102 e. 52
p. 126. He who will read the learned Treatise published in 1714, called Spes Fidelium, will be convinced that the primitive Christians believed all these Doctrines, viz. the Millennium, p. 144. The first return of the Jews will be A.D. 1820.
The Prophecies of the Second Book of Esdras

Amongst the Apocrypha,

Explained and Vindicated

From the Objections made against them.

To which are added,

A Comment on the Prophecies of Zachary and Micah: With some Observations concerning the Prophecies of Daniel and Malachi:

Likewise the State of the Jews after the Return of the Two Tribes, till the Resurrection of the Just.

As also a Description of the State of the Israelites of the Ten Tribes, after their Return into their Country.

By Sir John Florer, Knt.

London,

Printed for Mich. Johnson, Bookseller in Lichfield; and sold by James Holland, in St. Paul's Church-yard, and John Kindon, in London-House in A'dersgate-street. MDCXXI.
Concerning the Apocrypha.

Of our Canonical Books of Scripture were not at first admitted into the Christian Canon; and the same Fate has happened to the Two Apocryphal Books of Esdras, which, I think, may be esteemed Canonical.

The First of Esdras has a sufficient Testimony, it is written in Greek; and the Ancient Councils and Fathers mention Two Books of Esdras, and seem to understand Three of them in the Septuagint, as Bellarmine conjectures. And he gives these Citations of it; Athanas. orat. 3. contra Arianos; ab Augustino lib. 18. de Civ. Dei, cap. 36. à Clemente Alexandrino, lib. Strom. 1. ab Auctore operis imperfecti, Hom. 1. in Mat.
The Epistle to the Reader. & à Sancto Cypriano in Epistolà ad Pompeium.

To these I may add, Josephus quotes its Relation of the Discourse of the Three Young Men, What is strongest? And if the many Quotations I have given concerning the second Book of Esdras Apocrypha, be well consider'd, it will appear, that there are sufficient Testimonies for the second Book, besides the Prophecies contained in it, concerning the Roman Empire. This second Book has the Testimonies of Irenæus, Tertullian, Clem. Alexandrinus, Basil, Chrysostom, Hom. 3. Epist. ad Hebr. Ambrose.

Genebr. in his Chronology places this Book in the Canon; at which Bellarmine wonders.

Bibliander acknowledges this Book as Canonical; and Scaliger, Exerc. 308. says, Arcana multa continentur in libr. Esdr. quorum admirabile & divinum compendium apud me est, Syrâ conscriptum linguâ.

The Christian Church never thought the Histories of the Apocrypha false, or Esdras's Prophecy spurious: And therefore the third Council of Carthage A. D. 400. of 217 Bishops, (and St. Austin was then present) in which the two Books of Esdras are mentioned, 24th Canon, amongst the Apocrypha, ordered them to be read in Churches; and they are called Divine Writings, and part of Canonical Scripture. And that St. Austin approved of Esdras as a Prophet, appears by this Quotation, lib. 17. ch. 24. Toto illo tempore ex quo redierunt de Babylonìa, post Malachiam, Aggæum, & Za.
From the Jewish Synagogues in Judæa the Primitive Christians received their First Canon of 22 Books: But the learned Jews in Alexandria made a further Collection of Divine Writings, and added them to their Septuagint; and from them the Latin Church received them; and those 22 Books collected by Esdras, were called genuine, and allowed by both the Jews at Jerusalem, and the Hellenists in Ægypt: But the last Collection is distinguished by the Name of Apocrypha. Epiphanius de mensuris & ponderibus, affirm, ad Ptolemæum misfusuisse 22 libros genuinos, & alias Apocryphorum. When these were all translated, the Hellenists preserved them in their Bibles.

If these were called Apocryphal, because their Authors are unknown, then Ruth, Judges, Kings, and Chronicles, and some Psalms ought to be so called.

In the Conference at Hampton Court, 'tis asserted, that the Censure of the Apocryphal, were the old Exceptions of the Jews, revived by St. Jerom; and that upon Ruffinus's Challenge, he in some measure renounced his Opinion. St. Jerom's Distinction was, These Books were Canonical, ad informatos mores, non ad confirmandam fidem. Thus the greatest Enemy allows them half Canonical, which seems
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seems very absurd. His great Objection against Esdras, was, because he mentions the Return of the Jews from their Captivity, their Re-building a third City, and a Paradisical State on Earth. These things St. Jerom thought to be Jewish Fables. And at that time the Greeks doubted concerning the Authority of the Revelation, as if it were written by Cerinthus; its Figures were then too mysterious, and could not then be interpreted till many Events had happened in the Roman History. And for the same reason Esdras was rejected; because the Events whereby his Prophecies must be interpreted, were not then come to pass; such are his Three Heads of the Eagle, which neither the Jews, nor Christians could understand: But the Christians thought the Return of the Jews, their happy future State, the Third Temple, Cabalistic Vanities. All which we now find described by the Old Prophets; and the present Age does not deny. That the Want of Interpretation of a Prophecy, may occasion the denying of its Authority, we may observe by Luther, who in his older Preface to the New Testament, professes, he did not understand the Revelations; ac Apocalypsim neque pro prophetico, neque pro Apostolico libro recipere; sed similem judicare libro quarto Esdrae.

The Canon of Scripture is only a Catalogue of Books approved by some Tradition, or allowed Council, to be read in the Jews or Christian Churches, for a Rule of Faith and Manners.
All Christians admitted the Apocrypha for Instruction; but since the Secret of Christianity contained in the Old Prophets, is more clearly and plainly set forth in the Apocrypha, than in any other of the Old Prophets, the whole Church hath admitted them to be read for Edification; and hath Power to prescribe such Books, as well as Homilies and Sermons. In these is the Secret of the Resurrection, the General Judgment, and the World to come, and the Mystery of the Holy Trinity expressed, by the Word and Wisdom of God, and his Holy Spirit. And the inward and spiritual Service of God in Truth of Heart, is more clearly opened in the Apocryphal Writings, than in the Law and oldest Prophets. Therefore these are more edifying to Christians, as introductory Doctrines to Christianity. Since the Latin Church receives all the Apocrypha but Esdras, I cannot find there are any other Reasons for their rejecting him, but that they could not interpret his Prophecies; and they made some Exceptions against his Assertion about good Works: But yet they quote him in their Liturgies.

In the Primitive Church, the Apocrypha were prescribed to Catechumens, in order to Baptism.

The Prophecies of Esdras were commanded to be kept in private, because they related to the Jews under the Persian, Grecian, and Roman Empires; and tho obscure at first, yet the Events, as they appeared, would explain them. The Jews
might be offended at Esdras's describing a long time of Captivity, and that many other Nations should tyrannize over them, and that another City more glorious was to be built. 'Tis certain, the great Synagogue of the Jews did not publish Esdras and Tobit, but kept them in private Archives, though both contained Prophecies as well as Baruch.

Nepos wrote for the Millennium described in the Revelations, against the Allegorists, who call'd the Chiliasts Hereticks; and the Revelations Authority was denied in the Third Century, because of the Millennium, by Dionysius Alexandrinus, who wrote against Nepos.

The reason of these Ecclesiasticall Writings not being written in Hebrew, could not be the reason why they are called Apocrypha; because Ecclesiasticus and the First of Maccabees, St. Jerom says, were written in Hebrew, and Tobit and Judith in Chaldee. And since there are some Prophecies in the Apocryphal Books, their not being written by Prophets, can be no reason why they are called Apocrypha. Therefore there were only some prudential Reasons, why the Jewish Priests at Jerusalem would not multiply the Ecclesiastic Writings above 22, in their Bibles: They thought those sufficient for their Histories, Prophecies, and Morality. But the most probable are, that the Apocryphal were collected after the Collection by Esdras and the great Synagogue. Tho' these Writings might be in being before that Collection, except Ecclesiasticus and the Maccabees; Esdras, and Tobit, and Baruch,
Baruch were written by those Authors; and these are the Prophetic Parts of the Apocrypha. The First of Esdras Apocryphal, Judith, the rest of Esther, Susannah, Bel and the Dragon, and Maccabees, are the Historical Part of the Apocrypha, collected by the Jewish Priests. The Wisdom of Solomon, Ecclesiasticus, the Song of the Three Children, contain Precepts of Morality, Praise and Human Prudence, and were collected by the Successors of the inspired Prophets.

If the History of these Books could have been controverted, or the Prophecies had been spurious, or the Morality contrary to the Old Prophets, the Helenistic Jews would never have made them an Appendix to their Bibles in Greek. They were anciently writ, most of them; some after the great Synod, by the Contemporaries or Successors of the Prophets: And these Writers preserved the Traditional Interpretation of the Prophets, concerning the Resurrection, Judgment, and World to come; and prepared the Jews for that strict Morality preached by Christ.

St. Austin, lib. 18. de civit. Dei, says, Libros Maccabæorum non Judæi, sed Ecclesia pro Canonicis habet.

Tobit's driving away the Devil, was no more Magic, than the Brazen Serpent; it was Faith in the Command that deliver'd them. The compassing Jericho seven times made the Wall to fall; because God's Command was obeyed. Habakkuk might be carried
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carried by an Angel, as well as Philip by the Spirit.
The killing of Holofernes by Judith, is no greater
Perfidiousness, than that of killing Sisera by Jael;
and the Story of Bel and the Dragon no more im-
probable, than that of Sampson; and he killed him-
selvself, as well as Razias, Maccab. 2.

The Revelations, Daniel, and many of the Old
Prophets, and Efdras, agree in the History which
must interpret them, and must be received or reje3ed
for the same Reasons. I esteem Efdras as the best
Key to all the Old and New Prophecies.

Therefore let not Efdras's Prophecy be despised,
because some Learned Men have reflected on the
First Book, as a Reporter of a False History: For
not only the same is reported of Josiah in the Chal-
deel Paraphrase, but also in Justin, Question 79.

In the Chaldee Paraphrase are these Words
which Josiah said at his Death; Justus est Domi-
nus, quia transgressus sum verbum ejus. Vide
Lam. of Jeremy, Ch. 1. Chald. Par.

From Justin's Works, Quæritur, cur Josiam re-
gem Deus permiserit gladio cædi, cum vir san-
tissimus fuerit: respondet his verbis: Caeterùm
luctuosum vitæ finem propterea Josias retulit,
quoj jussioni Jeremiæ non paruerit, qui ei
ex mandato Dei vixerat; ut ne progrederetur
ad obviandum regi Αegypti in bellum, sicut
aıt Jeremias; quapropter ut eum purum à
peccatis ex hac vita recipereet Deus, ideò per-
misit.
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mist illum inobedientiae ejus ferro Aegyptio poenas exsolvere.

Upon these Two Quotations I do ground my Dissent from them, who impute this History as a Fiction, to Esdras: And I will mention Jeremy's Prophecy concerning Pharaoh's Expedition, in the following Preface, that I may take off this Prejudice against Esdras's Writings.
Think it very necessary, by way of Preface to this Prophecy, to consider the time in which Esdras lived and died, the Number and Order of his Books, the Subject which occasioned them, some Transactions in his Life, and the Character given him in this Prophecy, and that Josias did not regard Jeremy's Prophecy, as Esdras affirms.

1. Esdras's Father was Seraias, who was slain by Nebuchadnezzar, after Jerusalem was taken, Anno ante Christum 588. He was of the Tribe of Levi, and lived to be an old Man, and was buried at Jerusalem, and died about the same time as Joachim the High-Priest, according to Josephus; and he died before Nebemiah came to Jerusalem: For in his time Eliasib was High Priest. He came to Jerusalem, Anno 458, and Nebemiah 445;
so that he was at Jerusalem about 13 Years. He was carried away Captive after the Death of his Father, Anno 588; and if he lived till Nehemiah, 445, he must live 143 Years. Joachim, according to Mr. Marshal's Tables, died 445; but according to Prideaux, 453; but the first is most probable, and agrees with Josephus. Esdras's Commission was as large as Nehemiah's, and there was no need of any new Commission till Esdras's Death. If we should suppose that Esdras lived to the finishing of the Wall, 434, then he would have lived 154 Years, which is possible, but not so probable; for Tobit lived 158 Years, and his Son 127.

2. I shall here observe, that Ezra and Esdras were two distinct Persons, tho' usually confounded: For there were Two Ezra's, and neither of them Esdras; And Ezra a Priest, returned from Babylon with Zerubbabel, Nehem. 12. v. 1. But Esdras was then Captive in Media, till Artaxerxes, 2. Esd. ch. 1. and therefore he could not be Ezra the Priest, in the time of Joshua the High-Priest, Neh. ch. 12. v. 13. There was also another Ezra in the time of Nehemiah; in the 36th of Artaxerxes, when the Wall was finished; and Esdras cannot be this Ezra, unless extremly old, and contrary to Josephus's Account; that Ezra is named Nehemiah, ch. 12. v. 33.
3. Josephus tells us, that the Prophets of the Jews wrote the Histories of their Times, and till the times of Artaxerxes; but after his time there was no Succession of Prophets. Thus Esdras wrote in his time the History of the Return of the Jews, which is now called the First of Esdras, in the Apocrypha; and it begins from the Paslover of Josiah, a little before his time, and it is continued till Nehemiah, who afterwards wrote his own Transactions: There Ezra is only an Epitome of Esdras, leaving out the Story of Josiah, and that of the Captivity by Nebuchadnezzar, and the Dialogue about what was strongest, Wine, Women, or Truth; and the last Chapter, in which Esdras read the Law: Which Alterations might be made by that Ezra the Priest in Nehemiah's time.

4. Esdras was first carried to Babylon, and there he might remain till thirty Years after the Ruin of Jerusalem, ch. 3. and then he began his Prophecies there, which was about the First of Neriglissar; and probably he remained there till he was carried with Daniel into Media, by Darius Medus, after the taking of Babylon; and there he writ some prophetick Dreams, ch. 3. and from ch. 9. all the other in the Field Ardath, which was near Babylon; but the First and Second Chapter in Media.
The Second Book of Esdras in the Apocrypha, being writ in Babylon, or Media, it was writ before the First Apocryphal, which could not be writ till after the Captivity, when Esdras was returned to Jerusalem, and the Temple was built. This shews the Confusion in the misplacing of these Books, either thro' the Malice of the Jews, who hated Esdras's Prophecies, because of his plain Account of the Death of the Messiah; or else, the Ignorance of Christians, who not understanding this Prophecy, call it a Fiction of a converted Jew.

5. Josephus says of Esdras, That he was a Priest of the Jews, a just Man, of great Reputation amongst them; and because he was skilful in the Law of Moses, he was much esteemed by Artaxerxes, and was sent by him to appoint Judges, establish his Religion, and convey many Presents to the Temple: He reformed unlawful Marriages, read the Law to the People, collected the Holy Scriptures into one Volume, added all the Psalms after the 72d, and made many Interpolations for the Explanation of the Text, and then had the Prophecy called Malachi, as I shall hereafter prove that Esdras was Malachi.

The First Apocryphal Book of Esdras was translated into Greek; and that Copy is extant; and the Second was writ in the same Language, tho' the Greek is now lost; and the latter Copy still
The Preface.

Still remains, which has many Greek Words in it. Since Esdras lived in Chaldaea, he wrote in that Language, as well as Daniel and Tobit: And Esdras wrote his Prophecies for the use of the Jews in Chaldaea, that they might know they should return and build Jerusalem, and then the Messiah should come, and raise the Dead, as is declared Isa. 26. v. 19. And ch. 66. v. 8. A whole Nation is born in one Day.

6. The Subject of this Prophecy was,

First, To answer the Blasphemies of the Jews against Providence, upon the Account of their Subjection to the Babylonians.

Secondly, Esdras gives his Prophecies concerning the Desolation of Babylon, the Return of the Jews, and re-building their City, the Coming of the Messiah, and his Death; the Old Roman Empire or Twelve Caesars, the Rise of the Three Heads of the Eagle, the Constantinopolitan, the Saracen and Ottoman Empires Rise and Fall, the Coming of Christ to destroy the Antichristian Multitude, the happy State of departed Souls, and their Resurrection; and at last, the Return of the Ten Tribes, and a happy future State of a Kingdom in Jerusalem.

