeks*. Therefore Mr. Dean's exposition of the word *after* is by no means a just exposition of the said word. Indeed it is not so, on many accounts.

First, It is not so even in Mr. Dean's assign'd reasons for such wide exposition of it.

The main Reason by Mr. Dean urg'd (k) in favour of *such large and indefinite sense of the word after* as denoting the *whole next Week after*, is that *otherwise his* (the Messiah's) *Coming and his Cutting off must have happened at the same time both together, and no intermediate space would have been left for his Ministry*. For in the verse preceding it is *positively said*, that from the going forth of the Commandment to restore, and build Jerusalem, *Unto Messiah the Prince should be seven Weeks, and threescore and two Weeks, And therefore if at the end of the same sixty-two weeks he should be cut off also, then his Coming, and his Cutting off must have happened both together at the same time, and the CONSEQUENCE which I have mention'd* (saith Mr. Dean) *must necessarily follow, i. e. that no intermediate space would have then been left for his Ministry, which cannot be said. The word AFTER must therefore mean the whole Week after, at the end of which Christ, the Messiah named in that Prophecy was cut off by his death on the Cross.*

Now that this Reason is inconclusive, and utterly incapable of proving any thing here as to the true literal meaning of the word now before us, the word *After* in this Prophecy, it is evident from hence, even because it is founded on a mistaken interpretation of those words of the Prophecy (in *verse 25*) *Unto Messiah the Prince, there being as before shewn* (l), no other prediction here but that of Christ's coming to his sufferings, or to be cut off by his death on the cross after those *threescore, and two Weeks*. And therefore here is at once an end of Mr. Dean's *necessary Consequence* here. There is indeed no Consequence at all. For tho' the Messiah was according to this Prophecy to be put to death after *threescore and two Weeks*, as accordingly he was, yet it doth not therefore in the least follow that his *Coming to his Ministry, and his Cutting off must have happened together*, because as the matter of fact shew'd He came to the former some years (m) before he was brought to the latter: but however not so many Years, *viz. a seven Years, or whole week's Ministry* as by Mr. Dean in this case is assign'd. And therefore doubtless the former could not be intended in this Prophecy. Besides, as we might note here by way of confirmation in the case before

(i) *Viz.* as reckon'd upon the foregoing 7 Weeks.
(l) See p. 183. (m) See p. 188.

(k) p. 294. l. 13. Can. Hist.

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before us, what we have formerly (o) shewn at large, Mr. Dean is forced to make up this 7 Years Ministry assign'd to our Saviour by the allotment of the former 3 Years and a half to his forerunner John the Baptist, which is doubtless a very far-fetch'd Exposition in it self (p), and which after all as I have shewn (q) will not bear, forasmuch as it clashes in no less than a three Years difference with Ptolemy's Canon. And even this were sufficient to overthrow Mr. Dean's reasoning here. But.

Secondly, The plain and natural sense of the word *After* in the ordinary or common acceptation of it, doth in no wise admit of such extended sense.—We read here in the Prophecy (*ver. 26*) that *After threescore, and two weeks (r) shall Messiah be cut off*—Would not any impartial Reader from these words conclude that at the *end* of the said *weeks*, or quickly *after* the expiration of them, at least before one other *whole week*, or so much as *one whole year* of another *week* could come about, this grand Event should be accomplished? Here he finds the *death of Christ* predicted as surely to fall out after that such a sure time here set for it should be expired. Would he not accordingly look for it soon *after* the running out of the said predicted term?—He would surely in the plain, and natural sense of the word *After*, and in our ordinary way of thus understanding one another in the common usage of the word.

For should any one tell me that such a thing should come to pass *after a week, or seven days*, should I not have reason when those *seven days* were come to look for the accomplishment of that Event in the *eighth* day following? But should that Event not fall out 'till *one whole week, or seven days* after, even on the *fourteenth* day following, this would surely be a postponing my expectation, and in that case really rendring the word AFTER of little or no significance. For the Event here falling out so many days *after* the set time for it, and my expectation also for it, any farther day after the *seventh*, and before the day of the Event might have been as well set for the accomplishment of it; nay in truth much better, because the Event fell so much nearer.

But as we are here concern'd with a Scripture-expression, or a Scripture immediate use of the word, Let us look into other passages of Scripture where we meet with the word AFTER, and by the sense in which we find it in them, let us be guided in our understanding of it here.

Now not to trouble the Reader with too many instances of this nature, it may suffice to mention these following, and to note their respective meanings as we go along.

First, We read in the second book of *Samuel* in the 13th Chapter, at the 23d *verse*, that *AFTER two full years Abtalom had sheepshearers,*

(o) See p. 186. (p) For what is there in this Prophecy that doth in the least countenance such Exposition of the word *After*? (q) See p. 184, &c. (r) *Vix.* As they are reckon'd in one and the same current Reckoning upon the foregoing seven Weeks,

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bearers, &c. Was it not in the very next year after those two full years that this happened? —It was surely. —What Chronologer understands it otherwise?

Secondly, We may on this occasion look to those words of our blessed Saviour which we read in St. *Matthew's* Gospel in the 26th Chapter at the 2d Verse, viz. *AFTER two days is the feast of the Passover.* —Now was not *Passover-day* the third day following? —Most undoubtedly it was.

Thirdly, Look we into that text of St. *Paul* in his Epistle to the *Galatians* in the 2d Chapter at the first verse, *Fourteen years after I went up to Jerusalem.* —Was it not in the end of the *fourteenth* year (from the Apostle's reckoning there in *Ch. i. ver. 18.*) or at least in the beginning of the *fifteenth*, wherein the Apostle took this journey? Beyond all dispute it was before the *fifteenth* could come about: For otherwise the Apostle had said not as he doth, *fourteen years after*, but he would surely have said, *fifteen years after, &c.*

Now if this be not the plain and natural sense of the word *AFTER* in the usage of it in the several foremention'd passages of Scripture, and consequently the true and genuin sense thereof, it is entirely submitted to the Reader. But if it be thus in them, it is an unquestionable proof that the like is the usage, the same is the sense of this one and the same word here in this passage of Scripture now before us. For why should it not be so equally here as there? It ought to be so doubtless without very particular Evidence to the contrary. For without such evidence All farther Extension of this or any other word in Scripture beyond the Letter of it, and the genuin and natural sense of it, especially the known usage and sense of it in other places of Scripture is certainly groundless, and unwarrantable. But such particular Evidence cannot possibly be brought here. For as yet none surely hath appear'd. I may be bold to say none ever can be brought sufficient to justify such large and indefinite sense as is that of Mr. *Dean of Norwich's* sense of this word of the Prophecy now before us. For otherwise to what purpose is it that the Angel hath thus solemnly deliver'd this part of the Prophecy in such express term, or fixed number as he hath here done? If the *Messiah* had not been to have been cut off after the threescore and two weeks (s) as exactly determined for the same in this Prophecy (t) according to the very letter of it, and in the ordinary sense or acceptation of the word *After*, but was in Mr. *Dean of Norwich's* Hypothesis hereof to have been cut off After threescore, and three weeks, we may surely with all the reason in the world on our side conclude that the Angel in his delivering this Prophecy to *Daniel* for his very information in this particular and most weighty concern of it, would without all dispute have so immediately expressed himself. But as he hath not, 'tis sufficiently evident that such strained and unnatural

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(s) *Viz.* As they follow in course of reckoning after the foregoing seven Weeks.
(t) v. 26.

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extended sense was never here intended; and the rejected literal and plain sense is moreover fully established. And therefore since we find these words literally and expressly in the Prophecy (*) *viz. After threescore, and two weeks (x) shall Messiah be cut off, we are necessarily tied down to the cutting off of the Messiah, if not strictly and immediately after the very Day of their Expiration, however so far forth after, as that it was impossible for so much as one whole year of another week to pass away without the accomplishment of this grand Event of this predicted period. And the matter of fact in its Accomplishment accordingly shewed that it did not, as we shall see hereafter. And no wonder that such solemnly predicted, and such momentous Event as is this of the Messiah's being cut off after threescore and two Weeks, had its precise Accomplishment accordingly after the expiration of them in the Passover immediately following thereupon (as it will appear anon that it had) when it is consider'd that it is the very letter of Scripture here that so it must be After the threescore and two weeks (y). For to use Mr. Dean of Norwich's words here (z), and we cannot any where more properly and with greater reason use them in any part of this solemn Prophecy than in this now before us predicting this grand Event of the Cutting off of the Messiah, and that in the precise time determined for it, after threescore and two weeks, No word of God is giv'n in vain, Every part of it hath its significancy, and Every word of Prophecy therein contain'd must have its Completion.*

So in this word of God now before us, in this noble and solemn Scripture Prophecy of these weeks, Every part of it, Every word of it, Consequently the word *After* in this momentous part of it setting forth the determined time for the cutting off of the Messiah hath its significancy, and it had its Completion accordingly.

It could not indeed be otherwise. For as the learned Mr. Dean exceeding well and truly affirms in the words immediately following (a), *What Our Saviour saith of the Law is also true of the Prophets, And as not one jot or tittle of the former was to pass without being fulfilled, so neither could any one jot, or tittle of the latter ever pass away without being accomplished.* Consequently not one jot or tittle, much less could one word, So significant a word especially as the word *After* in this part of the Prophecy pass away, without its actual Completion, and full Accomplishment in the express letter of it.

And yet after all that Mr. Dean hath thus truly observ'd and affirm'd of the significancy and completion of every word of this Prophecy, How inconsistent therewith is his Exposition of this word, this principal word the word *After* in this Prophecy?

Instead of giving it its just significancy, and completion as it had in the death of Christ at the very next Passover after that the hee predicted

(*) *Ib.* (x) *Viz.* As reckon'd after the foregoing seven Weeks. (y) In verse 26, as they are reckon'd after the foregoing seven Weeks spoken of in verse 25.

(z) As we find them in page 287 l. 1, &c. Con. Hist. (a) *Ib.* lin. 3.

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predicted term for it was expir'd (as we shall soon come to shew that it exactly had) all the *significancy* and *completion* that Mr. Dean of Norwich hath giv'n to it is, that indeed *Christ* died some one *whole week*, or *seven full years* after that the very set time for it in the Prophecy was run out.—But alas what is this to the determined Period in the Prophecy for *Christ's* being cut off after *threescore and two weeks*?—Where is the *significancy* and *completion* of the word *After* here, for *Christ* to be cut off a *whole week* after this very number of *weeks* here expressly determin'd for it (b)?

Had the *Messiah* been a *whole week*, or *seven whole years* in cutting off, then indeed there had been some ground for Mr. Dean's large and extended sense, and *completion* of this word *After*. Such extended *Cutting off* had then indeed justified such extended Exposition. But there was nothing like this in the matter of fact. Nor indeed hath Mr. Dean built at all upon it. The real foundation of such extended Exposition was that of suiting the word to Mr. Dean's Hypothesis, in the bringing it to such a sense as would admit of *Christ's* being cut off, as therein accordingly he is (not *after threescore, and two weeks*, as in the express letter of the Prophecy (c) but) after *threescore, and two weeks, and one week*; and as these are all in Mr. Dean's Hypothesis reckon'd upon the foregoing *seven*, they make together *70 weeks*, the whole Number of the *weeks* of this Prophecy, after or at the end of all which according to Mr. Dean the *Messiah* was cut off. And therefore this is made an argument by Mr. Dean in favour of his extended Exposition of the word *After*. But how groundlessly 'tis so made, will yet appear by taking a distinct view of the Text, and shewing

Thirdly, How utterly incapable of such Exposition the word *After* is, consider'd as it stands here in the Prophecy.

We

(b) In this sense of the word *After*, In what time soever afterwards *Christ's* death had happened, yet still in a *large*, and *indefinite* sense, It had been all one. The Prophecy had been equally accomplished after a manner, such a one as it is: for *Christ* had still died after the Prophetick *threescore, and two weeks*. But then of what force had been the word *After* here?—Surely of none at all. Nor is it in truth of any more in Mr. Dean's limited sense to the meaning of the *whole next week* only after the *threescore, and two weeks*. For as we must observe here though Mr. Dean will have the word *After* taken in a *large*, and *indefinite* sense, As it lies in apposition with the *threescore, and two weeks* in verse 26, yet in order to take in the *one week* in verse 27 (which in no wise concerns the cutting off of the *Messiah*, as we shall fully shew hereafter, when we treat thereof) Mr. Dean will no longer after that allow this word to have a *large*, and *indefinite* sense. And so what upon the expiration of *threescore, and two weeks* had a *large* and *indefinite* sense, hath yet a *strict* and *limited* sense after *seventy weeks*. But still this is surely enlarging, and limiting at pleasure. And here is still a *whole week* or *seven years* postponing the death of *Christ* beyond the time in the express Letter of the Prophecy determined for it, in the plain and natural sense of the word *After*, which in the common acceptance of the word, as we have seen, denoteth *strictly* an Accomplishment of the predicted Event, after the very number of *weeks* precisely set for it, and when the said Accomplishment must necessarily have hap'ned, as it truly did accordingly to this word *After* its having its full weight, and due significancy here. But nothing like this accomplishment had the word in the extended sense now before us at the end of a *whole week* after the precise time for it appointed in the Prophecy. There is indeed nothing in the matter of fact, any more than in the ordinary sense of the word *After* in the least justifying such Extension. (c) *Viz.* In verse the twenty sixth,

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We have formerly observ'd that there are three several Periods in this Prophecy, the one of *seven Weeks*, (v. 25;) another of *threescore and two Weeks*, (v. 26,) reckon'd upon the foregoing *seven Weeks*, (as both these periods have one and the same beginning from the going forth of the Commandment &c, as in v. 25.) And a *third of one Week* separately spoken of in *verse 27*. These Weeks are thus immediately divided by the Angel's distinct manner of delivering himself concerning them as in the express Letter of this Prophecy in the verses now quoted.

Now of these three Periods 'tis the second only that immediately belongs to the *Messiah*, as expressly setting forth the *time determined* for his *cutting off*. The first and the last, they immediately respect *Jerusalem*, that her full Restoration, this her final Destruction. The first Period was accordingly solemniz'd with the *going forth of the predicted Commandment* (in v 25.) for the *rebuilding of Jerusalem* both the *Wall* and the *Streets* thereof, in the very beginning of the said Period, as the said *Commandment* did actually go forth from *Artaxerxes Longimanus* King of *Persia* in the *twentieth* year of his reign. The last of the three periods, *viz.* the distinct and separate *One Week* thereof, as it respects *Jerusalem* in the final Destruction of it, in its EXPRESS CHARACTER in the very letter of the Text, (v. 27.) and in the there predicted Circumstances of it had its exact completion accordingly, as we shall have occasion (a) to shew more fully hereafter. It cannot therefore have any relation to the *cutting off of the Messiah*, but must necessarily be distinct from it. And therefore as it bears no relation to that grand *Event*, as being immediately concern'd with another of its own *viz.* the Destruction of *Jerusalem*, as we shall more fully shew anon, We see plainly in the Prophecy that that other Grand *Event*, *viz.* of the *cutting off of the Messiah* is not placed after the said *One Week*, but immediately after its own proper, and express period of the *sixty two Weeks*.

Consequently for Mr. *Dean of Norwich* to make *Christ* to be *cut off*, as he doth, after the said *One Week*, and in order to that to make the word *after* (which is in immediate Apposition with the *threescore and two Weeks*, and not with the *one week*) to signify that *whole Week*, as it is in truth against all reasonable sense of the word *after* in the genuin and natural sense of it, as before shewn, So it is notoriously against the express Letter of this Prophecy. Such extended and forced sense is utterly repugnant to, and inconsistent with it in this twofold respect, as it renders of none effect this immediate apposition of the word *After* to the *threescore and two Weeks*, and also as it robs the other *One Week* of its immediate express Character directly and distinctly applied to it in the Prophecy. And this is proof sufficient that such extended sense of the word *After* as denoting the *whole next Week* after the running out of the

(a) *Viz.* When we come in order to treat of the said *Week*,

the sixty-nine Weeks of this Prophecy. 207

the *threescore and two Weeks* cannot possibly be the true sense of the word *After*.

Nor will that help Mr. *Dean of Norwich*, which we are yet to consider; as being what he hath urg'd in the case before us (*viz.* as to the true and proper sense of the word *After*) as he hath been pleas'd to tell us (p. 294. l. 29.) in the following words, *The Death of the Messiah is in the Prophecy exactly determined to that time (viz. to the end of the Seventy Weeks) by what was said before in the twenty fourth verse. For according to that, It must be there placed, where it placeth the Events that were to be accomplished, and brought to pass by it. But the Events which were to be accomplished and brought to pass by the cutting off of the Messiah, are by that part of the said Prophecy (viz. v. 24.) placed at the end of the Seventy Weeks, and consequently at the end of the last of them, and therefore the cutting off of the Messiah must there be placed also.*

To which the Reply is most easy, *viz.* that there can not possibly be any Conclusion from verse the twenty fourth of this Prophecy to the determined time of the *cutting off* of the Messiah. Not

First, from the number of *Weeks* determined in the said twenty fourth Verse, for they are in general determined as in the express Letter of the Prophecy, not upon the *Messiah*, but upon *Jerusalem* (b). Of which more in its proper place hereafter. Not

Secondly, from the predicted Events in verse the twenty fourth, for as they were to be accomplished, and brought to pass by the cutting off of the Messiah, they were therefore to have their accomplishment where his cutting off is expressly and most precisely placed in verse the twenty sixth. But that is there determined not after seventy weeks, but after [seven Weeks and] sixty two Weeks. And therefore in vain hath Mr. *Dean* argued for the cutting off of the Messiah after seventy Weeks spoken of in verse the twenty fourth, which are there in general determined (not upon the *Messiah*, but) upon *Jerusalem*.

And so we may have done with our vindication of the plain and natural, and as such truly the most significant, and most proper sense of the word *After* in this Prophecy, as it stands in immediate apposition with the *threescore and two Weeks thereof*, and in such apposition solemnly denoteth the precise time here determined for the cutting off of the Messiah after the running out of the said period of Weeks.-----As the learned Dr. *Prideaux* had well-nigh expounded away the true significancy, and great importance of this word thus

(b) For herein is the Text express, *Seventy Weeks are determined upon THY PEOPLE and upon THY HOLY CITY*.-----Therefore the judicious and learned Mr. *Mede* objected against *Fanccius's* Hypothesis of these weeks, as having this great and unavoidable inconvenience among others, that as it begins the Seventy Weeks from the seventh of *Axtaxerxes*, and ends them in the death of *Christ* (as the learned Dr. *Prideaux* hath also done) that therein it ends the said seventy Weeks which by the Text were allotted for the *HOLY CITY* long before the times of the Holy City were fulfilled; as are Mr. *Mede's* words in p. 710. of his book. But of this more in its proper place hereafter.

thus surely pointing out the time by God himself here appointed for the *Messiah's* sufferings, *after these sixty-nine weeks*, as soon as ever *his HOUR* was come after the expiration of them, it was therefore incumbent on us to dwell thus long in the vindicating and restoring the true sense thereof: lest otherwise we might be depriv'd of this the main intent and purpose of this noble Prophecy in this most solemn, and weighty part thereof foreshewing and fixing at so great a distance of time, the death of our Great Redeemer, as in the fulness thereof He should *come unto his Sufferings*, as it is here most expressly foretold that he should.—For what more considerable Revelation, what of greater consequence for the conviction of the *Jews*, what more solemn confirmation of the *Christian* Faith than that such *precise* Time of the suffering *Messiah* so completely afterwards verified was thus predicted so many hundred years before in this Prophecy (c)? that He the *Messiah* the son of God, and the Redeemer of mankind who according to this Prophecy was to come unto his sufferings, *viz.* to be *cut off after (seven weeks and) threescore and two weeks*, the time herein determined for that his cutting off, was in *the fulness of time* accordingly cut off, *viz.* at the Pass-over immediately following upon the expiration of the said determined weeks for it. The chief End both of our Saviour's birth, and also of his Coming was to DIE for our Salvation. Therefore the Prophecies of his Dying are of the weightiest concern to mankind above all other Prophecies of Scripture. It was the SALVATION by the SUFFERINGS of Christ *which Moses, and all the Prophets had foretold* (d): And yet they knew not when it would be. But *for that they enquir'd and search'd diligently*, as St. Peter tells us (e), desiring to know *τινα ἡ ῥῆσις καιρου, what time, or what manner of time it should be that the Spirit of Christ which was in them did signify, when he testified beforehand of the sufferings of Christ, and of the glory that should follow.*

Nay not only Men, but even *the Angels desir'd to look into these things*, as St. Peter there (f) tells us. For even they were not in this secret, as St. Paul plainly shews (g) calling it the *Mystery* of our Redemption by the death of Christ, and telling us that *from the beginning of the world it was hid in God, to the intent that unto the Principalities, and Powers in heavenly places, (that is, to the blessed Angels themselves) might be known by the Church the manifold wisdom of God.* According to both these Apostles the DISCOVERY of the DETERMINED TIME of Christ's death, which God was pleas'd to send to his Prophet Daniel by the Angel Gabriel, was not more surprizing news to the Prophet, than it was to the Angel himself. But God was therefore pleas'd to make this Revelation to the

(c) The Prophecy of the LXX Weeks was revealed to Daniel in the year 538 before A. D. or the V. Æ. of Christ, Dan. ix. 1, 2. (d) Luke xxiv. 26, 27. Acta xvii. 22, 23. (e) 1 Pet. i. 10, 11, 12. (f) lb. (g) Eph. iii. 9, 10.

the Prophet *Daniel*, because as the Angel's words (*b*) to him are, that he was a man greatly beloved: an expression this not used to any other of the Prophets, nor perhaps to any other person, but only to the blessed Virgin (*Luke* i. 28) for in the same words this might have been translated with that (*i*). And the Angel herein brought him this sure token of it in giving him the first Revelation of the PRECISE TIME of Christ's death. The Knowledge of which had been to earnestly desir'd, and sought after by Angels, as well as Men, but never could be attained by any of them.

And indeed for the PRECISE TIME of the *Messiah's* death there is no other Prediction of it, than that which we here have in this Prophecy. And therefore the most learned *Grotius* (on *Mat.* xvi. 3) understands those words there of our blessed Saviour to the *Pharisees*, and *Sadducees*, as if he had said thus to them; *If ye look'd into the Prophecies of Scripture with as much concern'dness as ye do into the face of Heaven, when ye are taking a journey, ye would see and acknowledge out of doubt that the end of Daniel's weeks is at hand.*

It was after Passover of the *Æ. V. Christi* 32 (*John* vi. 4) at which Christ was not, but still continued in *Galilee*, or thereabouts, and also after his *Miracle of the Loaves*, and a few little fishes near the sea of *Galilee* (*Mat.* xv. 29. *Mark* vii. 31) but not long after this, as appears by our Saviour's words to his Disciples, (*Mat.* xvi. 9, 10) that he had this Debate with the *Pharisees*, and *Sadducees* about the TIMES. They requir'd of him a sign from Heaven to prove that he was the *Messiah*, which they resolv'd not to believe. He sigh'd deeply in the Spirit (*Mark* viii. 12) and asked them, as they could discern the face of the Sky, if they could not also discern the signs of the Times, *Mat.* xvi. 3. Upon which *Grotius* hath commented as above.

And it is hard to say what Times Christ should mean here but those two times that are mention'd in this Prophecy: namely, first the time of the *Messiah's* being cut off, which was to be After the 69 weeks; (*Dan.* ix. 25, 26) and secondly the time of the single week, (*ver.* 27) the week that was appointed of God for the destroying of the City, and Temple at *Jerusalem*, and the dissolving of the *Jewish* Church. But

That our Saviour intended the former of these, namely the time when the *Messiah* was to be cut off, it appears by considering at what time it was that he said this. It was now this very year, on the 11th day of *May* (*k*), or some little time later, that the sixty-nine weeks were expired.

P

Now

(b) *Dan.* ix. 23.

(i) The Original words in *Daniel* are כִּי מְבֹרָךְ אַתָּה

Nam Desideria Tu es, pro Vir Desideriorum, ut plene dicitur, *ch.* x. 11. i. e. Omnium desiderabilium virorum desideratissimus. *Buxt.* in Voce. The original word in *Luke* i. 28 is, Thou art *κεχαριτωμένη*, Highly favoured of God. He was therefore greatly beloved, or thus highly favoured of God, as being of all others most deserving of such love, and favour of God, as was now shewn him in this important Revelation of God made to him. (*k*) As we shall presently have occasion to shew more fully.

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Now our Saviour knew the *time was come* that St. *Luke* speaks of (ix. 51) the *time* when he should be *taken up*, that is, crucified (1). He knew it to be so near, that there was not now one DAY of another *week* left: he had not a year longer to live. But he also knew that his piece of a DAY should not be at an end 'till next Passover. He knew that that was his HOUR, (*John* xiii. 1.) He should be cut off then, and no sooner.

Therefore in the mean space *Christ* took particular care that this should be no surprize to his Disciples. And that it might not be so to them, He first broke it to them immediately after the reproof that he gave to the *Pharisees*. It was in his progress in the parts about *Cæsarea Philippi*, that he *BEGAN* to shew his Disciples, that he must go up to Jerusalem, and there be rejected by the Sanhedrin, and be killed, and after three days must rise again, (*Mat.* xvi. 21. *Mark* viii. 31. *Luke* ix. 22.) *Ἄρδ τὸν ἡμέτερον ἵeron δουλῶν*, as St. *Matthew's* words are, *From that time forth*, as in our Translation most truly and properly: *Christ* having not before, as is evident from St. *Peter's* taking our Lord aside from the rest, and rebuking him for saying things so frightful to them (*Mat.* xvi. 22. *Mark* viii. 32) but now *the sixty-nine weeks of Daniel*, after which he was to be cut off, being expir'd, He thenceforward made them acquainted with it (m) that when this horrid Tragedy of his being cut off according to this Prophecy should happen, as it was now to be accomplished at the very next Passover, the said sixty-nine weeks being now run out, it might however be no more than what he had himself taught them to expect among other things concerning himself.

Thus our Lord's own Observation of the expiring of these Weeks, and his immediate information thereupon, then and not before, of his approaching death which he was necessarily (n) to undergo at Passover following, as he could not survive the next Passover now that these determined weeks for his cutting off were run out, is to us a most strengthening proof, and an additional Confirmation of what hath been above said as to the true, and genuin signification of the word *After*, in this Prophecy. And therefore as for the foregoing reasons, so for this also we cannot look upon it otherwise than a mangling or mutilating of this noble Prophecy in this solemn part of it, for to take the said word in Mr. *Dean of Norwick's*, or in any other such like large and indefinite sense. Nor can we therefore also but conclude that such, and every other such (o) like extended sense there-

(1) So Dr. *Hammond* expounds it: Or rather, as *Christ* expounds it himself; for this was his manner of speaking; He said that the *Son of Man* should be lifted up, (*John* iii. 14.) He used the word *lifted up*, thereby signifying what death he should die (ch. xii. 32, 33.) And he was therefore delivered to *Pilate* to be crucified to the fulfilling of this saying (ch. xviii. 32.) (m) So again ch. xvii. 22 and xx. 17---19. (n) As he could not die but at Passover, as will be presently shewn, but could not survive another, because the [7 weeks and] 62 weeks were now expired. (o) Such also is Mr. *Lan-caster's* extended sense of the word *After* to three years and a half run in upon the sixty-nine weeks in a current reckoning with them, as he makes *Christ* to be cut off in the middle of the seventieth week.

thereof, as it is inconsistent with the natural sense of it, in its common acceptation, and as it stands in the Text, and is consider'd with the Context, and is moreover in no wise agreeable to the matter of fact; so likewise that such extended sense run through the *whole single week*, as in Mr. *Dean of Norwich's* Hypothesis, or through the former half of it, as in Mr. *Lancaster's*, is in truth altogether arbitrary, and groundless, and therefore put upon the word merely for the sake of their respective Hypotheses, both founded in a mistaken current reckoning of more than sixty-nine weeks; whereas no more than these (*p*) are by the letter of this Prophecy to be so reckon'd, both computed from a mistaken beginning of these weeks (*q*), and consequently productive of as groundless an Ending, as is that of the *Messiah's* being cut off either at the end, or else in the middle of the separate one week of this Prophecy.

But otherwise it is with the late Bishop *Lloyd's* Hypothesis in all these respects. He therein every where abiding by the express letter of the Prophecy, as he took his beginning of the *seven weeks, and threescore and two weeks*, (of them, and them only) from the express Character to which we are actually pinned down in the Prophecy for the same, *viz.* the *going forth of the Commandment to rebuild Jerusalem in the literal sense of such Commandment*, (which *Commandment* in such the true sense thereof, as we have shewn (*r*) went not forth 'till the *twentieth* of *Artaxerxes Longimanus*) so likewise, as it hath now appeared, He fixed his ending of the said *seven weeks*, and *62 weeks* in the letter of the Prophecy, *viz.* in the express Character of the death of Christ expressly signified to us by the phrase of the *cutting off the Messiah* immediately, or so soon after the expiration of the said weeks as at the very next Passover following: which grand Event hapned accordingly after such expiration, as in exact accordance with the letter of this Prophecy, which was the first thing to be shewn by us in favour of the said Hypothesis, so also as it is to be shewn in the second place in point of time, in full and perfect Agreement: with *Ptolemy's Canon* (*s*).