Thirdly,
Thirdly, The Restitution of some of Moses's Law, burnt or corrupted at Babylon.

Fourthly, The Return of the Two Tribes, and their re-building Sion is plainly distinguished from the Return of the Ten Tribes, which must not be till the Resurrection of the Just, and then the Old Patriarchs and Prophets will lead them.

7. Esdras mentions Jeremy's Prophecy, ch. 2. He lived after the Siege of Jerusalem; but Esdras could not personally converse with him, because he died in Egypt. Ezekiel was also in Captivity at the same time as Esdras. Esdras calls Daniel his Brother, who was his Contemporary, and mentions Aggaes and Zachary. All these Prophets Prophecies must be known to Esdras, who took care to place them in the Order we have them now.

8. The Second Book calls Esdras a Prophet, ch. 1. and v. 4. says, The Word of the Lord came unto him. Ch. 2. Thus saith the Lord. V. 1. Ch. 4. The Angel Uriel was sent unto him. Ch. 15. v. 1, 2. Speak thou in the Ears of this people, the Words of Prophecy, which I will put in thy Mouth, saith the Lord, and cause them to be written in Paper, for they are faithful and true. Ch. 12. v. 42. For of all the Prophets, thou only art left us, as a Cluster of the Vintage, and as a Candle in a dark place. No Prophet was more esteemed by the Prince and People in his Life, and
and none more grossly abused in After-Ages, as if his Copies were Fictions, the Original Seventy Copies lost, unless they remain among the Ten Tribes. But Chap. 14. v. 47. gives a great Character of these Prophecies: In them is Vena intellectus, sapientiae fons, & sapientiae flumen.
I will next give an account of the reason why
the Jews and many Writers have had some
Disrespect for this Second Book of Esdras's Pro-
phecies.

When Esdras writ this Prophecy, he was in
Babylon, and writ in the Language the Jews used,
and was commanded to deliver the Seventy Co-
pies of his Visions to the Wise (the Learned
Priests,) and not to the Unwise, (that is, the
Vulgar :) Therefore the Priests kept the Copies
of the Visions in private, as an Apocrypha, and the
Vulgar did not know them, who had none but
the Copies of Moses's Law. These Visions rela-
ted to the Destruction of Babylon, and the Return
of the Jews, and for that reason were then con-
cealed: But after Babylon was destroyed by Cyrus,
and the Captivity was returned, then part of this
Prophecy was fulfilled; and all that had these
Visions, were convinced that Esdras was a true
Prophet; and he saw the City re-edified, which
he had seen in his Vision; and there was no rea-
son to conceal his Prophecy any longer: For the
publishing of it would shew, that he had God's
Commission, as well as Artaxerxes's, to re settle
the Divine Service, as well as to collect the Holy
Scriptures, which in part had been inspired into
him at Babylon.

After
After his time, the Græcian Prince in Ægypt procur’d the Translation of the Scriptures from Esdras’s Copies; and then also, the First of Esdras Apocrypha was translated into Greek, and his Second Book also was translated into the same, since its Latin Copy retains many Greek Words.

When our Saviour was come, then what concerns his Death, the Judgment after the Resurrection, and the Reward, of the Righteous, was well understood by all Christians. Esdras plainly calls Jesus God’s Son, the Heathens Shepherd, who must come in the End of the World; and that the Jews would be restored to their Kingdom at Jerusalem; but that till the times were ended, he should be with God’s Son.

The primitive Christians approved of all these things, as appears from their Authors, whom I have quoted for 600 Years; and they call Esdras a Prophet; and if he had not been such, he could not have written some Books of Scripture, nor have corrected others.

But till the Constantinopolitan, and the Saracen and Turkish Empires were set up, the latter part of this Prophecy could not be understood: For they were the Three Kingdoms to be raised in the Roman Empire, after the Twelve Wings, or Roman Emperors, and their Heathen Successors were past. And because these Events were not well considered, and not applied to this Prophecy, the Modern Writers
Writers thought it contained many Absurdities. They did not consider the Testimony of the primitive Fathers, and were deceived by the Authority of the Roman Church, who followed the Prejudices of the Jews: Also they condemn Esdras, because he condemns all Confidence in good Works.

The bitterest Enemies of Esdras were the Jews, who will not admit of the Death of their Messiah: And the Samaritans curse his Collection of the Holy Scriptures, because they will admit none but the Law: The Sadducees will not believe either Angels or a future Life, which are declared in this Prophecy.

When the Church-Men began their Allegorical Way of interpreting the Scriptures, then they objected against both the Revelations and Esdras; because they assert a Restoration of Paradise in this Earth; and all the Antimillenarists quarrel with this Prophecy.

The Critical Writers in this Age question the Authors of other Divine Writings; and they call Esdras's Prophecy, a Fiction of a converted Jew, or a Bundle of Fables; because they could not interpret it.

The Astronomers of this Age deride Esdras's Assertion of Prodigies; but tho' Comets cannot naturally produce the Changes in Kingdoms, nor are appointed only for Signs of Calamities; yet God
God has appointed them as Signs of the Revolutions in those Kingdoms, as they are predicted by the Old Prophets, Daniel, Zachary, Esdras and St. John. They now signify the Wars betwixt the Turk and Christians, or the War betwixt the Ten Horns. So the Comet in 1665, was followed by the War betwixt the Turk and Venetian, Holland and England, Portugal and Spain, France and Spain. The Comet in 1680, was followed by Wars all over Europe, which are not yet ended. In the Century 1500, there were near 40 Comets, and such a Number in no other Century. By which I infer, that Comets have no certain Return nor Revolutions, as Planets.

When the Jews return, the Old Prophets say, God will lift up a Sign to the Islands; and nothing but a Comet can be this Sign. The Star at Christ's Birth was a Comet; and so will that be which is called the Sign of the Son of Man. But I will refer the Reader to the Old Prophets; Psalm 18, and 113; 2 Sam. 22, and Isaiah 24. and Ezekiel 32. For in these, Prodigies are mentioned, as well as by Esdras.

The Millennium is the Seculum venturum, in the Chaldee Paraphrase on the Canticles; where the Messiah must reign after the Captivity is restored; and then the Jews expect a Paradise, and in it, a double Reward for their Losses; besides the Prey of Gog's Army, which will be overthrown by the Assistance of St. Michael; and then the Jews will sing the 10th Canticum, as Isaiah affirms. All this
this is agreeable to Esdras, and the Belief of Christians. But in the same Paraphrase the Jews have some absurd Fictions; such are their Two Saviours; Messiah, filius Ephraim, and Messiah, filius David: And they say, that in the Sanctuary prandemus prandium Leviathan, & bibemus vinum vetus, quæ preparata sunt justis in paradiso voluptatis. And there is mentioned Solomon's Prophecy, that the old dead Jews shall rise out of the Mount of Olives cleft asunder. But none of these Fictions are mentioned by Esdras; and therefore this Prophecy is older than the Chaldee Paraphrase, writ before our Saviour's preaching.

Esdras read the Law to the Jews in Hebrew, and others interpreted that into Chaldee, and that Practice continued after in the Synagogues; for whose use, as well as private Families, the Chaldee Paraphrase was made: And this, the devout Jews found to be very useful. And if Christians would imitate that Paraphrase both on the Old and New Testament, the Vulgar would be better instructed, and kept from those Sects, who pervert the true Sense of the Scriptures; and be convinced by the Prophecies, that God's Providence governs the World, and recommended all moral Duties in the Prophecies. This, I think wanting in the Christian Churches.

Let it not much concern the Reader, that the Greek Copy of Esdras's Prophecy is lost: For that was only a Copy of a Translation from the Chaldee, in which Language both Ezra and Daniel wrote;
wrote; and the Jews have suppress'd their Chaldee Paraphrase on those Prophets, and ras'd a Prophecy out of Ezra.

The Jews could not preserve the original Copy of Moses's Law, which was destroyed by the Babylonians; neither could the Christians preserve the original Copies of their Gospels, which were lost by the Revolutions in the Roman Empire. But since Esdras, who only mentions the Revolutions under the Roman Empire in the East, agrees with those described by St. John, none can question the Truth of this Prophecy: None but an inspired Person could predict the future Events in the 4th Empire. He who wrote the Latin Copy, could not agree with him that wrote the Arabian Copy; (because they differ in many things,) to impose a Fiction on the World; but both are from the Greek Translation.

Some Learned Writers have made sharp Reflections on Esdras; because in his First Book he says, Josiah did not regard the Words of the Prophet Jeremy, ch. 1. v. 28. of Esdras; But since I find in Jeremy, ch. 46. a Prophecy against Pharaoh Necho, and he describes his Army coming to Euphrates, vanquished, Josiah might presume that God designed him a Share in that Conquest. To fight with Pharaoh, he was obliged as an Ally to the Babylonians. But it cannot be improbable, that he was well acquainted with Jeremy, who began his Prophecy in Jerusalem, in the 13th of Josiah; and the Battle did not happen at Megiddo till
till the 31st of that King, eighteen Years afterwards. 'Tis not improbable, that Josiah might consult Jeremy about this Expedition, and that he did oppose it; and might tell him, that the Ægyptian Army was not then to be conquered, nor till four Years afterwards.

Josiah was slain 610, and Necho not conquered till 606 before Christ. But Jeremy's Prophecy, v. 12. plainly intimates, that the Ægyptians should first conquer the Babylonians, and they afterwards should be vanquished by the Babylonians: which is very evident, from what is said before. In v. 5. is the Conquest over the Babylonians; they are afflicted and run away: But v. 6. they are encouraged not to fly: Nor shall the Strong prevail against the North, tho' they are weakened at Euphrates. V. 7. is the March of the Ægyptian Army after the First Battle. And if this be the Sense, Josiah did not regard Jeremy's Prophecy.

In Josiah's time neither Prince nor People believed Jeremy's Discourses; because he did no Miracles: And this was the First of his Prophecies that were fulfilled; by which, the Truth of them was confirmed. And till some Events predicted happen, all prudent Men doubt of such Predictions.

Thus may Josiah be excused; and there is no need of denying the Authority of this Sacred Book, to vindicate Josiah's rash Action. Esdras calls
calls Jeremy's Prophecy, the Words of the Lord, Jer. 43. according to the Septuagint. Jeremy is commanded to write his Prophecy in a Book, in the Fourth Year of Jeboiakim, which was spoken before against Jerusalem and the Gentiles, from the Days of Jofiah. Esdras well knew Jeremy's Lamentation on the Death of Jofiah; wherein he might lament that Jofiah did not believe his Prophecy.
COLLECTIONS FROM FABRICIUS AND OTHERS, CONCERNING ESDRAS.

HE Learned Allix supposes this Book of Esdras was written by a Montanist, who was a Jew: But this is not probable; since Barnabas's Epistle quotes the Fourth of Esdras, ch. 12. v. 4. and Barnabas wrote long before Montanus; and Josephus quotes the Third Book of Esdras.
This is a Quotation from *Picus Mirandula*, containing the Mysteries of the Cabbala, in his *Apology*, pag 82. *Hi sunt libri scientiae Cabbalae, in quibus Esdras merito venam intellegit, id est, ineffabilem de supersubstantiali Deitate theologiam, sapientiae fontem, id est, de intelligibilibus angelicisque formis exaictam metaphysicam, & scientiae flumen, id est, de rebus naturalibus firmissimam philosophiam esse, clara imprimis voce pronuntiavit.*

*Hi libri apud Hebraos hanc tempusstata religione coluntur, ut neminem liceat, nisi annos quadrin-ginta natum illos attingere. Hos ego libros non mediocrim impensa mibi cum comparasssem, summà diligentia, indefessiss laboribus cum perlegissem, vidi in illis (testis est Deus) religionem non tant Moysaicam quam Christianam; ibi Trinitatis mysterium, ibi Verbi incarnatio, ibi Messie divinitas, ibi de peccato originali, de illius per Christum expiatione, de cælesti Jerusalem, de caufa Daemonum, hos 70 libros evolvisse se jactavit Picus Mirandula.*

And from hence I may infer, that the Fourth of Esdras is divided in the Cabbala into 70 Books: And this ought to be inquired into by them who can read them; and then there will remain 134 of the Old Scripture compiled or revised by Esdras, and divided into so many Books by him. But now we count 39; and the reason of that Number, is, Haggai, Zachary, Malachi, Ezra, Nehemiah, were added to the 34, after Esdras's Return from Babylon; where the 134 were transcribed by his Order.

*Note,*
Note, That since Barnabe, Josephus, and the Cabbala quote Esdras; and all the Old Fathers acknowledge him to be a Prophet, and to have restored the Scripture: (Vide Iren. lib. 3. c. 25.) Euseb. Hist. Eccles. has preserved the Greek; and Theodoret, in his Prefation on the Psalms, Clem. Alexandrinus, Strom. p. 329, and 342. Tertullian, de cultu fæm. cap. 31; St. Jerome, pag. 134. Basil, Epist. ad Chilonem, p. 142. Chrysostom, Hom. 8. in Epist. ad Hebræos, p. 785. Athanasius junior, in Synop. sacrae. Scripture. ; Leontius Byzantinus, de Sectis, p. 428. I may certainly infer, that Esdras was never written by a Christian Montanist; since all these Authors affirm what is writ Chap. 14. of transcribing and amending the Copies of Scripture. Some object, that it cannot be true, as Justin says in his Dialogue with Tryphon, that the Jews took away what Esdras had said of their rejecting the Messiah. I may reply, That they did not reckon Esdras among the Canon of Scripture; but it was a Book kept in their Archives, as an Ecclesiastic Writer, in the Ages after their Canon was settled; and afterwards it was admitted into their Cabbala; and whether the Words erased by the Jews, are in that Copy, we may inquire to justify Justin.

Epiphanius, concerning the 72 Prophets, reckons Esdras the 57th Prophet; and his Prophecies were
were writ in the first and second Apocrypha, and in Malachi; and none in Ezra and Nehemiah.

The Author of the Middle State of Souls departed, p. 11. affirms of this Book of Esdras, that it has a much better Claim to be reckoned amongst the Canonical Books of the Old Testament, than any other of the controverted Books, which are called Apocryphal, for many reasons he mentions: there is nothing in it contrary to the Analogy of Faith; nothing Romantic, neither in Substance nor Stile; orthodox and pious, worthy of a noble and holy Penman: It was printed in all the Roman Bibles, as sacred, till the Council of Trent. 'Tis cited by the Fathers, with the Canonical Prophets: 'Tis often quoted in the New Testament; Luke i. v. 49. from ch. i. v. 32. by our Saviour, St. Matthew 23. v. 37. Esdr. ch. i. v. 30. and Castalio had a good Opinion of this Book.

Selden in his Table Talk, pag. 10. says, The Apocrypha is bound with the Bibles of all Churches that have been hitherto: Why should we leave it out?
ERRATA.

PAGE 20. line 19. a Comma after coming; l. 20. no Stop after time; p. 22. line ult. for Distinction read Destruction; p. 26. l. 27. r. 70 Weeks; p. 31. l. 7. r. many others; p. 37. l. 40. r. Rev. ch. 19. p. 39. l. 1. for Sin, r. his; p. 54. l. 34. for Distinction r. Destruction; p. 55. l. 6. for Ways, r. Wars; l. 13. r. Sion is built; p. 56. l. 28. r. First Beast is; l. 32. r. This Sion; p. 75. l. 19. for Proverbs r. Prophecies; p. 78. l. 32. for 15th r. 12th; p. 79. l. 7. add Times after Time; p. 99. l. 7. dele Captive; p. 109. l. 33. r. fought with the Syrians; p. 116. l. 24. for Money r. many; p. 144. l. 5. for Land r. Laws; p. 153. l. 15. for Sight r. Light; p. 159. l. 17. r. unwalled; p. 165. l. 6. for disguised read disgraced.
ESDRAS's
PROPHECY,
CALLED,
The Second Book of Esdras amongst the
APOCRYPHA.

CHAP. I. and II.

Containing Esdras's Prophecy in Media, amongst the
Ten Tribes, in their Captivity: in which their
Return into Judea is promised; the separate State
of their Souls is described; then the Resurrection
of the Just, and an Heavenly Kingdom at Jeru-
salem.

CHAP. I. ESDRAS's Genealogy is mention'd to shew
his Descent from Aaron, and that he was
a Priest of the Tribe of Levi, Captive
in the Land of the Medes.

Verse 4. The Word of the Lord came unto him, and
the same is spoken by other Prophets, who received their
Prophecies by the Voice of an Angel. He is sent to shew
the Ten Tribes their sinful Deeds, and to reprove their In-
gratitude
gratitude to God, who had done many Miracles for them, in their Travels through the Wilderness. Ver. 24. What shall I do unto thee, O Jacob? thou, Judah, wouldst not obey me. I will turn me to other Nations, and to those will I give my Name, that they may keep my Statutes. 32. You have slain my Prophets, whose Blood I will require at your hands. 33. Your Houses are desolate, I will cast you out, as the Wind doth the Stubble. 3. Your Houses will I give to a People that shall come, which not having heard of me, shall believe me: they have seen no Prophet, yet shall they call their Sins to remembrance, and acknowledge them.

By this Prophecy the Ten Tribes are rejected, as well as the Two Tribes; because Esdras was carried away after the taking of Jerusalem: And this was written before the 30th Year after the Ruin of the City. Other Nations should possess Judea, instead of the Twelve Tribes. The present Generation must be destroyed for the Sins mentioned.

Ch. II. V. 7. Let them be scattered amongst the Heathen, let their Names be put out of the Earth; for they have despised my Covenant. But Ch. I. V. 37. Esdras declares that their Posterity shall return from the East, their little ones shall rejoice in Gladness, tho' they have not seen God's Miracles, yet they will believe in Spirit the things which I say. And the Angel says, (Now, Brother, behold what Glory, and see the People that cometh from the East.) The Angel then gave Esdras this Vision of their glorious Return, with such Leaders as then will be given to them, Abraham, Isaac, Jacob, Ofeas, Amos, Micheas, Joel, Abdias; and Jonas, Nahum, Habakkuk, Sophonias, Aggeus, Zachary and Malachi. So Esdras calls himself the Angel of the Lord; that is, a Prophet sent to the Jews. So Haggai is called, being a Prophet in the same Age.
The Return of the Israelites of the Ten Tribes then in Captivity.

V. 1. Those that are to return, are the same Nation as God brought out of Bondage, and sinned.

3. And Jerusalem says, I am a Widow, and am forsaken; O my Children, ask Mercy of the Lord.

8. The Destruction of Assyria is declared: Woe unto thee, Assyria! O thou wicked People! Remember what I did unto Sodom and Gomorrah; even so will I do unto them that hear not.

10. Esdras is commanded to shew the Jews in Media this Vision, that God would at last give the Kingdom of Jerusalem (and this is a Description of the Millenary Kingdom) to his People, which he would have designed for Israel; but he v. 11. would take that Glory himself, and give their Posterity these everlasting Tabernacles, those Glorious Habitations which he had prepared for their Ancestors.

12. They shall have the Tree of Life, Adam's Paradise restored, for Ointment of sweet savour. The Tree of Life, Rev. 2. v. 7, is in the midst of the Paradise of God. The Ointment, Rev. 22. v. 2, is for the healing of the Nations; that is, they are anointed, or promised the new Heaven and new Earth. V. 14. They shall have a right to the Tree of Life, they shall neither labour, nor be weary.

13. Pray for few Days unto you, that they may be shortened; the Kingdom is already prepared for you; watch, the Ten Tribes are ordered to pray for this Kingdom, Mark 13. v. 34. Watching is there commanded; because v. 34, 35, the coming of the Son of Man is uncertain; who is, as a Man taking a far Journey, and gave to every one his Work, and commanded the Porter to watch.

15. Mother (Jerusalem) embrace thy Children, and bring them up with Gladness; for I have chosen thee, faith the Lord.
16. And those that be dead, will I raise up again, and bring them out of their Graves; for I have known the Name of Israel.

18. For thy help will I send my Servant Isaiah, and Jeremiah, after whose Counsel I have prepared Twelve Trees laden with divers Fruits.

19. And as many Fountains flowing with Milk and Honey, and Seven mighty Mountains, whereon there grow Roses and Lilies, wherein I will fill thy Children with Joy.

Note, That the last Return of the Jews will be after the Resurrection of Abraham, Isaac and Jacob, and the Twelve Minor Prophets, and Isaiah and Jeremy, who prophesied of these happy Days. Haggai 2. v. 24. 'tis said to Jerubbabel, Ponam te quasi signaculum, quia elegit te; that is, he is to be one sealed for the Millennium. The Millennium is described by the Twelve Trees, to signify the Fertility of the Earth; and Fountains of Milk and Honey signify the Plenty of Milk and Manna or Honey. The Seven Mountains with Lilies and Roses signify so many great Cities, very beautifully built for Pleasure or Joy.

23. The first Place in the Resurrection is promised to them who did good Works, viz. the Care of the Widow, Fatherless, Poor, Naked, Blind, Lame, Deaf.

27. Others shall weep and be sorrowful; but thou shalt be merry and have abundance.

31. Remember thy Children that sleep; for I shall bring them out of the Sides of the Earth.

Note, That the Return of the Ten Tribes will not be till Christ's Second Coming, and the First Resurrection.

33. Esdras received a Charge of the Lord on Mount Oreb, that he should go unto Israel; but they set him at nought, and despised the Commandment of the Lord. He is said v. 36. to testify his Saviour openly. This the Ten Tribes will do, when they return; therefore v. 34. he speaks to the Heathen, Look for your Shepherd, he shall give you everlasting Rest: for he is nigh at hand, that shall come in the End of the World.

35. Be ready to the Reward of the Kingdom; for the everlasting Light shall shine upon you for evermore. 36. Flee the Shadow of this World, receive the Joyfulness of your
your Glory. 37. Give thanks unto him that hath called you to the Heavenly Kingdom.

**Note,** Esdras has a Vision how he will be commanded hereafter, when he rises from the Dead to convert the Jews; but they will despise his Preaching, and then he will convert the Gentiles, when Christ is nigh at hand. 'Tis said Ch. 13. of some of the Ten Tribes who will return, v. 13. some were glad, and some were sorry, some were bound, that is, were stop'd from returning; others offered Gifts: And Daniel says, Ch. 12. v. 10. Many shall be purified, and made white, and tried; but the Wicked shall do wickedly, and none of the Wicked shall understand; but the Wise shall understand.

That those who rise from the Grave, will endeavour to convert the Jews, we may be informed by Daniel 12. v. 3. They that be wise, shall shine as the Firmament in Brightness, and they that turn many to Righteousness, as the Stars, for ever and ever; and Malachi, Ch. 4. v. 5. I will send you Elijah the Prophet, before the coming of the great and dreadful Day of the Lord. v. 6. And he shall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers, lest I come and smite the Earth with a Curse. V. 18. of this Chapter, 'tis said, I will send my Servant Esay, and Jeremy for thy help. And at that time that will happen, which is written Matth. 10. v. 35. I am come to set a Man at variance against his Father, and the Daughter against the Mother. V. 36. And a Man's Foes shall be they of his own Household. To reconcile these Differences about Religion, all these Prophets will be sent.

The present Christian Churches, as well as the Jews, believe, that the Kingdom of the Messiah will begin with the Resurrection. And some thought, our Saviour was Jeremy, or one of the Prophets; Matth. 16. v. 14. raised from the Dead, to be Harbingers to the Messiah. And after Christ's Resurrection, Acts 1. v. 6. the Disciples asked, whether at that time he would restore the Kingdom to Israel. This Notion the Jews had from Esdras: And then will be fulfilled what our Saviour said to his Disciples; You will not have finished, nor converted the Cities of Israel, till the Son of Man come: that only can convert the obstinate Jews.
V. 38. Arise up, and stand; behold the Number of those that be sealed in the Feast of the Lord, to be removed from this World into Paradise above, it described by the sealing or confirming the Just, and sealing them to a Feast: So when the Israelites were delivered from Ägypt, they kept the Paschal Feast.

39. Which are departed from the Shadow of the World, (that is, are now dead) and have received glorious Garments of the Lord: So in Revelations the 7th, the Jews are sealed, and the Saints are clothed in white Robes, and Palms in their Hands; and the Saints Souls, Ch. 6. v. 11. had white Robes.

40. Take thy Number, O Sion, and shut up those that are clothed in white, who have followed the Law of the Lord; (the 144 Thouland, Rev. 7th.) A very few Jews are saved, if this relates to the Millennium: But since they are shut up, they are in Paradise: And that Number relates to the first Converts, as First Fruits to God and the Lamb. Esay 26. v. 19. describes the Resurrection, when the Jews will return and sing that Song.

41. The Number of thy Children whom thou longest for is fulfilled; beseech the Power of the Lord, that thy People which have been called from the Beginning, be hallowed.

42. Esdras, besides the Jews mentioned, saw a great People on Mount Sion, whom he could not number; and they all praised the Lord with Songs; and he asked the Angel who they were?

45. He answered, these be they that have put off the mortal Clothing, and put on the Immortal, and have confessed the Name of God, and now are they crowned, and receive Palms.

46. What young Man is it that crowneth them?

47. It is the Son of God, whom they have confessed in the World.

48. The Angel commands Esdras to tell the People, the Ten Tribes in Media, what manner of things, and how great Wonders of the Lord his God he had seen.

The great Wonders are the Return of the Ten Tribes, the Resurrection of their Ancestors to be their Leaders, their Heaven like Kingdom at Jerusalem, the declaring of the Messiah to the Jews and Gentiles the glorious State of the Dead, who will be clothed and crowned for confessing Christ the Son of God. These great Wonders would an-
animate the Jews under their Captivity, and give them a firm Hope in God's Mercy, for a happier State hereafter. And since Esdras wrote this Prophecy in Media, or at Babylon, the whole Prophecy was designed for the use of the Ten Tribes in Media, where they were very much encreased in the Days of Josephus.

Since we may presume that Esdras delivered his Prophecies in the same Order as they were given him by the Angel; and this Prophecy was not given at the time of his being in Babylon, 30 Years after the Ruin of Jerusalem, but after the taking of Babylon, he was in Media till the time of Artaxerxes, Ch. 1. v. 3. a Captive, carried thither with Daniel by Darius Medus: Therefore we may conjecture, that the First and Second Chapter ought to have been a distinct Book, and, according to the Order of Time, after the following Prophecies.

I will here collect what Esdras farther saith about the State of the Dead, or the Millenium.

Ch. 4. V. 7. The Angel asked Esdras, amongst other things which he knew not, which are the Out-goingsof Paradise? v. 8. Peradventure thou wilt say, I never went down into the Deep, nor as yet into Hell; neither did I ever climb up into Heaven. V. 35. Did not the Souls also of the Righteous ask Questions of these things in their Chambers, saying, How long shall I hope on this fashion? when cometh the Fruit of the Flower of our Reward? This is like the Complaint of the Souls under the Altar, Rev. 6.

2 Esdr. Ch. 6. v. 2. mentions the laying the Foundation of Paradise in the Beginning of the Creation; and verse 5. that they are sealed who gather Faith for a Treasure.

Ch. 7. Esdras plainly distinguishes between the Place of the Body, and the Souls, after Death.

V. 32. The Earth shall restore those that be asleep in her, and so shall the Dust those that dwell in silence; and the secret Places shall deliver those Souls that were committed to them.

Ch. 8. v. 19. This is the Beginning of the Words of Esdras before he was taken up.

V. 52. Is a large Description of the Millenary Paradise; the Tree of Life, a City builted, Plentefulness, &c.
Ch. 14. v. 9. Thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as are like thee, until the times are ended.

Subdue your Understandings, reform your Hearts, ye shall be kept alive, and after Death ye shall obtain Mercy: But after Death shall the Righteous come, when we shall live again; and then shall the Names of the Righteous be manifest, and the Works of the Ungodly shall be declared.

Ch. 15. v. 8. The innocent and righteous Blood crieth unto me, and the Souls of the Just complain continually: Therefore, faith the Lord, I will avenge them, verse 9.

Note, That Esdras affirms a Paradise in this Creation, by mentioning the laying its Foundation in the Beginning of the Creation.

Note, He distinguishes the Two Hades, the Deep or Hell, into which the wicked Souls descend, and the Chambers of the Righteous, and the climbing up into Heaven, when they go thither. These are the secret Places, he says, he was to be taken up into, and to remain with God's Son: The Souls of the Just complain continually.

Note, They are sealed who gather Faith for a Treasure: They are sealed in the Feast of the Lord; they are departed from the Shadow of the World, and received glorious Garments; they are clothed in White: this is in their separate State. Origen says, the Souls will have Bodies given them suitable to the Place they are in, that is, Ætherial Bodies.

Note, The Jews will return to Sion, a great People: And there they praise God with Songs: There will be their Heavenly Kingdom; and there they will be crowned by the Son of God: The Heathen were to look for their Shepherd: They must be ready to receive the Reward of the Kingdom.
From this Chapter the Jews had their Tradition of their last Return at the Resurrection of their Patriarchs and Prophets; and this will be on Earth a Heavenly Kingdom, and the Heathen Believers will be admitted into it. This agrees with the 7th of the Revelations; which may be applied both to the sending of the Saints into their separate State, as well as their Sealing by St. Michael their Angel, who is to stand up for them at their Return, Dan. 12. But it seems to me most probably to belong to Saints in Paradise, both the Jews and Gentile Saints are there; and thence they will come into the Millennium. These have put off the mortal Cloathing; that is, been dead, and put on the Immortal; they are raised from the Dead in the Beginning of the Millennium.

Chap. 2. v. 7. Let them be scattered abroad amongst the Heathen; let their Names be put out of the Earth. This is now true concerning the Ten Tribes, who are scatter'd amongst the Eastern and Northern Nations, and appear not as a Nation any where. And Micah mentions their Dispersion like the Dew, or scattered Lambs in the Field: so will the Remnant of Jacob be amongst many People, not gather'd together, nor appearing amongst the Sons of Men: But at last that Remnant would conquer, as a Lion does, all other Nations amongst whom they are dispers'd, Micah 5.

Note, That the Saints, or Christians, are said to be sealed when they are baptiz'd, and when they depart this World, and when they come into Christ's Kingdom. To these three Sealings this Prophecy relates; but most evidently, to the sealing in the Feast of the Lord, which is called in the Revelations, the Marriage-Supper of the Lamb, in the Beginning of the Millennium.

St. Peter, in his Second Epistle, Ch. 3. v. 10. calls the Millennium the Day of the Lord, in which the Heavens will pass away: And v. 8. he gives this Reason for it; because one Day with the Lord is as a thousand Years, and a thousand Years as one Day; &c. We must look for the coming of the Day of the Lord. And St. Paul calls the time of the Millennium, Rom. ch. 2. v. 5. the Day of
of Wrath, and of the just Judgment of God, v. 7. when he will give Glory, and Honour, and Immortality to the Righteous, and at last Tribulation and Anguish to the Unrighteous. Thus he describes the Beginning of the Millennium, by the Judgment, and the Rewards of the Righteous; and the End of it, by the Punishment of the Wicked. But the Millenary Reign was not fully reveal'd, till St. John wrote his Revelations.
Esdras disputes with the Angel, why the Jews suffer under the Babylonians, and when their Deliverance will be; the Tokens of which are delivered in Ch. 5. and the Rule of Cyrus in that Countrey, and the Beginning of the Persian Empire after the Destruction of Babylon.

Esdras was in Babylon the thirtieth Year after the Ruin of the City of Jerusalem, which happen'd by Nebuchadnezzar, before Christ 588; 30 Years after was 558, and then great Preparations were made by the Medes and Babylonians for War against each other; and this was in the Reign of Neriglissar, who was slain by Cyrus, the General of the Medes and Persians, not long after.