P 2

For

(*p*) Verse 25. (*q*) *Viz.* The 7th of *Artaxerxes*. (*r*) See above. (*s*) Mr. *Dean of Norwich* (p. 265 and elsewhere) and also Mr. *Lancaster* (p. 60) have both of them laid claim to such agreement also. The former especially, as he begins these weeks in *Ptolemy's* very seventh of *Artaxerxes*, and ends them also in *Ptolemy's* 19th of *Tiberius*: The latter also so far forth as he claims an agreement (*ib.*) with the number of years in *Ptolemy's* Canon. But at the same time both of them have been constrain'd for their respective Hypotheses to forsake *Ptolemy* tho' in different particulars. Mr. *Lancaster* hath widely left *Ptolemy* in his 7th of *Artaxerxes* making that year in his Hypothesis to be the 7th of that King's reign, which in *Ptolemy's* Canon is truly but the first thereof. And even the learned Mr. *Dean of Norwich* hath for the sake of one particular part of his Hypothesis been constrain'd to do something of the like nature, I mean as to the 15th of *Tiberius*, making that to be his 15th which in *Ptolemy's* Canon is truly but the 12th. As these things have been shewn at large above. So that in neither of these Hypotheses is there a true agreement with *Ptolemy's* Canon, for in the foremention'd particulars there is an actual departure from him. And that of Mr. *Lancaster's* especially is notorious, and indeed not to be allowed, because not justifiable by the

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For is it expressly predicted in this Prophecy (*ver. 25.*) that *from the going forth of the Commandment to rebuild Jerusalem there should be seven weeks, and threescore and two weeks, equal to 483 years, and that AFTER these the Messiah should be cut off* (*ver. 26.*)? And farther did this *Commandment go forth* in the twentieth year of the reign of King *Artaxerxes Longimanus*, as it hath been shewn at large that it did? — Let the Reader be pleased to consult the Table in the End of this Chapter, wherein is computed this *determined time* by the Chronologers golden rule, *Ptolemy's Canon*, and he will accordingly find that *Christ* did not survive one full year after the expiration of it. As for instance, the year before the *Vulgar Æra of Christ* which answers to the 20th of *Artaxerxes Longimanus* in that Canon is the year 445. If we reckon from the Jews *Nisan* of that year which answers to our *April* (*t*) 483 years, viz. *Eastern* (*u*) years, such as are the years of this Prophecy (*w*) each year containing 360 days to a year, the old *Eastern* year, or the *Vulgar Year of the Jews*, and of the Country where *Daniel*, and the *Jews* were now captive, when this Prophecy was giv'n, we shall find the said 483 years to end in the *Jewish* month *Ijar* in our *May* (*x*) of the year of the common *Christian Æra* 32, in the 18th year of the *Roman Emperor Tiberius*. In the month of *May* then of the year of the *V. Æ. of Christ* 32, the 7 weeks, and 62 weeks of this Prophecy, or the 483 years thereof had their ending. And now not long *After the Messiah* was surely to be cut off according to this Prophecy. He could not live now one other whole *day* of another *week*, not the whole next year, to the surviving the *May* following of the year of the *V. Æ. of Christ* 33, or the 19th of *Tiberius*; for then he had not been

the Authorities by him urged in favour, and support of it. This *Mr. Lancaster's* great and unwarrantable freedom with *Ptolemy* in this particular, shocks his whole Hypothesis were there nothing else that did so. But the utter Inconsistency both of his beginning and ending of these weeks with the letter of the Prophecy directly overthrows it, as the same Objection lies against *Mr. Lancaster's* beginning of these weeks, as hath been shewn to ly against *Mr. Dean of Norwich's*, and as both reckon by a current reckoning of more than sixty-nine weeks, as the former hath thrown in one half, and the latter the whole single week, making thus their respective Hypotheses to end in the death of *Christ*. And therefore all pretended Agreement with *Ptolemy's Canon* in such case is insignificant, unless withal such Chronological Agreement were the attendant of a strictly concurring Agreement also with the letter of the Prophecy in all particulars. But both these Hypotheses are absolutely void of such necessary qualification of procuring credit both as to the respective Beginnings and Endings of them: And therefore in such disagreement with the express letter of the Prophecy all Humane Testimony, even that of *Ptolemy's Canon*, is vain and insignificant. A perfect Harmony with *Ptolemy's Canon* doth uncontestedly confirm any Chronological System entirely founded on Scripture, and perfectly agreeing with the letter thereof: but in any Scripture matter it avails nothing to the establishment thereof when adapted to a mistaken sense, and interpretation thereof: As is evidently the case here in both these Hypotheses. But not thus is it in the late *Bishop Lloyd's* Hypothesis. That as literally founded in Scripture both in its beginning, and ending, justly calls in the confirmation of *Ptolemy's Canon*, as it hath a perfect agreement therewith, as I am now shewing.

(*t*) In the month *Nisan* the Decree, or Commandment for the Rebuilding *Jerusalem* went forth from *Artaxerxes Longimanus*; (*Neh. ii. 1.*) Therefore thence *Daniel's* 7 weeks, and 62 weeks began. (*u*) There will presently follow a distinct Chapter shewing that these years are the true years of this Prophecy. (*w*) *Ib.* (*x*) They end about *May 11th* from the day of beginning as above: But see the Table annex'd.

been cut off according to this Prophecy after 483, but after 484 Years, not after 7 Weeks, and threescore and two weeks, but after 7 weeks, and 62 weeks, and also one Day, that is, one year of another Week, which we find not in this Prophecy. Therefore according to this Prophecy, as the Messiah could not, so he did not thus survive. He was cut off in the Jewish month Nisan our April of the 19th of Tiberius within this very Year which next followed upon the expiration of the seven weeks, and threescore and two weeks, or 483 Years of this Prophecy. He was cut off at the Passover of this very Year, which was the very next Passover after the expiration of the said Weeks.-----

And wherein can there be a fuller and more exact Completion of this predicted matter of fact, this grand Event of the cutting off of the Messiah, than here is now before us (a)? The Messiah as by this Prophecy he was not to survive one other whole Year after the expiration of the 483 Years here determined for his cutting off, so in fact he did not. He was put to death as soon as possibly he could be cut off after the expiration of the said predicted term. For he could not possibly die any sooner in that Year for this most satisfactory reason; viz. because it was impossible for him to die, or in the Prophetick words to be cut off but at Passover. For as he could not die but at Jerusalem, (Luke xiii. 33.) So neither could he suffer death there, or be cut off but at Passover (b). Witness the following undeniable Proofs.

After that the nineteenth of Tiberius was begun (c) at Jerusalem, the Jews at the feast of Tabernacles (d) sought to take our Saviour, but (they could not, for) no man laid hands on him, because his HOUR was not yet come, (John vii. 30.) This was not because they knew not where to find him, for it is expressly said (ch. viii. 20.) that he taught in the Temple, and no man laid hands on him, for his HOUR was not yet come. Afterwards before the feast of the Passover the Apostle saith that Jesus knew that his HOUR was come (ch. xiii. 1.) Now then at Passover the Time was come for his being cut off. Now he was therefore to be cut off not only at Passover, but also on the very day of the Passover, the day when the Paschal Lamb was to be kill'd (e). For as the Paschal Lamb was the type of our blessed Saviour (f) so that (as it accordingly did) was to keep his Day for him 'till he came to take it unto himself, and to be thereon offer'd for our Sins as the Lamb without blemish, or spot (g).

P 3

This

(a) Since Christ did suffer thus in that very Year in which it was foretold for many 100 years before (viz. 571 years before his being now cut off) how can the Jews stand out against such Evidence?---How can they remain unconvicted when thus it is plain that our Lord Jesus Christ is the very Messiah whose cutting off was so long before thus precisely foretold in this Prophecy?---Ought not Christ to have suffer'd these things? Luke xxiv. 26. Ought he not to be cut off, as he was in this the fulness of time determined for it.

(b) See the Chron. Tables published A. D. 1713. Table 4th Appendix, Col. 5. in fine.

(c) The 19th Year of his reign began on Aug. 19th Æ. V. Christi 32. (d) See the Chron. Tables just mention'd, Table the 3d Appendix Col. 4th sub medio. (e) Viz.

on the 14th day of Nisan from the two Evenings. Exodus xii. 6. (f) As he was the true Paschal Lamb slain from the foundation of the World. Rev. xiii. 8. John i. 29. (g) As the Paschal Lamb was to be without blemish. Exod. xii. 5. He was Christ as a Lamb without blemish, and without Spot. 1 Pet. i. 19.

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This *Time* as it was now come after that these Prophetic Weeks were run out, so was it kept, and fulfilled most exactly in every respect. Our Lord was *cut off* in the very precise Year, the same Year that the Angel foretold in this Prophecy: And not only so, but he was cut off also in the very MONTH, and on the very DAY of the month, and at the very HOUR of that Day on which he WAS to suffer, and on which alone He COULD SUFFER from the Creation: even in the month, the day, and at the hour of the Day when the *Paschal Lamb* was to be killed. And as thus all other Scripture Prophecies predicting our Saviour's Sufferings, so this especially predicting the precisely *determined* time for them was most exactly fulfilled: the said *determined* time for his cutting off falling out most truly as it hath been now shewn in full and perfect Agreement with *Ptolemy's Canon*, in the 19th year of the reign of *Tiberius*.

And no greater confirmation than this can possibly be giv'n of the truth of any Hypothesis of these weeks. This of its entire Harmony with Scripture, and with *Ptolemy's Canon*, with the letter of the former in point of Exposition, and with the latter in point of time. Nor hath any other Hypothesis whatsoever yet extant such confirmation 'Tis what is indeed peculiar to this Hypothesis of the late Bishop *Lloyd*. There is not any, I am bold to say it, that in all its parts in the several periods of this Prophecy, in the respective Beginnings and Endings of them is as this is agreeing both with Scripture, and with *Ptolemy's Canon*. No other Beginning of the *seven weeks and threescore, and two weeks* can possibly be brought to agree with the letter of this Prophecy by any reckoning whatsoever than that from the *going forth of the Commandment, &c. in the twentieth of Artaxerxes*: As it hath been formerly shewn at large.

And it hath been now shewn as to the Ending of the said *seven Weeks, and threescore and two Weeks* that their Expiration in the 18th of *Tiberius*, and in the year of the *common Christian Æra* 32 was strictly and precisely to be followed with the *cutting off* of the *Messiah* in the next Year, which was the 19th of *Tiberius*, and the 33d Year of the *common Christian Æra*, in the Passover of which *Christ* did suffer accordingly.

And no other Year of Reckoning whatsoever will thus throw out the *determined seven Weeks, and threescore and two Weeks* of this Prophecy for the *cutting off of the Messiah* to which the Prophecy expressly pins us down both in such *beginning*, and in such *ending*, but this alone. And by this in full accordance with *Ptolemy's Canon* the said number of Weeks is so exactly thrown out, as that *Christ* was *cut off* within the Year following, even as soon as possibly He could be put to death *after* their expiration, *viz.* at Passover following, as it hath been here shewn.

And this is also a full, and convincing proof, and what in truth well nigh cometh up to a Demonstration that the *antient Eastern Year* of

of 360 days to a Year is the very Year of Reckoning in this Prophecy : forasmuch as by it, and by it only is to be found the number giv'n in the Prophecy of 483 Years between the two terms of the beginning and ending of the 7 Weeks, and therefore and two Weeks as therein expressly and precisely determined for this grand Event before us of the *cutting off of the Messiah.*

But for farther Satisfaction of the Reader in this important point I shall give it a particular consideration ; wherein I shall endeavour to prove that the Computation of time in this Prophecy must necessarily be according to this form of Year. And this as it may deservedly be the subject of a distinct Chapter, I shall accordingly make it so in that which follows, after that I have now here in the first place in the End of this Chapter giv'n the Computation it self by the said Year adjusted with the Years, as well *those of the Jul. Period, as those of King's Reigns according to PTOLEMY's Canon.*



CHRONOLOGICAL TABLES, WHEREIN

DANIEL'S ^{LXX} Weeks, or 483 Years are adjusted with their concurrent Julian Years, and with the Years of Kings Reigns in Ptolemy's Canon: By which particular Calculation it is distinctly shewn how the MESSIAH was CUT OFF, or CHRIST our PASSOVER was sacrificed for us, at the PASSOVER next immediately following after the Expiration of the 7 Weeks and sixty-two Weeks of this Prophecy: As the said Weeks are reckon'd from the Going forth of the COMMANDMENT to rebuild Jerusalem in the twentieth year of Artaxerxes Longimanus King of Persia.

JULIAN Years before the Vulgar <i>Zera</i> of CHRIST.	DANIEL'S Years of 360 Days.			PTOLEMY'S CANON The Years in it are of 365 Days.				
	Number of Days His 483 Years.	Number of Days The Days on which every year begins.	His 483 Years.	Years of Nabonassar.	Years of Kings reigns.	Year which every Year begins.	Years of Nabonassar.	Years of Kings reigns.

b. 445	1: Apr. 21	255	303	20	Dec. 12	304	21
444	1: 105	2: Apr. 16	260	304	21	Dec. 12	305	22
443	2: 100	3: Apr. 11	265	305	22	Dec. 12	306	23
442	3: 95	4: Apr. 6	270	306	23	Dec. 12	307	24
b. 441	4: 90	5: Mar. 31	276	307	24	Dec. 11	308	25
440	5: 84	6: Mar. 26	281	308	25	Dec. 11	309	26
439	6: 79	7: Mar. 21	286	309	26	Dec. 11	310	27
438	7: 74	8: Mar. 16	291	310	27	Dec. 11	311	28
b. 437	8: 69	9: Mar. 10	297	311	28	Dec. 10	312	29
436	9: 63	10: Mar. 5	302	312	29	Dec. 10	313	30
435	10: 58	11: Feb. 28	307	313	30	Dec. 10	314	31
434	11: 53	12: Feb. 23	312	314	31	Dec. 10	315	32

B C D F D G F H K L H K

* In the 20th year of K, Artaxerxes, Nehemiah came up to Jerusalem, Neh. ii. 1. 6

JULIAN Years before the Vulgar Aera of CHRIST.		DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.					
		Number of Days.	His 483 Years.	The Days on which every Year begins.	Number of Days.	Years of Nabonassar.	Years of Kings reigns.	Years of Nabonassar.	The THORN at which every Year begins.	Years of Kings reigns.	
b.	433	12	483	13: Feb. 18.	318	315	32	Dec. 9.	316	33	ARTAXERXES I.
	432	13	42	14: Feb. 12.	323	316	33	Dec. 9.	317	34	35
	431	14	37	15: Feb. 7.	328	317	34	Dec. 9.	318	35	36
	430	15	32	16: Feb. 2.	333	318	35	Dec. 9.	319	36	37
b.	429	16	27	17: Jan. 28.	339	319	36	Dec. 8.	320	37	38
	428	17	21	18: Jan. 22.	344	320	37	Dec. 8.	321	38	39
	427	18	16	19: Jan. 17.	349	321	38	Dec. 8.	322	39	40
	426	19	11	20: Jan. 12.	354	322	39	Dec. 8.	323	40	41
b.	425	20	6	21: Jan. 7.	360	323	40	Dec. 7.	324	41	1
	424	21	0	22: Jan. 1.	360	324	41	Dec. 7.	325	42	2
		22	0	23: Dec. 27.	5						
	423	23	355	24: Dec. 22.	10	325	1	Dec. 7.	326	43	3
	422	24	350	25: Dec. 17.	15	326	2	Dec. 7.	327	44	4
b.	421	25	345	26: Dec. 11.	21	327	3	Dec. 6.	328	45	5
	420	26	339	27: Dec. 6.	26	328	4	Dec. 6.	329	46	6
	419	27	334	28: Dec. 1.	31	329	5	Dec. 6.	330	47	7
	418	28	329	29: Nov. 26.	36	330	6	Dec. 6.	331	48	8
b.	417	29	324	30: Nov. 20.	42	331	7	Dec. 5.	332	49	9
	416	30	318	31: Nov. 15.	47	332	8	Dec. 5.	333	50	10
	415	31	313	32: Nov. 10.	52	333	9	Dec. 5.	334	51	11
	414	32	308	33: Nov. 5.	57	334	10	Dec. 5.	335	52	12
b.	413	33	303	34: Oct. 30.	63	335	11	Dec. 4.	336	53	13
	412	34	297	35: Oct. 25.	68	336	12	Dec. 4.	337	54	14
	411	35	292	36: Oct. 20.	73	337	13	Dec. 4.	338	55	15
	410	36	287	37: Oct. 15.	78	338	14	Dec. 4.	339	56	16
b.	409	37	282	38: Oct. 9.	84	339	15	Dec. 3.	340	57	17
	408	38	276	39: Oct. 4.	89	340	16	Dec. 3.	341	58	18
	407	39	271	40: Sept. 29.	94	341	17	Dec. 3.	342	59	19
	406	40	266	41: Sept. 24.	99	342	18	Dec. 3.	343		

† In his 32d year he returned to the King, *Neb. xiii. 5.* And after that he came back to *Jerusalem*, and did those things which follow in his Book.

* NB. Whereas the Years of *Daniel* in this Column for the general part of them end on *December* the 31st, yet this doth not by reason that the first Day of *January* begins it; and consequently it borrowing no supernumerary days from the preceding Year, as that ended on *December* the 31st, thence it cometh to pass that the twenty second; and twenty third of *Daniel's* 483 Years now before us do both of them run into the four hundred and twenty fourth *Julian Year* in Col. C. So again in the Year before *Christ* 356, and other Years also therefore noted in lesser figures.

		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON The Years in it are of 365 Days						
Julian Years before the Vulgar Era of CHRIST.	His 483 Years.	Number of Days.	The Days on which every Year be- gins.	His 483 Years.	Number of Days.	The Days on which every Year be- gins.	Years of Nabu- masar.	Years of Kings reigns.	The THORN at which every Year begins.	Years of Nabu- masar.	Years of Kings
											reigns.
b. 405	41	161	Sept. 18.	105	343	19	Dec. 2	344	1	ARTAXERXES II. called MNEMON.	
404	42	255	Sept. 13.	110	344	1	Dec. 2	345	2		
403	43	250	Sept. 8.	115	345	2	Dec. 2	346	3		
402	44	245	Sept. 3.	120	346	3	Dec. 2	347	4		
401	45	240	Aug. 28.	126	347	4	Dec. 1	348	5		
400	46	234	Aug. 23.	131	348	5	Dec. 1	349	6		
399	47	229	Aug. 18.	136	349	6	Dec. 1	350	7		
398	48	224	Aug. 13.	141	350	7	Dec. 1	351	8		
397	49	219	Aug. 7.	147	351	8	Nov. 30	352	9		
396	50	213	Aug. 2.	152	352	9	Nov. 30	353	10		
395	51	208	Jul. 28.	157	353	10	Nov. 30	354	11		
394	52	203	Jul. 23.	162	354	11	Nov. 30	355	12		
393	53	198	Jul. 17.	168	355	12	Nov. 29	356	13		
392	54	192	Jul. 12.	173	356	13	Nov. 29	357	14		
391	55	187	Jul. 7.	178	357	14	Nov. 29	358	15		
390	56	182	Jul. 2.	183	358	15	Nov. 29	359	16		
389	57	177	Jun. 26.	189	359	16	Nov. 28	360	17		
388	58	171	Jun. 21.	194	360	17	Nov. 28	361	18		
387	59	166	Jun. 16.	199	361	18	Nov. 28	362	19		
386	60	161	Jun. 11.	204	362	19	Nov. 28	363	20		
385	61	156	Jun. 5.	210	363	20	Nov. 27	364	21		
384	62	150	May 31.	215	364	21	Nov. 27	365	22		
383	63	145	May 26.	220	365	22	Nov. 27	366	23		
382	64	140	May 21.	225	366	23	Nov. 27	367	24		
381	65	135	May 15.	231	367	24	Nov. 26	368	25		
380	66	129	May 10.	236	368	25	Nov. 26	369	26		
379	67	124	May 5.	241	369	26	Nov. 26	370	27		
378	68	119	Apr. 30.	246	370	27	Nov. 26	371	28		
377	69	114	Apr. 24.	252	371	28	Nov. 25	372	29		
376	70	108	Apr. 19.	257	372	29	Nov. 25	373	30		

* VII Weeks after the 20th of ARTAXERXES; wherein according to this Prophecy [Dan. ix. 25] as being the **צוק רעותים** [the lesser of the two Periods of] same mention'd in the said twenty fifth verse, Jerusalem was to be rebuilt; and was accordingly; not only her **צור** but her **רוחב** also, being now completely finished. [See p. 144.]

JULIAN Years before the Vulgar Era of CHRIST.		DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.			
		Number of Days.	The Days on which every year begins.	Number of Days.	Years of Kings reigns.	Years of Nabonassar.	The THOTH at which every year begins.	Years of Nabonassar.	Years of Kings reigns.
375	71	103	72: Apr. 14:	262	30	373	Nov. 25:	31	ARTAXERXES I.
374	72	98	73: Apr. 9:	267	31	374	Nov. 25:	32	ARTAXERXES I.
b. 373	73	93	74: Apr. 3:	273	32	375	Nov. 24:	33	ARTAXERXES I.
372	74	87	75: Mar. 29:	278	33	376	Nov. 24:	34	ARTAXERXES I.
371	75	82	76: Mar. 24:	283	34	377	Nov. 24:	35	ARTAXERXES I.
370	76	77	77: Mar. 19:	288	35	378	Nov. 24:	36	ARTAXERXES I.
b. 369	77	72	78: Mar. 13:	294	36	379	Nov. 23:	37	ARTAXERXES I.
368	78	66	79: Mar. 8:	299	37	380	Nov. 23:	38	ARTAXERXES II.
367	79	61	80: Mar. 3:	304	38	381	Nov. 23:	39	ARTAXERXES II.
366	80	56	81: Feb. 26:	309	39	382	Nov. 23:	40	ARTAXERXES II.
b. 365	81	51	82: Feb. 21:	315	40	383	Nov. 22:	41	ARTAXERXES II.
364	82	45	83: Feb. 15:	320	41	384	Nov. 22:	42	ARTAXERXES II.
363	83	40	84: Feb. 10:	325	42	385	Nov. 22:	43	ARTAXERXES II.
362	84	35	85: Feb. 5:	330	43	386	Nov. 22:	44	ARTAXERXES II.
b. 361	85	30	86: Jan. 31:	336	44	387	Nov. 21:	45	ARTAXERXES II.
360	86	24	87: Jan. 25:	341	45	388	Nov. 21:	46	ARTAXERXES II.
359	87	19	88: Jan. 20:	346	46	389	Nov. 21:	47	ARTAXERXES II.
358	88	14	89: Jan. 15:	351	1	390	Nov. 21:	48	ARTAXERXES II.
b. 357	89	9	90: Jan. 10:	357	2	391	Nov. 20:	49	ARTAXERXES II.
356	90	3	* 91: Jan. 4:	2	3	392	Nov. 20:	50	ARTAXERXES II.
355	91	360	92: Dec. 30:	7	4	393	Nov. 20:	51	ARTAXERXES II.
354	92	358	93: Dec. 25:	12	5	394	Nov. 20:	52	ARTAXERXES II.
b. 353	93	353	94: Dec. 20:	18	6	395	Nov. 19:	53	ARTAXERXES II.
352	94	348	95: Dec. 14:	23	7	396	Nov. 19:	54	ARTAXERXES II.
351	95	342	96: Dec. 9:	28	8	397	Nov. 19:	55	ARTAXERXES II.
350	96	337	97: Dec. 4:	33	9	398	Nov. 19:	56	ARTAXERXES II.
b. 349	97	332	98: Nov. 29:	39	10	399	Nov. 18:	57	ARTAXERXES II.
348	98	327	99: Nov. 23:	44	11	400	Nov. 18:	58	ARTAXERXES II.
347	99	321	100: Nov. 18:	49	12	401	Nov. 18:	59	ARTAXERXES II.
346	100	316	101: Nov. 13:	54	13	402	Nov. 18:	60	ARTAXERXES II.
b. 345	101	311	102: Nov. 8:	60	14	403	Nov. 17:	61	ARTAXERXES II.
344	102	306	103: Nov. 2:	65	15	404	Nov. 17:	62	ARTAXERXES II.
343	103	300	104: Oct. 28:	70	16	405	Nov. 17:	63	ARTAXERXES II.
342	104	295	105: Oct. 23:	75	17	406	Nov. 17:	64	ARTAXERXES II.
b. 341	105	290	106: Oct. 18:	81	18	407	Nov. 16:	65	ARTAXERXES II.
	106	285	107: Oct. 12:			408	Nov. 16:	66	ARTAXERXES II.

* See note * in p. 217.

JULIAN Years before the Vulgar Era of CHRIST.		DANIEL'S Years of 360 Days.					PTOLEMY'S CANON. The years in it are of 365 Days.					
		His 483 years.	Number of Days.	His 483 years.	The Days on which every year begins.	Number of Days.	Years of Nab- o/Ar.	Years of Kings reigns.	The THORN at which every year begins.	Years of Nab- o/Ar.	Years of Kings reigns.	
340	107	279	108	Oct. 7	86	408	19	Nov. 16	409	20	Oc. Ar. Oc. Dar. III	ALEXANDER M. Phil.
339	108	274	109	Oct. 2	91	409	20	Nov. 16	410	21	Ar. Oc. Dar. III	ALEXANDER M. Phil.
338	109	269	110	Sep. 27	96	410	21	Nov. 16	411	1	Ar. Oc. Dar. III	ALEXANDER M. Phil.
337	110	264	111	Sep. 21	102	411	1	Nov. 15	412	2	Ar. Oc. Dar. III	ALEXANDER M. Phil.
336	111	258	112	Sep. 16	107	412	2	Nov. 15	413	1	Ar. Oc. Dar. III	ALEXANDER M. Phil.
335	112	253	113	Sep. 11	112	413	1	Nov. 15	414	2	Ar. Oc. Dar. III	ALEXANDER M. Phil.
334	113	248	114	Sep. 6	117	414	2	Nov. 15	415	3	Ar. Oc. Dar. III	ALEXANDER M. Phil.
333	114	243	115	Aug. 31	123	415	3	Nov. 14	416	4	Ar. Oc. Dar. III	ALEXANDER M. Phil.
332	115	237	116	Aug. 26	128	416	4	Nov. 14	417	1	Ar. Oc. Dar. III	ALEXANDER M. Phil.
331	116	232	117	Aug. 21	133	417	1	Nov. 14	418	2	Ar. Oc. Dar. III	ALEXANDER M. Phil.
330	117	227	118	Aug. 16	138	418	2	Nov. 14	419	3	Ar. Oc. Dar. III	ALEXANDER M. Phil.
329	118	222	119	Aug. 10	144	419	3	Nov. 13	420	4	Ar. Oc. Dar. III	ALEXANDER M. Phil.
328	119	216	120	Aug. 5	149	420	4	Nov. 13	421	5	Ar. Oc. Dar. III	ALEXANDER M. Phil.
327	120	211	121	Jul. 31	154	421	5	Nov. 13	422	6	Ar. Oc. Dar. III	ALEXANDER M. Phil.
326	121	206	122	Jul. 26	159	422	6	Nov. 13	423	7	Ar. Oc. Dar. III	ALEXANDER M. Phil.
325	122	201	123	Jul. 20	165	423	7	Nov. 12	424	8	Ar. Oc. Dar. III	ALEXANDER M. Phil.
324	123	195	124	Jul. 15	170	424	8	Nov. 12	425	1	Ar. Oc. Dar. III	ALEXANDER M. Phil.
323	124	190	125	Jul. 10	175	425	1	Nov. 12	426	2	Ar. Oc. Dar. III	ALEXANDER M. Phil.
322	125	185	126	Jul. 5	180	426	2	Nov. 12	427	3	Ar. Oc. Dar. III	ALEXANDER M. Phil.
321	126	180	127	Jun. 29	186	427	3	Nov. 11	428	4	Ar. Oc. Dar. III	ALEXANDER M. Phil.
320	127	174	128	Jun. 24	191	428	4	Nov. 11	429	5	Ar. Oc. Dar. III	ALEXANDER M. Phil.
319	128	169	129	Jun. 19	196	429	5	Nov. 11	430	6	Ar. Oc. Dar. III	ALEXANDER M. Phil.
318	129	164	130	Jun. 14	201	430	6	Nov. 11	431	7	Ar. Oc. Dar. III	ALEXANDER M. Phil.
317	130	159	131	Jnn. 8	207	431	7	Nov. 10	432	1	Ar. Oc. Dar. III	ALEXANDER M. Phil.
316	131	153	132	Jun. 3	212	432	8	Nov. 10	433	2	Ar. Oc. Dar. III	ALEXANDER M. Phil.
315	132	148	133	May 29	217	433	9	Nov. 10	434	3	Ar. Oc. Dar. III	ALEXANDER M. Phil.
314	133	143	134	May 24	222	434	10	Nov. 10	435	4	Ar. Oc. Dar. III	ALEXANDER M. Phil.
313	134	138	135	May 18	228	435	11	Nov. 9	436	5	Ar. Oc. Dar. III	ALEXANDER M. Phil.
312	135	132	136	May 13	233	436	12	Nov. 9	437	6	Ar. Oc. Dar. III	ALEXANDER M. Phil.
311	136	127	137	May 8	238	437	1	Nov. 9	438	7	Ar. Oc. Dar. III	ALEXANDER M. Phil.
310	137	122	138	May 3	243	438	2	Nov. 9	439	8	Ar. Oc. Dar. III	ALEXANDER M. Phil.
309	138	117	139	Apr. 27	249	439	3	Nov. 8	440	9	Ar. Oc. Dar. III	ALEXANDER M. Phil.
308	139	111	140	Apr. 22	254	440	4	Nov. 8	441	10	Ar. Oc. Dar. III	ALEXANDER M. Phil.
307	140	106	141	Apr. 17	259	441	5	Nov. 8	442	11	Ar. Oc. Dar. III	ALEXANDER M. Phil.
306	141	101	142	Apr. 12	264	442	6	Nov. 8	443	12	Ar. Oc. Dar. III	ALEXANDER M. Phil.

B C D F D G F H K L H K

JULIAN Years before the Vulgar <i>Æra</i> of CHRIST.		DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.					
		Number of Days.	His 483 years.	The Days on which every year begins.	Number of Days.	Years of Nabonassar.	Years of Kings reigns.	The THOTH at which every year begins.	Years of Nabonassar.	Years of Kings reigns.	
b. 305	142	96	143	Apr. 6	270	443	12	Nov. 7	444	1	PTOLEMY SON OF LAGUS.
304	143	90	144	Apr. 1	275	444	1	Nov. 7	445	2	
303	144	85	145	Mar. 27	280	445	2	Nov. 7	446	3	
302	145	80	146	Mar. 22	285	446	3	Nov. 7	447	4	
b. 301	146	75	147	Mar. 16	291	447	4	Nov. 6	448	5	
300	147	69	148	Mar. 11	296	448	5	Nov. 6	449	6	
299	148	64	149	Mar. 6	301	449	6	Nov. 6	450	7	
298	149	59	150	Mar. 1	306	450	7	Nov. 6	451	8	
b. 297	150	54	151	Febr. 24	312	451	8	Nov. 5	452	9	
296	151	48	152	Febr. 18	317	452	9	Nov. 5	453	10	
295	152	43	153	Febr. 13	322	453	10	Nov. 5	454	11	
294	153	38	154	Febr. 8	327	454	11	Nov. 5	455	12	
b. 293	154	33	155	Febr. 3	333	455	12	Nov. 4	456	13	
292	155	27	156	Jan. 28	338	456	13	Nov. 4	457	14	
291	156	22	157	Jan. 23	343	457	14	Nov. 4	458	15	
290	157	17	158	Jan. 18	348	458	15	Nov. 4	459	16	
b. 289	158	12	159	Jan. 13	354	459	16	Nov. 3	460	17	
288	159	6	160	Jan. 7	359	460	17	Nov. 3	461	18	
287	160	0	161	Jan. 2	360	461	18	Nov. 3	462	19	
286	161	360	162	Dec. 28	4	462	19	Nov. 3	463	20	
b. 285	162	356	163	Dec. 23	9	462	19	Nov. 3	463	20	PTOLEMY PHILADELPHUS.
284	163	351	164	Dec. 17	15	463	20	Nov. 2	464	1	
283	164	345	165	Dec. 12	20	464	1	Nov. 2	465	2	
282	165	340	166	Dec. 7	25	465	2	Nov. 2	466	3	
b. 281	166	335	167	Dec. 2	30	466	3	Nov. 2	467	4	
280	167	330	168	Nov. 26	36	467	4	Nov. 1	468	5	
279	168	324	169	Nov. 21	41	468	5	Nov. 1	469	6	
278	169	319	170	Nov. 16	46	469	6	Nov. 1	470	7	
b. 277	170	314	171	Nov. 11	51	470	7	Nov. 1	471	8	
276	171	309	172	Nov. 5	57	471	8	Oct. 31	472	9	
275	172	303	173	Oct. 31	62	472	9	Oct. 31	473	10	
274	173	298	174	Oct. 26	67	473	10	Oct. 31	474	11	
b. 273	174	293	175	Oct. 21	72	474	11	Oct. 31	475	12	
272	175	288	176	Oct. 15	78	475	12	Oct. 30	476	13	
271	176	283	177	Oct. 10	83	476	13	Oct. 30	477	14	
	177	277	178	Oct. 5	88	477	14	Oct. 30	478	15	

B C D F D G F H K L H K

* See Note * in p. 217.

Chronological Tables.

JULIAN Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The years in it are of 365 Days.		
	Number of Days: His 483 years.	Number of Days: The Days on which every year begins.	His 483 years.	Years of Nabonassar.	Years of Kings reigns.	Years of Kings reigns.
270	178	272	179: Sept. 30: 93	478	15	PTOLEMY PHILADELPHUS
b. 269	179	267	180: Sept. 24: 99	479	16	Oct. 19: 480
268	180	261	181: Sept. 19: 104	480	17	Oct. 29: 481
267	181	256	182: Sept. 14: 109	481	18	Oct. 29: 482
b. 266	182	251	183: Sept. 9: 114	482	19	Oct. 29: 483
265	183	246	184: Sept. 3: 120	483	20	Oct. 28: 484
264	184	240	185: Aug. 29: 125	484	21	Oct. 28: 485
263	185	235	186: Aug. 24: 130	485	22	Oct. 28: 486
b. 262	186	230	187: Aug. 19: 135	486	23	Oct. 28: 487
261	187	225	188: Aug. 13: 141	487	24	Oct. 27: 488
b. 260	188	219	189: Aug. 8: 146	488	25	Oct. 27: 489
259	189	214	190: Aug. 3: 151	489	26	Oct. 27: 490
b. 258	190	209	191: Jul. 29: 156	490	27	Oct. 27: 491
257	191	204	192: Jul. 23: 162	491	28	Oct. 26: 492
b. 256	192	198	193: Jul. 18: 167	492	29	Oct. 26: 493
255	193	193	194: Jul. 13: 172	493	30	Oct. 26: 494
b. 254	194	188	195: Jul. 8: 177	494	31	Oct. 26: 495
253	195	183	196: Jul. 2: 183	495	32	Oct. 25: 496
b. 252	196	177	197: Jun. 27: 188	496	33	Oct. 25: 497
251	197	172	198: Jun. 22: 193	497	34	Oct. 25: 498
b. 250	198	167	199: Jun. 17: 198	498	35	Oct. 25: 499
249	199	162	200: Jun. 11: 204	499	36	Oct. 24: 500
b. 248	200	156	201: Jun. 6: 209	500	37	Oct. 24: 501
247	201	151	202: Jun. 1: 214	501	38	Oct. 24: 502
b. 246	202	146	203: May 27: 219	502	1	Oct. 24: 503
245	203	141	204: May 21: 225	503	2	Oct. 23: 504
b. 244	204	135	205: May 16: 230	504	3	Oct. 23: 505
243	205	130	206: May 11: 235	505	4	Oct. 23: 506
b. 242	206	125	207: May 6: 240	506	5	Oct. 23: 507
241	207	120	208: Apr. 30: 246	507	6	Oct. 22: 508
b. 240	208	114	209: Apr. 25: 251	508	7	Oct. 22: 509
239	209	109	210: Apr. 20: 256	509	8	Oct. 22: 510
b. 238	210	104	211: Apr. 15: 261	510	9	Oct. 22: 511
237	211	99	212: Apr. 9: 267	511	10	Oct. 21: 512
b. 236	212	93	213: Apr. 4: 272	512	11	Oct. 21: 513

B C D F D G F H K L H K

JULIAN Years before the Vulgar <i>Æra</i> of CHRIST.		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The Years in it are of 365 Days.		
		Number of Days.	The Days on which every Year begins.	His 483 years.	Years of Kings reigns.	The <i>THORN</i> at which every Year begins.	Years of Kings reigns.
		His 483 Years.			Years of <i>Nabopolassar</i> .		
		213: 88	214: Mar. 30:	277	513: 12	Oct. 21:	PTOLEMY EUCERGETES.
		214: 83	215: Mar. 25:	282	514: 13	Oct. 21:	13
		215: 78	216: Mar. 19:	288	515: 14	Oct. 20:	14
		216: 72	217: Mar. 14:	293	516: 15	Oct. 20:	15
		217: 67	218: Mar. 9:	298	517: 16	Oct. 20:	16
		218: 62	219: Mar. 4:	303	518: 17	Oct. 20:	17
		219: 57	220: Feb. 27:	309	519: 18	Oct. 19:	18
		220: 51	221: Feb. 21:	314	520: 19	Oct. 19:	19
		221: 46	222: Feb. 16:	319	521: 20	Oct. 19:	20
		222: 41	223: Feb. 11:	324	522: 21	Oct. 19:	21
		223: 36	224: Feb. 6:	330	523: 22	Oct. 18:	22
		224: 30	225: Jan. 31:	335	524: 23	Oct. 18:	23
		225: 25	226: Jan. 26:	340	525: 24	Oct. 18:	24
		226: 20	227: Jan. 21:	345	526: 25	Oct. 18:	25
		227: 15	228: Jan. 16:	351	527: 1	Oct. 17:	1
		228: 9	229: Jan. 10:	356	528: 2	Oct. 17:	2
		229: 4	* 230: Jan. 5:	1	529: 3	Oct. 17:	3
		230: 360	231: Dec. 31:	6	530: 4	Oct. 17:	4
		231: 359	232: Dec. 26:	12	531: 5	Oct. 16:	5
		232: 354	233: Dec. 20:	17	532: 6	Oct. 16:	6
		233: 348	234: Dec. 15:	22	533: 7	Oct. 16:	7
		234: 343	235: Dec. 10:	27	534: 8	Oct. 16:	8
		235: 338	236: Dec. 5:	33	535: 9	Oct. 15:	9
		236: 333	237: Nov. 29:	38	536: 10	Oct. 15:	10
		237: 327	238: Nov. 24:	43	537: 11	Oct. 15:	11
		238: 322	239: Nov. 19:	48	538: 12	Oct. 15:	12
		239: 317	240: Nov. 14:	54	539: 13	Oct. 14:	13
		240: 312	241: Nov. 8:	59	540: 14	Oct. 14:	14
		241: 306	242: Nov. 3:	64	541: 15	Oct. 14:	15
		242: 301	243: Oct. 29:	69	542: 16	Oct. 14:	16
		243: 296	244: Oct. 24:	75	543: 17	Oct. 14:	17
		244: 291	245: Oct. 18:	80	544: 1	Oct. 13:	1
		245: 285	246: Oct. 13:	85	545: 2	Oct. 13:	2
		246: 280	247: Oct. 8:	90	546: 3	Oct. 13:	3
		247: 275	248: Oct. 3:	96	547: 4	Oct. 12:	4
		248: 270	249: Sep. 27:			Oct. 12:	5

* See Note * in p. 217:

JULIAN Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The Years in it are of 365 Days.		
	Number of Days. His 483 Years.	The Dayson which every Year be- gins. His 483 Years.	Number of Days. The Dayson which every Year be- gins. His 483 Years.	Years of Nabo- nassar. Years of Kings reigns.	The Year at which every year begins.	Years of Kings reigns. Years of Nabo- nassar.
200	249:264	250: Sept. 22	101	548	Oct. 12	PTOLEMY EPIPHANES. 9
199	250:259	251: Sept. 17	106	549	Oct. 12	7
198	251:254	252: Sept. 12	111	550	Oct. 12	6
b. 197	252:249	253: Sept. 6	117	551	Oct. 11	5
196	253:243	254: Sept. 1	122	552	Oct. 11	4
195	254:238	255: Aug. 27	127	553	Oct. 11	3
194	255:233	256: Aug. 22	132	554	Oct. 11	2
a. 193	256:228	257: Aug. 16	138	555	Oct. 10	1
192	257:222	258: Aug. 11	143	556	Oct. 10	13
191	258:217	259: Aug. 6	148	557	Oct. 10	14
190	259:212	260: Aug. 1	153	558	Oct. 10	15
b. 189	260:207	261: Jul. 26	159	559	Oct. 9	16
188	261:201	262: Jul. 21	164	560	Oct. 9	17
187	262:196	263: Jul. 16	169	561	Oct. 9	18
186	263:191	264: Jul. 11	174	562	Oct. 9	19
b. 185	264:186	265: Jul. 5	180	563	Oct. 8	20
184	265:180	266: Jun. 30	185	564	Oct. 8	21
183	266:175	267: Jun. 25	190	565	Oct. 8	22
182	267:170	268: Jun. 20	195	566	Oct. 8	23
b. 181	268:165	269: Jun. 14	201	567	Oct. 7	24
180	269:159	270: Jun. 9	206	568	Oct. 7	1
179	270:154	271: Jun. 4	211	569	Oct. 7	2
178	271:149	272: May 30	216	570	Oct. 7	3
b. 177	272:144	273: May 24	222	571	Oct. 6	4
176	273:138	274: May 19	227	572	Oct. 6	5
175	274:133	275: May 14	232	573	Oct. 6	6
174	275:128	276: May 9	237	574	Oct. 6	7
b. 173	276:123	277: May 3	243	575	Oct. 5	8
172	277:117	278: Apr. 28	248	576	Oct. 5	9
171	278:112	279: Apr. 23	253	577	Oct. 5	10
170	279:107	280: Apr. 18	258	578	Oct. 5	11
b. 169	280:102	281: Apr. 12	264	579	Oct. 4	12
168	281:96	282: Apr. 7	269	580	Oct. 4	13
167	282:91	283: Apr. 2	274	581	Oct. 4	14
166	283:86	284: Mar. 28	279	582	Oct. 4	15

B C D F D G F A H K L H K

Julian Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.			
	His 483 years.	Number of Days.	The Days on which every year begins.	Number of Days	Years of Nabonassar.	Years of Kings reigns.	The THOTH at which every year begins.	Years of Kings reigns.
b. 165	284	81	285 Mar. 22	285	583 16	Oct. 3	584 17	PTOLEMY PHILOMETOR.
164	285	75	286 Mar. 17	290	584 17	Oct. 3	585 18	
163	286	70	287 Mar. 12	295	585 18	Oct. 3	586 19	
162	287	65	288 Mar. 7	300	586 19	Oct. 3	587 20	
b. 161	288	60	289 Mar. 1	306	587 20	Oct. 2	588 21	
160	289	54	290 Febr. 24	311	588 21	Oct. 2	589 22	
159	290	49	291 Febr. 19	316	589 22	Oct. 2	590 23	
158	291	44	292 Febr. 14	321	590 23	Oct. 2	591 24	
b. 157	292	39	293 Febr. 9	327	591 24	Oct. 1	592 25	
156	293	33	294 Febr. 3	332	592 25	Oct. 1	593 26	
155	294	28	295 Jan. 29	337	593 26	Oct. 1	594 27	
154	295	23	296 Jan. 24	342	594 27	Oct. 1	595 28	
b. 153	296	18	297 Jan. 19	348	595 28	Sept. 30	596 29	
152	297	12	298 Jan. 13	353	596 29	Sept. 30	597 30	
151	298	7	299 Jan. 8	358	597 30	Sept. 30	598 31	
150	299	2	300 Jan. 3	360	598 31	Sept. 30	599 32	
	300	0	301 Dec. 2	3	599 32	Sept. 29	600 33	
b. 149	301	357	302 Dec. 23	9	600 33	Sept. 29	601 34	
148	302	351	303 Dec. 18	14	601 34	Sept. 29	602 35	
147	303	346	304 Dec. 13	19	602 35	Sept. 29	603 1	
146	304	341	305 Dec. 8	24	603 1	Sept. 28	604 2	
b. 145	305	336	306 Dec. 2	30	604 2	Sept. 28	605 3	
144	306	330	307 Nov. 27	35	605 3	Sept. 28	606 4	
143	307	325	308 Nov. 22	40	606 4	Sept. 28	607 5	
142	308	320	309 Nov. 17	45	607 5	Sept. 27	608 6	
b. 141	309	315	310 Nov. 11	51	608 6	Sept. 27	609 7	
140	310	309	311 Nov. 6	56	609 7	Sept. 27	610 8	
139	311	304	312 Nov. 1	61	610 8	Sept. 27	611 9	
138	312	299	313 Oct. 27	66	611 9	Sept. 26	612 10	
b. 137	313	294	314 Oct. 21	72	612 10	Sept. 26	613 11	
136	314	288	315 Oct. 16	77	613 11	Sept. 26	614 12	
135	315	283	316 Oct. 11	82	614 12	Sept. 26	615 13	
134	316	278	317 Oct. 6	87	615 13	Sept. 25	616 14	
b. 133	317	273	318 Sept. 30	93	616 14	Sept. 25	617 15	
132	318	267	319 Sept. 25	98	617 15	Sept. 25	618 16	
131	319	262	320 Sept. 20	103				

BC D F D G F H K L H K

* See Note * in p. 217.

Q

		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The years in it are of 365 Days.				
Jorian Years before the Vulgar Christ.	His 483 years.	Number of Days which every year begins.	His 483 years.	Number of Days. The Days on which every year begins.	Years of Kings reigns.	The Year at which every year begins.	Years of Kings reigns.	Years of Kings reigns.	
									His 483 years.
130	320	257	321	Sept. 15	168	618	Sept. 25	619	17
129	321	252	322	Sept. 9	114	619	Sept. 24	620	18
128	322	246	323	Sept. 4	119	620	Sept. 24	621	19
127	323	241	324	Aug. 30	124	621	Sept. 24	622	20
126	324	236	325	Aug. 25	129	622	Sept. 24	623	21
125	325	231	326	Aug. 19	135	623	Sept. 23	624	22
124	326	225	327	Aug. 14	140	624	Sept. 23	625	23
123	327	220	328	Aug. 9	145	625	Sept. 23	626	24
122	328	215	329	Aug. 4	150	626	Sept. 23	627	25
121	329	210	330	Jul. 29	156	627	Sept. 22	628	26
120	330	204	331	Jul. 24	161	628	Sept. 22	629	27
119	331	199	332	Jul. 19	166	629	Sept. 22	630	28
118	332	194	333	Jul. 14	171	630	Sept. 22	631	29
117	333	189	334	Jul. 8	177	631	Sept. 21	632	30
116	334	183	335	Jul. 3	182	632	Sept. 21	633	31
115	335	178	336	Jun. 28	187	633	Sept. 21	634	32
114	336	173	337	Jun. 23	192	634	Sept. 21	635	33
113	337	168	338	Jun. 17	198	635	Sept. 20	636	34
112	338	162	339	Jun. 12	203	636	Sept. 20	637	35
111	339	157	340	Jun. 7	208	637	Sept. 19	638	36
110	340	152	341	Jun. 2	213	638	Sept. 20	639	37
109	341	147	342	May 27	219	639	Sept. 19	640	38
108	342	141	343	May 22	224	640	Sept. 19	641	39
107	343	136	344	May 17	229	641	Sept. 19	642	40
106	344	131	345	May 12	234	642	Sept. 19	643	41
105	345	126	346	May 6	240	643	Sept. 18	644	42
104	346	120	347	May 1	245	644	Sept. 18	645	43
103	347	115	348	Apr. 26	250	645	Sept. 18	646	44
102	348	110	349	Apr. 21	255	646	Sept. 18	647	45
101	349	105	350	Apr. 15	261	647	Sept. 17	648	46
100	350	99	351	Apr. 10	266	648	Sept. 17	649	47
99	351	94	352	Apr. 5	271	649	Sept. 17	650	48
98	352	89	353	Mar. 31	276	650	Sept. 17	651	49
97	353	84	354	Mar. 25	282	651	Sept. 16	652	50
96	354	78	355	Mar. 20	287	652	Sept. 16	653	51

B C D F D G F H K L H K

JULIAN Years before the Vulgar Aera of CHRIST.	DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The Years in it are of 365 Days					
	His 483 Years.	Number of Days.	His 483 years.	The Days on which every Year begins.	Number of Days.	Years of Kings reigns.	The THORH at which every Year begins.	Years of Kings reigns.		
									Years of Nabonassar.	Years of Kings reigns.
95	355	73	356	Mar. 15	292	653	22	Sept. 16	654	23
94	356	68	357	Mar. 10	297	654	23	Sept. 16	655	24
93	357	63	358	Mar. 4	303	655	24	Sept. 15	656	25
92	358	57	359	Feb. 27	308	656	25	Sept. 15	657	26
91	359	52	360	Feb. 22	313	657	26	Sept. 15	658	27
90	360	47	361	Feb. 17	318	658	27	Sept. 15	659	28
89	361	42	362	Feb. 12	324	659	28	Sept. 14	660	29
88	362	36	363	Feb. 6	329	660	29	Sept. 14	661	30
87	363	31	364	Feb. 1	334	661	30	Sept. 14	662	31
86	364	26	365	Jan. 27	339	662	31	Sept. 14	663	32
85	365	21	366	Jan. 22	345	663	32	Sept. 13	664	33
84	366	15	367	Jan. 16	350	664	33	Sept. 13	665	34
83	367	10	368	Jan. 11	355	665	34	Sept. 13	666	35
82	368	5	369	Jan. 6	360	666	35	Sept. 13	667	36
81	369	0	370	Jan. 1	360	667	36	Sept. 12	668	1
80	370	0	371	Dec. 26	6	667	36	Sept. 12	669	2
79	371	354	372	Dec. 21	11	668	1	Sept. 12	670	3
78	372	349	373	Dec. 16	16	669	2	Sept. 12	671	4
77	373	344	374	Dec. 11	21	670	3	Sept. 12	672	5
76	374	339	375	Dec. 5	27	671	4	Sept. 11	673	6
75	375	333	376	Nov. 30	33	672	5	Sept. 11	674	7
74	376	328	377	Nov. 25	37	673	6	Sept. 11	675	8
73	377	323	378	Nov. 20	42	674	7	Sept. 11	676	9
72	378	318	379	Nov. 14	48	675	8	Sept. 10	677	10
71	379	312	380	Nov. 9	53	676	9	Sept. 10	678	11
70	380	307	381	Nov. 4	58	677	10	Sept. 10	679	12
69	381	302	382	Oct. 30	63	678	11	Sept. 10	680	13
68	382	297	383	Oct. 24	69	679	12	Sept. 9	681	14
67	383	291	384	Oct. 19	74	680	13	Sept. 9	682	15
66	384	286	385	Oct. 14	79	681	14	Sept. 9	683	16
65	385	281	386	Oct. 9	84	682	15	Sept. 9	684	17
64	386	276	387	Oct. 3	90	683	16	Sept. 8	685	18
63	387	270	388	Sep. 28	95	684	17	Sept. 8	686	19
62	388	265	389	Sep. 23	100	685	18	Sept. 8	687	20
61	389	260	390	Sep. 18	105	686	19	Sept. 7	688	21
	390	255	391	Sep. 12	110	687	20	Sept. 7	688	21

B C D F D G F H K L H K

Chronological Tables.

JULIAN Years before the Vulgar Era of CHRIST.		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The years in it are of 365 Days.				
		Number of Days.	His 483 years.	Number of Days.	The Days on which every year begins.	Years of Kings reigns.	Years of Nabonassar.	Years of Ptolemy at which every year begins.	Years of Kings reigns.
60		391:249	392	Sept. 7:116			689	22	DIONYSIUS
59		392:244	393	Sept. 2:121			690	23	
58		393:239	394	Aug.28:126			691	24	
57	b.	394:234	395	Aug.22:132			692	25	
56		395:228	396	Aug.17:137			693	26	
55		396:223	397	Aug.12:142			694	27	
54		397:218	398	Aug. 7:147			695	28	
53	a.	398:213	399	Aug. 1:153			696	29	
52		399:207	400	Jul. 27:158			697	1	CLEOPATRA
51		400:202	401	Jul. 22:163			698	2	
50	b.	401:197	402	Jul. 17:168			699	3	
49		402:192	403	Jul. 11:174			700	4	
48		403:186	404	Jul. 6:179			701	5	
47		404:181	405	Jul. 1:184			702	6	
46	b.	405:176	406	Jun.26:189			703	7	
45		406:171	407	Jun.20:195			704	8	
44		407:165	408	Jun.15:200			705	9	
43		408:160	409	Jun.10:205			706	10	
42		409:155	410	Jun. 5:210			707	11	
41	b.	410:150	411	May30:216			708	12	AUGUSTUS.
40		411:144	412	May25:221			709	13	
39		412:139	413	May20:226			710	14	
38		413:134	414	May15:231			711	15	
37	b.	414:129	415	May 9:237			712	16	
36		415:123	416	May 4:242			713	17	
35		416:118	417	Apr.29:247			714	18	
34	b.	417:113	418	Apr.24:252			715	19	
33		418:108	419	Apr.18:258			716	20	
32		419:102	420	Apr.13:263			717	21	
31		420: 97	421	Apr. 8:268			718	22	
30	b.	421: 92	422	Apr. 3:273			719	1	
29		422: 87	423	Mar.28:279			720	2	
28		423: 81	424	Mar.23:284			721	3	
27		424: 76	425	Mar.18:289			722	4	
26		425: 71	426	Mar.13:294			723	5	

B C D F D G F H K L H K

BRIAN Years before the Vulgar Æra of CHRIST.		DANIEL's Years of 360 Days.				PTOLEMY's CANON The Years in it are of 365 Days				
		Number of Days.	His 483 Years.	The Days on which every Year be- gins.	Number of Days.	Years of Nabo- naisrs.	Years of Kings reigns.	The THORN at which every Year begins.	Years of Nabo- naisrs.	Years of Kings reigns.
b. 25	426	66	427	Mar. 7.	300	723	5	Aug. 19.	724	6
24	427	60	428	Mar. 2.	305	724	6	Aug. 20.	725	7
23	428	55	429	Feb. 25.	310	725	7	Aug. 20.	726	8
22	429	50	430	Feb. 20.	315	726	8	Aug. 20.	727	9
b. 21	430	45	431	Feb. 15.	321	727	9	Aug. 28.	728	10
20	431	39	432	Feb. 9.	326	728	10	Aug. 28.	729	11
19	432	34	433	Feb. 4.	331	729	11	Aug. 28.	730	12
18	433	29	434	Jan. 30.	336	730	12	Aug. 28.	731	13
b. 17	434	24	435	Jan. 25.	342	731	13	Aug. 27.	732	14
16	435	18	436	Jan. 19.	347	732	14	Aug. 27.	733	15
15	436	13	437	Jan. 14.	352	733	15	Aug. 27.	734	16
14	437	8	438	Jan. 9.	357	734	16	Aug. 27.	735	17
b. 13	438	3	439	Jan. 4.	360	735	17	Aug. 26.	736	18
12	439		440	Dec. 29.	3	736	18	Aug. 26.	737	19
11	440	357	441	Dec. 24.	8	736	18	Aug. 26.	737	19
10	441	352	442	Dec. 19.	13	737	19	Aug. 26.	738	20
b. 9	442	347	443	Dec. 14.	18	738	20	Aug. 26.	739	21
8	443	342	444	Dec. 8.	24	739	21	Aug. 25.	740	22
7	444	336	445	Dec. 3.	29	740	22	Aug. 25.	741	23
6	445	331	446	Nov. 28.	34	741	23	Aug. 25.	742	24
b. 5	446	326	447	Nov. 23.	39	742	24	Aug. 25.	743	25
* 4	447	321	448	Nov. 17.	45	743	25	Aug. 24.	744	26
† 3	448	315	449	Nov. 12.	50	744	26	Aug. 24.	745	27
2	449	310	450	Nov. 7.	55	745	27	Aug. 24.	746	28
b. 1	450	305	451	Nov. 2.	60	746	28	Aug. 24.	747	29
	451	300	452	Oct. 27.	66	747	29	Aug. 23.	748	30

B C D F D G F H K L H K

* There being a Decree of AUGUSTUS Cæsar, that Registers should be made of the Names and Estates of all the Subjects of the Roman Empire: *Luk. II. 1, 2.* in order to this, Joseph with Mary his betrothed Wife came from their dwelling Place, at Nazareth in Galilee, to Bethlehem in Judæa, where they were born; they being of the lineage of David, and that being the Year of his Family. *Luk. II. 4.* On this occasion it was that our Saviour was born there this Year: and that on Dec. 25. according to the Churches account. From hence we reckon the years of the true Age of CHRIST.

† Before the Passover of this 3d year before the Vulgar Æra, dyed Herod the great, having first slaughtered the Infants at Bethlehem, and then his own Son Antipater, whom he had designed for his Heir. He dyed in the utmost degree of torment and misery; leaving 3 Sons, between whom his Dominions were divided by Augustus toward the middle of this Year. His Son Archelaus was made Tetrarch of Judæa and Samaria; Herod Antipas of Galilee and Perea; and Philip of Ituræa, Trachonitis, and Lybanias's Abilene. Josephus de Bello Judaico l. 21. & II. 1. *Jos. Antiq. XVII. 10, & 13.*

Chronological Tables.