Esdras reflects on the Desolation of Sion, and the Prosperity of Babylon; God's sparing them much perplex'd Esdras, seeing Israel had God's Covenant, and kept his Law: And all this Argument may be read in Chapt. 3. and in Chapt. 4. is the Angel Uriel's Answer, that Esdras could not comprehend the Way of the Most High, when he judges the World. He corrects Esdras, by bidding him weigh the Fire, measure the Blast of Wind, or call again the Day that is past, to tell how many Springs there are in the Beginning of the Deep, or about the Firmament, or which are the Out-goings of Paradise; They that are in the Earth, understand what is in the Earth; but he that dwelleth above the Heavens only, can understand such things: The World hasteth to pass away, and cannot comprehend the things that are promised to the Righteous in time to come: By Measure he hath measured the Times; and by Number hath he numbered them; and he doth not move or stir them, until the said Measure be fulfilled.
Esdras desired to know, whether there was more time to come than was past. The Angel told him, the Quantity past does exceed, as Fire does Smoke, and Rain does the Drops which fall after it.

Esdras asked, whether he should live to that time, and what Token should happen in those Days? The Angel replies, he did not know whether Esdras would live long; but he would tell him part of the Tokens. The Wars lasted between the Medes and Babylonians about 20 Years; for Babylon was taken by Cyrus 539, and the Jews were not set at liberty till the First of Cyrus, 536; and concerning this time Esdras was concern'd to enquire, which was 22 Years.

Ch. 5. The first Token was, they which dwell on the Earth shall be taken Captive in great Numbers; the Way of Truth shall be hidden, and the Land shall be barren of Faith.

535. Cyrus being General of the Medes and Persians, under Cyaxares, slays Neriglissar in Battel; Laboroarchobd succeeds and is slain; Belshazzar succeeds 555, in the 52d Year of the Captivity; Belshazzar goes into Asia the Lesser, and hires a great Army against Cyrus, of which Croesus takes the Command; 549, Cyrus vanquisheth Croesus at the River Halys, and pursues him to Sardis, and takes him, and that City; 548, Cyrus brings all the Lesser Asia under his Dominion; 544, Cyrus subdues Syria, Palestine and Arabia; 541, Cyrus returns into Assyria, and lays Siege to Babylon.

The want of Faith may respect the Armenians, who revolted from the Medes, and Cyrus surpriz'd them 557; 556, Neriglissar was slain, and his Army routed; Laboroarchobd, his Son, was given to all manner of Wickedness, Cruelty and Injustice; but his own People conspired against him, and slew him. Cyrus having ravag'd the Country, shew'd himself twice before the Walls of Babylon, to provoke the Enemy to Battel; But he went into Asia, till he had conquer'd that, and then returned to besiege Belshazzar in Babylon, who was the Grandson of Nebuchadnezzar. He was an impious Prince, and was overthrown in Battel after Croesus was conquer'd, and then besieg'd in Babylon.

2. The second Token is; Iniquity shall be increas'd in the Babylonian Kings mention'd; and the Land thou seest now to have root, shalt thou see wafted (by Cyrus.)
3. The third Token, after the third Trumpet, that is, after the War with Neriglissar, after that with Cresus, after the Battle with Belshazzar, the Sun shall suddenly shine in the Night; some Meteor, like a Ball of Fire, shall then appear by Night, and some false Appearance of the Moon thrice in the Day; and the Moon might be a Symbol of Babylon, which could not be taken in the Day, after two Years Siege; and the Babylonians derided Cyrus for all his Attempts; but at last he took it in the Night; which is represented by the Sun appearing in the Night.

4. Blood shall drop out of Wood, the Inhabitants shall be slain in their Houses. (This is either a Prodigy or a Symbol of a Slaughter.) And the Stone shall give its Voice, and the People shall be troubled. (This is the Hand-writing on the Wall, mention'd by Daniel; which was a Prodigy, and terrify'd Belshazzar and his Nobles at their drunken Feast; or else, a Note of their Injustice, as Habakkuk 2d, v. 11. The Stone shall cry out of the Wall, and the Timber answer it.)

5. He shall rule whom they looked not for, that dwell on the Earth; (This is Darius Medus,) and the Fowls shall take away their Flight together. (Cyrus released all those Jews in the first Year of his Reign, who would return into their Country, 536 Years before Christ.)

6. And the Sodomitisb Sea shall cast out her Fish, and make a noise in the Night which many have not known; but they shall all hear the Voice thereof. Cyrus in the Night cut the Dam of the River Euphrates, and let the Water run thro' a Canal into the great Lake, and he entered the City by the Channel of the River, and slew Belshazzar. Thus Cyrus concluded his Conquests, after 21 Years; of which this is a Prophecy. Babylon, or the great Lake by it, is the Sodomitisb Sea; the Fish are its Citizens carried into Media; they at Babylon hear the Noise of the Waters in the Night.

The Prophecy of Isaiah, Ch. 13. calls the Destruction of Babylon, the Day of the Lord to lay the Land desolate, and to destroy the Sinners out of it. V. 10. he mentions these Prodigies; the Stars of Heaven, and the Constellations thereof, shall not give their Light; the Sun shall be dark-
ned, and the Moon shall not cause her Light to shine. I will shake the Heavens, and the Earth shall remove out of her Place. By the Heavens, the Government is altered; and by the Earth, the People removed; and Babylon was never the Seat of that Empire afterwards. Every Man shall turn to his People, and flee into his own Land, as Esdras’s Birds do.

Ch. 14. God would set Israel in their own Land, v. 7. and the rest of that Chapter is a Satyr on the Fall of Babylon. V. 23. I will make it a Possession for the Bittern, and Pools of Water; which could never be dried up; since Cyrus let the Water out of Euphrates, that Country has ever been a boggy Ground.

7. There shall be Confusion in many Places, and the Fire shall be oft flaked. These are Cyrus’s Conquests, and Cambyse’s, and at last the Second Siege of Babylon, on its Revolt 516, Darius took it.

8. The wild Beasts shall change their Places, (this may relate to the Empire passing first in Media, then Persia, and the Government of Alexander,) and the menstruous Women shall bring forth Monsters. (This may relate to the Birth of Cyrus, who was call’d a Mule by the Oracle; or else Monsters are a Punishment of Incontinence, mention’d v. 10. or the Dreams of Alyages about Mandane, that She should inundate all Asia, or be a Vine to cover Asia.)

Isaiah, Ch. 13. v. 21. says, the wild Beasts of the Desert shall lie there, and Satyrs dance, and the wild Beasts of the Islands shall cry in their desolate Houses, and Dragons in their Palaces, to the Bitterns. Esdras relates when the Beasts will change their Places, and come to the Lakes of Water.

9. In the Lake mention’d, Salt Waters shall be found in the Sweet; (or, this is a Mixture of different Nations, or Cambyse’s Expedition into Egypt, which he conquer’d; tho’ Cyrus married an Egyptian, of whom Cambyse was born. Thus Friends destroyed one another. Then Wit will hide itself, and Understanding will withdraw itself into his secret Chambers, (This relates to the Succession of the coun-
counterfeit Smerdis, the Magician, who conceal'd himself in a Chamber of his Palace in Persia.)

10. Then shall Unrighteousness and Incontinence be multiplied upon Earth; one Land shall ask another, Is Righteousness that makest a Man righteous, gone through thee? and it shall say, No. This represents the new Imposture of Zoroaster, which was then beginning, to worship God in the Fire, or Sun, and practised in Babylonia under Hystaspes the Father of Darius; Zoroaster pretended to be a Prophet, and to have brought Fire from Heaven; the Magicians were Philosophers, Mathematicians and Divines: Zoroaster was a Jew, and therefore was more particularly noted by Esdras, and he made Darius a Magian. Wickedness is the Imposture of Zoroaster; Incontinence, the Incest he allowed, of marrying Sisters, Brothers, Mothers.

11th Token. At the same time shall Men hope, but nothing obtain; they shall labour, but their Ways shall not prosper. Zoroaster endeavour'd to convert the Scythians to Magianism, and was slain by them in the 35th Year of Darius. There Esdras was Contemporary with Zoroaster, and he is said to have been a Disciple of Daniel's, and to have pretended to have receiv'd the Religion of Abraham.

Esdras being in Babylon, could not write very plainly of its Destruction, and the End of it, being the Seat of the Monarchy. He only describes the Tokens, or Marks, whereby he knew that Revolution which the Angel told him.

Then Esdras awaked, and trembled, and fainted, but they comforted him.

Cyrus transferr'd the Empire of the Medes to the Persians, 559 Years before Christ.

Then he conquered Astyages the Mede, 541.
He conquer'd Creus, reign'd thirty Years, and dy'd. 529.
Vide Dupin's Hist. Profane;
His Account of the End of the Babylonian Empire, differs from the common History.
Esdras in this Chapter gives us an Account of the End of the Babylonian Empire, and the Beginning of the Persians; but does not mention any thing of the Grecian Monarchs, those being describ'd fully by Zechariah and Daniel. But he fully describes the Roman Eagle, her twelve Wings, contrary Feathers, and three Heads, and their End: But he chiefly respects the Revolution in the Eastern Parts of the Roman Empire, and is the best Key to Daniel's and Zechariah's, Prophecies.
Part of CHAP. V. and VI.

In which the Tokens of the Change of the Government in Judea are given, and after the Conquest by Pompey, the Messiah will appear.

Ch. V. EΣDRAΣ is commanded to Pray, and Fast 7 Days; and Weep; v. 13. and then he should hear greater Things; without these Preparations the Prophets could not receive Revelations; and afterwards he began to talk with the most High, why he had scatter'd his People amongst the Heathen; the Angel told him, He could not comprehend God's Judgments; all the Generations of Men cannot be at once; a Woman cannot bring forth all her Children together, but one after another. Ye are less of Stature than those before you, the one Born in the Youth of the World, the other in its Old Age: In the first Ages were Giants, and Men lived longer than afterwards. V. 56. EΣdras desired to know by whom God did visit his Creatures.

Ch. 6. The Angel elegantly describes the Creation: In the Beginning, when the Earth was made, before the Borders of the Earth stood, or ever the Winds blew, before it Thunder'd or Lightned, or ever the Foundations of Paradise were laid; before the fair Flowers were seen, or ever the moveable Powers were Established; before the innumerable Multitude of Angels were gathered together, or ever the Heights of the Air were lifted up; before the Measures of the Firmament were named, or ever the Chimneys in Sion were hot; and e'er the present Years were fought out, or ever the Inventions of them that now sin, were turned; before they were sealed that have gathered Faith for a Treasure; then did I consider these Things, and they were all made by me alone, and by me they also shall be ended, and by none other.) In this Description of the Creation, 'tis observed, that God created Paradise when he made the Heavens, and
that Servitude and Misery which befell the Jews when they were subdued by Pompey; and this is called by Esdras finem seculi, or the End of your World, or Government, the End of Esau's Time.

V. 26. The Men who are received shall see it; (that is, those who do not die young at their Birth, shall live to see that Salvation; it being but 63 Years. And the Hearts of the Inhabitants shall be changed, and turned into another meaning; for Evil shall be put out, and Deceit shall be quenched; v. 28. As for Faith it shall flourish, Corruption shall be overcome, and the Truth which hath been so long without Fruit, shall be declared. The changing the Hearts of the Inhabitants in alium sensum, to another meaning, they shall readily submit to the Roman Government, Pompey having made Hyrcanus High-Priest; Herod was afterwards made King of the Jews, by a Decree of the Senate of Rome. From whence I may Infer, that the Scepter departed in Pompey's Days, who first brought them under the Roman Power; and therefore this was a plain Sign of Christ's coming in Pompey's time; then the Evil and Deceit about the Succession of their Princes was ended, and Faith in the Messiah began to flourish. And their corrupt Traditions shall be overcome, and their Religion, which was a while lapped up in Symbols, was unfruitful, shall appear Reformed and Explained by the true Messiah; ostendetur veritas, qua sine fruuit sicut diebus multis; the true Antitype to their Types should appear at last.

V. 30. Veni sibi ostendere tempus nostri futura. This refers to the Change of Government in Jerusalem, expressed by Night.
Part of CHAP. VI. VII. and VIII.

Ch. 6. v. 31. Esdras fasts seven Days for more Prophecies. Ch. 7. The Angel's Answers to his Questions; the Revelation of Christ, and his Death; the Destruction of Jerusalem; the Resurrection and Judgment, and the Millenary State is described.

Ch. 6. Esdras acknowledged that God made the World, V. 31. and that he accounted the Heathen as nothing; but if the World was made for the Godly, why should the Jews be in Subjection to the Heathen? How long shall this be?

Ch. 7. The Angel answered, If the Sea be wide, and a narrow Path to it like a River; or a large City, with a narrow Path to it, betwixt Fire and Water; a Man cannot come to either, but through a narrow Passage: So the Entrance of this World is narrow, full of Sorrow; since Adam's Transgression, these Troubles arose; when he transgressed, then was decreed what now is done. Why dost thou not consider what is to come, rather than that which is present? If those that live, do not strive to avoid these things, they can never come to those that are laid up for them; the Righteous shall inherit the future Things, but the Wicked perish; his Laws have they despised, and denied his Covenant; therefore, for the Empty are empty Things, and for the Full, full Things: Vacua vacui, plena pleni.

Behold, the time comes, when the Signs I have told thee, shall come to pass; and immediately after them, the Bride shall appear, (Sponta apparebit, & apparens ostendetur, quae mune subducitur terris) and she shall be seen, who is now withdrawn from the Earth. Ch. 6. v. 8. Truth, which hath been
come, shall suffer; but he that overcometh, shall be rewarded; and God is very merciful, otherwise few of Mankind would remain.

Ch. 8. God has made this World for many, but the World to come, for few; many are created, but few saved; so of the Dust of the Earth, are many Earthen Vessels; but little Dust, that Gold cometh of.

Esdras prays for the Jews and himself, and confesseth, that there is no Man amongst the Faithful, but he hath done amiss; be merciful to them that have not the Confidence of good Works; have mercy on thy Inheritance, for thou art merciful to thy Creatures.

The Angel answered, Unto you is Paradise opened; the Tree of Life is planted, the Time to come is prepared, Plenteousness is made ready, a City is built, and Rest is allowed; yea, perfect Goodness and Wisdom: the Root of Evil is sealed up from you, VVeakness and the Moth is hid from you, and Corruption is fled into Hell, to be forgotten; Sorrows are past, and in the End are Treasures of Immortality. ('Tis a perfect Description of the Paradise in the Millennium, the Tree of Life, Plenteousness, a City built very glorious; the Root of Evil sealed up, is the Devil bound; the Moth and VVeakness, is Death, to which Immortality succeeds.) These are the Rewards of the Righteous; but the VVicked, who despise God, and his Laws, shall suffer Thirst and Pain.

CHAP.
CHAP. VIII. IX. and X.

The Vision of the Woman turned into a City.

Ch. 8. V. 8. Esdras acknowledges that God had shew'd him great Wonders which he would do in the last Days; but at what time, he had not shew'd him.

Ch. 9. The Angel answers, When thou seest part of the Signs past, which I have told thee before, (that is, the Signs of the Destruction of the Babylonian Empire) that is the time when God will begin to visit the Earth, (that is, to send the Captivity back to Judea,) and then there will be Earthquakes, and Uproars of People, (the Persian Conquests in Chaldea and Asia:) Of these God spake by his Prophets before Esdras's Days, by Isaiah, ch. 13. and Jeremiah, whose 70 Years of Captivity Esdras is commanded to measure, and number how many are past, or to come. The Times of the Most High have plain Beginnings in Wonders and powerful Works (such as are those Signs mention'd by Isaiah, ch. 13.) and Endings in Effects and Signs; and every one that is sav'd, shall escape by his Works, and by Faith, whereby ye have believ'd, and shall be preserv'd from the said Perils; and they shall see my Salvation in my Land (Judea,) and within my Borders: But they that have despis'd God's Ways of delivering them, shall dwell in Torments; and they that have loathed God's Laws while they have Liberty, the same must know it after Death by Pain: there are more of them that perish, than of them that are sav'd. (This shews, that few of the Jews will return from their Captivity.) Let the Multitude perish, which was born in vain; but let the Cluster of Grapes, and God's Plant of many People be sav'd, by returning from their Captivity.

E Then
Then Esdras went into the Field Arda, and there he acknowledged, that God had given the Jews his Law, but they disobeyed it; but that will always continue in force, though they disobeyed it. Afterwards he saw a Woman weeping for the Loss of her only Son, and he reproved her for not lamenting the Miseries of the Jews, rather than her private Losses.