JULIAN Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.					
	Number of Days.	His 483 years.	The Days on which every year begins.	Number of Days.	Years of Kings reigns.	Years of Kings reigns.	Years of Nabonassar.	Years of Kings reigns.		
270	178	272	179: Sept 30:	93	478	15	Oct. 30:	479	16	PTOLEMY PHILADELPHUS
a. 269	179	267	180: Sept. 24:	99	479	16	Oct. 29:	480	17	
268	180	261	181: Sept. 19:	104	480	17	Oct. 29:	481	18	
267	181	256	182: Sept. 14:	109	481	18	Oct. 29:	482	19	
266	182	251	183: Sept. 9:	114	482	19	Oct. 29:	483	20	
a. 265	183	246	184: Sept. 3:	120	483	20	Oct. 28:	484	21	
264	184	240	185: Aug. 29:	125	484	21	Oct. 28:	485	22	
263	185	235	186: Aug. 24:	130	485	22	Oct. 28:	486	23	
262	186	230	187: Aug. 19:	135	486	23	Oct. 28:	487	24	
b. 261	187	225	188: Aug. 13:	141	487	24	Oct. 27:	488	25	
260	188	219	189: Aug. 8:	146	488	25	Oct. 27:	489	26	
259	189	214	190: Aug. 3:	151	489	26	Oct. 27:	490	27	
258	190	209	191: Jul. 29:	156	490	27	Oct. 27:	491	28	
a. 257	191	204	192: Jul. 23:	162	491	28	Oct. 26:	492	29	
256	192	198	193: Jul. 18:	167	492	29	Oct. 26:	493	30	
255	193	193	194: Jul. 13:	172	493	30	Oct. 26:	494	31	
254	194	188	195: Jul. 8:	177	494	31	Oct. 26:	495	32	
b. 253	195	183	196: Jul. 2:	183	495	32	Oct. 25:	496	33	
252	196	177	197: Jun. 27:	188	496	33	Oct. 25:	497	34	
251	197	172	198: Jun. 22:	193	497	34	Oct. 25:	498	35	
250	198	167	199: Jun. 17:	198	498	35	Oct. 25:	499	36	
b. 249	199	162	200: Jun. 11:	204	499	36	Oct. 24:	500	37	
248	200	156	201: Jun. 6:	209	500	37	Oct. 24:	501	38	
247	201	151	202: Jun. 1:	214	501	38	Oct. 24:	502	1	
246	202	146	203: May 27:	219	502	1	Oct. 24:	503	2	
b. 245	203	141	204: May 21:	225	503	2	Oct. 23:	504	3	
244	204	135	205: May 16:	230	504	3	Oct. 23:	505	4	
243	205	130	206: May 11:	235	505	4	Oct. 23:	506	5	
242	206	125	207: May 6:	240	506	5	Oct. 23:	507	6	
b. 241	207	120	208: Apr. 30:	246	507	6	Oct. 22:	508	7	
240	208	114	209: Apr. 25:	251	508	7	Oct. 22:	509	8	
239	209	109	210: Apr. 20:	256	509	8	Oct. 22:	510	9	
238	210	104	211: Apr. 15:	261	510	9	Oct. 22:	511	10	
b. 237	211	99	212: Apr. 9:	267	511	10	Oct. 21:	512	11	
236	212	93	213: Apr. 4:	272	512	11	Oct. 21:	513	12	

B C D F D G F H K L H K

JULIAN Years before the Vulgar <i>Æra</i> of CHRIST.		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The Years in it are of 365 Days.		
		Number of Days.	The Days on which every Year begins.	His 483 years.	Years of Kings reigns.	Years of Nabonassar.	The THORN at which every Year begins.
		213: 88	214: Mar. 30:	277	513 12	PTOLEMY EUCERGETES.	21: 514 13
		214: 83	215: Mar. 29:	282	514 13	PTOLEMY EUCERGETES.	21: 515 14
		215: 78	216: Mar. 19:	288	515 14	PTOLEMY EUCERGETES.	20: 516 15
		216: 72	217: Mar. 14:	293	516 15	PTOLEMY EUCERGETES.	20: 517 16
		217: 67	218: Mar. 9:	298	517 16	PTOLEMY EUCERGETES.	20: 518 17
		218: 62	219: Mar. 4:	303	518 17	PTOLEMY EUCERGETES.	20: 519 18
		219: 57	220: Feb. 27:	309	519 18	PTOLEMY EUCERGETES.	19: 520 19
		220: 51	221: Feb. 21:	314	520 19	PTOLEMY EUCERGETES.	19: 521 20
		221: 46	222: Feb. 16:	319	521 20	PTOLEMY EUCERGETES.	19: 522 21
		222: 41	223: Feb. 11:	324	522 21	PTOLEMY EUCERGETES.	19: 523 22
		223: 36	224: Feb. 6:	330	523 22	PTOLEMY EUCERGETES.	18: 524 23
		224: 30	225: Jan. 31:	335	524 23	PTOLEMY EUCERGETES.	18: 525 24
		225: 25	226: Jan. 26:	340	525 24	PTOLEMY EUCERGETES.	18: 526 25
		226: 20	227: Jan. 21:	345	526 25	PTOLEMY EUCERGETES.	18: 527 26
		227: 15	228: Jan. 16:	351	527 1	PTOLEMY PHILOPATOR.	17: 528 27
		228: 9	229: Jan. 10:	356	528 2	PTOLEMY PHILOPATOR.	17: 529 28
		229: 4	* 230: Jan. 5:	1	529 3	PTOLEMY PHILOPATOR.	17: 530 29
		230: 360	231: Dec. 31:	6	530 4	PTOLEMY PHILOPATOR.	17: 531 30
		231: 359	232: Dec. 26:	12	531 5	PTOLEMY PHILOPATOR.	16: 532 31
		232: 354	233: Dec. 20:	17	532 6	PTOLEMY PHILOPATOR.	16: 533 32
		233: 348	234: Dec. 15:	22	533 7	PTOLEMY PHILOPATOR.	16: 534 33
		234: 343	235: Dec. 10:	27	534 8	PTOLEMY PHILOPATOR.	16: 535 34
		235: 338	236: Dec. 5:	33	535 9	PTOLEMY PHILOPATOR.	15: 536 35
		236: 333	237: Nov. 29:	38	536 10	PTOLEMY PHILOPATOR.	15: 537 36
		237: 327	238: Nov. 24:	43	537 11	PTOLEMY PHILOPATOR.	15: 538 37
		238: 322	239: Nov. 19:	48	538 12	PTOLEMY PHILOPATOR.	15: 539 38
		239: 317	240: Nov. 14:	54	539 13	PTOLEMY PHILOPATOR.	14: 540 39
		240: 312	241: Nov. 8:	59	540 14	PTOLEMY PHILOPATOR.	14: 541 40
		241: 306	242: Nov. 3:	64	541 15	PTOLEMY PHILOPATOR.	14: 542 41
		242: 301	243: Oct. 29:	69	542 16	PTOLEMY PHILOPATOR.	14: 543 42
		243: 296	244: Oct. 24:	75	543 17	PTOLEMY PHILOPATOR.	13: 544 43
		244: 291	245: Oct. 18:	80	544 1	Pt. Epiph.	13: 545 44
		245: 285	246: Oct. 13:	85	545 2	Pt. Epiph.	13: 546 45
		246: 280	247: Oct. 8:	90	546 3	Pt. Epiph.	13: 547 46
		247: 275	248: Oct. 3:	96	547 4	Pt. Epiph.	12: 548 47
		248: 270	249: Sep. 27:	96	547 4	Pt. Epiph.	12: 548 48

* See Note * in p. 217:

Chronological Tables.

JULIAN Years before CHRIST.		DANIEL'S Years of 360 Days			PTOLEMY'S CANON. The Years in it are of 365 Days		
		Number of Days. His 483 Years.	The Dayson which every Year be- gins.	Number of Days. His 483 Years.	Years of Nabo- nassar.	Years of Kings reigns.	Years of Kings reigns.
200	249	264	Sept. 22	101	548	12	549
199	250	259	Sept. 17	106	549	12	550
198	251	254	Sept. 12	111	550	12	551
b. 197	252	249	Sept. 6	117	551	11	552
196	253	243	Sept. 1	122	552	11	553
195	254	238	Aug. 27	127	553	11	554
194	255	233	Aug. 22	132	554	11	555
a. 193	256	228	Aug. 16	138	555	10	556
192	257	222	Aug. 11	143	556	10	557
191	258	217	Aug. 6	148	557	10	558
190	259	212	Aug. 1	153	558	10	559
b. 189	260	207	Jul. 26	159	559	9	560
188	261	201	Jul. 21	164	560	9	561
187	262	196	Jul. 16	169	561	9	562
186	263	191	Jul. 11	174	562	9	563
b. 185	264	186	Jul. 5	180	563	8	564
184	265	180	Jun. 30	185	564	8	565
183	266	175	Jun. 25	190	565	8	566
182	267	170	Jun. 20	195	566	8	567
b. 181	268	165	Jun. 14	201	567	7	568
180	269	159	Jun. 9	206	568	7	569
179	270	154	Jun. 4	211	569	7	570
178	271	149	May 30	216	570	7	571
b. 177	272	144	May 24	222	571	6	572
176	273	138	May 19	227	572	6	573
175	274	133	May 14	232	573	6	574
174	275	128	May 9	237	574	6	575
b. 173	276	123	May 3	243	575	5	576
172	277	117	Apr. 28	248	576	5	577
171	278	112	Apr. 23	253	577	5	578
170	279	107	Apr. 18	258	578	5	579
b. 169	280	102	Apr. 12	264	579	4	580
168	281	96	Apr. 7	269	580	4	581
167	282	91	Apr. 2	274	581	4	582
166	283	86	Mar. 28	279	582	4	583

B C D F D G F A H K L H K

Julian Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.			
	Number of Days.	His 483 years.	The Days on which every year begins.	Number of Days	Years of Nabonassar.	Years of Kings at which every year begins.	Years of Kings reigns.	Years of Kings reigns.
b. 165	284	81	285 Mar. 22	285	583 16	Oct. 3	584 17	PTOLEMY PHILOMETOR.
164	285	75	286 Mar. 17	290	584 17	Oct. 3	585 18	
163	286	70	287 Mar. 12	295	585 18	Oct. 3	586 19	
162	287	65	288 Mar. 7	300	586 19	Oct. 3	587 20	
b. 161	288	60	289 Mar. 1	306	587 20	Oct. 2	588 21	
160	289	54	290 Febr. 24	311	588 21	Oct. 2	589 22	
159	290	49	291 Febr. 19	316	589 22	Oct. 2	590 23	
158	291	44	292 Febr. 14	321	590 23	Oct. 2	591 24	
b. 157	292	39	293 Febr. 9	327	591 24	Oct. 1	592 25	
156	293	33	294 Febr. 3	332	592 25	Oct. 1	593 26	
155	294	28	295 Jan. 29	337	593 26	Oct. 1	594 27	
154	295	23	296 Jan. 24	342	594 27	Oct. 1	595 28	
b. 153	296	18	297 Jan. 19	348	595 28	Sept. 30	596 29	
152	297	12	298 Jan. 13	353	596 29	Sept. 30	597 30	
151	298	7	299 Jan. 8	358	597 30	Sept. 30	598 31	
150	299	2	* 300 Jan. 3	360	598 31	Sept. 30	599 32	
b. 149	300	0	301 Dec. 27	3	599 32	Sept. 29	600 33	
148	301	357	302 Dec. 23	9	599 32	Sept. 29	601 34	
147	302	351	303 Dec. 18	14	600 33	Sept. 29	602 35	
146	303	346	304 Dec. 13	19	601 34	Sept. 29	603 1	PTOLEMY EUERGETES II.
b. 145	304	341	305 Dec. 8	24	602 35	Sept. 29	604 2	
144	305	336	306 Dec. 2	30	603 1	Sept. 28	605 3	
143	306	330	307 Nov. 27	35	604 2	Sept. 28	606 4	
142	307	325	308 Nov. 22	40	605 3	Sept. 28	607 5	
b. 141	308	320	309 Nov. 17	45	606 4	Sept. 28	608 6	
140	309	315	310 Nov. 11	51	607 5	Sept. 27	609 7	
139	310	309	311 Nov. 6	56	608 6	Sept. 27	610 8	
138	311	304	312 Nov. 1	61	609 7	Sept. 27	611 9	
b. 137	312	299	313 Oct. 27	66	610 8	Sept. 27	612 10	
136	313	294	314 Oct. 21	72	611 9	Sept. 26	613 11	
135	314	288	315 Oct. 16	77	612 10	Sept. 26	614 12	
134	315	283	316 Oct. 11	82	613 11	Sept. 26	615 13	
b. 133	316	278	317 Oct. 6	87	614 12	Sept. 26	616 14	
132	317	273	318 Sept. 30	93	615 13	Sept. 25	617 15	
131	318	267	319 Sept. 25	98	616 14	Sept. 25	618 16	
	319	262	320 Sept. 20	103	617 15	Sept. 25		

BC D F D G F H K L H K

* See Note * in p. 217.

Q

whereas, besides these 105 days, there remain 260 from *April* 16th to the end of that *Julian* year, these go into the second year of the 483; and the Number two is therefore placed before the 260 in the second line of that Table.

The two Columns marked F, F, contain in every line the two Numbers of days which divide the 365 days of the *Julian* year in the beginning of that line, between those two of *Daniel's* 483 years which are in the very same line in the Columns D, D, above mentioned. Of these two Numbers of days in every line it is to be always remembered, that the first Number begins on the first day of *January*, and the second ends with the last of *December*; except before excepted: But besides,

Whereas in the Column over the letter G there is set down the month and day on which every one of *Daniel's* years begins, it is to be understood that the next foregoing year ends on the month and day next before it. As for example; The first *Daniel's* year beginning on *April* 21 in the *Julian* year 445, it has with that and the last of *December* 255 days out of that *Julian* year; and this first *Daniel's* year wanting yet 105 days of its 360, it has these out of the *Julian* year 444 before *Christ*, beginning at *January* 1, and ending *April* 15th. This appears in the Column over G: for there on *April* 16 begins the second *Daniel's* year. This second year has from *April* 16 to the last of *December* inclusively, the Number therein noted, of 260 days out of that *Julian* year, and these are made up 360 by adding 100 out of the *Julian* year 443; in which year they begin at *January* 1, and end at *April* 10th in that year. Then on *April* 11 begins the 3d year, and taking in that day with all that follow to the end of *December*, it has 265 days out of that *Julian* year 443: which Number being to be made up 360, therefore that third year has other 95 days out of the *Julian* year 442, beginning *January* 1, and ending on the 5th day of *April* which appears by the next day, *viz.* *April* 6th beginning the 4th of the 483 years. And that 4th year goes on, and so do all that follow, in like manner with those above mentioned.

NB. In every line the two Numbers of Days in the Columns F, F, being added together make up the Number 365 in a common *Julian* year, and 366 in a Bissextile: But as to the 360 days of any of *Daniel's* years, they are made up of the Number of days in the 2d Column F in the same line, adding thereunto the Number of days in the 1st Column F, in the line next below it.

In every line of the 2d set of Tables, the two Numbers of days in the Columns F, F, being added together make up the Number of 360 days for the *Daniel's* year in the beginning of the line: But as to the 365 days of a common *Julian* year, or the 366 of a Bissextile, they are made up of the Number of days in the 2d Column F, where

Of the Form of Year used in this Prophecy. 333

F, where that *Julian* begins, adding thereunto the Number of Days in the 1st Column F, in the line next below it.

Of the years in PTOLEMY'S CANON more needs not be said, than that every one of those years that are mentioned in the two first Columns over the first H and K must be accounted to begin with the 1st of *January* in that *Julian* year that stands in the beginning of the line, and so to be concurrent with the same *Julian* year until the next *Thoth*; that is, till that Month and day which in the same line is placed in the Column over L. And that same month and day begins those two following years in the two Columns over the 2d H and K: which last two years run on to the end of the *Julian* in that line; and after that they are continued with the next *Julian* year in the following line, from its 1st of *January* till the next *Thoth*, as is above mentioned.

C H A P. IV.

Concerning the Form of Year, by which the Years of this PROPHECY are to be reckon'd.

HAVING in the former Chapter asserted the Year of the Prophecy now before us to be a year of three hundred and sixty days, and having also thereby framed our Calculation of *the seven weeks and sixty two weeks, after which the Messiah was to be cut off*, it remains that we now justify such Calculation, by shewing that this must necessarily have been the form of year by which we are to reckon in this Prophecy.

And in general it appears most likely to have been so, as this was the common Form of year us'd in that age, and in the Country where *Daniel* liv'd when this Prophecy was giv'n.

But at that time it is certain that the Eastern Nations had a reckoning of known, and common use among them of just thirty days to a month; and of twelve such equal months consisted their year: which was therefore of just three hundred and sixty days. It doth not appear that in *Daniel's* time there was any other sort of year in COMMON (a) Use, (or in use among the people) in any part of the World. And perhaps this was the only kind of year that had then been any where in common use since the Creation:—To shew this more particularly,

First,

(a) The Reader may be pleas'd to note what I now say, as I speak here of a year in Common Use:—I deny not but that at the time when the Prophecy was giv'n to *Daniel*, there had been introduced also an Artificial year, or a year of an intercalary fortⁿ which however was known only among the Learned: of which more hereafter.

JULIAN Years before the Vulgar <i>Æra</i> of CHRIST.		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The Years in it are of 365 Days.						
		Number of Days. His 483 Years.	Number of Days. His 483 Years.	The Day on which every Year be- gins.	Number of Days. The Days on which every Year be- gins.	Years of Kings reigns.	Years of Kings reigns.	Years of Kings reigns.	Years of Kings reigns.		
200	249	264	250	Sept. 22	101	548	548	Oct. 12	549	6	PTOLEMY
199	250	259	251	Sept. 17	106	549	549	Oct. 12	550	7	EPIPHANES.
198	251	254	252	Sept. 12	111	550	550	Oct. 12	551	8	
b. 197	252	249	253	Sept. 6	117	551	551	Oct. 11	552	9	
196	253	243	254	Sept. 1	122	552	552	Oct. 11	553	10	
195	254	238	255	Aug. 27	127	553	553	Oct. 11	554	11	
194	255	233	256	Aug. 22	132	554	554	Oct. 11	555	12	
b. 193	256	228	257	Aug. 16	138	555	555	Oct. 10	556	13	
192	257	222	258	Aug. 11	143	556	556	Oct. 10	557	14	
191	258	217	259	Aug. 6	148	557	557	Oct. 10	558	15	
190	259	212	260	Aug. 1	153	558	558	Oct. 10	559	16	
b. 189	260	207	261	Jul. 26	159	559	559	Oct. 9	560	17	
188	261	201	262	Jul. 21	164	560	560	Oct. 9	561	18	
187	262	196	263	Jul. 16	169	561	561	Oct. 9	562	19	
186	263	191	264	Jul. 11	174	562	562	Oct. 9	563	20	
b. 185	264	186	265	Jul. 5	180	563	563	Oct. 8	564	21	
184	265	180	266	Jun. 30	185	564	564	Oct. 8	565	22	
183	266	175	267	Jun. 25	190	565	565	Oct. 8	566	23	
182	267	170	268	Jun. 20	195	566	566	Oct. 8	567	24	
b. 181	268	165	269	Jun. 14	201	567	567	Oct. 7	568	1	PTOLEMY
180	269	159	270	Jun. 9	206	568	568	Oct. 7	569	2	PHILOMETOR.
179	270	154	271	Jun. 4	211	569	569	Oct. 7	570	3	
178	271	149	272	May 30	216	570	570	Oct. 7	571	4	
b. 177	272	144	273	May 24	222	571	571	Oct. 6	572	5	
176	273	138	274	May 19	227	572	572	Oct. 6	573	6	
175	274	133	275	May 14	232	573	573	Oct. 6	574	7	
174	275	128	276	May 9	237	574	574	Oct. 6	575	8	
b. 173	276	123	277	May 3	243	575	575	Oct. 5	576	9	
172	277	117	278	Apr. 28	248	576	576	Oct. 5	577	10	
171	278	112	279	Apr. 23	253	577	577	Oct. 5	578	11	
170	279	107	280	Apr. 18	258	578	578	Oct. 5	579	12	
b. 169	280	102	281	Apr. 12	264	579	579	Oct. 4	580	13	
168	281	96	282	Apr. 7	269	580	580	Oct. 4	581	14	
167	282	91	283	Apr. 2	274	581	581	Oct. 4	582	15	
166	283	86	284	Mar. 28	279	582	582	Oct. 4	583	16	

B C D F D G F A H K L H K

Julian Years before the Vulgar Era of CHRIST.	DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.				
	His 483 years.	Number of Days.	His 483 years.	The Days on which every year begins.	Years of Nabonassar.	Years of Kings reigns.	The T H O R H at which every year begins.	Years of Kings reigns.	
b. 165	284	81	285	Mar. 22	583	16	Oct. 3	584	17
164	285	75	286	Mar. 17	584	17	Oct. 3	585	18
163	286	70	287	Mar. 22	585	18	Oct. 3	586	19
162	287	65	288	Mar. 7	586	19	Oct. 3	587	20
b. 161	288	60	289	Mar. 1	587	20	Oct. 2	588	21
160	289	54	290	Febr. 24	588	21	Oct. 2	589	22
159	290	49	291	Febr. 19	589	22	Oct. 2	590	23
158	291	44	292	Febr. 14	590	23	Oct. 2	591	24
b. 157	292	39	293	Febr. 9	591	24	Oct. 1	592	25
156	293	33	294	Febr. 3	592	25	Oct. 1	593	26
155	294	28	295	Jan. 29	593	26	Oct. 1	594	27
154	295	23	296	Jan. 24	594	27	Oct. 1	595	28
b. 153	296	18	297	Jan. 19	595	28	Sept. 30	596	29
152	297	12	298	Jan. 13	596	29	Sept. 30	597	30
151	298	7	299	Jan. 8	597	30	Sept. 30	598	31
150	299	2	300	Jan. 3	598	31	Sept. 30	599	32
b. 149	300	0	301	Dec. 23	599	32	Sept. 29	600	33
148	301	357	302	Dec. 23	600	33	Sept. 29	601	34
147	302	351	303	Dec. 18	601	34	Sept. 29	602	35
146	303	346	304	Dec. 13	602	35	Sept. 29	603	36
b. 145	304	341	305	Dec. 8	603	36	Sept. 29	604	37
144	305	336	306	Dec. 2	604	37	Sept. 28	605	38
143	306	330	307	Nov. 27	605	38	Sept. 28	606	39
142	307	325	308	Nov. 22	606	39	Sept. 28	607	40
b. 141	308	320	309	Nov. 17	607	40	Sept. 28	608	41
140	309	315	310	Nov. 11	608	41	Sept. 27	609	42
139	310	309	311	Nov. 6	609	42	Sept. 27	610	43
138	311	304	312	Nov. 1	610	43	Sept. 27	611	44
b. 137	312	299	313	Oct. 27	611	44	Sept. 27	612	45
136	313	294	314	Oct. 21	612	45	Sept. 26	613	46
135	314	288	315	Oct. 16	613	46	Sept. 26	614	47
134	315	283	316	Oct. 11	614	47	Sept. 26	615	48
b. 133	316	278	317	Oct. 6	615	48	Sept. 26	616	49
132	317	273	318	Sept. 30	616	49	Sept. 25	617	50
131	318	267	319	Sept. 25	617	50	Sept. 25	618	51
	319	262	320	Sept. 20	618	51	Sept. 25	619	52

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* See Note * in p. 217.

Q

		DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.						
Julian Years before the Vulgar Aera of CHRIST.	His 483 years.	Number of Days.	The Days on which every year begins.	Number of Days.	Years of Kings reigns.	Years of Kings reigns.	The THORN at which every year begins.	Years of Kings reigns.	Years of Kings reigns.			
		His 483 years.	Number of Days.	His 483 years.	Number of Days.	Years of Kings reigns.	Years of Kings reigns.	Years of Kings reigns.	Years of Kings reigns.			
130	320	257	321: Sept. 15:	108	16	PTOLEMY	Sept. 25:	619	17	PTOLEMY	Sept. 24:	620
129	321	252	322: Sept. 9:	114	17	PTOLEMY	Sept. 24:	620	18	PTOLEMY	Sept. 24:	621
128	322	246	323: Sept. 4:	119	18	PTOLEMY	Sept. 24:	621	19	PTOLEMY	Sept. 24:	622
127	323	241	324: Aug. 30:	124	19	PTOLEMY	Sept. 24:	622	20	PTOLEMY	Sept. 24:	623
126	324	236	325: Aug. 25:	129	20	PTOLEMY	Sept. 24:	623	21	PTOLEMY	Sept. 23:	624
125	325	231	326: Aug. 19:	135	21	PTOLEMY	Sept. 23:	624	22	PTOLEMY	Sept. 23:	625
124	326	225	327: Aug. 14:	140	22	PTOLEMY	Sept. 23:	625	23	PTOLEMY	Sept. 23:	626
123	327	220	328: Aug. 9:	145	23	PTOLEMY	Sept. 23:	626	24	PTOLEMY	Sept. 23:	627
122	328	215	329: Aug. 4:	150	24	PTOLEMY	Sept. 22:	627	25	PTOLEMY	Sept. 22:	628
121	329	210	330: Jul. 29:	156	25	PTOLEMY	Sept. 22:	628	26	PTOLEMY	Sept. 22:	629
120	330	204	331: Jul. 24:	161	26	PTOLEMY	Sept. 22:	629	27	PTOLEMY	Sept. 22:	630
119	331	199	332: Jul. 19:	166	27	PTOLEMY	Sept. 22:	630	28	PTOLEMY	Sept. 22:	631
118	332	194	333: Jul. 14:	171	28	PTOLEMY	Sept. 21:	631	29	PTOLEMY	Sept. 21:	632
117	333	189	334: Jul. 8:	177	29	PTOLEMY	Sept. 21:	632	1	PTOLEMY	Sept. 21:	633
116	334	183	335: Jul. 3:	182	1	PTOLEMY	Sept. 21:	633	2	PTOLEMY	Sept. 21:	634
115	335	178	336: Jun. 28:	187	2	PTOLEMY	Sept. 21:	634	3	PTOLEMY	Sept. 21:	635
114	336	173	337: Jun. 23:	192	3	PTOLEMY	Sept. 20:	635	4	PTOLEMY	Sept. 20:	636
113	337	168	338: Jun. 17:	198	4	PTOLEMY	Sept. 20:	636	5	PTOLEMY	Sept. 20:	637
112	338	162	339: Jun. 12:	203	5	PTOLEMY	Sept. 20:	637	6	PTOLEMY	Sept. 20:	638
111	339	157	340: Jun. 7:	208	6	PTOLEMY	Sept. 20:	638	7	PTOLEMY	Sept. 20:	639
110	340	152	341: Jun. 2:	213	7	PTOLEMY	Sept. 19:	639	8	PTOLEMY	Sept. 19:	640
109	341	147	342: May 27:	219	8	PTOLEMY	Sept. 19:	640	9	PTOLEMY	Sept. 19:	641
108	342	141	343: May 22:	224	9	PTOLEMY	Sept. 19:	641	10	PTOLEMY	Sept. 19:	642
107	343	136	344: May 17:	229	10	PTOLEMY	Sept. 19:	642	11	PTOLEMY	Sept. 19:	643
106	344	131	345: May 12:	234	11	PTOLEMY	Sept. 18:	643	12	PTOLEMY	Sept. 18:	644
105	345	126	346: May 6:	240	12	PTOLEMY	Sept. 18:	644	13	PTOLEMY	Sept. 18:	645
104	346	120	347: May 1:	245	13	PTOLEMY	Sept. 18:	645	14	PTOLEMY	Sept. 18:	646
103	347	115	348: Apr. 26:	250	14	PTOLEMY	Sept. 18:	646	15	PTOLEMY	Sept. 18:	647
102	348	110	349: Apr. 21:	255	15	PTOLEMY	Sept. 17:	647	16	PTOLEMY	Sept. 17:	648
101	349	105	350: Apr. 15:	261	16	PTOLEMY	Sept. 17:	648	17	PTOLEMY	Sept. 17:	649
100	350	99	351: Apr. 10:	266	17	PTOLEMY	Sept. 17:	649	18	PTOLEMY	Sept. 17:	650
99	351	94	352: Apr. 5:	271	18	PTOLEMY	Sept. 17:	650	19	PTOLEMY	Sept. 17:	651
98	352	89	353: Mar. 31:	276	19	PTOLEMY	Sept. 17:	651	20	PTOLEMY	Sept. 17:	652
97	353	84	354: Mar. 25:	282	20	PTOLEMY	Sept. 16:	652	21	PTOLEMY	Sept. 16:	653
96	354	78	355: Mar. 20:	287	21	PTOLEMY	Sept. 16:	653	22	PTOLEMY	Sept. 16:	653

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JULIAN Years before the Vulgar <i>Æra</i> of CHRIST.		DANIEL'S Years of 360 Days.			PTOLEMY'S CANON. The Years in it are of 365 Days		
		Number of Days.	The Days on which every Year begins.	Number of Days.	Years of Kings reigns.	The THOTH at which every Year begins.	Years of Kings reigns.
95	355	73	Mar. 15	292	653	Sept. 16	654
94	356	68	Mar. 10	297	654	Sept. 16	655
93	357	63	Mar. 4	303	655	Sept. 15	656
92	358	57	Feb. 27	308	656	Sept. 15	657
91	359	52	Feb. 22	313	657	Sept. 15	658
90	360	47	Feb. 17	318	658	Sept. 15	659
89	361	42	Feb. 12	324	659	Sept. 14	660
88	362	36	Feb. 6	329	660	Sept. 14	661
87	363	31	Feb. 1	334	661	Sept. 14	662
86	364	26	Jan. 27	339	662	Sept. 14	663
85	365	21	Jan. 22	345	663	Sept. 13	664
84	366	15	Jan. 16	350	664	Sept. 13	665
83	367	10	Jan. 11	355	665	Sept. 13	666
82	368	5	Jan. 6	360	666	Sept. 13	667
81	369	0	Jan. 1	369	667	Sept. 12	668
80	370	0	Dec. 26	6	667	Sept. 12	668
79	371	354	Dec. 21	11	668	Sept. 12	669
78	372	349	Dec. 16	16	669	Sept. 12	670
77	373	344	Dec. 11	21	670	Sept. 12	671
76	374	339	Dec. 5	27	671	Sept. 11	672
75	375	333	Nov. 30	33	672	Sept. 11	673
74	376	328	Nov. 25	37	673	Sept. 11	674
73	377	323	Nov. 20	43	674	Sept. 11	675
72	378	318	Nov. 14	48	675	Sept. 10	676
71	379	312	Nov. 9	53	676	Sept. 10	677
70	380	307	Nov. 4	58	677	Sept. 10	678
69	381	302	Oct. 30	63	678	Sept. 10	679
68	382	297	Oct. 24	69	679	Sept. 9	680
67	383	291	Oct. 19	74	680	Sept. 9	681
66	384	286	Oct. 14	79	681	Sept. 9	682
65	385	281	Oct. 9	84	682	Sept. 9	683
64	386	276	Oct. 3	90	683	Sept. 8	684
63	387	270	Sep. 28	95	684	Sept. 8	685
62	388	265	Sep. 23	100	685	Sept. 8	686
61	389	260	Sep. 18	105	686	Sept. 8	687
	390	255	Sep. 12	110	687	Sept. 7	688

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Chronological Tables.

JULIAN Years before the Vulgar Era of CHRIST.		DANIEL'S Years of 360 Days.				PTOLEMY'S CANON. The years in it are of 365 Days.			
Years	Days	Number of Days.	The Days on which every year begins.	Number of Days.	Years of Nabonassar.	Years of Kings reigns.	The THOTH at which every year begins.	Years of Nabonassar.	Years of Kings reigns.
60	391	249	392. Sept. 7.	116	68	21	Sept. 7.	689	22
59	392	244	393. Sept. 2.	121	689	22	Sept. 7.	690	23
58	393	239	394. Aug. 28.	126	690	23	Sept. 7.	691	24
57	394	234	395. Aug. 22.	132	691	24	Sept. 6.	692	25
56	395	228	396. Aug. 17.	137	692	25	Sept. 6.	693	26
55	396	223	397. Aug. 12.	142	693	26	Sept. 6.	694	27
54	397	218	398. Aug. 7.	147	694	27	Sept. 6.	695	28
53	398	213	399. Aug. 1.	153	695	28	Sept. 5.	696	29
52	399	207	400. Jul. 27.	158	696	29	Sept. 5.	697	30
51	400	202	401. Jul. 22.	163	697	1	Sept. 5.	698	1
50	401	197	402. Jul. 17.	168	698	2	Sept. 5.	699	2
49	402	192	403. Jul. 11.	174	699	3	Sept. 4.	700	3
48	403	186	404. Jul. 6.	179	700	4	Sept. 4.	701	4
47	404	181	405. Jul. 1.	184	701	5	Sept. 4.	702	5
46	405	176	406. Jun. 26.	189	702	6	Sept. 4.	703	6
45	406	171	407. Jun. 20.	195	703	7	Sept. 3.	704	7
44	407	165	408. Jun. 15.	200	704	8	Sept. 3.	705	8
43	408	160	409. Jun. 10.	205	705	9	Sept. 3.	706	9
42	409	155	410. Jun. 5.	210	706	10	Sept. 3.	707	10
41	410	150	411. May 30.	216	707	11	Sept. 2.	708	11
40	411	144	412. May 25.	221	708	12	Sept. 2.	709	12
39	412	139	413. May 20.	226	709	13	Sept. 2.	710	13
38	413	134	414. May 15.	231	710	14	Sept. 2.	711	14
37	414	129	415. May 9.	237	711	15	Sept. 1.	712	15
36	415	123	416. May 4.	242	712	16	Sept. 1.	713	16
35	416	118	417. Apr. 29.	247	713	17	Sept. 1.	714	17
34	417	113	418. Apr. 24.	252	714	18	Sept. 1.	715	18
33	418	108	419. Apr. 18.	258	715	19	Aug. 31.	716	19
32	419	102	420. Apr. 13.	263	716	20	Aug. 31.	717	20
31	420	97	421. Apr. 8.	268	717	21	Aug. 31.	718	21
30	421	92	422. Apr. 3.	273	718	22	Aug. 31.	719	22
29	422	87	423. Mar. 28.	279	719	1	Aug. 30.	720	1
28	423	81	424. Mar. 23.	284	720	2	Aug. 30.	721	2
27	424	76	425. Mar. 18.	289	721	3	Aug. 30.	722	3
26	425	71	426. Mar. 13.	294	722	4	Aug. 30.	723	4

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DANIEL's Years of 360 Days.		PTOLEMY's CANON The Years in it are of 365 Days												
Vulgar Æra of CHRIST.	Julian Years before the	Number of Days.	The Days on which every Year begins.	Years of Nabonassar.	Years of Kings reigns.	The THORN at which every Year begins.	Years of Nabonassar.	Years of Kings reigns.						
	His 483 Years.	His 483 Years.	His 483 Years.	His 483 Years.	His 483 Years.	His 483 Years.	His 483 Years.	His 483 Years.						
b.	25	426	66	427	Mar. 7	300	723	5	A	Aug. 19	724	6	A	Years of Kings reigns.
	24	427	60	428	Mar. 2	305	724	6	U	Aug. 19	725	7	U	
	23	428	55	429	Feb. 25	310	725	7	G	Aug. 19	726	8	G	
	22	429	50	430	Feb. 20	315	726	8	U	Aug. 19	727	9	U	
b.	21	430	45	431	Feb. 15	321	727	9	S	Aug. 28	728	10	S	
	20	431	39	432	Feb. 9	326	728	10	T	Aug. 28	729	11	T	
	19	432	34	433	Feb. 4	331	729	11	U	Aug. 28	730	12	U	
	18	433	29	434	Jan. 30	336	730	12	S	Aug. 28	731	13	S	
b.	17	434	24	435	Jan. 25	342	731	13	T	Aug. 27	732	14	T	
	16	435	18	436	Jan. 19	347	732	14	U	Aug. 27	733	15	U	
	15	436	13	437	Jan. 14	352	733	15	S	Aug. 27	734	16	S	
	14	437	8	438	Jan. 9	357	734	16	T	Aug. 27	735	17	T	
b.	13	438	3	439	Jan. 4	360	735	17	U	Aug. 26	736	18	U	
	12	439	0	440	Dec. 29	3	736	18	S	Aug. 26	737	19	S	
	11	440	357	441	Dec. 24	8	737	19	T	Aug. 26	738	20	T	
	10	441	352	442	Dec. 19	13	738	20	U	Aug. 26	739	21	U	
b.	9	442	347	443	Dec. 14	18	739	21	S	Aug. 25	740	22	S	
	8	443	342	444	Dec. 8	24	740	22	T	Aug. 25	741	23	T	
	7	444	336	445	Dec. 3	29	741	23	U	Aug. 25	742	24	U	
	6	445	331	446	Nov. 28	34	742	24	S	Aug. 25	743	25	S	
b.	5	446	326	447	Nov. 23	39	743	25	T	Aug. 24	744	26	T	
	4	447	321	448	Nov. 17	45	744	26	U	Aug. 24	745	27	U	
*	3	448	315	449	Nov. 12	50	745	27	S	Aug. 24	746	28	S	
†	2	449	310	450	Nov. 7	55	746	28	T	Aug. 24	747	29	T	
b.	1	450	305	451	Nov. 2	60	747	29	U	Aug. 23	748	30	U	
		451	300	452	Oct. 27	66								

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* There being a Decree of AUGUSTUS Cæsar, that Registers should be made of the Names and Estates of all the Subjects of the Roman Empire: *Luk. II. 1. 2.* in order to this, Joseph with Mary his betrothed Wife came from their dwelling Place, at Nazareth in Galilee, to Bethlehem in Judæa, where they were born; they being of the lineage of David, and that being the Year of his Family. *Luk. II. 4.* On this occasion it was that our Saviour was born there this Year: and that on Dec. 25. according to the Churches account. From hence we reckon the years of the true Age of CHRIST.

† Before the Passover of this 3d year before the Vulgar Æra, dyed Herod the great, having first slaughtered the Infants at Bethlehem, and then his own Son Antipater, whom he had designed for his Heir. He dyed in the utmost degree of torment and misery; leaving 3 Sons, between whom his Dominions were divided by Augustus toward the middle of this Year. His Son Archelaus was made Tetrarch of Judæa and Samaria; Herod Antipas of Galilee and Pæra; and Philip of Ituræa, Trachonitis, and Lybanias's Abilene. Josephus de Bello Judaico l. 21. & II. 1. *Jos. Antiq. XVII. 10. & 13.*

added five Days to the three hundred and sixty Days, of which their Year vulgarly consisted.

But even here is so far a Proof of their antient, and ordinary number of Days in the Year, as these five Days (n) were thus plainly su-

every Year, this brings the Months so quick again, that we who are us'd to quite another way of Reckoning, know not where to find them without some Consideration. E. g. In a Year of 360 Days, If the first Day of the first Month were now our first Day of January, it would fall seven Years hence on the last Day of November; seventeen, or eighteen years hence, it would be at Michaelmas; within thirty five Years it would be at Midsummer.----- In few words, it goeth round the twelve Months, and returns to its former place in sixty nine Julian Years. For 69 times 365 Days, and 6 Hours is 25202 Days, and a Quarter, that is, it is two days and a quarter more than seventy Years of 360 Days to the Year; as the Reader may see by comparing this great number with that in Solon's discourse above-mention'd.---But however strange this may look to us that are us'd to no other than the Julian Year, to observe their Months by this their antient Form of Year thus to run through all the Seasons of it, yet doubtless it was no strange thing to the common people of those Eastern Nations. It was surely no more strange to them, than it is now to the Turks, and other Mahometan Nations, that use the Lunar Year of 354 Days to see their Ramadan, and their two Bairams to run round the Year, and to fall sometimes in the Winter, and sometimes in the Summer, as they do within a few Years in common observation. [See Rycant of the Ottom. Emp. p. 160, 161, 162.] even within three and thirty Years. [Prid. Con. Hist. Vol. I. p. 393.]---And this will become less strange to us, if yet it be consider'd how hard, and even impossible it is to make any Year of common Use to hold pace with the natural Year, as it may be seen by our Julian Year: which was made for that purpose by advice of the most Learned Men in the world. And yet this will not do exactly: tho' it cometh as near as is possible. For our Julian Year of 365 Days 6 Hours exceeds the natural Year by something more than 10 Minutes. And this Excess in the space of about 130 Years makes a Day's difference between Ours, and the Solar Tropical Year: Which in the space of some thousands of Years will bring the first of January to Midsummer, and in so many thousand Years more will bring it round to Midwinter again. But in one or two thousand Years the Difference is not so great on this Account, but that January is now a Winter's Month, as it was in the time of Augustus: And so April is a Spring Month, and July a Summer Month, and October is the fall of the Leaf, as well now, as it was at Christ's Incarnation. So that tho' here be a yearly Variation, yet it is so insensible, that the common People take no notice of it; at least in those Countries which have not received the Gregorian Calendar.--- These things being consider'd, altho' in the Year antiently in ordinary Use among these Easterns, and Greeks, the Variation with respect to the Seasons of the Year be very great, and sensible, and which their Learned consequently could not but take notice of, and did; yet as Antiquity, and Custom had inur'd the use of it to the common People, and as withall they found it a Year, as Scaliger call'd it [v. Supra p. 241] A Year that for its equability of Division was most convenient for their Use; It is therefore no Wonder, that they kept up the use of the said Year among them, even long after that their Learned in their several Countries had brought in their respective Intercalations for the Seasons of the Year: Which Seasons the common People heeded no farther than as Nature directed them for the Supports, and Conveniences of Life, and which they knew well enough by the ordinary Course of Nature for these Ends; doubtless as well as do the Turks, and other Mahometan Nations at this time, as in their present ordinary Year, the variation as to the Seasons of it is immensely greater. (n) Jos. Scal. [Em. Temp. p. 195.] saith the very word Netiv among the Egyptians, and ἐκρυψάμενος among the Greeks being used ἡλιῶν ἑτηρίων sheweth that their antient Year was simply of 360 Days. And however Petavius [l. 252] hath reproached him for it, yet as learned as he [Bp Stillingfleet Orig. sac. c. VI, p. 56] hath concluded as Scaliger did before him in this very matter in the following words, This A D D I N G of five Days to the end of the Year, which Days were thence called ἐκρυψάμενος I M P L I E S that they were not antiently in use among them, &c. [V. more ib.]----- He goes on to shew that in process of time, the Egyptians came to understand the necessity likewise for the sake of the redundant Quadrant in each Year above 365 Days, of adding a Day every fourth Year.----- But as he sheweth [from Censorinus De Die Nat. c. 18] this Intercalation did not obtain in their Civil Year,----- because as the reason is well assign'd by Geminus [de Sphæra c. VI.] The Egyptians according to a superstitious Observation which they had, would needs have their

Supernumerary Days, and Days added to their Year, which in vulgar Account thereof consisted only of three hundred and sixty Days.

And that this latter still obtain'd among the several Nations above-mention'd, as being their Year in vulgar Account, and ordinary Use, long after that the other had been found out, and even after *Daniel's* time, I have above shewn.

And therefore tho' the learned *Dr Prideaux* (o) hath told us, that when *Daniel* had this Prophecy revealed unto him by the Angel *Gabriel*, the Chaldean Year was most certainly the Nabonassarean Year, consisting of three hundred and sixty five Days, and the Egyptian Year was the same, and so also was the Persian: All which is allowed to have been true so far, as that the Learned in those respective Countries might have now arriv'd at the Knowledge of such a Year, and made use of it in their Observations (the Chaldeans especially,) Yet this makes not against the form of Year of three hundred and sixty Days, being the Year of Reckoning in this Prophecy, because this, and not the other, was still the Year commonly known, and used among the People of those respective Countries, and consequently among the People of God also, who had been now well nigh seventy (p) such Years in Captivity in one of those Countries, even in that of the King of *Babylon*, at the time when this Prophecy was given.

And what is more natural than for to suppose that in the said Prophecy such a Year of Reckoning should have been intended in it, as was commonly known, and used in that age, and in that Country, where *Daniel* and the *Jews* were at the Revelation of it?—Especially considering that as I have formerly shewn, no other Form of Year whatsoever will possibly suit with the Prophecy in the express Letter of it.

These considerations therefore do surely render it more than probable that this was it. But there are others behind, whereby, as I am not without hopes, we may bring this matter well nigh to a certainty of its being so. As

First, Supposing with the learned *Dr. Prideaux* (q) that this prophecy concerning principally the *Jews*, and being written to them (for it is in the Hebrew which was the *Jews* Language, and not in the Chaldean, as some other parts of *Daniel* are) it is most likely that the Computation of the time mention'd therein should be according to the Jewish Form, and none other; yet this allowed, it makes not against this Form of Year being the measure of the Years of this Prophecy, because the same was certainly a Jewish Form of Year, for 'tis evidently their

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their Festivals to run through every Day in the Year. ----- [See *Marshall*, also *Sec. X. p. 236* fo. Edit.]----- *Egyptii Alexandrini* quarto quoq; Anno unum Diem intercalabant. *Egyptii* Naturales Intercalationem illam nusquam admiserunt. [*Salmaf. Ep. 76.* and *78.*] (o) *Con. Hist. p. 281.* (p) as it will be shewn anon. (q) *Con. Hist. p. 282 in fine.*

Scripture (r) Year, and as such it is a Year that could not but be of known, and common Use among that People: Whereas that kind of *Jewish Year*, which is said to have been introduced by the *Sanhedrin* for the regulation of the *Jewish Festivals* is on many accounts most unlikely to have been the Year of Reckoning intended in this Prophecy: as I shall shew presently.

But as here confessedly the Years of this Prophecy are *Jewish Years*, I know not of any other form of *Jewish Year* strictly, and properly so, whereby they can be reckoned, but one, or other of these *Jewish Forms of Year* now mention'd.

For however Dr. *Prideaux* (s) hath spoken of the solar (t) Year as a *Jewish form of Year*, and as such hath made it the Year of Reckoning in this Prophecy, having first concluded *these weeks of Years to be PLAINLY, and MANIFESTLY the same with those sabbaths of Years mention'd in Levit. xxv. 8.* and then concluding of a *certainly that those sabbaths of Years were reckoned by solar Years*, yet truly I see not any ground for either of these Conclusions, but manifest reasons against both of them. For

First, As to those *Sabbaths of Years* in *Levit. xxv. 8.* being therefore said to be *Solar Years*, because they began from the first of *Tisri*, which was pinned down by the *Feast of Tabernacles* (which was always celebrated in the middle of that month) to a certain season of the Year, and therefore from that season in one Year to the same season in another, can only be measured by the course of the sun, tho' this observation may be true in real time, yet this proves not to the purpose here, unless it prov'd withal that the *Jews* measur'd their Years in this, and in other things pertaining to the Law, by a solar Year. For it is the *Jewish* measure of time, or Computation that we are here immediately concern'd with. But we have not any the least footsteps that I know of (u), of any such *Jewish* form of Year or Computation of Years: but we have direct proof of the contrary as in the practice of the *Sanhedrin* in their continual regulation antiently of the *Jewish Year*, of which more anon, so also in the direct testimony of *Maimonides* here, upon the authority of both the *Talmuds*, that in *All things pertaining to the LAW*, (consequently also in the *Jewish sabbaths of Years*) their Years were neither *SOLAR* nor *LUNAR*, but such as arose out of the Order of Intercalation, whether they were Years Common, or Intercalary, according to the Determination of the *Sanhedrin* (w).

Secondly, I see not how Dr. *Prideaux* can argue from those *Sabbaths of Years* in *Levit. xxv. 8.* to the *Weeks of Years* in this Prophecy, as having any relation to them either in form of Year, or indeed in any point whatsoever. For

First,

(r) As it hath been above noted, and as it will appear farther hereafter. (s) *Con. Milt.* p. 283. (t) Of 365 d. 6 h. (u) 'Tis said indeed of the *Jewish Astronomers* that they had a Solar Year of 365 d. 6 h. but however 'tis said also that this was used only in the Schools. [*Selden. de An. civ. vet. Jud.* p. 1, 2.] (w) *Ib.* c. xvi. p. 75, &c.

Or Year of Reckoning in this Prophecy. 243

First, The original word in *Leviticus* [ib.] is not **שָׁבֻעַיִם** [Weeks] as in the Prophecy (x) before us, but **שַׁבְּתוֹת שָׁנִים** [Sabbaths of Years.]—However, if it be pleaded here that the sense is so far the same, as a Sabbath of Years is evidently seven Years, and seventy Sabbaths of years, as well as seventy Weeks of Years, equally make four hundred and ninety Years, I add

Secondly, That in the nature of one, and the other there is no manner of ground for relation. For what have any of the several EVENTS of these Weeks of Years to do with Sabbaths of years?—I add

Thirdly, The sabbatical years of the Jews being in Dr. Prideaux's (y) own Account confessedly UNCERTAIN, because [as he truly says] it doth not appear WHEN, or HOW, they were observed, therefore there is surely no manner of room for thus arguing from those Sabbaths of years, to the Weeks of Years of this Prophecy. Because this is confessedly to argue from UNCERTAINTIES. And

Fourthly, Even Dr. Prideaux hath himself elsewhere concluded no Relation here, as he hath expressly told us (z), that *this Prophecy means no more than by the seventy weeks to express seventy times seven years, that is four hundred, and ninety years in the whole, without ANY RELATION had either to Shemittahs, or SABBATICAL years.*

I conclude therefore, as to the weeks of years by which the time of this Prophecy is computed, that they are so far from being Plainly and Manifestly the same with those Sabbaths of Years mention'd in *Leviticus* (a), [as are Dr. Prideaux's words in p. 283 of his book] that [as in Dr. Prideaux's words also in his preface] they are without Any Relation, i. e. in other words, they have no manner of Relation. And what is without any relation, or hath no manner of Relation, is without any relation, or hath no relation in any thing: consequently not in the form of year. Which solar Form of Year was after all not a Jewish Form of Year, as evidently upon the forecited testimonies it had not, nor could it have to do with Jewish sabbaths of years. For their form of Year is certainly upon those testimonies the Year ordained by the Jewish Sanhedrin in the regulation of their Festivals.

This is undeniably a Jewish Form of Year. And yet as this, as I may now proceed to shew, could not possibly be the Year of Reckoning by the Angel intended in this Prophecy, it will of course remain to the other Scripture Jewish Form of Year of three hundred, and sixty Days; as we shall see anon.

That the Form of Year made use of by the Jewish Sanhedrin for the regulating of their Festivals should have been the Year of

R 2

Reckoning

(x) Dan. ix. 24.
(a) Ch. xxv. 8.

(y) Con. Hist. pref. p. xlii & c.

(z) P. xv, xvi

Reckoning intended in this Prophecy, it is in no wise likely for the following Reasons;

First, It is no Scripture Year. For it consisted variously (b) sometimes of 12 months, sometimes of 13 months by the intercalation of the *Feuifb Veadar*, or second *Adar*. But of this *Veadar*, or second *Adar* in the *Feuifb* Year we have not throughout the Scriptures so much as one single mention of it, either by name, or as a thirteenth month. Whereas we have twelve months by name, and twelve months also in order of number, as the first, and second, and third, and so on to the twelfth, but never beyond that to the bringing in of a thirteenth, any where in the Scriptures.

Secondly, It was ever of most Uncertain Account, as being merely Artificial, and Arbitrary, as it depended purely upon the Determination of the *Sanbedrin*. The People knew nothing at all about the Year current, whether it would be a Year consisting only of twelve Months, or otherwise of thirteen Months, 'till they of the *Sanbedrin* had made publick declaration of it. And this we are told (c) was not usually till towards the end of the Year. It was

Thirdly, A Year this very Uncertain also as to its Origin, or Rise. For who can tell how, or when it was first invented (d)? Nor is it less Uncertain.

Fourthly, As to its Continuation. For who can tell us of a Certainty how long it was in use (e) among the *Jews*?

Fifthly, 'Tis so as in it self (f), so also as to any real use that it could be of to the People, however we are told by the learned Mr.

Selden

(b) *Annus Civilis* (for so Mr. *Selden* calls it) juxta *Talmudicos* (scilicet *Annus Communis seu Intercalaris*. Communem implebant *Menses duodecim*, qui aut cavi fuere, aut pleni, five intercalares, l. e. aut dierum 29, aut 30. In Intercalari Anno *Menses tredecim*. [*Selden de Anno Civ. vet. Jud. c. iii.*] (c) *Anno labentes, & plerumque sub finem ejus, Mos erat Synedrui magni Collegii Decreto publico Intercalationem, nisi O P U S erat, futuram statuere.* [*Selden de An. Civ. Vet. Jud. c. 9.*] (d) *Mihi notandum est compertum Quis fuerit Intercalationis secundi Adar Author, quo superest tempore.*----- *Ludunt operam Chronologi qui Veterum Hebraeorum tempora ad rationes Cyelicis reducant. Veteres non ex Scriptis, non ex compoto, sed ex observatione Neomenias suas notabant. Tempora quo vetustiora, eo incertiora. Nullam erat in S. Literis Intercalationis vestigiū; neq; constat Chronologiam technicam sancte primo Templo Judæis fuisse cognitam.* [*Maritiam p. 184. fo. Ed.*]----- But here Sir *John Marsham* hath surely carried the matter too far. For otherwise how did the *Jews* regulate their Festivals under the first Temple?---The Reason of intercalating among the *Jews* was equally the same under the first, as under the second Temple; but that as Mr. *Selden* hath told us, was purely upon account of their Festivals, and especially of the Passover, on which all the rest depended, lest that and they should otherwise happen variously sometimes in the Summer, and sometimes in the Winter. For as we read his words [c. v. p. 20, 21.] *Tempus festivum Paschæ non incipiendum ex receptissimâ a Majoribus Traditione, nisi plano consistere Equinoctium Vernali, &c.* And yet in the following Chapter Mr. *Selden* shews the great uncertainty of Jewish Calculation, and declares in these words, *Quoniam temporis momentis, aut die Incertum, atque in se æqualiter recurrentiam Annuorum, veluti Egyptianorum, aut Julianorum Calculo Equinoctium Vernali, seu Tokupham Nisan collocari Mathematici Vet. Jud. i Mihi SATIS non est COMPERTUM.* [p. 24.] (e) *Alia fuit Judæorum Chronologia ante Captivitatem, alia post Rediitum; alia denique post instauratum ab Hillele jun. Cyclum decennovalem Anno Christi 358.* [*Maritiam p. 184. folio Edit.*] (f) As it is plain from the foregoing notes.

Selden (g), that it was the Year in Civil Use among the Jews. He hath told us this indeed upon the testimony of both the *Talmuds* (h) and upon the testimony also of *Mawonides* (i) from them. And yet he himself hath made this most improbable, by his own most just observation of the manifest difficulties, and uncertainty necessarily arising from accounting by such a Form of Year: as he hath rightly concluded, that in this case, *No one could be sure of the future term of his own, or another's legitimate Age; before the quality of the last preceding year was determined by the Sanhedrin: i. e. 'till they had determined whether the Veadar should be added, or not* (k). The like difficulty, and uncertainty, (as that learned man hath also observ'd) attended such supputation in all other civil Matters, wherein Regard was necessarily to be had to years, particularly with respect to yearly wages of hired servants, and soldiers: and divers other such like Contracts either annual, or of longer duration.

But however, setting aside the great difficulties, and uncertainties of reckoning by such a form of Year, methinks had it been a year commonly known, and in ordinary use among the Jews, it should have been so in scripture times; if not in all, at least in some, or other of them. And then consequently in an intercalary year we should have there read of an additional month known by the name either of the month *Veadar*, or the second *Adar*, or otherwise by a numeral denomination of a *thirteenth* month.

For it is much that whereas, as I before observ'd, in the holy scriptures we have mention made ever and anon of *twelve months* by their respective names, or in numeral order so many months spoken of, with their Historical Events for which they are remarked, that however nothing at all should have hap'n'd through the whole course of sacred History to the making famous also a month *Veadar*, or a *thirteenth* month, as well as those other *twelve*, of which there is mention made under a twofold Denomination, as above, had there been any regard commonly had to, or ordinary Use been made of, or indeed any other Use made of such artificial, and uncertain calculation, or Form of Year, than that for which we are told (l) it was ordained, even for the regulating of the *Jewish Festivals*.

And so far as Scripture is our Light here, not this but the ancient *Jewish Year*, or the scripture Year of three hundred and sixty Days must have been the civil Year, or the Year in ordinary Use among God's people.

For, It is in no wise probable that in the regulating of King *Solomon's* Officers [1 Kings iv. 7.] who made provision for the King's *Houyhld*, each man his month in the Year, or of those *twelve captains*

R 3

[1 Chron.

(g) De Anno Civ. Vet. Jud. c. xvi. In Rebus CIVILIBUS discernendis, idigne genus alius, neque Lunaris Ratio, neque solaris habebatur Anni, sed solummodo INCERTISSIMI illius, quod 6 mensibus etiam non minus certis constabatur, sive communis, sive Intercalaris. (h) V. Selden in loc. cit. (i) In the following words, Anni omnimodi sive de prole alternatim sunt, sive de Reum qualicumque Affirmatione dicitur, aliterve memorati nec solares sunt nec Lunares; sed Anni quales ex ordine intercalandi nascuntur sive Communes, sive Intercalares juxta quod Synhedrium eos profigunt. [ib.] (k) ib. (l) Selden, c. v.

1 Chron. xxvii. 1.] which went in, and out before the King month by month throughout ALL the months in the year, any regard should have been had to that irregular Form of Jewish Year, as it differently consisted now of twelve, now of thirteen months. Indeed it was impossible that there should. For had a *Veadar* been here to be provided for, as in an intercalary Year it must have been, then in the Cases before us TWELVE officers of the household, and TWELVE captains, EACH Man his MONTH had not been sufficient for the number of months in such intercalary Year.

'Tis indeed absurd to suppose any regard had to such uncertain Form of Year. The certain Regulations of the King's Household and Guards now before us were not capable of being adjusted by it. But upon the foundation of scripture months of thirty (*m*) Days to a month, and of twelve such months constituting the Jewish ordinary, or common Year, the Regulation was most readily adjusted; the monthly succession of Officers went on smoothly without interruption; and the King's Majesty was duly attended without waiting the uncertain determination of the number of the months in the Year from the *Sanhedrin*, whose sole Province it was (*n*); and who, as we are told (*o*), did not admit of the King's having any thing to do in the regulation of the Year, unless he were the head, or at least a member of their College. Nor needed (*p*) he, as I am now shewing, to concern himself with such regulation for any civil use of such form of Year, as his officers, and soldiers, and other Attendants on the Court, whether military or civil, as evidently from the now cited scripture passages, they knew their attendance, so they doubtless had their respective Salaries by the same known, and ordinary scripture year consisting now in King Solomon's time, as antiently and from the beginning among God's People of 12 equal Months of 30 Days, and of 12 times 30, or 360 Days.

And

(*m*) As in the instance formerly given in Noah's time: and as we may add here those in Numbers [xx. 29.] and in Deuteronomy [xxiv. 8.] of Israel's mourning first for Aaron, afterward for Moses after their deaths THIRTY Days, i. e. doubtless a MONTH in both those places.---For wherfore was this set number of Days for mourning, but as thirty Days was ordinarily the Number of Days in a Month, even after the Children of Israel's coming out of Egypt? (*n*) In * Phasibus decernendis, antiquis Intercalariis praefecto Principe, ac Synedri, seu Collegii Synedrii, seu consultorii Hierosolymitani illius celeberrimi כְּנֵסֵת הַדִּינִים dicta, i. e. Synhedrii, seu Sanhedrin Magni &c. [Selden de An. civ. vet. Jud. c. xi. p. 54. 55 from Jewish testimony there mention'd.]

(*) NB. Phasibus Lunaris erat cum Luna a radiis solaribus emerfa conspiceretur. [v. Selden c. iii. p. 12. &c.]---It was the first Appearance of the new Moon after the Coitus. This was the second Day after its Coitus. (*o*) V. Selden c. XI. p. 55.

(*p*) And therefore there is no ground for that Jewish presumption mention'd by Mr Selden. [de An. Civ. c. xi. p. 55. from Gemar. Bab. and Gloss. ad tit. Sanhedrin, &c.] viz. praefata solebat Rex suis militibus certam annuatim pecuniam, unde praesumeretur placuisse ei potius, ut Anni SINGULI forent intercalares:---Quod enim in annis simpliciter praestitutorum, id ita praestandum erat, ut quoties Intercalatio fieret annalis, praedecim, quemadmodum ubi Intercalatio nulla, duodecim Mensis Annuum conficerent.---But, 'tis with much more reason to be presum'd, that neither the King, nor his Officers were either pleas'd, or displeas'd about the Intercalation of the Sanhedrin, as to its affecting them; because, as I am now shewing, the Royal Attendance, and consequently the military payment was not regulated by it.