Ch. 16. But the Woman's Countenance chang'd and shined, and she vanish'd, and there appeared a City built: Then the Angel told him the meaning of that Vision; the Woman mourning is the City Sion; the 30 Years in which she was barren, are the 30 Years before the Offerings in the Temple; (the Arabick Copy has 3000 Years instead of 30; but the 30 Years may represent the State of the Jews before the Temple was built) but Solomon built the Temple, and offered Offerings, and then the barren Woman bare a Son; she nourished him with Labour; that is, his dwelling at Jerusalem: His dying in his Marriage Chamber, was the Destruction of Jerusalem: And because Esdras mourned for that City, God hath shewed him the Brightness of her Glory, and Comeliness of her Beauty. Fear not, go into the City which appeared, and see the Beauty and Greatness of the Building.

By this Building Esdras knew that Jerusalem would be rebuilt a beautiful and great City. This was in Babylon 558; but Daniel's Vision of the 70 Weeks was in the first Year of Darius the Mede, 539 before Christ. Then he was King of the Chaldeans after Babylon was taken, 539; and this is a Type of Ezekiel's City, which will be hereafter built in the Beginning of the Millennium. And Esdras, in his Description of that Paradise, Ch. 9. v. 52. says, a City is built. A Woman represents a City, because her Citizens are her Children. And this may be the Bride that should appear before Christ's Birth, who at the time of Esdras's Prophecy was withdrawn from the Earth. 2 Esdr. Ch. 7. v. 16. Sion was destroyed by Nebuchadnezzar, Amn. ante Ch. 588. There are Two Cities mentioned in the Prophecies; the first is built after the Jews Return from Babylon; the second is described by Ezekiel to be built by the Jews at their Return from their present Captivity: And this is a Type of New Jerusalem, which will descend from Heaven, into the New Heaven and New Earth.
Note, Solomon built the Temple 1000 Years before Christ, and then Dedicated it: The 30 Years before reach near the Birth of Solomon: And since Jerusalem was taken by David in the 7th Year of his Reign, the Number of 3000 Years is absurd, and disagreeable to the Time of a barren Woman: Therefore the true Reading is 30 Years; which may relate to the time before the Building of the Temple, as well as to the time of the Woman's Barrenness.
The Vision of the Roman Empire, under the Symbol of an Eagle, with its Wings and Feathers on the right Side, representing the Constantinopolitan Empire; and that made the one Head of the Eagle: After which arose the Saracenic, and Turkish Head last.

Ch. 11. Esdras saw in a Dream (in the Field Ardah, things that are to come on the Earth in the last Days, Ch. 10, v. 59.) and there came up from the Sea, an Eagle, which had Twelve feathered Wings, and Three Heads. (The Western Parts of the Earth, are called the Sea, where the Fourth Monarchy began:) And the Angel interprets the Eagle, to be the Kingdom, which was seen in the Vision of his Brother Daniel; and will be feared, more than all that was before it, Ch. 12. v. 11. But it was not expounded to him, therefore the Angel now declares it. The Eagle spread her Wings over the Earth, (this is the Kingdom that was to rise upon the Earth, after Esdras's and Daniel's Time; but he says nothing of its first Ages, till the Emperors.) The Twelve Wings, are the Twelve Kings, who must Reign one after the other: The Second shall Reign longer than any of the other, (Augustus Reigned 44 Years.) This Eagle flew with her Feathers, and Reigned upon Earth, all things were subject unto her; and she arose, and spoke to her Feathers, saying, Watch not all at once, sleep every one in his Place, and watch by Course; and let the Head be preserved till last. A Voice went out of her Body, not out of her Head. This the Angel interprets thus; After the Time of that Kingdom, there shall arise great thriving; and it shall stand in Peril of falling; nevertheless, it shall not then fall, but shall be restored again to its Beginning. This
This may be the Invasions made on the Roman Empire; or the Wars of Constantine, which lasted 20 Years with the Pagan Emperors.

Then Esdras number'd the Eight contrary Feathers. V. 3. Out of her Feathers, grew contrary Feathers, and they became little Feathers, and small. (The contrary Feathers, are small Wings, in the Arabic Copy; the Latin calls them contrarias pennas).

One Feather rose on the Right Side, (that is, in the Eastern Part of the Roman Empire,) and Reigned over the Earth; the next Feather Reigned, and had a great Time, and it appear'd no more; and a Voice declared, that no Feather after this, should Reign so long, nor the Half of it. Then the third Feather Reigned, and appeared no more: And so went it with all the Residue of the Eight Feathers, every one Reigned, and appeared no more.

Constantius Reigned at Constantinople 38 Years, and none of the Eight half the Time in that Place: He was the Second Feather.

Ch. ii. v. 19. The Angel interprets the Eight Feathers sticking to the Wings, thus; There shall arise Eight Kings, whose Time shall be but small, and Years swift; Two of them shall perish, the middle time approaching; Four shall be kept until their End begin to approach; but Two shall be kept unto the End.

This is a Description of the Eight first Constantinopolitan Emperors, who must be known by being on the Right Side of the Eagle, and by the Time of their Reign, and the Length of their Lives; these are called Under feathers: Subalares, coherentes Alis, duo ex ipfi peribunt, v. 21. appropinquante autem tempore medio, quatuor servabuntur in tempore; cum incipies appropinquare tempus ejus ut finiatur, duo verò in finem servabuntur. The Angel interprets none of the following Feathers, but the Eight; and these are as followeth:

The twelve Wings. Twelve Roman Caesars, when the of the Eagle, are, Empire came to its Height.

The contrary Feathers, are the Kings after Constantinople was built, the Eight Constantinopolitan Emperors.

Anno
Anna Dom. 330. The first Feather was Constantine; he, Reigned Seven Years there, and died Anno 337. He Reigned in all 31 Years, and removed the Seat of the Roman Empire thither: And he lived 66 Years.

A. D. 337. The Second Feather, and he died 361. Constantius Reigned 38 Years: He had only the Eastern Provinces at first, and afterwards all the Empire. He died the 45th of his Age; and Reigned 25 Years after his Father, and 13 with him.

A. D. 361. Julian, who died 363. He Reigned One Year and Seven Months, and was killed in his Persian Wars, in the 31st of his Age.

A. D. 363. The Fourth Feather, he died the same Year, or 364. Jovian, who Reigned eight Months, and died in the 33d. of his Age.

A. D. 364. The Fifth Feather died 378. Valens, who Reigned 16 Years in all, 13 with his Brother, and 3 afterwards. He was beat by the Goths, and burnt in a House. He lived near 50 Years.

A. D. 378. The Sixth Feather died 383. Gratian, who Reigned 16 Years, and was killed by Treachery. He lived 28 Years. He Reigned first in the West, and after in the East 5 Years. He made Theodosius his Colleague in the Empire.

A. D. 383. The Seventh Feather, he died 395. He liv'd about 60, and Reigned 16 Years. This was Theodosius.

A. D. 395. Arcadius succeeded his Father in the East: He died 408 or 412. He Reigned with his Father 12 Years; with his Brother Honorius in the West, 13 Years, in all 25 Years. He lived 31, (and Reigned but 12 Years, according to Dupin, in all,) Vide Socrates History, and Ecbard's. After this, the Eastern Empire was divided from the Western, which began then to decline.

Till this Division of the Empire, these Eight Princes are nam'd; but this Prophecy does not resp. &t the Western Emperors. But these little Feathers in the East, if compared with the Twelve Wings. Arcadius is said to Reign 14 Years in the East, and to die at 31, or at 45. The odd Months and Days of these Emperors, I have omitted.

These Two lived to their End, Constantine and Theodosius. These Two died young, Gratian and Julian. And the other Four died the middle Time approaching. These are the eight Kings, whose Time shall be small, and Years' swift: And by these, the Constantinopolitan Empire is described, which
which was the first Head of the Eagle, on the Right Side, or in the East.

Constantius Reigned 38 Years, and none of the Eight so long.

Many were set up, but ruled not: (Martian, Leontius, Basiliscus, in Zeno's Time; Hypatius in Justinian's Time; Longinus, and many others).

Ch. 11. v. 20. In process of Time, the Feathers that followed, stood up, that they might Rule also; and some of them ruled, but within a little while appeared no more; v. 22. These, with the Eight above mention'd, make Twelve Feathers; and Two little Feathers.

These are the Four Feathers:
A. D. 408. Theodosius the Second, Son of Arcadius. Morior ad res gerendas fuit, is his Character in Zonaras.
A. D. 430. Martianus, Lieutenant to Arcadius: He Reigned Six Years. Vit muti ingenio, is Zonaras's Character of him.
A. D. 517. Leo, a Thracian; he left a junior Leo, who Reigned One Year.
A. D. 474. Zeno, Lieutenant of Leo; formâ & animo sus dinnimus.

These are the Two little Feathers:
A. D. 491. Anastasius, a mean Officer at Court.
A. D. 458. Justin, the Son of a Thracian Shepherd.

Note, In Zeno's Time, the Empire ceased in the West; and therefore, the Twelve Feathered Emperors, and the Two little Feathers, are described all together; and when they disappeared, there remained on the Eagle's Body, Three Heads, and Six Wings; and then, Two divided themselves from the rest of the Six, and they remained under the Head; that is, they were very considerable Emperors, like the Head of the Eagle: Then that Empire came to its Height, but Four continued in their Places. All the Six are called Wings; that is, greater Emperors than the Feathers.

These are Two of the Wings:
A. D. 528. Justinian, who conquered the Vandals in Africa, and the Goths in Italy.
566. Justin the Second, who held the Exarchate in Italy.

These are the Four Feathers or Wings, that continued in their Places; that is, they were no extraordinary Emperors, who called Pennaccha.

A.D. 478. Tiberius, who Reigned Four Years.
A.D. 484. Mauritian, who was slain by Phocas.
A.D. 601. Phocas, who made the Pope Universal Bishop: But there is nothing relating to the Pope in this Prophecy, because it chiefly concerns the Eastern Empire.

A.D. 610. Heraclius, in whose time the Saracen Empire (the middle Head of the Eagle) arose; and they soon conquered Syria, Palestine and Egypt. And all the former Feathers are named, to shew when the Saracen Empire arose; and the following will bring it to its Height.

These are the Four Feathers, that set up, and were under the Wings, (subalares,) The First reigned but a few Years, and then appeared no more. The Second went sooner away than the First. And the Two that remained, thought also to Reign, but were eat up by the Head: These Feathers, (subalares,) are Symbols of mean Emperors, and lasted a small time.

A.D. 641. Constantine, who in Four Months was Poisoned by his Mother-in-law.

A.D. 641. Heraclianus succeeded, being Ten Years old; Qui cum mensæ ferme sex gessisset Imperium, missus est und cum matre in exilium, Bucolcer. Chronology.

These are the other Two Feathers, eat up by the Eagle. (Heraclian is not reckoned alone, by Dupin).

A.D. 642. Constans the Second, in whose Time Cyprus and Rhodes were taken by the Saracens, and Armenia pillaged, Constantinople besieged, 654. And this Emperor left the Empire in a very low Condition: And therefore, he is one of the Feathers devour'd by the great Head. (Then Omar built his Mosque at Jerusalem.

A.D. 670. Constantine the Third, in whose Time the Saracens made an Irruption into Africa and Sicily, A.D. 671. and then besieged Constantiopolis Four Years, 675; till their Ships were burnt by Fire-Balls, the Saracen Army was routed, they were invaded by the Mordaites, (or Maronites); their Fleet was destroyed in Spain by the Goths, 674. The Mordaites
Mount Libanus; and joining with many Slaves; they over-ran Syria and Palestine; and all this ill Success almost ruin'd the Saracen Empire. And therefore, this is the wounded Head, in Ch. 13. of the Revelations. But at last, the Saracen Empire was saved, by making Peace with Constantine, who had slain great Numbers of them, in a Battle with Musliavia's Nephew.

If Constantine the Second, and Heracleona, be reckoned but One, because they both Reigned not a Year; then the following is one of the Feathers eat up by the Head.

A. D. 687. Justinian the Second, who broke his League with Abdimelech the Saracen, who took Armenia and Carthage from him. And he left the Empire in a confused Condition. And after him were Three Emperors deposed, Philippicus, Anastasius, and Theodosius; then Leo succeeded, and in his Time the Saracens besieged Constantinople, (717.) but were repulsed; and afterwards they prohibited the free Use of the Christian Religion.

These later Emperors are not interpreted by the Angel; because the Constantinopolitan History plainly describes them; and there the Prophecy leaves off, when the Saracen Empire was at its full Rife.

Then the great Head in the middle awaked, (the Saracen Empire then flourishing,) and it eat up, or conquered the Constantinopolitan Emperors, and put the World in fear; but at last it died on its Bed; that is, their Caliph was slain by the Tartars, at Babylon his Royal Seat; for there he was starved to Death, he died with Pain. And Tangrolopix the Turk conquer'd Babylon some Years before, and forced the Caliph to Crown him.

Note. The contrary Feathers rose one after the other, on the Right Side of the Eagle, that is, in the Eastern Part of the Roman Empire; and the Three Heads are on the same Side: Because the Western Empire was then extinct, and rose not again, till A. D. 800. Homer makes the East the Right Hand, and the West the Left; and if we look on any Map of the Roman Empire, or the World; the East will answer to the Right Hand: And the Inhabitants of the East, are the oldest of Mankind; and from them we derive our Learning and Religion, and they had the first Empires.
The Saracen Head is placed in the Middle, because it rose after the Constantinopolitan, and before the Ottoman.

The Two Heads that remained after the Saracen, are the Turks in Persia, and the Constantinopolitan towards the West. And at last, the Ottoman Head destroyed the Constantinopolitan by the Sword, 1453. And then, there remained ever since, only the Ottoman Head in the East; and its Four Wings, or Provinces, Egypt, Syria, Asia Minor, and Greece; and at last, this Head will be slain by the Sword. Ch. 12. v. 23. In his last Days, the Highest will raise up three Kingdoms; and they shall have Dominion on the Earth, with much Oppression, above all those that were before them. (Therefore are they called the Heads of the Eagle.)

These are they that shall accomplish his Wickedness, and that shall finish his last End, v. 28. The last remaining Head, is now the Ottoman, who must fall by the Sword.

V. 29. (After the Ottomans are slain.) Two Feathers; who grew under the Wings, passed over the Head on the Right Side. (It signifies, that these are they the Highest hath kept unto their End: This is the small Kingdom, and full of Trouble, as thou sawest Ch. 12. v. 2.) And at last they appeared no more. These Two Feathers will succeed the Ottoman Head: The Ethiopians in Egypt, and the Tartars in Thrace. For the Sibyls Oracles say, (Lib. 5.) The Tartars will at last invade Thrace, and the Ethiopians Egypt: These Feathers were under the Wings, (or Jurisdiction of the Ottomans,) but shall soon disappear. Daniel 12. v. 12. makes 45 Days, from the Death of Antichrist, 1290, till 1335. During so many Years, these two last Kingdoms, intimated by Esdras, will continue till the happy Millennium; if these Days be Years.

The Lion that rises out of the Wood, roaring and speaking to the Eagle, Art thou it, that remainest of the Four Beasts? Thou hast not Judged the Earth with Truth; the Proud Times are ended, thy Abominations fulfilled: Appear no more, thou Eagle, nor thy horrible Wings, nor thy wicked Feathers, nor thy malicious Heads, nor thy hurtful Claws: (that is, the two last Feathers). And the whole Body of the Eagle was burnt, so that the Earth was in great Fear.

Then Esdras awak’d out of the Trouble and Trance, or Extasie of his Mind.
Ch. 12. v. 34. The rest of my People shall he deliver with Mercy; those that have been preserved on my Borders: And he shall make them Joyful, until the coming of the Day of Judgment. This is the Deliverance of the Two Tribes on the Borders; and the Deliverance of the Ten is in the next Chapter. The time of the Deliverance of the Two Tribes, is when Christ shall begin to rebuke the Ottoman Head; that is, when the seven last Plagues begin, Rev. 15. 1. 2 Esd. ch. 11. v. 35. After the Ottoman Head had devour'd the Constantinopolitan, the Lion begins to rebuke the Eagle, v. 46. that all the Earth may be refreshed, and return, being deliver'd from Violence; and she may hope for the Judgment and Mercy of him who made her. And this was before the last Head appeared no more, ch. 12. v. 2. Therefore, the two Tribes upon the Borders, will Return before the Fall of the Ottomans; and then they will be Besieged in their Mount Sion, as is said in the next Chapter. This was Esdras's Dream, and Interpretation.