Or Year of Reckoning in this Prophecy. 247

And as such it did therefore continue in vulgar Account among them from time to time afterward. And we hear of it accordingly even after the Captivity: as thus it was in King *Abasuerus* his time. For, as we are told [*Esther* I. 4.] He had a Feast for all his Princes, and Servants, *even an hundred and fourscore Days*.—Wherefore just so many Days, but as this number of Days was at that time also ordinarily accounted half a Year? We have *Jewish* (g) and other (r) testimony here: and that with very good Reason, as at that time expressly (s) the *First Month* was the Month *Nisan*, and the *last Month* still was the Month *Adar*, or the *twelfth Month*. Since therefore *an hundred and fourscore Days* in King *Abasuerus* his time made *six Months*, or *half a Year*, consequently *three hundred and sixty Days* made *twelve Months*, or a whole Year in such known, and ordinary use of it among God's People.

Upon the whole then, As thus before, and after the Captivity, we have evident Footsteps of a Year of three hundred and sixty Days as a known, and common form of Year among the *Jews*; What hinders in the Prophecy before us giv'n to that People, that the Year of Reckoning intended in it should not have been this very *Jewish Year*, even as a *Jewish Form of Year*; as the same was, as I have shewn, undoubtedly their antient Scripture-Year, and as such their known, and ordinarily accounted Year in these Scripture times afterward?

However, if All that hath been now said be not sufficient to yield full satisfaction in this matter, as it amounts to the proving the ordinary use of this *Jewish*, or Scripture Form of Year only in the SINGULAR form thereof: And whereas therefore that which Dr *Prideaux* (t) hath observ'd with respect to Years strictly (u) *Lunar* may also by way of Objection be applied here, *viz.* that *All among the Antients that had Lunar Years* [or that otherwise had a Year of twelve Months of thirty Days in a Month (w), making in the whole a Year of three hundred and sixty Days,] *had also intercalated Years to make amends for their Defects; and therefore whatsoever any of their Years might be in their SINGULAR numbers, they were always Solar in their COLLECTIVE Forms*: And whereas therefore the Question is put by Dr. *Prideaux* in what follows, *viz.* *And who can think then that in the collective Sum of seventy Weeks, or the four hundred and ninety Years of them the Angel should intend a Computation which was then no where in practice the whole World over,* my Answer is, that there must have been such a Form of Year in practice in the World, even in the Collective Sum both before, and after the giving of this Prophecy, (however

R 4

Dr.

(g) Pirke Eliezer c. 49. from R. Abraham, Dionysius Siculus totos 90 Dies ebrietati vacavit. [Serrarius.]—Pole's Syn. in l.

(r) Esther III. 7.

(s) Duravit sex mensibus. [Mennochius.]

(t) Con. Hist. p. 282.

(u) As consisting of 12 Lunar Months purely so, making a Lunar Year of 354d. 9h. cc. [Selden de An. Civ. vet. Jud. p. I.]

(w) As above shewn of the Eastern Nations, and of the Greeks.

Dr. *Prideaux* hath asserted the contrary,) as it will, I think sufficiently appear from the following Instances.

First, it must have been so in the *Asiatick* Year before-mention'd. For otherwise how could *Solon* have asserted that there were 25200 Days in SEVENTY Years?—This was no otherwise than as so many Days made so many Years of three hundred and sixty Days in the Year in the COLLECTIVE Sum of such a form of Year.

If it be said that there was now however an Intercalary Year also among the Greeks, 'tis what I have above granted. But here it must be likewise granted on the other hand, that there was a known Computation also by this other form of Year in the collective Sum thereof both among the *Greeks*, and *Lydians*, as the Parties concern'd in the Discourse refer'd to, were of those Countries.

For otherwise how could *Croesus* have understood *Solon* in this way of Discourse to him, had not this Collective Computation of seventy Years by a Year of three hundred and sixty Days been equally known, or in practice both in *Lydia* and in *Greece* (x)?

'Twere indeed absurd to suppose that the wise, and grave *Solon* would have troubled *Croesus* with such a Computation of *Seventy Years*, had it not been then in known practice even in the *Collective Form* thereof. I see not what could otherwise have justified *Solon's* making mention thereof in his Philosophical Discourse with the *Lydian* King.—— But

Secondly, and more especially, we have, I think, a clear proof hereof among God's People under their *Babylonish* Captivity: As that could have been a *Seventy Years* Captivity by no other than this kind of Year in the *Collective Form* thereof. For that Captivity, as it may be seen above (y), commenced from the taking of *Jerusalem* by *Nebuchadnezzar* the Son in the *fourth Year* of *Jehoiakim* in the Year before *A. D.* 606, in the beginning of *November* of it (z). And it ended in the *first Year* of *Cyrus*, after the Death of *Darius*, who died at *Babylon* in the Year before *A. D.* 537, when *Cyrus* succeeded in the whole Empire (a). And so the learned Dr *Prideaux* hath himself told us under this Year (b), viz. that the *seventy*

(x) *Solon* is said to have been the first Inventor of the Intercalary Year among the *Greeks*. [See *Yef. Scal. Em. Temp.* p. 23, 24. and *Ricciolus* p. 35. from *Proclus* lib. 1. in *Tim. Plat.*] But that is said to have been soon dropt. [v. supra.] However it would not pass with the People. They still kept up their ancient year of 360 Days.—— Even *Aristotle* accounted by it as the Year in ordinary Account in his time. [Hist. Anim. VI, 20.] *Quædam ex canibus quinta Anni parte parturienti, nimirum diebus 72: Laconica uterum gerit sexta parte Anni, h. e. diebus 60.*—— And among the *Athenians* after *Aristotle's* death, [for he died in the year before *A. D.* 322] the year in vulgar Account was still the same: for they erected for him 360 Statues at *Athens*, as many as there were days in the year. [*Diog. Laertius* in *Vit. Dem.* & *Plin.* l. 34. c. 6.—— nondum anno hunc numerum excedente, are *Pliny's* Words.] See *Prid. Con. Hist.* p. 552.—— See *Langus de an. Christi* p. 158. See also *Ricciolus* 3. and also *Leo Allatius* de mens. temp. c. 20. where there are many more instances of this nature than I am here willing to trouble the Reader with. (y) V. the first set of Chron. Tables. (z) V. *Prid. Con. Hist.* p. 63. (a) lb. p. 129, 130. (b) lb. So also in our first set of Tables.

seventy Years which Jeremiah had prophesied, should be the continuance of the Captivity, were now just expir'd, viz. in the Year before A. D. 537, in the November of it (c). Wherefore as Dr Prideaux hath thus rightly concluded the Years of the Jewish Captivity at Babylon in the beginning and ending of them, the same could not possibly have been of seventy Years continuance by a solar form of Year, (for from the Month of November of the Year before A. D. 606 to the same Month in the Year before A. D. 537, there are undeniably only 69 Solar, or Julian Years) but it was of so long continuance, certainly in the collective Sum of the Jewish Form of Year now before us, as seventy such Years are found (d) in so many Julian Years.

Thus it must necessarily have been, if Dr. Prideaux's own Calculation be just here; as undoubtedly it is: As Babylon was taken by Cyrus in the 17th Year of Belshazzar toward the end of the Year before A. D. 539; And as Darius's two Years Reign expir'd, consequently in the Year before A. D. 537 to the giving some part of the end of that (e) Year to Cyrus, as his reign must truly have begun then immediately upon the death of Darius.

And so allowing with Dr. Prideaux (f) Cyrus his Decree to have gone forth presently after the death of Darius, and as Dr. Prideaux hath put it, in the middle of November also, and then with him allowing, after the going forth of the said Decree a Month's time for the Jews preparing for their Journey, and also four Months for their march from Babylon, (which was the time (g) in which Ezra performed the like march,) the beginning of the said March must thus have fall'n out about the middle of the December of the said Year 537 before A. D. where Dr. Prideaux hath placed it accordingly. And so of course the coming of the Jews into their own Land was in the April following, viz. of the Year before A. D. 536; and of the Scripture first Year of the Reign of King Cyrus.

But thus there could not now possibly have elapsed seventy Julian Years, as it was just now observ'd. We may add here, seventy such Years from such professed beginning, as above, could not possibly have been expir'd till the November of the Year before A. D. 536. But the returning Jews are here supposed, and indeed in the truth hereof, to have been releas'd from their Captivity twelve Months before, and to have been upon their March eleven Months before, and actually to have been in their own Country seven Months before the said November, or the November of the Year

(c) Ib. & Prid. p. 130.

(d) The Difference is only 2 d. 6 h. as in 69 Julian Years there are 25202 Days 6 hours, in 70 Years, of the other kind of Year there are only 25200 Days.

(e) Truly so in Dr. Prideaux's own Tables at the end of Vol. 1. Con. Hist. Truly so upon the authority of the Phœnician Annals, as the fourteenth Year of the Reign of King Hiram, in which according to them Cyrus was made Emperour of Persia, is corresponding with the said Year; As it may be seen in our first set of Tables.

(f) Con. Hist. p. 129, 130.

(g) As Dr. Erid. hath

observ'd from Ezra VII. 9.

Year before *N. D.* 536. Therefore 'tis beyond all contradiction that the seventy Years Captivity of the *Jews* was expir'd as above; to the giving us thus confessedly no more than sixty nine (*b*) *Julian* Years between such professed beginning, and such professed ending of this Captivity as above; and to the evidently furnishing us therein with this most remarkable Instance of the form of Year of 360 Days, used in this collective Sum of seventy Years, in God's own determined (*i*) duration of his People's Vassalage to the King of *Babylon*. But

Thirdly, We have yet a proof behind, which to us *Christians* (*k*) is as great as can be given in this matter, to the confirming this form of Year to be the sure Year of reckoning in the collective Sum of seventy Weeks, or the four hundred and ninety Years of this Prophecy.—It is this: Namely, that whereas the Angel who deliver'd this Prophecy to *Daniel*, speaks elsewhere to him of a number of Years in his prophetic way, that number of Years is resum'd, and explained in the Revelations of *St. John*, by being turned into so many times three hundred and sixty Days.

The Angel *Gabriel* who deliver'd this Prophecy of the Weeks to *Daniel* was the same whom he had seen in the Vision at the beginning (*l*), i. e. whom he had seen in his first Vision (*m*), and who then gave him a Prophecy of a time, and times, and half a time (*n*). A TIME in *Daniel's* Sense is a Year. So the seven times (*o*) that passed over *Nebuchadnezzar* in his bestial State are by *Josephus* (*p*) called seven YEARS (*q*).

But that there might be no room for doubt here, *Daniel* thus explains himself elsewhere, viz. in Ch. XI. v. 13, where it is said in our Translation, that the King of the North shall come after certain Years. There it is in the Original, he shall come at the end of times (*r*), even of Years.

And thus we are to understand those words of the Angel, where in the first Vision he saith (*s*) of the fourth Beast, He shall wear out the Saints of the most High ——— and they shall be giv'n into his hand, until a time, and times, and the dividing of a time. This *Chaldee* Phrase, the dividing of a time is rendred in Hebrew, Half a time (*t*).

And so the words are resum'd in the Book of Revelations (*u*). A time, and times, and half a time. This is plainly *Daniel's* Language: and according to the Exposition now giv'n, it signifieth in common Speech nothing else but a Year, and Years, and Half a Year.

How

(b) Indeed 2 d. and 6 h. short of so many *Julian* years. See last Note. d.

(i) By his Prophet *Jeremiah* xxv. 11, 12. xxix. 10.

(k) It must be so especially to Dr. *Priestank*, as it will appear hereafter.

(l) *Dan.* ix. 21.

(m) Ch. vii. 16.

(n) V. 25.

(o) Ch. iv. 25; 32.

(p) *ANL.* x. ii. bis.

(q) So *Bellarmino* [de Rom. Pont. iii. 8.] saith, All Men

understand it.

(r) The Word *times* here is not placed in regimine, but in

apposition. *xii.* 14.

(s) Ch. vii. 25.

(t) Ch. xii. 7.

(u) Ch.

Or Tear of Reckoning in this Prophecy. 251

How many *Years* are meant by the word *times* in *Daniel's Prophecy*, we had not certainly known, if it had not been for that place in the *Revelations* (w) last mention'd. There (x) it is first said prophetically of the Woman persecuted by the Dragon, that after her Child-birth, *she fled into the Wilderness, where she hath a place prepared of God, that they should feed her there 1260 Days*.— Again this is said in its proper place (v. 14.) that to the Woman there was *giv'n the Wings of a great Eagle, that she might flee into the Wilderness, where she is nourished for a time, and times, and half a time from the face of the Serpent*.

In both these Texts the Person that is spoken of being the same Person, and the thing that is said of her being the same thing, the time of its continuance also must be the same time also in both these Verses. And therefore 1260 Days in verse the sixth must be the same with a *time, times, and half a time* in verse the fourteenth. This being clear, there is no difficulty in finding out the Form, or Measure of these *Times*, or *Years*. For the number of Days 1260 being to be reduced into a *year, years, and half a year*, that is, into three years and a half, it cannot be reduced into Years of any other form than that now before us of three hundred and sixty Days. This number 360 is found in the collective Sum of 1260 Days, *one time, and two times, and half a time*. And so that number of Days is also divided into *one year, and two years, and half a year*. But so many Days making so many Years, and one half of a Year in, or by such form of Year, it doth so no otherwise than as being here evidently used in the *collective Form* thereof.—— I need only to add

Finally, that All this is Confessedly so in the learned Dr. *Prideaux's* own account hereof, as he hath told us (y), that *Daniel's time, and times, and half a time* [ch. xii. 7.] are *THREE YEARS and a HALF, a time in that place signifying one Year, and times two Years, and an half of a time an half Year, as ALL AGREE*.—— And again (z), *THREE YEARS and an HALF, reckoning them by MONTHS of THIRTY Days length make JUST 1260 DAYS. These Days therefore literally understood make the three years, and an half, during which the Prophanation, and Persecution of Antiochus Epiphanes remained in the Church of the Jews, &c.*

But how after all could this be, otherwise than, as I have been here shewing, as a Form of Year of three hundred and sixty Days was ordinarily known among the *Jews*, and used in the *Collective Form* thereof, and as it appears in this remarkable instance of it, evidently and confessedly so late as in the Days of *Antiochus Epiphanes* (a) in the accomplishment of the Prophecies of *Daniel* relating to him? — Wherefore then should not the same Form of Year have

(w) Ch. xii. 14;

(x) V. 6.

(y) Con. Hist. Vol. ii. p. 208.

(z) p. 209.

(a) His Prophanation of the Temple, and Persecution by *Apollonius*, began in 168 before A. D. He died in the year before A. D. 164.

have been intended in the Prophecy of the seventy Weeks giv'n by the Angel to the same Prophet *Daniel*? What is confessedly the Form of Year in the Collective Form thereof in a Prophecy of *three Years and a half*, why not equally so in a Prophecy of the same Prophet of *four hundred and ninety Years*?

And so leaving this, and the foregoing Proofs with the Reader, I may now put an end to this Chapter, and therewith to the second Part of this Treatise; as I have now done with the seven Weeks, and sixty two Weeks of this Prophecy. There remain yet to be spoken to, the *One Week*, and the more distinguished *One Half* thereof: and they will make up the third Part, in that which is now to follow concerning them.



PART



PART the THIRD.

CHAP. I.

Of the third Period of Weeks, or the separate ONE WEEK, or SINGLE WEEK of the Seventy Weeks of this Prophecy.



WE are come now to consider the remaining *Week* to be spoken to in the Prophecy before us, and the more distinguished *Half Part* thereof. And these having one and the same *Ending*, as that which in the prophetick Characters is the ending of the latter (*a*) *Half part* of this *Week*, is so consequently of the whole of it; And as their respective Beginnings are discoverable by the accomplishment of the EXPRESS CHARACTERS of the *Half Week* ending with the grand Event, or purpose of this *one week*, and its more distinguished *Half part*, which is the destruction of *Jerusalem*, as it will manifestly appear anon, and especially as the Arguments which I shall here occasionally make use of, will have equal regard to the *Half Part* of this *one week*, as to the whole of it, for these reasons I shall not trouble the Reader with a separate discourse of the *one week*, and another of the *Half part* thereof, in their respective Beginnings, and mutual ending, but here a little leaving my former method, I shall treat of both of them together, as their *Express Characters* lead me to make joint mention of them.

And in so doing, I shall first give their EXPRESS CHARACTERS as they lie in the text, in the accomplishment of which this *one week* was surely to be known, and also the distinguished *Half part* thereof. I shall then set down their respective Beginnings, and their mutual Ending, as we find them in the several Hypotheses now before us: And afterward I shall produce the several

(a) As the accomplishment of its predicted Events plainly shew that it was, and as we shall see anon.

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ral arguments which I shall make use of, either for, or against them, as they shall appear to approve, or not to approve themselves by the real sense, and accomplishment of the EXPRESS CHARACTERS of this part of the Prophecy.

I am first to give the said EXPRESS CHARACTERS. And they, as we find them in the prophetick Text are these following, *v. 27. He shall make a (b) firm Covenant with many (c) in ONE Week; and in the (d) HALF part thereof be shall cause the sacrifice, and oblation to cease; and upon the (e) battlements of the Temple shall be the (f) Idols of the desolator (g) &c.*

These are the several *Express Characters* of this part of the Prophecy, one whereof we see is immediately appropriated to the *one Week*, the other two to the distinguished *Half part* of it.

Secondly, As to the several Hypotheses now before us in their respective Beginnings of this *one week*, and *Half part* thereof, and their Ending of both, they are thus,

First, In the late Bishop *Lloyd's* Hypothesis (*b*), the several *Express Characters* here being all of them, as we shall see anon, literally fulfilled, the first of the three in the beginning, the two other in the last of the seven Years next preceding, and ending with the destruction of *Jerusalem* in the year of the *V. Æ. of Christ* 70 by the *Romans* (*i*), the *Messiah's future people*, the here predicted *Destroyers of the City, and sanctuary* (*k*), the Bishop accordingly refer'd the accomplishment of all the said Characters to them as being particular, or circumstantial Events here solemnly predicted to attend the grand Event, or Purpose of this *one week*, the Destruction of *Jerusalem*.

Thus the late learned Bishop understood this part of the Prophecy to the giving us the full and real accomplishment of the *Express Characters* of it in the letter of them.

But otherwise *Dr. Prideaux*, and *Mr. Lancaster* also taking the two former of these *express Characters* in a figurative sense have refer'd the accomplishment of them to the *Messiah*, tho' after a different manner, and in different parts of the said Week, as it is evident from their respective Hypotheses, as they here follow in this part of them.

The *one week*, and the *Half Part* thereof, stand thus in *Dr. Prideaux's* his Hypothesis (*l*).

From the Coming of our Saviour (viz. in the fifteenth (*m*) year of the reign of *Tiberius*) began the third period of these seventy weeks, that

(b) In our Translation it is, *He shall confirm the Covenant*; but as I shall have occasion to shew anon, *He shall make a firm Covenant*, cometh much nearer to the Text.

(c) *In one Week*: In our Translation, *for one Week*. But the former is justified by the Context, as it follows that *in* (not *for*) *Half of that Week, &c.* As therefore here *in*, so also there. And so the Vul. Lat. render it, *Heidomada una*. (d) *Not in the midst*, as in our Translation, but *in the HALF part* thereof, as *Dr. Prideaux* (*Con. Hist. p. 293*) hath most justly observ'd here. [See our *Expos. in p. 6. in Not.*] --- And so it is in the *LXX.* So also in the *Vul. Lat.* and in the *Syriack, and Arabick* Versions.

(e) See our *Exposition p. 6. in Not. c.*

(f) The idolatrous Ensigns, see *ib. Not. d.*

(g) The *Romans*. See *p. 5. Not. c.*

(h) As in the *Chron. Tab. printed at Oxford,*

A. D. 1713, sub Anno Christi 63.

(i) See *p. 5. Not. c.*

(l) *Con. Hist. p. 293, l. 11. &c.*

(k) *Vex. 26, 27.*

(m) As in *p. 292, ib.*

that is, the **ONE WEEK**, which is spoken of in the twenty seventh verse, the **EVENTS** whereof as there predicted are that for that week the Messiah should confirm the covenant with many, and in the **HALF** part thereof (for thus it ought to be rendered [they are Dr. Prideaux's words, and the observation is most true here] where, in our English Translation we read the **MIDST**) should cause the sacrifice, and oblation to cease. And so accordingly (continues Dr. Prideaux) it came to pass. For during the seven years of his evangelical Ministry, he did first by his fore-runner the Messenger, whom he had sent before him, and then by himself in his personal Ministry confirm the **COVENANT** of the **GOSPEL** with many of the Jews, who were converted, and admitted thereto; And then in the **HALF** part of the said week, that is, in the Last Half part thereof, when he appeared in his own person in the same Ministry, on which John was sent before him, He caused the **SACRIFICES** and the **OBLATIONS** of the Temple to cease, that is, first by his **PREACHING** of the **GOSPEL** which was to supersede them, and then, Lastly by that **GREAT SACRIFICE** of Himself, which was once offer'd for all, in his death upon the Cross at the **END** of **THIS** (n) **WEEK**, whereby they were all absolutely, and finally extinguish'd for ever.

Thus hath Dr. Prideaux referr'd this **ONE WEEK**, and the accomplishment of these two *Express Characters* of it, as here mention'd by him to the *Messiah*. But as to the last of the three *Express Characters* of this week, or the latter of the two Characters of the *Half* part of it, that he hath wholly dropped in his Exposition of this *one week*; of which more anon.

Mr. Lancaster's Hypothesis in this part of it is as follows (o). He (*viz.* the **MESSIAH**) shall make a *Firm Covenant* with many (*viz.* the Jews, and with them only, or chiefly) in one Week, *viz.* the *seventieth*. And in the **MIDDLE** (p) of the [said] Week he shall cause the sacrifice, and oblation to cease, and bring over a Wing of Abominations; [*i. e.* ruling, presiding over, or influencing an army of idolaters, *viz.* the Romans bearing in their Ensigns the Images of their Gods, &c.]

Thus Mr. L. hath referr'd also to the *Messiah* the accomplishment of these *Express Characters*; but differing from Dr. Prideaux as to the accomplishment of the first of these Characters, as he makes it to have been accomplished by the *Messiah* himself in the beginning

(n) As Dr. Prideaux makes our Lord to be cut off AFTER the whole 70 Weeks, or after VII Weeks, and LXII Weeks, and One Week: whereas, as I have formerly shewn, this is directly contrary to the EXPRESS LETTER of this Prophecy, [ver. 25, 26] as the *Messiah* was to be cut off after [VII Weeks, and] LXII Weeks; And, as I shall here make it to appear, he could have nothing to do in THIS Week, as the Grand Purpose of it related not to him in their accomplishment, but to HIS FUTURE PEOPLE. (o) Chron. Ess. p. 7. 56.

(p) Mr. L. hath given us some scripture Instances, where the original word **אֶמֶת** may signify the middle of a thing: But the LXX and Vul. Lat. and other Versions [See the preceding Not. d] are all against him here, as they render it, as in our Translation the **HALF**.----- Besides there was no completion of the *Express Characters* in Mr. Lancaster's sense of them, nor in the *Middle* of the *Week* as it will hereafter appear.

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ning of this Week, and for the first Half of it 'till his *cutting off* in the middle of it, and after that by his Apostles in the latter half of it immediately following our Lord's Passion; whereas Dr. *Prideaux*, as we have seen, assigns the accomplishment of it to the *Messiah* in the person of *John the Baptist* in the former Half, and so to the *Messiah* in his own person in the latter Half: And however both of them have refer'd the accomplishment of the next Character, *viz. of causing sacrifice and oblation to cease*, to the *Messiah* in his being *cut off*, yet they differ as to the time of his being *cut off*, Mr. L. bringing him to the Cross in the middle of the *seventieth week*, Dr. *Prideaux* in the *End* of it.

But that they are both equally mistaken in all these their references, and assign'd accomplishments, and absolutely wide of the immediate Event, or purpose of this one Week, and also that the said *week*, and *Half part* thereof had their true and real accomplishment in all their fore-mention'd predicted *Express Characters* only in the above giv'n Exposition of the late learned Bishop, it will fully appear from a particular consideration of each of the said Characters.

First, As to the Party predicted to accomplish them.

Secondly, As to the sense in which they were to be accomplished: And

Thirdly, The time predicted for their Accomplishment.

First, The prophetick Characters of the *One week*, and *Half part* thereof consider'd as to the Party accomplishing had not their predicted accomplishment either in Dr. *Prideaux's*, or Mr. *Lancaster's* Exposition of this part of the Prophecy.

For not the *Messiah* first in the person of his fore-runner *John the Baptist*, nor in his own person after, as in Dr. *Prideaux's* Hypothesis, nor the *Messiah* by himself first, and his Apostles after, as in Mr. *Lancaster's*, are any of them the Party here predicted to accomplish.

As for *John the Baptist*, and the Apostles, they are no otherwise suppos'd to have been concern'd here, than as the *Messiah* himself is suppos'd to have been concern'd. But if he were not, neither could they. It will appear also anon that they could not be concern'd.—Nor are they any where mention'd in the Text, or Context, tho' the *Messiah* be. But that he is not the Party here predicted to accomplish either by himself or others, it is evident from the Text, as therein not the *Messiah*, but *his future people* are manifestly the Party accomplishing.

For not He, but they are certainly the next preceding Relative here. For when the Angel had told us, as he doth [*ver. 26.*] *After threescore and two weeks shall Messiah be cut off*, 'tis plain that he had now done with him. He had now deliver'd the GRAND PURPOSES or EVENTS of two of the prophetick Periods, *viz.* first of the *seven weeks*, and then of the *threescore and two weeks*, which were to be soon followed by the *Messiah's being cut off* (9).

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(9) And the matter of Fact accomplished in full correspondence with the time here predicted for its accomplishment, I hope that it hath been above shewn almost to a Demonstration.

He had yet a remaining Week to account for, having as above accounted only for sixty-nine Weeks of the *Seventy* determined *i. p.* on Daniel's People, and holy City, [ver. 24.] that is, the *Jews*. This Week therefore evidently remained determined upon Jerusalem. And accordingly the Angel immediately takes up his Prophecy concerning them, by declaring presently upon the here predicted *Cutting off of the Messiah* by them, that they were now no longer his People (*r*). And therefore they are plainly in all that follows, to the end of this Prophecy, a People giv'n up to Destruction in the sure Event of this *One week* determined for it by the *Romans*, who are the here predicted *future People* (*s*) of the *Messiah*, in the words immediately following those of the rejecting of the *Jews*, viz. *And the People of the Princes that shall come, (as in our Translation) i. e. the People of the Messiah, or the Messiah's future People, shall destroy the City, and Sanctuary, and the End thereof shall be with a flood, and unto the end of the war Desolations are determined* (*t*).

So much in general predicting the destruction of *Jerusalem* by the *Romans*.—Then (*u*) it presently follows to the indicating, or giving the sure Signs, or Tokens of the *One week* and *Half Part* thereof here certainly predicted as to the Event, or determined Destruction, tho' otherwise as to time left at large, that however the said *One week*, and *Half part* thereof, should infallibly be known by the following Characters evidently, and remarkably distinguishing it, viz. that in order to the effecting of this determined destruction, the Party here concern'd to accomplish it should make a *firm Covenant*, [ver. 27] *HE shall make a firm Covenant with many*.—Who should do this?—Who, but the next preceding Relative?—But that is plainly the *Messiah's* future People (*w*). Consequently not the *Messiah*: who, tho' spoken of before, yet as I have been here shewing from the Text, the Angel had now done with him, having by solemn prediction brought him to his Cross. And therefore it is most unreasonable, as being against all natural construction of the words, as well as the plain sense of the Context, to suppose that the Angel should come back again to him, without any new mention of him, to the giving him a part in the accomplishment of the Characters of this *One week*, and *Half part* thereof: All which Characters lie in the midst of the here literally predicted destruction of the *Jewish* Church, and Politie, and in their accomplishment were therefore doubtless to make a great part in it.

I will not say but in the *Jewish* manner of writing sometimes such reference to an antecedent Relative may possibly be justified. But I am bold to say it, that nothing can justify such irregular reference here. There is no manner of room for it, as the Prophecy

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admits

(*r*) See our Exposition, p. 5. Notes *c* and *b*. (*s*) And who are therefore so called, as the *Christian* Faith was after the *Jews* refusal of the Gospel to be preached throughout the *Roman* Empire, which is call'd the *Ἰουδαϊσμός*, Matt. xxiv. 14. Luke ii. 1. And the Church to be formed out of some Believers. (*t*) Ver. 26. (*u*) Ver. 27. (*w*) For they are plainly the Party last spoken of, in ver. 26.

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admits not of it, either in the sense of the *Express Characters* before us, or in their time of accomplishment, as we shall soon see, any more than it doth in the plain, and natural construction of the words. For as I observe,

Secondly, These *Express Characters* in their plain sense in the Prophecy had not, for that they could not have their accomplishment in the persons of the *Messiah*, or *John the Baptist*, or the *Apostles*.

For the sense in which the *Character* of the *One week*, and the former *Character* of the *Half part* thereof are suppos'd to have been fulfilled by those Parties, is both by *Dr. Prideaux*, and *Mr. L.* taken in a *figurative* sense: Whereas the sense of the Prophecy here is plainly not *figurative*, but *literal*. But

First, I urge against the *figurative* acceptance of these *express Characters*, their Inaccomplishment therein by the Parties suppos'd to have accomplished them.

First, As to the *Character* of the *One week*, viz. *the making a firm Covenant with many*, as the said Covenant is suppos'd both by *Dr. Prideaux*, and *Mr. L.* to have been the *Covenant of the Gospel confirm'd with many of the Jews* by *John the Baptist first*, and after by the *Messiah himself*, as in *Dr. Prideaux's Hypothesis*, or by the *Messiah and his Apostles*, as in *Mr. Lawcafter's*.

For even allowing that the word *Covenant* here were the *Gospel-Covenant* (tho' as it will evidently appear anon the predicted Covenant could not be such Covenant) yet, as to *Dr. Prideaux's Hypothesis*, how he could suppose the accomplishment of this *Express Character* even in this sense thereof in the person of *John the Baptist*, in truth I see not. For if I apprehend his meaning here, he should have understood that by receiving the Baptism of *John*, one undertook the conditions of, and was entitled to the benefits of the *Christian Covenant*. This, or some such like meaning there must be in *John's confirming the Covenant of the Gospel* to the giving us any colour of Accomplishment of this *Express Character* of the *One week* in this sense of it. But if this be the meaning here, the contrary appears as by *St. Paul's practice at Ephesus*, [*Acts* xix.] where those who had been baptiz'd unto *John's baptism*, [ver. 3.] were after baptiz'd in the name of the *Lord Jesus* [ver. 5:] So also by *Aquila*, and *Priscilla* their treating with *Apollos*, who needed to have expounded unto him the way of *God*, (or the *Christian Faith*) more perfectly, because he had hitherto known only the baptism of *John*. [*Acts* xviii. 25, 26.]—I add, that *John himself* was so far from confirming the *Christian Covenant*, that he was declar'd by our blessed Saviour to be not one of the *Gospel State*, or *Kingdom of Heaven*, as it is said in *Matt.* xi. 11. *He that is least in the Kingdom of Heaven is greater than He.*

Besides, As I have formerly shewn (x), such imagin'd Accomplishment of this *Express Character* in this *figurative* sense thereof

(x) *Vide* p. 184. &c

comes short of it, as the true *fifteenth* Year of the reign of *Tiberius* in which *John came preaching*, doth not really correspond with the first year of the *single week*, or *seventieth Week* of this Prophecy, even in *Dr. Prideaux's* (y) own Hypothesis thereof.

But wherefore after all, should the prophetick Covenant be interpreted the Covenant of the Gospel, as it is in both the Hypotheses now immediately before us?—The Original word (z) is of general signification, and denoteth only at large a *Covenant*. And what immediate Covenant is here meant, as to that we cannot otherwise be surely guided than by the Context. But the grand Purpose thereof being as we have already observ'd, and as we shall see more fully anon, all of it giv'n in a *literal* sense setting forth the final Destruction of *Jerusalem*, therefore the *Covenant* here predicted to be confirm'd, must necessarily be suppos'd as giv'n also in a sense relating to the said grand Purpose of this *One week*, and the more distinguished *Half* part thereof. Consequently the *Covenant* to be confirm'd in this *Week* could not possibly be the *Gospel* Covenant.

And therefore *Mr. L.* hath as ineffectually refer'd the accomplishment of this *Express Character* to the *Messiah*, and *his Apostles*, as *Dr. Prideaux* to the *Messiah in the person of John the Baptist first*, and after that in *his own person*. Even because it appears that the *Covenant* here predicted to be confirm'd could be no more the *Gospel Covenant*, than, as it before appear'd, their Parties accomplishing were, or could be any of them the Parties here predicted to accomplish.

Nor, *Secondly*, Had the next prophetick Character in this *Week*, or the former of the two Characters of the *Half* part thereof, *viz.* the *Causing Sacrifice, and Oblation to cease*, its accomplishment in the death of the *Messiah*.

For the *Sacrifice and Oblation* of the *Temple at Jerusalem* can be said to have ceased there only *VIRTUALLY*, and to *ALL EFFICACY* at the death of *Christ*, as *Dr. Prideaux* (a) and *Mr. L.* (b) have both of them told us that they did. And *Dr. Prideaux* (c) hath also told us very truly that *the Virtue, and Propitiation of this One Sacrifice hath sufficed for all ever since*. We most readily allow it. We allow also in his words (d), that *in the death of Christ the Sacrifices of the Temple were all absolutely, and finally extinguished for ever*, so far forth I mean (e) as to any obligation upon Believers, and after his Resurrection his (f) Commission gave rise to the *Christian Church*. But, as we shall be presently convinced, 'tis not the *sufficiency of Christ's meritorious Sacrifice of himself*

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(y) As it is inconsistent with his own declar'd Chronologer's *Sare Guide*, *Ptolemy's Canon*, as formerly shewn. (z) פְּרִיָּוָה (ver. 27) *Fædus, Pactum.* (a) *Con.*

Hist. p. 294. l. 3, &c. (b) *Chr. Eff.* p. 116. (c) *Con. Hist.* p. 293, sub fine. (d) *Ib.* (e) And if *Dr. Prideaux* meant it otherwise, the fact of their continuance is against him, as they did not actually cease 'till *Christ's* 70. (f) *Matt. xxviii. 19. 20.*

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himself on the Cross that we are here concern'd with; nor with the *ceasing of the Jewish Sacrifices*, as to *Virtue and Efficacy*, and *Obligation*, but with a *literal ceasing of the Sacrifices of the Temple*. The Practice is one thing, the Obligation is another. But the Prophecy plainly refers us to the practice of Offering, because it being restrained to the Temple, it must also be restrained to the continuance of the Temple. And it appears (g) that for some Years *after the death of Christ the Jews* continued as a People and Nation in their City, *offering Sacrifices in the Temple*, even 'till an end was put to all Sacrifice, and Oblation at *Jerusalem*, with the Destruction of the City, and Temple. As to the

Third Character of this *One Week*, or the latter of the two Characters of the *Half Part* thereof, I am prevented from saying any thing as to the Inaccomplishment of that in a *figurative Sense*: for 'tis not supposed to have been accomplished otherwise than in the Letter of it both by Dr. *Prideaux*, and Mr. *L.* also. I may therefore proceed to shew,

Secondly, Against the *figurative Sense*, and suppos'd accomplishment therein of the two preceding Characters, *viz.* that of the Beginning of the *One Week*, and the former of the two Characters of the latter *half Part* thereof, that the Sense of the Prophecy in all of them is plainly not *figurative*, but *literal*. For

First, The Sense of the *express Character* of the first seven Weeks of this Prophecy, *viz.* of *rebuilding the Wall, and Streets of Jerusalem* being *literal*, as I have formerly shewn, so also must be necessarily the sense of these Characters of the *Seventieth, or Last Week* equally determined upon *Jerusalem*. For in all reason the Prophecy ought to be received in the Letter of it alike in both Periods. As therefore the *determined Restoration of Jerusalem* in the beginning of these Weeks was literally predicted, and fulfilled in the first Period of them, so no less her final Destruction in the end of them, in the accomplishment of the *express Characters* of the last Period of them, or the *One Week*, and more distinguished **HALF PART** of it. But

Secondly, We have, I think, an undeniable Proof here of the *literal Sense* of all the *express Characters* now before us in the confessed (b) *literal Sense* and Accomplishment of the last of them. This surely puts it out of Dispute, that the preceding Characters which stand along with it in *One* and the same Week, and especially the Character of *causing Sacrifice and Oblation to cease*, which stands with it immediately as a joint Character of the *Half part* of this Week, should also be meant in the same *literal Sense*. This necessarily determines a *literal Sense* equally to all of them.

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(g) From *Josephus*, who hath told us very particularly when the *Daily Sacrifice* of the Temple ceased to be offer'd. [See *Christi* 70 in the Table annex'd.] (b) Both by Dr. *Prid.* and Mr. *L.* as we shall see presently.

The learned Dr. *Prideaux* well knew (i) that this *express Character* was certainly meant in a *literal Sense*. And therefore he knew not how possibly to bring this, as before he had brought the preceding Characters in their imagin'd *figurative Sense*, to have their assign'd accomplishment in the *Messiah*. He was therefore constrain'd to give it its *literal accomplishment* by the *Messiah's future People the Romans* (k) long after. And this necessarily occasion'd his silently passing over this *SOLEMN* (l) Character in his Exposition of this Week, and the two preceding Characters in it, without any the least notice of this: As if it were not at all concern'd with the predicted *Half Part* of this *One Week* ---- But is not here one great Objection against Dr. *Prideaux's* Hypothesis in this part of it, *viz.* that it drops this latter Character of the distinguished *Half Part* of the *Seventieth Week* of this Prophecy? ---- And is not such *DROPPING* of the said *express Character* a tacit Acknowledgment, as I just now observ'd, *First*, That as this Character is to be understood in a *literal Sense*, for it had confessedly no other than a *literal Accomplishment*, so must the two preceding Characters be understood likewise? And, *Secondly*, That as this Character was also confessedly fulfilled by the *Romans*, (*the Messiah's future People*) the next preceding Relative, so likewise those other two preceding Characters should equally refer to the said Party, and were accordingly to have their accomplishment by them? ----

And these particulars equally concern Mr. *L.* as Dr. *Prideaux*. For in his Hypothesis (m), though this *express Character* be refer'd to the *Messiah*, yet the immediate Accomplishment of it is not assign'd to him: for Mr. *L.* makes the *Messiah* to fulfil this, not as in the two preceding Characters, in a *figurative*, but in a *literal Sense*; not personally, but by his *future People the Romans*: the *Messiah ruling, presiding over, or influencing an Army of Idolaters, viz. the Romans bearing in their Ensigns the Images of their Gods*: as are Mr. *Lancaster's* Words there (n).

But as this Matter of Fact was confessedly in the Destruction of *Jerusalem* by the *Roman Army* in both these Hypotheses, it was also confessedly in the Year of the *V. Æ. of Christ 70*. But in both also the two preceding Characters are suppos'd to have been accomplished a great many Years before (o). Therefore as I am to shew

Thirdly, The several *express Characters* of this *One Week* had not in either of these Hypotheses their real accomplishment in point of the here predicted time for their respective accomplishment.

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To

(i) From our Lord's referring [*Mat. xxiv. 15. Mark xiii. 14.*] his Disciples to the accomplishment of this *express Character* in the final Destruction of *Jerusalem*; as Dr. *Prid.* himself understood it. [*Con. Hist. p. 295 in fine.*] (k) *Viz.* in *Christ's 70*, under *Times* begirring *Jerusalem* with their Ensigns, the *ABOMINATION* of *DESOLATION, &c.* [*ib.*]

(l) For so our blessed Lord's immediate Notice of it most surely made it. [See *Grotius* in *Mat. xxiv. 15.*] (m) P. 6: (n) P. 7. (o) *Viz.* either in *Christ's 33*, as in Dr. *Prideaux's* Hypothesis; or in *Christ's 36*, as in Mr. *Lancaster's*: As we shall see more particularly presently.

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To state the matter clearly in these Hypotheses in point of time, the Accomplishment of the several *express Characters* of the *One Week*, and latter *Half Part* thereof will stand

In Dr. PRIDEAUX's thus,

- Express Characters of the One Week.
- 1. The Messiah by John the Baptist began (p) to confirm the Covenant of the Gospel, (the *express Character* of the Beginning of the *One Week*) with many of the Jews, In } ^{AEV.} 26
_{Chr.}
 - 2. The Messiah began to cause Sacrifice and Oblation to cease, (the former of the two *express Characters* of the latter *Half Part* of this *Week*) by his appearing (q) personally in the Ministry of the Gospel, In } 29
 - 2. He caus'd Sacrifice, and Oblation to cease finally, and for ever by his Death, (r) In } 33
 - 3. The Roman Armies caus'd the Abomination of Desolation (the latter of the two *express Characters* of the latter *Half Part* of this *Week*) to stand in the Holy Place (s) in the destruction of Jerusalem by Titus, In } 70

The Accomplishment of the said *express Characters* in our present View will

In Mr. LANCASTER's Hypothesis stand thus,

- Express Characters of the One Week, &c.
- 1. The Seventieth Week began (t) In } ^{AEV.} 29
_{Chr.}
 - The Messiah in the beginning thereof entering on his Ministry, made a firm Covenant by himself for three Years and a Half, with many of the Jews (t).
 - 2. In the middle of it by an Act peculiar to himself, viz. by his death on the Cross, He caus'd Sacrifice and Oblation to cease (u). } 33
 - 1. The Seventieth Week ended, the Messiah having from the time of his death confirm'd the Covenant with many of the Jews, and with them only by his Apostles for three Years and a half, (u) In } 36
 - 3. The Messiah brought over a Wing of Abominations, i. e. the Roman Armies bearing in their Ensigns the Images of their Gods, (x) In } 70

Now

(p) Con. Hist. Vol. II. in Tab.

(q) Ib.

(r) Con. Hist. Vol. I.

p. 293. (s) Ib. p. 295, 296.

(t) Chron. Ed. p. 118.

(u) Ib.

(v) Ib.

(x) P. 7.

Now in both these Hypotheses there is evidently a Separation of Accomplishment of these *express Characters* in point of their predicted Time. Such as is most directly contrary to the Prophetic appropriation of them in this respect: As in the Text they are all of them manifestly appropriated to ONE, and the SAME WEEK, or Compass of SEVEN YEARS in this Prophecy.

The Text is *express* here as to such appropriation.

V. 27, *He shall make a firm Covenant with Many in (y) ONE Week, and in the HALF (x) Part of that Week He shall cause the Sacrifice and oblation to cease, and also (a) the ABOMINATION of DESOLATION to stand in the Holy Place.* These two Characters of the Half Part of this Week being evidently coupled (b) together, therefore they must necessarily have had their joint accomplishment in it. And ONE Week, or SEVEN Years, as we just now noted, are expressly the Time in the Prophecy determined for the accomplishment of all, or every one of the threefold remarkable Characters of it. — But is it thus in their respective accomplishments in either of the two Hypotheses now before us? — Evidently it is not. — The only one of the three *express Characters*, viz. the last of them, is in the true *literal* Sense, and accomplishment thereof placed in Christi 70: in the final subversion of *Jerusalem*. — Therefore in point of time, either then, or within seven Years from thence, the two preceding Characters in agreement with the Prophecy ought to have had their accomplishment also: even as being *express Characters* of one, and the same Week determined upon Daniel's People, and Holy City. But to give those preceding Characters their accomplishment to the times of the *Messiah*, as in both these Hypotheses above set down, is surely to anticipate them, or to give them their accomplishment *in times* to which they do not belong: nor possibly can they, because they are times so long before the Time of the *Seventieth Week*, or the Time of the *Holy City*, to which they all equally belong, was come for their accomplishment.

S 4

It

(y) So V. L. and Syr. Version. So *Munster* and *Pagnin*. Indeed so *Dr. Prideaux* and *Mr. Lancelot*.

(x) The full accomplishment of the two *express Characters* of the Half Week in the end of the *One Week* demonstrates that it was the latter Half of it. But the said two Characters are therefore immediately appropriated to the said Half Part, or three Years and half before their actual Accomplishment, as the Cause finally accomplishing (*viz.* the *Romans*) then immediately began to operate, and incessantly was to continue more or less, operating during the said predicted term, 'till it ended with the actual accomplishment of the said *express Characters*: As the *Matters of Fact* shew that it did in Christi 70. The Particulars appear in the Table annex'd, *viz.* in Christi 67, and 70: the beginning and ending of the HALF Week, and therein the ending of the whole.

(a) To give it here in our blessed Saviour's Words, in his immediate Interpretation of this Prophetic Character, by Name referring to the Prophet Daniel, Mat. xxiv. 15. Mark xiii. 14.

(b) So the Greek Version by τὸ ἡμέτερον τῆς ἑβδομάδος ἀποθνήσκει τὸ θυσία καὶ τὸ ἱερὸν ἐρημώσεται τὴν ἑβδομάτην. — So the V. L. in dimidio Hebdomadis deficit Hostia, & Sacrificium; ET erit in Templo Abominatio Desolantis. — So also the Arabic Version, In dimidio Hebdomadis auferetur Sacrificium meum, et sibi manent; ET erit in Templo Abominatio Desolantis.

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It is in truth no other than to exclude this *Seventieth Week* from being one of the *Seventy Weeks* in this Prophecy (c) determined upon Jerusalem: the time whereof could not possibly be come before, or could not possibly have been expir'd but in, or with the full accomplishment of all these *express Characters* in the *One Week*, or seven Years immediately preceding, and ending in her final Destruction, For *Seventy Weeks* being determined upon her, that is, as we have shewn *Seven Weeks*, for her *thorough restoration, and rebuilding* after her Destruction by the *Babylonians*; and *threescore and two Weeks* following for her *cutting off the Messiah*, after the expiration of them; and consequently *One Week* more, or a *SINGLE* (d) Week remaining for her utter Ruin, and Destruction; therefore the said *One Week*, though a Week separate, or in reckoning discontinued from the rest, as ending in Christi 70, and therefore beginning in Christi 63 (dd) could however be no other than *One of the seventy Weeks determined upon Jerusalem*: even because otherwise *seventy Weeks* which were determined upon her, had not been also accomplished upon her. But that determined upon her in the said *single Week*, and *seventieth Week* of this Prophecy evidently displaid it self in an exact accomplishment of its predicted Events, as they were all accomplished in the beginning, process, and conclusion of it. And *Events*, as Dr *Prideaux* (e) hath well observ'd, are *sure Comments upon the Text*: their Completion fully verifying their Prediction.

Hence is plainly discoverable the palpable Error of all current, or continued Reckonings of the *seventy Weeks* of this Prophecy. Hence is equally demonstrable the absolute Necessity of a discontinued Reckoning of this *last Week of it*. Which Week, as it was a detach Week, it was sufficient that it should be known by its Characters: and by them it is so remarkably distinguished, as that it could not but be known, and discern'd in their season of accomplishment (f).

Indeed had there not been such actual Events, all and every of them in fact either preceding, or ending in the *Destruction of Jerusalem* in this *One Week*, and the more distinguished *HALF PART* thereof, such Events I mean, as in their own Nature are immediately corresponding with the *Prophetick Events*, in the very Letter of them, and in their respective accomplishments exactly agreeing with these *Prophetick Times* determined for their accomplishment, there

(c) v. 24.

(d) For so the Hebrew Word **שָׁבִיעָה** may be most properly translated here, and so it truly imports in the following places of Scripture, viz. *Josh. xxii. 20.* *2 Sam. vii. 23.* *2 Chron. xviii. 7.*

(dd) As it may be seen in the Table annexed.

(e) *Con. Hist. p. 306.*

(f) Our blessed Saviour had not otherwise referr'd his Disciples to the Prophet *Daniel* for a SIGN, whereby they should know of a certainty when the END of the *Jewish Church* and State was certainly come. He referr'd them particularly to the last of the three Characters, as it was the very last determined to be fulfilled in the last of *Daniel's* seventy Weeks. And it was surely not in vain that when our Saviour quoted the Prophet, He added, *He that readeth, Let him understand.*

there had not then been such evident Proof, as there is in favour of the late Bishop's Hypothesis in this part of it. But whereas in the said *Defraction* of Jerusalem there were in fact such particular Events directly answering to the several *express Characters* of the Text, and whereas the same were exactly accomplished in entire Correspondence to the *precise Time of seven Years* (in some or other part thereof,) predicted in the Prophecy for their accomplishment; then 'tis plain, that such evident Proof there is of what we here urge it in favour of. And no small stress surely ought to be laid upon such exactness of Completion, as it unanswerably proves the accomplishment of the *express Characters* of this *One, or Single Week, and Half Part* thereof as predicted in the Prophecy to be referable in respect of *Sense*, not to a *figurative*, but a *literal Sense*; in respect of *Party*, not to the *Messiah*, but to *his People*; in point of *Time*, not to any Times preceding the final *destruction* of Jerusalem, but to the immediate Time thereof.

Therefore in few words, and to sum up the whole, do we read in general in this Prophecy (*v. 26.*) that the *Messiah's future People* the *Romans* were to be the immediate Instruments of God's Vengeance upon *Jerusalem*, when the *Day, or Season of her Visitation* was come for it, even the time therein *determined for the destroying of the City, and Sanctuary*?——The matter of fact in full accomplishment evidently proves that they were accordingly the effectual Executioners of the divine displeasure against that People, and Nation. (*g*)

Do we read more particularly in what follows in this Prophecy, that they were *to make a firm Covenant with many People in this One Week*?——The Event shews that it was in the Beginning of it, when the *Romans* did actually make such a *Covenant* with many of their Neighbouring Nations (*b*). And a *firm* (*i*) *Covenant* it was, as by the Prophecy it was to be (*k*); and that as near as it can be guessed, made also much about the distance of one of these Prophetick Weeks, reckoning back from the final destruction of *Jerusalem* up to it: to the demonstrating the sure beginning of this Week in Christ's 63. But for particulars, I beg leave to refer the Reader to the Table annexed.

Moreover is the latter (*h*) *Half Part* of this Week more remarkably distinguished with the predicted accomplishment of two *express Characters* (*m*) or *noted Events* thereof conjoined with the utter, and final Destruction of the *Jewish* Oeconomy, as predicted in this Prophecy?——The Matters of fact in evident accomplishment of both such *express Characters* of it, shew plainly that
no

(*g*) See the Table annex'd.——The *Jews* themselves conceived this of the *ROMANS*: *Jahn xi. 48.* If we let him [our Saviour *Christ*] thus alone, all Men will believe on him: and the *ROMANS* shall come, and take away our Place, and Nation.

(*b*) See the Table annexed in Christ's 63. (*i*) See *ib.* in Christ's 64.

(*k*) *v. 27.*

(*l*) For to the accomplishment of its *express Characters* proves it so have been.

(*m*) As before-mention'd.

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no part of this solemn Prophecy is giv'n in vain; but as every part of it hath its significancy, so every part of it had also its exact Completion.

For is it here predicted that the *Romans* in this distinguished *Half* part of this Week should cause the *daily Sacrifices, and Oblation to cease in the Temple*; and moreover, that they should set up upon it the *Standards of their Legions, those idolatrous Images under which they marched, and as such were an Abomination to the Jews, and by reason of the great and heavy Defolations now wrought under them, were truly the Abominations of Desolation here spoken of?*—These things hapned accordingly in the time here immediately predicted for their accomplishment: the final Cause of them more immediately beginning to actuate in the beginning of the latter *Half* (*n*) Part of this Week, and thenceforward incessantly actuating, (and therefore no wonder that in the Prophecy it is more eminently distinguished,) 'till the full completion in, and with it of its predicted Events (*o*); even 'till the *Abomination of Desolation spoken of by Daniel the Prophet stood in the Holy Place* (*p*). All which particulars may be seen distinctly in the Table.

And as therein was accomplished the sure Sign giv'n by our Lord to his Disciples (*q*), whereby they should infallibly know when the time was finally, and irreversibly come that now *Jerusalem* should be no more, so this Sign immediately accomplished on the Temple was accordingly followed soon after with the taking first of the lower, then of the upper City (*r*): and with a most full and exact completion of our Lord's express Prophecies both of City, and Temple. For did our Lord expressly declare concerning the Temple (*s*) that there *should not be left in it ONE STONE upon ANOTHER that should not be THROWN down?*—This was now literally, and most exactly fulfilled; Turnus Rufus with a plough Share tearing up the Foundation of the Temple, and leaving no part of it, not so much as under Ground undissolv'd (*t*).

And did our Lord also prophetically declare (*u*) concerning the City, that it *should be laid even with the Ground,*— and that *her Enemies should not leave in her ONE STONE upon ANOTHER?*— even thus it was with *Jerusalem* in this the Day of her final Visitation (*w*): the *Romans* drawing the Plough over the Ground on which both the City, and the Temple had stood; hereby

(n) When *Vespasian* enter'd into the Jewish War. See the Table annexed in Christi 67.

(q) Ib.

Luke xxi. 6.

xix. 44.

(o) See ib. in Christi 70.

(r) See the Table.

(s) V. Grot. and Ham. in Mat. xxiv. 2.

(t) Erat id quidem verum & de urbe, quæ & ipsa, ut *Josephus* lo-

quitur, ἀρριπίσας ἐν βάλισσῶν ἀνιπυράτοις, radicibus ab ipsis fundamentis eruta est, paucis turbidis exceptis in monumentum victoriæ, & Muri partes, quas Valli vice esset *Romano* Millio. [Vide *Jos. de bel. Jud.* vii. 18, & *Theod. Hist.* iii. 20.] Sed proprie de Templo agit *Christus*, quod plane dirutum est, nulla ejus parte servata. [Grot. in *Mat.* xxiv. 2.]—Thus *Maimonides, Taanith*, c. 5; *Turnus Rufus* impius arato Tempus fodit, & circumjacentia, ut illud adimpleretur, *Sicut* ut Ager arabitur; *Micah* iii. 12

herby shewing that they meant this to be a FINAL Destruction, such as had been here predicted by our Lord, and had been before in this Prophecy of *Daniel* (x).

Thus ALL THESE THINGS were fulfilled (y). And Heaven and Earth might sooner have passed away, than the Words of the Son of God concerning *Jerusalem* (x) : Or than that determined upon Her in this Prophecy of the *Seventy Weeks* deliver'd by the Angel of God to his Servant the Prophet *Daniel*.

Every the most minute Circumstance determined upon her was, as we have seen, exactly accomplished to the making her an utter Desolation : in her being thus trodden down, and possessed by the Gentiles (a).

And so the once Holy City, Strangers became Lords of it; and Strangers still are, and will continue to be so, 'till such time, as is fully completed that which follows in this Prophecy, in the end of the *twenty seventh Verse*. For not only unto the end of the War, Desolations were determined (b), as we read in the end of the *twenty sixth Verse*; but also as in the last Words of this Prophecy, even untill the Consummation (c), and that determined should be poured out (as in our Translation) upon the Desolate, viz. upon the Jews; or, (as the original Word may also be translated,) upon the Desolator; that is, the Gentile People of the Roman-Empire, by whom *Jerusalem* was destroyed. For according to our blessed Saviour's prophetick Declaration, [*Luke xxi, 24.*] The Jews were (not only) to fall by the edge of the [Roman] Sword (d), but also to be led away Captive (e) into all Nations; ——— [so much concerns the DESOLATE] untill the times (f) of the Gentiles be fulfilled; [and this respects the DESOLATOR :] even the times in which God will permit the Gentiles to possess the Jews Land, and untill the fulness of the Gentiles be come in : as are St Paul's Words, Rom. xi. 25.

(x) And therefore God now putting an end to this Dispensation, no wonder that the Jews could never rebuild their Temple, though as *Ammianus Marcellinus* a heathen Historian tells us it was attempted by the Jews several times; but whenever they went about to lay the Foundation, Fire broke out of the Foundation and consumed the Workmen.

(y) *Mat. xxiv. 34. Mark xiii. 30.*

(x) *Mat. xxiv.*

35. *Mark xiii. 31.* (a) *Luke xxi. 24.* (b) And how great, and terrible they were, *Josephus* hath informed us in the 7th Book of his Jewish Wars. (c) Or the time appointed. [*Dan. xi. 36.*] (d) And how remarkably they did to before, and in, and after the Siege and taking of *Jerusalem*; witness *Josephus* in his prodigious Account of the Slaughter of the Jews from time to time by the Roman Army, or by their own Tumults and Seditions. Such vast numbers of them were destroyed, and many of them in so dreadful a manner, as made it visible that there was Wrath upon this People. ——— *Titus ipse* [apud *Philostrophum* in *Vita Apollinis*] aiebat post victoriam sua caedes, &c. ——— Non suum hoc opus fuisse, sed *IRATI DEI*. [*Gros. in Mat. 24. 16.*] I cannot on this occasion, but refer the Reader as to *Josephus* himself in the first place, so in the next to Arch-Bishop *Tillotson's* fifth, and sixth excellent Sermons on 2 *Cor. iv. 3, 4.* wherein he particularly considers, and shews the accomplishment of our Saviour's general Prediction of the Siege, and total Destruction of *Jerusalem*, and the Temple.

(e) And the accomplishment hereof needeth not to be proved : We see the Effect of it to this Day : As the Jews still remain as scar'd Mountments of the Destruction of *Jerusalem*, and the fierce Wrath which God executed upon them for the crucifying of *Christ*.

(f) See *Daniel, vii. 25. xii. 7.*

Rev. xii. 14.

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xi. 25. And when this *fulness of the Gentiles* is come in, then as the Apostle tells us, v. 26. *The Deliverer shall come out of Sion, and All Israel shall be saved.*

This fulness of the Gentiles, in the words of our learned Mr Mede (g), whatsoever the Apostle here meaneth by it, is yet to come. Indeed the whole which there follows in this judicious Author's Observation on this Phrase of the Apostle is most worthy of the Readers Remark: and therefore I cannot do better than to transcribe it; and also to end this Treatise with it.

Some, (saith he) think that St Paul in this place, (viz. of Rom. xi. 15.) hath reference to that Speech of Christ, Luke xxi. 24. where he foretells, that the Jews should fall by the edge of the Sword, and be led Captive into all Nations, and Jerusalem should be trodden down of the Gentiles, untill the times of the Gentiles should be fulfilled, or accomplished. But it seems to me that the fulness of the Gentiles, and the fulfilling, or accomplishing of their Times should not be the same, howsoever they may be coincident. It should rather seem that our Saviour hath reference as to a thing known, unto the Prophecy of Daniel, where the Times of the Gentiles, or the Times wherein the Gentiles should have Dominion, with the Misery and Subjection of the Jewish Nation are set forth in the Vision of a forefold Image, and four Beasts, which are the FOUR MONARCHIES: the Babylonian, Persian, Greek, and Roman. The first began with the first Captivity of the Jewish Nation, and through the times of all the rest they should be in Subjection, or in a worse Estate under them. But when their Times should be accomplished; then, saith Daniel, [ch. vii. 18.] The Saints of the most high God shall take the Kingdom, and possess the Kingdom for ever and ever: that is, there shall be no more Kingdoms after it, but it shall continue as long as the World shall endure. Three of these Monarchies were past when our Saviour spake; and the fourth was well enter'd. If then by Saints there are meant the Jews; which we know are called The Holy People, in that Sense their Country is still called The Holy Land, and their City in the Scripture The Holy City, viz. relatively; then it is plain enough what Daniel's; and our Saviour's words import, namely, a glorious Revocation, and Kingdom of the Jews, when the time of the fourth Monarchy which then remained, should be expir'd, and accomplish'd.