The Man rises out of the Sea, and destroys the Multitude that besieged him on the Mountain; that is, the two Tribes were now Returned: And then he descends from the Mountain, and calls the ten Tribes from Ararat; and gives the Computation of these Times.

Ch. 12. v. 51. I remained still in the Field, Seven Days: (This is the Place of this Vision).

Ch. 13. Esdras dreamed this Dream by Night: There rose a Wind on the Sea, which raised a Tempest; and a Man appeared with the Thousands of Heaven; (This is like the Appearance of Christ, in the 14th of the Revelations, on Mount Sion, with 144 Thousands) All things trembled that were under him; all they burnt that heard his Voice. And after this, an infinite Multitude was gathered from the Four Winds of the Earth, to subdue the Man that came out of the Sea: And he graved himself a great Mountain, and flew upon it.
The Man that came out of the Sea, with the Thousands of Heaven, may be the Holy War, from the West, or Sea; and all they burnt that heard his Voice; this is the Destruction of the Saracens, Revel. 14. v. 9, 10. He that Worshippeth the Beast, shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and of the Lamb. After this, the Multitude was gathered to besiege the Man on the Mountain.

V. 26. This Man is the same whom the Highest hath kept a long Season, who by his own self shall deliver his Creature; and he shall order them that be left behind: He shall come to the astonishment of them that dwell on the Earth. And at that time, one shall undertake to fight with another, one Place against another, one People against another, and one Realm against another: V. 32. And the time shall be, when these Things come to pass; and the Signs shall happen, which I shewed thee in the former Chapter; then shall my Son be declared, whom thou sawest as a Man ascending.

Note. There must be Wars in every Place, before the Return of the two Tribes. And when they hear his Voice, every Man in his own Land, shall leave the Battle they have against one another; and an innumerable Multitude shall be gathered together to overcome him by Fighting. V. 35. And he shall stand on the Top of Mount Zion. This is a Description of the coming of Gog to besiege Jerusalem, in Ezekiel and Zeph. 12. After which, Christ will appear. Laetantius, l. 7. c. 19. distinguishes between the Multitude, (which is the Saracens) and the following Reign and Wars of Antichrist; Viitvs effugiet, & bellum sapre renovabit, & sapre victor, donec quarto praelio confestis omnibus simpies debellatus, & captus; tandem scelerum suorum latus pennis. This Antichrist, is Gog, or the Turk, who now contends with the Christians. And the Turks are the Multitude, who will besiege the Man on the Mountain, that is, Jerusalem.

V. 36. And Zion shall come, and shall be shewed unto all Men; being prepared and built, like as thou seest the Hill, graven without Hands. (This sheweth, that Jerusalem will then be built, and besieged by Gog: and then Ezekiel's Gog will invade the Mountains of Israel. Then God's Son will destroy that Multitude by a Blast of Fire, flaming Breath, and Tempest, and will burn them to Dust).
These things must happen to the Jews of the two Tribes left behind, they are to come into great Perils and Necessities, in the latter Days; he shall preserve himself, who endures the Peril, (periculum) or Trial in those Days. For those Jews that are fall'n into these Dangers, have good Works, and Faith in the Almighty. They that are left behind on the Borders, are more blessed than they that are Dead. (This intimates, that all the Israelites alive, are meant by them that are left behind; and those Tribes are mentioned Zech. 12. who mourn): And then, all the Jews then alive, will return together; but none of the dead, till the Resurrection.

The Man that came from the Sea, shall deliver and order them that are left behind; he shall come to the astonishment of all Men at this time: And by the Destruction of the Multitude, God’s Son will be declared to be the Messiah. (This is the Battle at Armageddon, Rev. 16).

Esd. ch. 13. v. 12. The same Man came down from the Mountain afterwards, and call’d unto him another peaceable Multitude: These were the ten Tribes, which were carried away Prisoners by Salmanasser King of Assyria; who carried them over the Waters, Euphrates, and they went into a far Country, while Euphrates miraculously stood still. The Region they went to, was Ararat, to which they went in in a Year and a Half; that is, they might remove up and down and not be settled before that time: The Arabian Copy calls it Ararari, Kararawin. Ptolemy places the City Araratba near the River Araxû, running into the Caspian Sea in Media; where many might remain, and others travel into Tartary, India and China: And since Esdras was in Media, he knew best whither they went. And Josephus says, the Jews were in his time in Media, where they were much increased. This Prophecy seems to be designed for the Use of the ten Tribes, to support them under their Captivity, till the Multitude is destroyed, and give them hopes of their Return then. The Return of the two Tribes, is Chap. 15. of the Revelations, and their Afflictions represented by a Sea of Glass, mingled with Fire. The Return of the ten Tribes is intimated Rev. ch. 12. by the Army in Heaven, and Christ’s Descent from the Mountain, is there described by his coming from Heaven. In the Revelation, the Lamb stands on Mount Sion, with 144 Thousands; and here Esdras says, v. 35: he stood on Mount Sion with the Thousands of Heaven, to destroy.
ro the Multitude. The Man rose out of the Sea; that is, the Christians came from the West, and possessed Jerusalem, and there they destroyed the Mahometan Multitude; v. 18. These things are to happen in the latter Days; and they that are fall’n into Danger, are such as have Faith and good Works; that is, Christians destroyed by the Mahometans, in the holy War. This is a confused Relation of the Destruction of the Saracens and Turks, which St. John distinguishes Rev. ch. 14, 16, 19. The Jews will dwell at Asphaltith, till the latter Times; and when they return, the Stream of Euphrates will stop, that they may go over: These must return in Peace, and Christ will defend the two Tribes left on the Borders, when he destroys the Multitude: This Fight with the Multitude, is a larger Account of what Daniel ch. 12. intimates; the Troubles which shall happen, when the Jews return from their Captivity; and the same is described Zech. 12. and 14.

Ch. 14. A Voice out of the Bush commands Esdras that he should lay up in his Heart the Signs and Dreams that he had seen, and their Interpretation which he had heard; but he should be taken away, and be with God’s Son, and such as be like him, till the Times are ended. God so talked to Moses, and shew’d him the Secrets of the Times and Ends, and told him what to declare, and what to hide: The World hath lost its Youth, and the Times begin to wax old; for the World is divided into 12 Parts, and Ten of it are gone already, and half of a Tenth Part.

By an old Tradition the World must last 6000 Years; and if these be divided into 12 Parts, 500 is one Part, and 250 Years half a Part; then the ten Parts and an half are 5250, and 750 will remain. By this Computation we know when the Man rises out of the Sea to destroy the first Race of the Mahometan Antichrift; and then the second Race, the Ottomans, will begin to reign; in whose time the Jews must return and be besieg’d in Sion. Then Christ will appear, and bring back the Ten Tribes. This Computation shews, at what time these things will begin, which are mention’d in Ch. 13.

From this Computation of Esdras we may learn, that the old Jews had the Tradition of the World’s continuing 6000 Years, and the same was the Opinion of the first Christians, as we learn from St. Barnabas: This was first revealed to Esdras, for...
for his comfort amidst Afflictions, and Zeal for the honour and glory of his Religion, and concern for his Country-men. The People of the Jews, from Esdras's writing, had the Notion of their Restauration at the latter End of the World; and of the Thousand Years Reign of their Messiah: These were their receiv'd Opinions, before the Advent of Christ. And the Antimillenarians reject Esdras's Prophecies, because they fully maintain these Doctrines: And from these divine Doctrines, (which Esdras could not know, but by divine Inspiration,) we may infer, that all Esdras's Prophecy is true. And since the two Returns of the Jews are here described, we owe that to Esdras, and many other Circumstances here related expressly, are in no other Prophecies so plain. Jeremy ch. j. v. 12. prophesies of the Return of the ten Tribes, (Israel,) and if they repent, he will take one of a City, and two of them of a Country, and bring them unto Sion; they shall say no more, The Ark of the Covenant of the Lord, neither shall they remember nor visit it; but call Jerusalem the Throne of the Lord, and all Nations shall be gathered unto it: And Judah meets Israel. From hence I infer, that Judah shall be Converted, and leave the Observation of the Judaic Covenant, before the Return of Israel; (after the Conquest of Gog, Zech. ix.) Israel is here forbid the Jewish Ordinances. Ch. 4. v. 2. All Nations shall be blessed in him, and praise God in Jerusalem.

CHAP.
CHAP. XIV.

Esdras makes new Copies of the Law of Moses, then corrupted or burnt at Babylon, for the Use of the Jews in their Captivity.

Ch. 14. Esdras complains that the Law is burnt; therefore V. 21. no Man knoweth what is done of thee, or the Work that shall begin; therefore he prays for the Holy Spirit, that he might write all that was done in the World, since the Beginning, which were written in thy Law: And he sent away the People for Forty Days, and took Five Writers, and went into the Field and remained there; and a Voice came to him, to command him to drink a Cup, filled with a Liquor like Water, but the Colour of it was like Fire; (St. John ch. 7. v. 38. says, Christ understood by Water, the Holy Spirit, v. 39. And Ch. 4. v. 14. Christ represents the Spirit, by Water, to the Samaritan Woman; and tells her, God must be worshipped in that Spirit; and v. 24. he says, Spiritus est Deus: So Castalio translates πνεῦμα ὁ Θεός; this is an express Declaration in Scripture, that the Spirit is God; and therefore, Esdras's Prophecy represents him by Water; and St. John, Ch. 6. v. 27. calls Christ also ὁ Θεός; hunc pater consignavit Deus. Castalio Nov. Test.) and when he had drank it, his Heart uttered Understanding, and Wisdom grew in his Breast, and his Memory was strengthened, and his Mouth was open'd; and the Highest gave Understanding to the Five Men, and they wrote the wonderful Visions of the Night, which Esdras told them; and they sat Forty Days, and eat Bread in the Night; and in Forty Days, they wrote 204 Books, (in the Margent is 904, but the Arabic Copy says, they wrote but 94 Books of Moses's Law; so that the Number may be mistaken, or suppose Five Books are to be reckon'd in every Copy, and every one of the Writers wrote every day One Book; in Forty Days there will be writ 200 Books, and they will make Forty Copies of Moses's
Moses's Law, which contains Five Books.) The Law of Moses was to be published to the Wise and Unwise; but the 70 last, which are the Visions; deliver them only to the Wise.

What was now wrote, was for the use of the Captives in Media and Babylon, where the Copies of the Law were deprav'd, or burnt, or unintelligible, through the Change of the Hebrew Language, or Character, for the Chaldee: Therefore the Ten Tribes owe their Scriptures, and these Visions to Esdras alone. And for that end so many Copies were writ to preserve Moses's Law amongst them; but in Judea and Egypt other Copies were preserv'd, as it is plain the Genealogies were; and Isaiah was shew'd to Cyrus, and Jeremy's Prophecy was known to Daniel, who mentions it. Many Fathers affert, that Esdras restored the Scripture, by new transcribing it. Thus Tertullian, Irenæus, St. Jerom, Clemens Alexandrinus, affirm; but it was after his coming to Jerusalem. Then he put the Collections of the Prophets to Moses's Five Books: He increased the Psalms from 72, which were collected before the Captivity; and these must relate to their Return. He writ the Chronicles, which St. Jerom calls an Epitome of the Old Testament: And this may be what he wrote during the Captivity. All Writers believe, Esdras was employ'd in correcting the Old Copies, and new digesting them into the Order we now have: And the Samaritans curse the Scriptures of the Jews, because they were writ by Esdras. The Samaritans only retained Moses's Writings, and no more; and they had a Copy of it before the Captivity return'd, and they were always malicious Enemies to the Jews, as well as to Esdras. Since Esdras's Writings contradict the Religion of the Samaritans, and the Opinion of the Sadducees about Spirits, and the Antichristian Tenets of the Jews, tis no wonder he has been unjustly aspers'd by many Writers, for his Relation of the manner of his Inspiration; The drinking the fiery Liquor may as well be admitted, as the eating the Scrowl, or the touching the Prophets Lips with a Coal. The Dreams of the Prophets are common, as well as the Discourses with an Angel. All Prophetick Symbols are odd to them who do not understand the History represented by them. But Esdras prays for the Assistance of the Holy Spirit; and without that he could not have restored or corrected the History of the World, from the Beginning, as well as the rest of Moses's Books, for the use of the Jews in their Captivity. In Esdras's time the Jews had forgot their native Language; and he might add the Vowel-Points, to teach them
them to read his New Edition of the Mosaic Books.

If the Five Books of the Law were divided into 54 Sections by Esdras for the Use of the Synagogue, the Five Writers might write many Sections in 40 Days; but the Numbers are uncertain, since the Text, the Margent and the Arabian Copy differ in the Number of Books or Sections.

The First Book of Esdras's Apocrypha is an History, and has no Absurdity in the Relation of the Three young Men Dispute what is strongest. Josephus relates the same, and is a competent Witness that That Book was no Fiction: And the History of Esther was probably writ by Esdras, as well as the other, and he has told some of the Customs of the Eastern Courts, which are no way improper for an Historian; and for that Relation Esdras's Reputation ought not to suffer.

Since Baruch writ all the Prophecies of Jeremy from his Mouth, which were burnt by Joachim, Jer. 43. the Holy Spirit might in the same manner strengthen the Memory of Esdras to remember the Law that was burnt in Chaldea, where they could not otherwise get a Copy of it. And the Holy Spirit did cause the Apostles to remember all that Jesus spoke, John 14. v. 26. Esdras wrote some Books of the Scripture, and had the Holy Spirit's Direction at Babylon, as he had at Jerusalem.
CHAP. XV.

Describes the Fate of Ægypt, the Rise of the Saracen Empire; the Saracens are the Dragons of Arabia; the Turks are the Carmanians; they conquer the Saracens, and are after beat by the Tartars; they at last destroy Babylon, after the Holy War betwixt the Christians, and Saracens, and Turks.

THE Prophecies in this Chapter are said to be Faithful and True, which Esdras was to declare to the People from the Lord, who put them into his Mouth; and he was commanded to write them in Paper, and not to be terrified with the Incredulity of them who speak against them. God will bring Plagues on the World, Sword, Famine, and Death, and Destruction; for Wickedness hath exceedingly polluted the Earth; the Souls of the Just complain continually; I will surely avenge them, faith the Lord; my People is led like Flocks to a Slaughter; I will not suffer them now to dwell in Ægypt, but I will bring them with a mighty Hand, and smite Ægypt with Plagues as before, and will destroy all the Land thereof. (525, Cambyset invades Ægypt, and conquers it; 572, Nebuchadnezzar had ravag'd Ægypt before Cambyset; Nebuchadnezzar slew many of the Jews, he carried others to Babylon, a few escaped out of Ægypt, and settled in Judea, after the Return of the Captivity.)

Woe to the VWorld, and them that dwell therein; one People shall stand up against another.

V. 20. I will call all the Kings of the Earth to reverence me, which are from the Rising of the Sun, from the South, from the Haft, and Libanus, to turn themselves against one another.
another. (These are the Wars betwixt the Persians and Alex- 
ander, and after his Death, the Wars amongst his Succe- 
sors, who shed innocent Blood on the Earth, and persected 
the Jews; but at length the Maccabees conquer'd them.) 

V. 25. I will not spare them; go your way, ye Children, 
from the Power, defile not my Sanctuary; (this is a Com-
mand to the Jews not to submit to Antiochus, who had defiled 
the Sanctuary,) for the Lord knoweth all them that sin against 
him; and therefore delivereth he them unto Death and De-
struction. V. 27. Now are the Plagues come on the whole 
Earth, (the Grecian and Roman Empires,) and ye (the Jews) 
shall remain in them; for God will not deliver you, because 
ye have sinned against him.

V. 28. Behold a horrible Vision, and the Appearance there- 
of from the East, where the Nations of the Dragons of Ar-
abia shall come out with many Chariots, and the Multitude 
of them shall be carried as the Wind on the Earth, that all 
the which hear them may fear and tremble. 

(These are God's Judgments on the Roman Empire, for their Cruelty to the Jews.) v. 21. Like as they do yet this Day 
unto my Chosen, so will I do also, and recompence in their 
Bozom; my right Hand shall not spare Sinners, and my Sword 
shall not cease over them that shed innocent Blood. 

(This is the Plague of the Saracen Empire spreading 
over the Roman Empire, plundering Rome, and destroy-
ing its Provinces:) For their mischievous Nature the 
Arabs are called Dragons; and this Name is given them 
in Malachi, ch. 1. v. 3 I have hated Esau, and laid his Heri-
tage waste for the Dragons of Arabia: And in Rev. 9. The 
Sound of their VVings was as the Sound of many Chariots, 
of many Horses, running to Battle; and none ever came out 
of Arabia, and spread themselves over the Earth, (or Roman 
Empire) but the Saracens, who were Arabians. This is the 
middle Head of the Eagle, which Efdias had described, as a 
Kingdom to be set up in the latter Days. And in this Chap-
ter he describes the sudden Rise of this Kingdom by a 
WVind.

Also, The Carmanians raging in VVrath, shall go forth, as 
the wild Boar out of the VVood, and with great Power shall 
they come and join battle with them, and shall waste a Port-
ton of the Land of the Assyrians. (The Turks were called 
into Persia by the Saracen Sultan, to his Assistance against the 
Caliph of Babylon; and not being dismissed into Turkish, 
they
they fled into the Desarts of Caravonitis in Persia; thence they came out, and conquer'd the Persian Sultan, who was a Saracen, and afterwards they took Babylon, the Royal Seat of the Saracen Caliphs, in Assyria.

Josephus says in his First Book against Appion, Cyrus granted to Nebonides the Kingdom of Carmania; and 'tis probable, that Carmania in Asia, in which Ottoman succeeded after Aladim, and Ortugarell, had its Name from the Persian; and Caraman, Aladin's Captain, did bring that Name from Persia, when Aladin was drove thence by the Tartars. The Desart whence Tangrolopix came out, is called by Sir Paul Ricaut Caravenitis: For this reason the Sibylline Oracles say of Antichrist, Fugiens, veniet. And the Carmanians are compared to a wild Boar of the Wood. They came with great Power, and engaged the Saracens in Battel. There is a Countrey in Persia near the River Oxus, towards Babria, a Countrey called Cowarasmia, near the City Balch.

After the Battel the Dragons got the upper hand; remembering their Nature, Tangrolopix was beat in two Battels by the Saracens; but the Turks turning themselves, conspired together in great Power, (this is, Axan, Melech, Ducas, Customuses,) and these conquered the Saracens; and then they were troubled, and kept silence, thro' the Power of the Turks, and shall fly. (These Generals came from Assyria, after their Conquest of Babylon, and besieged the Saracens in Syria, and consumed some of them.) And in their Host shall be Fear and Dread, and Strife among their Kings, (or Caliphs, who were Kings and Princes, by the Revolt of the Sultan of Egypt from that in Babylon.) Then the Turks seized Media, Asia Minor, Syria, Armenia. These are Daniel's Kings of the North and South, and their Battels.

V. 34. Behold Clouds from the East, and from the North, unto the South, and they are very horrible to look upon, full of Wrath and Storm. (The Clouds from the East, are from Persia; from Babylon, is the North; these are the Turks who came into Syria, with Armies like Clouds, and they went towards the South, Egypt.) They shall smite one upon another, and they shall smite down a great Multitude of Stars upon the Earth, even their own Star; and Blood shall be from the Sword unto the Belly. (The Turkish Army conquered many of the Generals of the Christians, and even their own Star, that is, the Caliph of Egypt, who was of their own Religion, the Turks having embraced the Mahometan Religion before in Persia;)

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Persia;) and this agrees with the Revelations, which calls Mahomet a Star fallen from Heaven, (Ch. 9. v. 1.) and them the Turks set up a Kingdom at Damascus, and another in Asia Minor. This is the War betwixt the Kings of the North and South, in Dan. 11. The great Slaughter of Men is expressed thus, by Blood from the Sword unto the Belly, and Dung of Men to the Camel's Hough, and this (shall cause great Fear and Trembling.

V. 38. And then there shall come great Storms from the South, and from the North, and another Part from the West. (These are the Christian Armies from the West, who came to the Holy War, to fight the Turks who came from the North, and the Saracens who came from Egypt, and they joined in opposing the Christians.)

V. 39. And strong Winds shall arise from the East, and open it; and the Cloud which he raised up in Wrath, and the Star stirred to cause Fear towards the East and West Wind, shall be destroyed. (This is the Coming of the Tartars into Persia, where they destroyed the Turks Kingdoms, represented by opening the East; and afterwards Hadon pursued them into Asia Minor, and made them Tributaries; and he slew many Turks, and their King, at Damascus; and this, in respect of Persia, was towards the West Wind; the Star destroyed, was the King of the Syrian Turks at Damascus.) All this happened after the Holy War.

V. 40. The great and mighty Clouds shall be lifted up full of Wrath, and the Star, that they may make the Earth afraid; and they shall pour out over every high and eminent Place, an horrible Star. (This is Hadon, with his Tartarian Armies. He is this Star, and his Armies like Clouds.) They shall siege (or besiege) the most eminent Cities, (or Forts)

Fire and Hail, flying Swords, and many Waters, that all Fields may be full, and all Rivers with the abundance of Waters. The Fire represents the Burning of Cities; Hail, the Destruction of the Fruits of the Earth; the flying Swords, sudden and great Slaughters of the Turks and Saracens; the Water filling all Places, the infinite Number of the Tartars. And they shall destroy Cities and Walls, Mountains and Hills; that is, Fortified Places, Trees of the Wood, (or Citizens)
Grass of the Meadow, (Men in Villages, and their Corn.) The
Hail signifies the Northern People.

V. 43. And they shall go steadfastly unto Babylon, and
make her afraid, and besiege her: the Star and all Wrath
shall they pour upon her; and then shall the Dust and
Smoak go up to Heaven; and they that be about her
shall bewail her; and they that remain under her, shall
do service to them that have put her in fear, (that is, be made
Subjects to the Tartars.)

Here the Tartars besiege Babylon, and burn it, and starve
the Caliph, and conquer Chaldea.

46. And thou Asia, who art Partaker of the Hope of
Babylon, and art the Glory of her Person, woe be unto
thee, who hast made thyself like her, and decked thy
Daughters in Whoredom, (that is, forsoaken Christ for
Mahomet,) that they might please and glory in thy Lovers,
which have always desired to commit Whoredom
with thee: and thou hast followed her that is hated in all
her Works. God will send Plagues on thee, Widowhood,
Poverty, Famine, Sword, Pestilence, to waste thy
Houses with Destruction and Death. Would I with Jea-
lousie have so proceeded against thee, saith the Lord, if
thou hadst not alway slain my Chosen? Thy Children
shall die with Famine; and thou shalt fall by the Sword;
thy Cities shall be broken down, and all thine shall per-
rish by the Sword; and they that be in the Mountains
shall die of Hunger, and eat their own Flesh, and drink
their own Blood. (This is an elegant Description of the
Taking of Babylon by the Tartars, like that mentioned
of the Destruction of Rome; but that was taken from
this, being an ancient Prophecy.) And Chap. 14. of the
Revelations says, Babylon is fallen twice; once by the Turks,
but here by the Tartars.

V. 59. Thou, as unhappy, shalt come through the Sea,
and receive Plagues again. (This is their being carried
away Captives to the Caspian Sea, when the Tartars re-
turned home.)
V. 60. And in their Passage they shall rush on the middle City, and shall destroy some Part of thy Land, and consume Part of thy Glory, and shall return to Babylon that was destroyed; and thou shalt be cast down by them as Stubble, and they shall be to thee as Fire, and shall consume thee and thy Cities, thy Land, and thy Mountains, (or Fortresses;) and all thy Woods and fruitful Trees shall they burn up with Fire; thy Children shall they carry away captive; and look what thou haft, they shall spoil it, and marr the Beauty of thy Face. (This is the utter Destruction of Chaldea by the Tartar Haalon, or Tamerlane afterwards: And for this Reason St. John, who describes the Destruction of Bagdat, says, Babylon is fallen, is fallen, twice repeating it. This Fall of Babylon is described in the Beginning of the History of the Turks, who are the Third Head of the Eagle.)

This is the old History of Babylon: Seleucus Nicanor being offended with Old Babylon, built Seleucia, 40 Miles Northward of Old Babylon; and that robbed it of its Riches, and Trade, and Inhabitants, and it was called the Persian Babylon; and by removing from it the Seat of the Empire, Old Babylon decayed, tho' the Old Babylon submitted to Alexander without a Siege, after his Battle of Arbela with Darius. Curtius says, that Babylon in his time was reduced to a Fourth Part of what it was. In Pliny's time, in solitudinem redacta. In St. Jerome's it was turned into a Park: But Anno Dom. 766, Bagdat was built by the Saracen Caliph, and then made the chief Seat of their Empire, which was at Damascus before. It stands near the Foundations of Seleucia, and was destroyed by Haalon the Tartar, and the Caliph also starved. Seleucia stood on the VVeft of Tigris; but 'tis now built on the East Side, and the First is only its Suburbs. Some say, Bagdat was built by Almansor, on the same Place as Seleucia, 762. It was long the chief Seat of the Saracen Empire, till 1260.

Esdra's Twelve VVings of the Eagle, and Three Heads, are St. John's Four Horses; and his Fall of Babylon, this Bagdat. Thus Esdra helps us in the Interpretation of the Revelations; and his Dragon of Arabia and the Carmanians, are the Saracens and Turks, the Antichristian Gog described by
by the Old Prophets. And for this reason I esteem **Ezra** as the best Key to all the Prophecies.

In the Eleventh Century the Schools of the Jews were destroyed at Babylon, and all the Jews were driven thence into the West, by the Saracens: And for their Persecution of both Jews and Christians, **Babylon is destroyed.**
ESDRAS'S ELEGANT LAMENTATION, FOR THE DESTRUCTION OF BABYLON, ASIA, SYRIA, EGYPT; AND THE CRUELTY OF THE OTTOMAN EMPIRE IS DESCRIBED, WHICH IS THE ANTICHRISTIAN KINGDOM.

WOE unto thee, Babylon and Asia; woe unto thee, Egypt and Syria. (These Countries were first destroyed by the Saracens, and then by the Turks, and afterwards by the Turcos, who starved the Caliph to death. He died on his Bed, as Esdras says of the middle Head, but not without Pain.) The Ruin of these Countries is elegantly lamented by Esdras, who afterwards describes the Government of the last Head, the Ottomans, and their Oppression of the Jews.

V. 68. The burning Wrath of a great Multitude is kindled over you, & cibabant Idolis occisos; that is, threaten you with Death, if you will not confess that Mahomet, whom they idolize, is the Prophet of God. The most natural Sense is, They persuade their Followers to fight for their Religion; and those that are kill'd, Mahomet will admit to Paradise. Thus they delude their Soldiers to sacrifice their Lives for Mahomet's Empire.

They that consent unto them, shall be had in derision, and in reproach, and shall be trodden under foot: for there shall be in every City a great Insurrection, on them that fear the Lord; and they shall be like mad Men, sparing none, spoiling and destroying them that fear the Lord: They shall take away your Goods, and cast them out of their Houses; and then shall be known who are God's Chosen; and they shall be tried as Gold in the Fire. Hear, O my beloved, saith the Lord; behold the Days of Trouble are at hand; but I will deliver you out of them.
Here is described the miserable State at last of the Jews and Christians under the Ottoman Empire, which role after the Destruction of Babylon, in the Year 1300. This is the Description of Antichrist, the last Head of the Eagle, which must be destroyed by the Sword near Mount Zion, by Christ and his Army of Saints, Rev. 19, Zech. 14, when he besieges Jerusalem, after the Return of the Jews, after the Battle of Armageddon.

Esdr. Ch. 11. This is the Head of the Eagle, which devours that on the left side, v. 35.
V. 39. Art thou not it that remainest of the Four Beasts, whom I made to reign in my World, that the End of the Times might come through them?
V. 41. The Earth hast thou not judged with Truth. (This is an Intimation of Mahomet's Imposture.)
V. 42. Thou hast afflicted the Meek, thou hast hurt the Peaceable, thou hast loved Liars, (Mahomet,) and destroyed the Dwellings of them that brought forth Fruit, (the Christians,) and hast cast down the Walls of such as did thee no harm. (This is an Intimation of the Destruction of Constantinople and Greece.)
V. 43. Therefore is thy wrongful Dealing come up unto the Highest, and thy Pride unto the Mighty. Therefore appear no more, thou Eagle.

Ch, 12. v. 3. The whole Body of the Eagle was burnt.
V. 32. The Lion, who reprov'd the Eagle, is the Anointed, which the Highest hath kept for them. ——He shall reprove them, and upbraid them for their Cruelty. V. 33. He shall set them alive before him in Judgment, and shall rebuke and correct them.

Note, This is a plain Explication of Daniel's Prophecy concerning the little Horn, Ch. 7. The Judgment shall sit, and take away his Dominion, to confound and destroy it unto the End.

Note, This last Head of the Eagle must be the last Kingdom in the Fourth Empire, and will make Babylon, Asia, Syria, and Egypt desolate, according to Esdras's woeful Lamentation. The burning Wrath of a great Multitude, v. 68. ch. 16. and v. 70. There shall be an Insurrection upon those that fear the Lord, relates to the last Wars with
with Gog, (or the Turk;) when they come to besiege Jerusalem, after the Return of the Jews; and there this Multitude will be destroyed, as is related Ch. 13.

V. 73. Then shall they be known who are my Chosen; and they shall be tried as Gold in the Fire.

What Esdras has writ in this Prophecy, agrees with Daniel, Ezekiel, Zachary, and the Revelations: And therefore I affirm as 'tis said of them, Ch. 15. v. 2. his Prophecies are faithful and true; and without the Help of this Prophecy, the other can't be fully explain'd. Esdras, Ch. 15. seems to have foretold the Opposition of the World against his Prophecy. V. 3. Fear not the Imaginations against thee; let not the Incredulity of them trouble thee, that speak against thee.

I have hereafter given my Comment on Zachary's Prophecies; because it agrees with Esdras; and in Esdras there is a fuller Account of the Roman and Constantinopolitan Empires, to whom the Holy Land was subject many hundred Years, than in any other Prophet: And he relates the Destruction of the Eagle's Heads by the Sword; and shews the Rise of the Saracens and Turks, and the Destruction of Babylon by the Tartars: And he gives a fuller Account of the Return of the Jews, and the Destruction of Gog's Multitude. And these Events will prove that Esdras was a true Prophet, and is a plain Interpreter both of Daniel's and Zachary's Prophecies. Zachary's Prophecy explains those of Daniel, and relates to the History of the Saracens and Turks, who are called Gog. It seems very absurd, that these Prophecies should mention the Division of the Roman Empire into Ten Horns, and omit the Constantinopolitan, Saracen, and Turkish Empires. All these are represented in Dan. 11. Zachary's Chariot, and Esdras Heads of the Eagle, as well as the Revelations.
CHAP. I.

That Esdras has written True Prophecies, which agree with Daniel, and the Revelations.

I will first prove, that Esdras's Prophecies agree with Daniel, who wrote before him; and with the Revelations, which were written after him. And this is a convincing Argument that Esdras's Prophecy is no Fiction by a converted Jew; because they contain more than either Daniel or St. John mentions; and therefore are not taken from either of those Prophecies: And I will also observe, that divers of Esdras's Prophecies have been fulfilled, as appears by Historical Events recorded since he wrote; and there are some not yet fulfilled, which agree with the future History, in the Prophecies of St. John and Daniel. And I will add the Testimonies of the Primitive Fathers in the next Chapter.
These Prophecies agree with Daniel; and those of Esdras, being after him, explain them in many Particulars.

Daniel, Ch. 5. v. 18 only says to Belshazzar, Thy Kingdom is given to the Medes and Persians: But the 2d of Esdras Apocryphal, Ch. 5. v. 3. declares, That the Land thou seest now to have root, shalt thou see wasted suddenly. V. 4. After the Three Trumpets, that is, after the Third Coming of Cyrus, and after these Prophecies, the Sun's shining in the Night, the Moon thrice in the Day; the City Babylon is the Sodomite Sea, or the Lake, which must make a Noise, and cast out her Fish, or her Inhabitants; and he shall rule, whom they looked not for; and the Fowls shall take their flight together; (that is, its Captives dismissed, or, the Birds fly away.)

Daniel 7. v. 7. describes the Fourth Beast, which is called, the Fourth Kingdom on Earth; but he gives no Figure of that Beast, but its Iron Teeth, Ten Horns, and a little Horn: But Esdras, Ch. 12. v. 11. says, the Angel told him, The Eagle which thou sawest come up from the Sea, (Daniel also says, The Four Beasts came up from the Sea.) is the Kingdom which was seen in the Vision of thy Brother Daniel; but it was not expounded unto him, (what was the Figure of the Beast,) therefore I now declare it unto thee, (what was the Figure of the Beast,) therefore I now declare it unto thee; This Kingdom shall have Twelve Kings, (or Emperors, signified by Twelve Wings of the Eagle,) and then many Feathers shall rise on the Right Side; and at last Three Heads will set up Three Kingdoms in the Asiatic Parts. These are not described by Daniel, and are under different Symbols in the Revelations.

'Tis confessed, that Esdras's Prophecy appeared in the Second Century: And since the History of the Saracens and Turks has happened since, it could not be invented by any Man; but must be written by a Prophet, who has been scandalized for want of a fair Interpretation. The Destruction, as well as Rife of the Three Heads, is described after the Lion reproved them. And the Lion is the Son of Man, who will reprove the Eagle for her Wickedness; that is, take away the Dominion from the little Horn (in Daniel's Phrase.)
Daniel's Vision in the Third of Cyrus, concerning the King of the North and South, in the latter Days of the Fourth Empire, relates the Battles between the Saracens and Ottomans, two Heads of the Eagle: and these brought great Miseries on Jerusalem. These are the Dragons of Arabia, and the Carmanians, Esdr. 15. And their Wars are described, and the Holy War from the West, and afterwards the Coming of the Tartars to destroy Bagdad. These are more particularly, or plainly described by Daniel, Ch. 11.

Daniel only intimates the Return of the Jews, Ch. 12. v. 1. At that time thy People shall be delivered: But that Return is more fully delivered Ch. 13. of Esdras. A Mountain is built like a Mountain, and besieged by Gog and Magog's Multitude, which is destroyed by a Tempest from the Man that rose out of the Sea; and Esdras calls him God's Son, ver. 26. Ch. 52. Chap. 13.

Daniel, Ch. 9. says, Messiah shall be cut off; and the City destroyed. Of this Esdras speaks more clearly, Ch. 7. My Son Jesus shall be revealed; afterwards Christ shall die, and the World be turned into its old Silence. And then he gives a Description of the Resurrection, Judgment, and Millenial Kingdom in Paradise. To all which Daniel refers in the 12th Chapter.

Since Esdras agrees with, and explains Daniel's Prophecies, and the Dialogues between him and the Angel are pious and instructive, and his Song on the Destruction of Babylon, Egypt, and Asia, are elegant Descriptions of their Miseries under the Turks and Tartars; and since these Dreams are expressed in the common Prophetic Figures and Stile, like Daniel's; none ought to call them false: No good Christian could write such notorious Lies, as his Pretences to Revelations and Prophecies; and no bad Christian could serve any ill end by such pious Discourses. But I will further add, That Esdras has given the Fate of the Constantinopolitan Empire, which is not described by Daniel, nor was set up till A. D. 300, an hundred Years after this Prophecy was known, and quoted by Authors of the Second Century.

Esdras's 400 Years explains Daniel's 70 Weeks; Esdras's 300 Years, Daniel's Time, Times, and half.
I will next observe the Agreement betwixt Esdras's Prophecies and the Revelations.

The 2d of Esdras, Ch. 2. is a Description of the 'Sealing of the Saints departed, and their Clothing in White, for confessing the Son of God in this World. They were crowned, and had Palms in their Hands: And the same Sealing and Clothing is described Rev. 7.

Esdras, ch. 13. describes Christ's Second Coming with the Thousands of Heaven; and this is like his Second Coming, Rev. ch. 19. to destroy Antichrist, to make War, and to judge; And out of his Mouth goeth a sharp Sword, with which he shall smite the Nations: And Esdras says, he sent out of his Mouth a Blast of Fire, by which he burnt up the Multitude: And this is called a Lake of Fire by St. John: Or, this may relate to Revel. 14. when the Saracens are destroyed. The Rise of the Saracens is from Arabia, Esdr. 15. and Revel. 9. and the Turks Army is described in the same Chapters.

Esdras, ch. 4. mentions the Martyrs Complaints in their Chambers; and this is likewise in St. John, ch. 6. The Souls of them that were slain, were under the Altar, and they prayed that their Blood may be avenged on their Enemies.

Esdras, ch. 15. described the Destruction of Babylon by the Tartars; and Rev. 14. the Angel says, Babylon is fallen, is fallen.

Rev. 13. mentions the wounded Head; and this is the Saracen Head of the Eagle, and the Second Beast in the Ottoman Empire.

Rev. 15. mentions the Sea of Glass mingled with Fire; and this is the time of the Return of the Two Tribes, when the Multitude fights, and one Country wars with another, as is described Esdr. 13. Before Sion is re-built by the Two Tribes on the Borders, and they sing Moses's Song, after that Victory over the Beast.

The Sibylline Oracles mention Uriel, Esdras's Angel, Lib. 2. and they call him, an Angel of the immortal God: And Dan. 10. calls one Angel, the Prince of Persia, another, Prince of Gracia, and the third, Michael your Prince: And the Oracles declare, that the Ten Tribes shall come from the East, as Esdras says Ch. 1. And the Sibyls, Lib. 5. say, After Adrian Three shall reign: These are Esdras's Three Heads. And at the End of that Book of Oracles, the Tartars and Ethiopians
Daniel's Prophecy of the Fourth Empire respects the History of it; and Esdras and the Sibyls relate to the same. 

Hydaspes, the old King in Media, or Bactria, has this Prophecy, which Lactantius quotes: Sublatum isti ex orbe Imperium nomenque Romanum, muleo antiqui profutur, quam illa Trojana gens condetur. And Esdras lived at the same time, and in the same Country as Hydaspes.

Thus Esdras agrees with all the Old Prophecies, in asserting the Return of the Jews, their building of a glorious City, the Destruction of Gog, or Antichrist, at the Siege of it: And then shall Christ be declared, and stand on Mount Sion: Then the Jews shall see Christ, whom they pierced, and be converted, as in Zech. 12, and 14.

Daniel, as well as Esdras, seems to make 500 Years one of his Times, ch. 7. v. 12. He says, the rest of the Beasts had their Kingdom taken away, yet their Lives were prolonged: that is, the Men then alive, were to have their Lives prolonged in Christ's Millenary Kingdom twice 500 Years: Therefore the Reign of the little Horn is to be until 1750, from Daniel's 70 Weeks, a Time, Times, and half a Time, Dan. ch. 7. and ch. 12. There is another Place in Daniel, which intimates, that Daniel reckons a Time about 500 Years, ch. 8. v. 17. And the same Words are repeated, v. 19. So that it seems a Computation to what time the Vision reached; and from the Third of Belshazzar, to Artaxerxes, who plundered Jerusalem, 54 Years before Christ, and was killed 53, by the Parthians, is 500 Years.

'Tis said of the little Horn, Dan. 7. v. 25. They shall be given into his Hand, until a Time, and Times, and the dividing of Times, which is 1750. This is not a Computation of Antichrist's Kingdom, how long it should continue; but when it should end. But the Computation in the Revelations is by Prophetic Days, or Years: And the time of Antichrist's Kingdom is by 42 Months; so many Days it must continue. The Witness must prophesy 1260 Prophetic Days; and the Woman's Flight into the Wilderness is computed by Times; which may be reckoned by the Days
in a Year; tho' Daniel reckons them by the Parts of the Prophecy of the World, to shew at what time the Events will happen. But Christians reckon all Times by Years. And since the Revelations mention a Calculation of 1260 Days or Years, and they may be divided into Times, Time, and half a Time; we must compute that in the Revelations by 1260, but in Daniel by 500 Years. Daniel predicted the Destruction of the Jews, City, and Temple, and their Dispersion; and from that time the 1750 Years may be reckoned for the Fall of Antichrist, and Return of the Jews.
These are the Testimonies of the Old Writers, which prove Esdras to be a Prophet, and his Description of the Creation agrees with Moses's and David's.

Josephus gives us Artaxerxes's Opinion of Esdras, expressed in his Commission: Thus Esdras, according to the Wisdom given them from above, shalt appoint Judges to execute to the People according to your Law. And then Esdras foretold the King, that God would protect the Jews who returned with him; and therefore he required no Convoy. And this Instance shews, he was then esteemed a Prophet, as well as a just Man; of great Reputation amongst the People, as well as Skilful in the Law of Moses. And in Ezra, ch. 8. it is writ, The Hand of the Lord was upon us, and he delivered us from the Hand of our Enemies, and of such as lay in wait by the way. And thus this Prediction of Esdras was fulfilled.

There are some Quotations in the New Testament out of this Prophecy. Ch. 1. v. 30. I gathered you together, as a Hen gathereth her Chickens. And Ch. 8. v. 2. There are many created, but few shall be chosen. This Book is much esteemed by the Roman Church, though they do not allow it to be Canonical; yet they read some of it in the Roman Offices, on the Third of Pentecost, ch. 2. v. 36, 37, and in the Solemnity of Martyrs, v. 45.

Since none of the Ancient Writers affirm that this Book was forged, but they call Esdras a Prophet in their Writings, I have a less Value for the Opinion of the Criticks in these late Ages.

A.D. 176. Melito, Bishop of Sardis, gives a Catalogue of the Canon of Scripture, as Eusebius relates, lib. 4. There is no mention of Ezra and Nehemiah amongst the first Historical Books. He says, the Prophets are Isaiah, Jeremiah, one Book.
Book of the Twelve Prophets, Daniel, Ezekiel, Esdras; and then he was reckoned a Prophet as much as the rest, by Melito, a Bishop, and great Writer, who travelled into the East, and made a diligent Inquiry concerning the Canon of Scripture: And out of the Prophecies Melito collected the Testimonies concerning our Saviour, and sent them, with a Catalogue of the Canon, to his Friend Onesimus. And in Esdras's Prophecies there is the Revelation of God's Son Jesus, and his Death, ch. 7. and ch. 13. he rises from the Sea, and ch. 21. he is called God's Son, and the Heathens Shepherd, who must come in the End of the World. These are plain Testimonies concerning Christ; But there are no Prophecies in Ezra and Nehemiah; they are pure Histories of their Times.

Justin Martyr, pag 299. says, that the Jews raised out of the Scripture the following Words, which Esdras wrote concerning the Law of the Passover; Et dixit Esdras populo, hoc Pascha salvator nostrer est; et perfugium nostrum; at si in animum induxeritis, in cor vos flago ascendentes, quod humillati et non desolabitis locum iste, et non credideritis euangelion ejus, deridere nescius gentibus. Latin, in bis Fourth Book de Sapientia, quotes these same Words from Esdras; and he quotes this as one of the Testimonia Prophetaeum, concerning Christ. And in the same Book he says, Hesdras propheta, qui fuit ejusdem Cyri temporibus, a quo Judaei sunt restituti, sic loquentur, Deseiverunt a te, et abjecerunt legem suam, et prophetas suas interfecerunt. This relates to the 2d of Esdras, Chap. 1. Ver. 32.

Clemens Alexandrinus calls Esdras, in the Third of his Stromata; and quotes this from him, as this translated into Latin; Cur enim non fuit matri uterque sepulchrum in viderem afflictionem Jacob, & laborem genus Israel, ait: Esdras propheta. And this is from Ch. 5. v. 35. of Esdras Prophecy.

In the Seventh of the Stromata, pag. 329. and 342. Clemens says, Esdras was inspired, and that he prophesied, renewing all the Old Scriptures, which were lost in the time of Artaxerxes; and that none could renew, or put them in order.
order, but by the Spirit of God. This Character is given by
him, who first mention'd this Prophecy, A. D. 200.

Tertullian cites the Fourth Book of Esdras, (lib. de habitu
mulieris.) Hierosolymis expugnatione Babylonicae delectis, omne
instrumentum judaice literaturae per Esdram constat esse resi-
tutum.

St. Austin, de Civitate Dei, lib. 18. calls Esdras a Prophet;
and says, he writ after Malachi; and in lib. 17. he says, there
were many Prophecies in him.

Justin Martyr, pag. 349. affirms, that in Esdras there were
Proofs and Demonstrations concerning Christ, as well as in
Jeremy, and David's Psalms.

The Difingenuity of the Jews in raising out the Prophecy a-
bove mentioned, gives me a just Suspicion, that they suppres-
sed the original Copy: And since Justin mentions Esdras's
Prophecies, the Second of Esdras Apoeryphagh was known before
Clemens Alexandrinus's Days, though Mr. Mede afferts the
contrary.

Irenœus, lib. 3. ch. 25. Deus inspiravit Esdræ sacerdori
temporibus Artaxerxis præteritorum prophetarum omnes remem-
raros sermones, & restituere populo eam legem, quæ data est per
Mosem. And in his Book against the Gnosticks he says, The
Gnosticks also acknowledge Esdras as a Prophet.

St. Basil, in his Epistle ad Chilonem, has this Assertion;
Esdras libros scripture divinitus inspirata omnes ex Dei man-
dato erudivit, & expromsit.

St. Cyril quotes the First Book of Esdras, Ch. 4. v. 38.
Veritas manet & pravalebit in aeternum.

Eusebius quotes the same Place as is in Irenœus, ch. 9. lib. 5.
Ecce! History.

St. Ambrose quotes the Fourth of Esdras, in his Comment;
lib. 21. ch. 2. Revelabitur, inquit, filius meus Jesus, Eld. ch. 7.
and ch. 9. de bono mortis, Animarum superiora esse habitaculæ,
scriptura testimoniiis probatur, siquidem in Esdræ libris legi-
mus, cap. 79 Habitaculæ reddent animas, quæ ipsis commen-
data sunt, & revelabitur altissimus super sedem judicii. And
Ch,
A.D. 626. Isidorus de ecclesiasticis officiis, Libri i. Capitol. Esdras scripti librum suum, annos duo libros Esdras putes a post incensam Legem ad Chaldæos astantem spiritum sanatum reparavit; dum Judæi regressi in Jerusalem suissent, cuinque propheticam holinimum, quæ fuerant a gentilibus obscuris, curaverat, tomando libros Testamentum in vésüto quantum hie bros constituit, ut res libri essent in Legis, quæ & littera beata. By this it appears, that Two Books of Esdras were formerly one, called Librum suum.

A. D. 680. This Testimony Gildas de excidio Britannicæ, gives concerning Esdras: Quod præterea beatus Esdras propheta, saepe, bibliotheca Legis, minatus sit, non parcet dextera illius super peccatores, nec essabes rhumphæa, supra effundentes sanguinem innocuum. Esdras, ch. 15. v. 22. he quotes the Words of Esdras, as they are now in the Latin Copy.

Isidors Histories mentions some Prophecies of Daniel, in the Description of his Life, which agree with Esdras's Prophecy concerning Babylon, and the Return of the Jews; Dum montes à Borâ sumpsit, fines insérie Babyloniam, dum vis fuerint incendio flagrare, finit esse tum undo, sice dum ad Nosi partem deslacerit Tigris, regregit et populis ad Jerusalem. And he gives this Account of Daniel, that he was carried into Media by Darius, after he had taken Babylon; and Daniel lived an hundred and twenty Years, till the time of Darius the Persian. Ezekiel was carried into Captivity with Daniel, in the time of Josephus, and both died in the Captivity. And the Prophecies of both were older than Esdras. Isidor calls Esdras, Scriptor Historie, alter Legislator post Mosem: hic Legem incensam redactit, Hebraicarum litterarum elementa inventit, humana in Jerusalem. Zachary and Haggai returned with the