But if here by the Saints of the most High are in general meant the Church, yet by coincidence of time the same will fall out on the Jews behalf; because St Paul saith that at the time when the fulness of the Gentiles shall come in, the Jews shall be again restored, [Rom. xi. 25.]

By

(g) In the end of his 36th Discourse [viz. upon Jerem. x. 11.] p. 147. Subj. no. Ed. 3.

By way of Conclusion, adds this great Man, *The last Limb of the fourth Monarchy is in Daniel, [cb. vii. 8, 25.] the Horn with Eyes, which spake proud things against the most High, which should continue a Time, Times, and Half a Time, that is, a Year, Years, and half a Year. In the Revelation [ch. xiii. 1, 5.] It is the Beast with so many Heads and Horns, full of Names of Blasphemy, which was to continue forty two Months; the same Period with the former, which was expressed by Times, or Years; and the same time with a thousand two hundred, and sixty Days of the Church remaining in the Wilderness. [Rev. xii. 6.]*

When these Times, (WHATSOEVER THEY BE, saith Mr Mede) shall be ended, then is [also ended] the Period of the TIMES of the GENTILES, and of the JEWS Misery, whereto our Saviour seems to refer in the Gospel. Then, by St Paul, shall the FULNESS of the GENTILES enter in: Then, saith Daniel, [as in the former place, v. 18. of the seventh Chapter, so also in verse the twenty seventh] shall the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven be giv'n to the People of the SAINTS of the most High; whose Kingdom is an EVER-LASTING KINGDOM, and All Dominions shall SERVE and OBEY Him.

In an assured hope, and comfortable expectation of which blessed enlargement of *Christ's KINGDOM, and CHURCH* by the coming in of the fulness of the GENTILES, and by the Conversion of the JEWS, as by these, and divers other holy Scriptures we are taught to possess our Souls, so more particularly, and immediately are we taught to pray for it in that most excellent Collect of our Church for *Good-Friday*: With which I desire therefore to shut up this Treatise, nothing doubting of every pious Reader's concurring in such ever seasonable, and charitable Petition unto thee,

O merciful God, who hast made all Men, and hatest nothing that thou hast made, nor would'st the death of a Sinner, but rather that he should be converted, and live; that in thy good appointed time thou would'st be pleas'd to have Mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all Ignorance, hardness of Heart, and contempt of thy Word; And so fetch them Home, blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Flock under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, One God, world without end. Amen.

A

Chronological TABLE,

S H E W I N G

The particular Matters of Fact, or Accomplishment of the EXPRESS CHARACTERS, of the Seven Years of the SINGLE WEEK, (v. 27.) that is the Last of the SEVENTY WEEKS (v. 24.) of this PROPHECY.

Roman Emperours and Consuls.	Years of the Single Week.	Years of the V. E. of Christ.	
<p style="text-align: right;">Osh. 13. Began the reign of Nero's Reign.</p>			<p>HERE it is to be shewed from what Year, Month, and Day we are to date the beginning of this ONE, or SINGLE Prophetick Week.</p> <p>The precise <i>Ending</i> of it in the accomplishment of the latter of the two Characters of the latter HALF Part of it is known to have been at the setting up of the <i>Abomination of Desolation</i>, viz. the Roman Idolatrous Standards (a) on the Temple, on the 10th Day of <i>August</i> (b) in the Year of the V. E. of Christ 70.</p> <p>From thence it is not hard to climb up to the beginning of that Year, as by reckoning upward 360 Days, we shall be brought to <i>August</i> the sixteenth of the year 69, for the beginning of the last year of this Week. Thence if we go up 360 days yearly for six years higher, and allow for the Leap Days within the Period; or which of the two is the easier way, if we throw out five Days in every ordinary year, and six Days in every Bissextile, or Leap year, as it will appear here below; by these Steps we shall come up at length to the seventeenth Day of <i>September</i>, in the <i>Julian</i> year of the V. E. of Christ 63.</p> <p>Therefore that Day is here set down in this Table for the time of the beginning of <i>Daniel's</i> SINGLE WEEK; or the ONE remaining Week of this Prophecy. Within the compass of which Week all those things hapned relating to the <i>City, and Sanctuary</i>, that are recorded in the two last Verses of it.</p>
	I.	63	<p><i>September</i> 17th, began the <i>single Week</i> appointed of God for the destruction of the <i>Holy City</i>, and therein for the dissolving of the <i>Jewish Church</i>. [<i>Dan. ix. 26, 27.</i>]</p> <p>In this Week the <i>Romans</i>, the People (c) here pre-</p>

(a) As the Words have been above explain'd.

(b) As we shall see anon from *Josephus*.

(c) As above shewn.

Rome's Empire and Consuls.	O. 19 began his 19th C. Section, Paulina's L. Pontius Tullianus	Years of the V. A. of Christ. Years of the single Week.	IV.
		66	<p>Sept. 1. Began the Fourth Year of this Week In this Year <i>Tridates</i> lay'd down his Crown at <i>Nero's</i> Feet, and receiv'd it again at his Hands (i).</p> <p>Also <i>JANUS</i> his Temple was shut in Token of GENERAL PEACE (k)</p>
		67	<p>Feb. 28. Began the HALF Part of this Week, to which are immediately appropriated the two Prophetick EXPRESS CHARAC- TERS of causing SACRIFICE and OBLATION to CEASE, and the RO- MAN IDOLATROUS (and therefore by the <i>Jews</i> ABOMINATED) Standards to be set up on the TEMPLE.</p> <p>And therefore the said <i>Express Characters</i> are thereunto especially appropriated, as the final Cause of their Accomplishment be- gan more immediately to operate now in the</p>

(i) *Tacitus* Annal. xvi. 24. *Dion* lxiii.

(k) As it appears from some Coins of his struck on this oc-
casion. But this Peace was no other than what had been
actually concluded before, *viz.* in the year 63. And the
immediate Solemnity of the shutting of *Janus* his Tem-
ple, *Nero* might purposely have defer'd 'till the coming of
Tridates to *Rome*, as above.

the (1) beginning of the Latter HALF Part of this Week, viz. as about this

(1) God had indeed permitted the Roman Army under Cestius to attack Jerusalem in the year before, viz. in Christi 66; when that General enter'd the lower City with his Forces, and then advanced to the higher City, and sat down before the Palace. At which time according to Josephus [bel. Jud. ii. 20.] if he had but made an assault, he might have presently carried the Place, and so put an END to the War. But instead of doing so, he desisted from any farther enterprize at that time. --- And yet about six Days after, he made an assault upon the Temple, and that so successively, as that he was going to set fire to the Gates: but after all, instead of proceeding to do so, he gave over his enterprize all on the sudden, without any apparent Reason. --- Josephus partly accounts for it from the interest of the General, and the Bribery, and Corruption of the Officers for the protracting of the War. But however these might Influence, as second Causes, yet doubtless that Historian hath assign'd the much more certain cause here; as he hath also told us, that God being angry with the Jews would not permit it, but reserved them for a greater, and sadder Destruction. And well might Josephus reflect thus, First, because had Jerusalem now so easily fall'n into the hands of the Romans in the compass only of a few Days (for it was upon the fourth day after Cestius his appearing before Jerusalem, that he made the first attempt, and about six days after the second) the Jews had not in that case suffer'd those direful Calamities which our Lord had predicted concerning Jerusalem in the Day of her Visitation, as recorded by the several Evangelists, and which had been also foretold, so long since as even by Moses, Deut. xxviii. 49---57.]

The Jews themselves have acknowledg'd that the fulfilling of this Prophecy was to be at the destruction of their City by Titus. [See Menasseh ben Israel, de term. Vit. iii. 3.] And on this Prophecy our blessed Saviour doubtless reflecte'd, when as we read [Luke xxiii. 28.] he said to the Daughters of Jerusalem, Weep not for me, but Weep for yourselves, and for your Children: for behold the Days are coming in which they shall say, Blessed are the Barren and the Wombs that never bare, and the Paps that never gave Suck. These Words are no other than the foremention'd Verses of that Prophecy of Moses, which speaks of the tender, and delicate Woman's eating her own young Child for hunger secretly in the Siege. Which Fact Josephus tells us was most remarkably fulfilled in that Siege in which he was present. [bel. Jud. vii. 8.] And there also [Ch. 17.] he tells us of above 2000 Men, among whom, were two of the most bloody Zealots of all the Jewish Nation, that had hid themselves in the bottom of several Jakes to escape the hands of the Romans. These, no doubt, were intended in those Words of our Saviour [Luke xxiii. 30.] foretelling of those who should cry to the Mountains, and to the Hills to fall on them, and cover them from the dreadful Judgment of God. And

Secondly, Another Cause assignable here, viz. why God would not permit the City and Temple to be taken by the Romans at that time; is this, viz. Because though Cestius his Attempts upon Jerusalem were now indeed within the ONE WEEK determined upon Her, yet they were in a time preceding, and therefore exclusive of the distinguished latter HALF Part of the Week, more immediately in the Prophecy before us set apart for her utter Destruction: As Cestius's Expedition and Assault hapned in the Year 66, and some Months before the February in which the HALF Part of this Week began.

That Jerusalem could not be destroyed before the S I N G L E, or severieth Week of this Prophecy was come, it is certain, because there was first necessarily to precede an Universal Publication of the GOSPEL. Mat. xxiv. 14. This Gospel of the Kingdom shall be preached in all the World. But this was not accomplished till the Year 62, the Year preceding that in which began the last Week of this Prophecy. Then the Gospel was published all over the Roman Empire: and this is what is meant by the WORLD in the same Sense that Augustus is said by St. Luke to have taxed all the World. It is the Phrase which the Romans constantly used, calling the Roman Empire, Imperium Orbis Terrarum. And that the Gospel was by this time thus published, we have the Testimony of St. Paul, [Col. i. 6. 23.] when he writ that Epistle, viz. in Christi 62. [Pearson Op. posth. p. 20.] It was by this time preached, for a Witness unto All Nations, of the unreasonable Obstinacy of the Jews: and then, and therefore not before, should the END come, viz. the ONE WEEK spoken of by Daniel the Prophet for the Destruction of Jerusalem, and the Jewish Commonwealth. But still the immediate Accomplishment hereof could not be but in, and with the Latter HALF Part of this Week, because the particular Events, or EXPRESS CHARACTERS thereof concomitant of, or conjoined with that Destruction, are immediately in the Prophecy appropriated to the HALF Part of that Week. --- No wonder therefore that Cestius did no more than as we have

seen above, at the time of his appearing before *Jerusalem*.---- As yet the *DAYS* were not come upon her, when according to our Saviour's Prophecy [*Luke* xix. 43.] *Her Enemies should cast a Trench about her, and compass her round, and keep her in on every side.* Therefore we find nothing more than an advancement of the Roman Army under *Cestius* before *Jerusalem*, and a sudden Assault, or two, as above; but under *Titus* in *Christi* 70 there was a formal, and indeed a surprizingly quick Opening of the Trenches, [*See Jos. bel. Jud.* l. 6. c. 13. and *Gros.* on *Mat.* xxiv. 15.] even in the space of three Days: and then was most truly, and properly fulfilled that of our Lord, as recorded by *St. Luke*, [xxi. 20.] *viz.* *Jerusalem its being COMPASSED with Armies.* So that it seems as if the especial Providence of God permitted the coming of *Cestius* before *Jerusalem* merely by way of Anticipation, as all the *Christians* then at *Jerusalem*, even to a Man, are said to have been gone away before *Titus's* coming, and sitting down before the City. [*See Engleb. Hist. Eccl.* lib. iii. c. 5. and *Epph. de Pond. & Mens.* c. 15. and *Dr. Hammond, Annot.* p. 123.] They might now think of what our Lord had discoursed with them concerning the Destruction of *Jerusalem*, and conclude that the time was then come for it, applying the accomplishment of our Lord's Sign [*Luke* xxi. 20.] to the appearing of that Army, and confining our Lord's Warning for Flight to themselves only at *Jerusalem*. But this Flight of theirs could be only by Anticipation of our Lord's Sign, unless it could be certainly made out, that the Sign mention'd by *St. Luke* did refer to the sitting down of *Cestius* before *Jerusalem*. But that the learned *Graves* [in loc. Sup. cit.] hath most properly refer'd to *Titus*, as having its full accomplishment ONLY by him. However evidently the Coming of *Cestius* could not be the Interpretation, nor the Accomplishment of the Sign which *Christ* quotes from *Daniel* the Prophet, as recorded by *St. Matthew*, and *St. Mark*: of which I shall have occasion to speak more anon, [*viz.* in the next Note b]---- And there is One thing more which seems plainly to determine here, *viz.* the Extension of our Lord's Warning to see upon the accomplishment of the Sign giv'n, as in all the forecited Evangelists, the same is not particular, or confin'd to *Jerusalem*, as we shall see also anon [*viz.* ib.] but in general, and relates to all the *Christians* throughout *JUDEA*, and yet remaining in it, as doubtless there were numbers of them at the time of the taking, and burning of the Temple by the *Romans*: for whose GENERAL Preservation our Lord was concern'd, [even as being his ELECT, *Mat.* xxiv. 22.] by giving them Warning forthwith to quit that whole Country, which was then surely giv'n up to the *Romans* Fire and Sword, as they might then of a certainty know and understand that it was so giv'n up, when they saw THAT actually fulfilled in the FINAL Destruction of the TEMPLE, which he had quoted to them from the Prophet *Daniel*.

Roman Emperours and Consuls.
 13th of NERO.
 Years of the Single Week
 Years of the V. B. of Christ
 IV.

this time *Vespasian* enter'd into War with the *Jews*, being sent by *Nero* for that purpose.

It was between Winter and Spring, according to *Josephus*. (m)

And this War, as it was of three years, and a half continuance, it did therein sufficiently distinguish the HALF Part of this Week, as being what was therein incessantly more, or less causing from the beginning of it, and in the end thereof actually did cause those two remarkable EXPRESS CHARACTERS of it to be accomplished together with the final destruction of the Temple, and City of *Jerusalem*.

67 Aug. 26. Ended this Prophetick Year.

V.
 Of. 13th. Began his 14th
 Cofs. { L. Frontinus Capit. C. Gall. Refert.
 Of. 9th. Began his 14th
 Kill'd himselfe and G. L. S. A
 Incceded.
 Cofs. { C. Silius Italicus. M. Gall. Yench. Tempit.

Aug. 27. Began the fifth year of this Week. In this year *Vespasian* went on with the War, and subdued all *Gabtes*. (n)

b.68 Aug. 20. Ended this Prophetick Year.

Aug.

(m) Bel. Jud. iii. 4. or in Edit. Hudf. p. 1122.
 (n) IV. 4. or in Edit. Hudf. p. 1168.

<p>Roman Emperours and Consult. Emp. Galba Jan. 15 Galba was killed. Conf. Imp. Serv. Sulp. Galba. Otho succeeded Galba. But he killed himself within less than 100 Days. And then Vitellius was set up in Italy. But against him the Eastern Armies set up Vespasian who started his Reign from the first of July this Year.</p>	<p>Years of the Single Week VI. 68</p>	<p>Aug. 21 Began the Sixth Year of this Week. In this Year the Change in the Empire [See the outer Column] caus'd a slackning of the War with the Jews (o). And yet in this Year, Vespasian reduced all the rest of Palestine, except Jerusalem, and three or four strong Holds in Peræa (p).</p>
<p>Dec. 20th, Vitellius was killed; and Vespasian was confirm'd in the Empire.</p>	<p>VII. 69</p>	<p>Aug. 15 Ended this Propheetick Year. Aug. 16 Began the Seventh and Last Year of Daniel's single Week. In this Year, Vespasian pursuing the hopes of the Empire, left the War in Palestine to his Son Titus, who prosecuted it vigorously. (q) A little before the PASSOVER, which this Year was on April 13, Titus began the Siege of Jerusalem: according to Josephus, (r) who was present at it. He therein shut up an innumerable Company of People that were come thither to the Feast. There were reckoned 1100000 of them to have died in the</p>

(o) Bel. Jud. v. 6. Or in Edit. Huds. p. 1196.
 (p) V. 8. Or in Edit. Huds. p. 1200.
 (q) V. 14. Or in Edit. Huds. p. 1208.
 (r) VI. 2. Or in Edit. Huds. p. 1215.

Roman Emperours and Consuls.
 July 1. Began the 2d year of VESPASIAN.
 Conf. { Imp. T. Fl. Sab. Vespas. II.
 T. Fl. Vespas. Imp. III.

Years of the Single Week. VI.
 I reckon the V. An. of Christ. 70

the Siege, and in the taking of the Temple, and of the City; and 97000 taken Captive (s).

July 17th (t) The DAILY SACRIFICE and OBLATION ceased: wherein was accomplished the former of the two Express Characters of the distinguished HALF Part of this Week: And thereby an End was put to the Worship of God in his Temple.

Aug. 10th, The Temple was set on fire (u). — And then at the very juncture of its Dissolution, even while it was in Flames, the Roman Soldiers (w) set up on the Battlements of the outer Wall thereof, the ABOMINATION of DESOLATION spoken of by Daniel the Prophet (x), viz. the Standards of their Legions under which they now made Desolation, and therefore said to be the Abomination of Desolation, as every Standard had painted on it the IMAGE of the Tutelar God of that Legion (y): to which the Romans sacrificed (z) after their idolatrous manner, as they stood erected upon the HOLY PLACE (a). Wherein

was

(s) Jof. bel. Jud. vii. 17. or in Edit. Hudf. p. 1291.
 (t) vii. 4. or in Edit. Hudf. p. 1266. *πρώτους ἰσχυροποιήσαντες τὸ ἑθελύχισμα καλοῦνται ἀπὸ τῶν διαλελυμένων τῶ Ἰσραὴλ καὶ τὸν δῆμον ἐπὶ ταύτῃ θυνῆς ἀθύρῃν.* The Divisions and Distractions of the Jews were now so great, and such their imminent danger from the Romans, as would not give them liberty to attend to their accustomed Sacrifices. And probably they might be also streightened for want of Victims.

(u) vii. 13. Or in Edit. Hudf. p. 1283. It was set on fire by a private Soldier, contrary to the inclination and command of Titus, who used great endeavours to have saved it, bazararding his own Person to have quenched the Flames; but all in vain; and no wonder, as a greater than Titus, had now irreversibly doom'd it to Ashes. It is Josephus his Observation that the Soldiers set it on fire, *divino quodam motu impetu.*

(w) *καίρωσαν ἃ αὐτοῦ τὸ ἔργον καὶ τῶν πρὸς ἃ πικρῶτα κατέβησαν τῆς ΣΗΜΑΙΑΣ ἐς τὸ ἼΕΡΟΝ καὶ ἤρπαιον τῆς ἀνωτατικῆς πόλεως ἀντικρὸς ἸΕΡΟΣΑΛΗΜ ἐν αἰωναῖς ἀντιθέτι.* [Bel. Jud. vii. 13. or in Edit. Hudf. p. 1283.] (x) As our Lord's Words are, Mat. xxiv. 15.

(y) Josephus [Antiq. xviii. 7.] tells us that when Vitellius Governour of Syria, was going to pass through Judaea with a Roman Army against the Arabians, some of the principal Jews met him, and begg'd him earnestly to lead his Army another way, because they could not bear the Sight of those IMAGES, which the Romans had painted on their ENSIGNS. (z) See Note w.

(a) Mat. xxiv. 15.

was most fully accomplished (b) the latter solemn *Espress Character*

(b) Even in this immediate Matter of Faith, as now our blessed Saviour's predicted Consequence in the accomplishment of this SIGN giv'n to his Disciples, as the immediate fore-runner, and sure sign concomitant of the final Destruction of the Jewish Church and Common-Wealth fell out accordingly. — *Tell us when shall these things be?* was the Question put to our Lord by his Disciples, *Matt. xxiv. 3.* — What things? — the Destruction of the Temple, and the END of the World. — [v. 1, 2, 3.] that is, the end of the Jewish Dispensation. — In answer Our Lord told them, (v. 14.) that *these things should not be 'till the Gospel was first preached unto All the World.* [See the last Note l.] — But if they would be more particular, Our Lord bid them to think of what *Daniel* the Prophet saith, *viz.* that the ABOMINATION of DESOLATION should stand in the HOLY PLACE, (v. 15.) — Whenever they should see that come to pass; they were of a certainty to conclude that then *Conclamatum eras de Urbe, & Republica* Judæorum. — The Matter of Fact fell out accordingly, and shews us evidently, that this is the interpretation, and accomplishment of what *Christ* here quoted from the Prophet *Daniel.* — Therefore not so,

First, Pilate's Attempt to set up the image of *Tiberius* in the Temple, as some have imagined; nor *Secondly*, That of *Calias* to set up his own there, as others, particularly *Mr. Lydiat*, *Can. Chron. p. 105*; Nor *Thirdly*, the Prophanation of the Temple by the *Zelotes* in the bloodshed, and slaughter occasioned by that Faction who had seized upon the Temple, as *Capellus*; Nor *Fourthly*, the coming of *Cestius* with the *Roman* Army before *Jerusalem* in *Christi* 66; [See the last Note l.] for the HOLY CITY still remained for some years after all these imagined Accomplishments of this Sign, and the TEMPLE yet standing in which the SIGN was to be accomplished; Nor *Fifthly*, *Titus* his commanding his Image to be set up in the desolated Temple; Much less the placing of the Statue of *Hadrian* on Horseback in the ruins of the Temple long after, even because the Accomplishment of the Sign, is evidently conjoined with the destruction of the Temple; Nor *Sixthly*, as *Dr. Prideaux*, and *Mr. Lancelot*, even *Titus* his ARMY standing in the HOLY LAND, and attacking, and taking also the HOLY CITY, because *Cestius* had in some measure done so before; and yet the Temple, and City remained: and however they were finally destroyed by *Titus*, and this was the immediate Consequence of the *Roman* Army their standing in the *Holy Lands*, and even in the *Holy City*; yet such general Exposition comes not up to the true, and proper interpretation, and accomplishment of what *Christ* quotes from *Daniel*: forasmuch as the word אָרְמִיָּהּ in the Prophecy, and the HOLY PLACE spoken of by our Lord, [*Matt. xxiv. 15.*] do certainly import some more solemn, and particular place than barely the *Holy Lands*, or even the *Holy City*. They doubtless import the TEMPLE, as therein immediately with the dissolution thereof this *Espress Character* was to have its accomplishment, and had it accordingly. And herein the following Reasons may fully confirm us,

First, The Interpreters of this *Espress Character* in the large sense thereof as above giv'n, in order to give it its accomplishment therein are forced to render the Prophetick Word *Canaph* by the *Latin ALA*, and thereby they understand an ARMY, whereas there is no manner of ground for it here. For though the *Latin ALA* be put for *EXERCITUS*, and *ALAE*, saith *Jeanius*, pro *COPiIS* metaphorice, ut *Isaiah* viii. 8, yet to this it is replied by One here [*Groserus. Vide Pole Synops. in Dan. p. 1535.*] *ALAM* *Latinis* eo sensu sumi concedo, *Canaph* *Hebraice* pernego. *Dispar est Locus, Isaiah* viii. 8. *Ibi* *esim* (they are the words of *Groserus*) *Non est אָרְמִיָּהּ in plurali, vel duali, Quæ de Exercitibus Imperatorum circumiacentibus recte, & eleganter dicitur. Non item אָרְמִיָּהּ in Singulari. Deinde ibi additur vox אָרְמִיָּהּ quæ maximam metaphoram partem significat. EXPANSIONES, inquit, ALARUM ejus replebant.* — I add,

Secondly, By way of confirming this Assertion, and in favour of the Prophetick word אָרְמִיָּהּ its signifying the Temple, and the restriction of the accomplishment of this Sign to the TEMPLE, that We have the authority of the following Versions for it, *viz.* that of the *lxx*, as we read אָרְמִיָּהּ 'IEPON Βε. τῆς Ἐκκλησίας. [*Ex. Vat.*] and ἡ ἐκκλησία σου, [*Al. M.S.*] So that however they understood those words of *Isaiah* above quoted as truly denoting the ARMY there meant, and accordingly rendered those words by ἡ ἐκκλησία σου, yet here they understood the word אָרְמִיָּהּ quite otherwise, evidently understanding it of the Temple, and so limiting the accomplishment of the EXPRESS CHARACTER to the Temple. — And so also the *V. L.* expressly, *Eris in TEMPLo Abom. Desol.* — And so likewise the *Arabic* Version, *Super SANCTUARIUM*, &c. — I add

Thirdly, The Occasion, and Situation of our Lord when he referr'd his Disciples to the accomplishment of this Sign, limits it plainly to the Temple. --- The occasion, as the Temple was then the immediate Subject of their Discourse. [Mat. xxiv. 1. 2. Mark xiii. 1. 2.] --- The Situation, as our Lord was then together with his Disciples in the Mount of Olives, in the fairest view of the Temple. [Grot. on Mat. xxiv. 1. and also Ludov. de Dien on Mark xiii. 3.] --- And as the Roman ENSIGNS, by reason of the IMAGES of their GODS, painted on them were an ABOMINATION to the Jews, 'tis out of doubt that they could be never more so, than now when they were triumphantly set up on the TEMPLE. As the Jews could not bear the Sight of those I M A G E S, only as passing through their Land. [See the last Note 7.] much less could they bear the sight of them, when they now saw those BELLORUM DII, [as Tacitus calls them,] those GODS of WAR standing on the Temple of the GOD of ISRAEL: Especially as they now saw them SACRIFICING to them there, as they stood on the HOLY PLACE, [Mat. xxiv. 25.] and therefore the PLACE wherein of all others those IDOLS OUGHT NOT to have stood. [Mark xiii. 14.]

And now the SURE SIGN of the downfall, or utter ruin of the Jewish Oeconomy being thus accomplished in, and with the Destruction of the TEMPLE, our Lord's Disciples who were doubtless many of them yet in Judaea, were without delay to take warning, and be gone away, as fast as they could out of that Country: as the Roman Fire and Sword was not to stop at Jerusalem, but to ravage throughout that WHOLE COUNTRY, either to the murdering, or captivating, even to the making a FULL END of that Nation. For the SIGN giv'n being accomplished, the Sentence was irrevocable. --- [Signum Hoc & proprium erat rei Signata, & CERTTUDINEM habebat non ex naturali consequentia, sed ex divino Decreto. Grot. in Mat. xxiv. 15.] --- Therefore did our Lord say to his Disciples, [Mat. xxiv. 16. Mark xiii. 14.] THEN, [viz. when they should see this SIGN accomplished, Then] Let them which are in Judaea flee unto the mountains. St. Luke adds [ch. xxi. 21.] And let them which are in the midst of it depart fast; [viz. They that were any where in that Country, not in the midst of Jerusalem, for it was now impossible for them to get out, and our Lord's Disciples had been all providentially gone out before. [See the last Note 4.] --- And Finally our Lord's WARN-ING to flee in all these Places, is by no means limitable to Jerusalem, but is giv'n at large, and plainly intimates that no One that would now be safe, should abide any where in Judaea. All that follows thereunto relating are no other than proverbial Speeches applicable to Cases of great Desolation, and signify as much as this, viz. Let every One at what time in Judaea shift for himself for a place of relief, and make the surest retreat that he can. --- Fugiant ad MONTES -- non ad Montes Judaea qui a Romanis quoque expugnati sunt, teste Josepho [bel. Jud. I. 3. 12; & iv. 2.] Sed loquitur Christus ex vulgari more fugientium ad Montes, tanquam LOCA TUTA. [Lucas Brageusius apud Pale in Synopf. in Mat. xxiv. 16. p. 578.]

Roman Emperors — V E S P A S I A N I a.d.	Years of the Single Week	Years of the V. A. of Christ	
	VII.	70	<p>rather of the HALF Part of this Single Week, as it was the SIGN immediately fore-running, and accompanying the utter dissolution of the Jewish Church, and State: even as now the END (c) of them was certainly come in the Destruction of the TEMPLE.</p> <p>Accordingly soon after the lower City was burnt (d).</p> <p>Sept. 8. following the upper City was taken (e).</p> <p>Then All was thrown down to the Ground, excepting only a part of the western Wall, and two or three Towers reserv'd as Monuments of Victory (f). And the Plough was drawn over the Ground (g) on which the City, and Temple had stood, to shew that the Romans meant this to be a FINAL DESTRUCTION, such as was foretold in this Prophecy (h): and to shew also, and more particularly that there was not now ONE STONE left upon another, according to our blessed Saviour's Prophecies of the City (i), and of the Temple (k) as before noted. —</p>

(c) Mat. xxiv. 3, 14. Mark xiii. 7.

(d) Jof. bell. Jud. vii. 14. Or in Edit. Hadf. p. 1487.

(e) VII. 26. Or in Edit. Hadf. p. 1490.

(f) As above observ'd from Grutius.

(g) As it was above noted.

(h) Dan. ix. 26, 27.

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F I N I S.

A D V E R T I S E M E N T.

Whereas the Author of this Treatise did formerly Print at his own immediate Expence at *Oxford*, on 8 Sheets of Super-royal Paper, at 3*l.* 12*s.* a Ream, 5000 Sets of *Chronological Tables*, comprehending a Synchronism of Times Sacred and Profane, from the Creation of the World, to the Destruction of *Jerusalem* by the *Romans* in the Year of *Christ* 70, And Whereas 1500 Sets were printed in Latin, for exportation into foreign Countries, but for want of Correspondence abroad, and the Charge of Exportation not answering, a 1000 Sets still remaining on the Author's hands, These are therefore to request the Encouragers of Learning to be helpful in getting off the said Tables at home. And to that end they are desir'd to take notice that the said Tables are now to be had at *J. Knapton's* at the *Crown* in *St. Paul's* Church-Yard, *London*: and also at the Printing Houle in *Oxford* at the Original Subscription rate of five Shillings a Set: And so such as will take six Sets, a Seventh shall be allowed *Gratis*.

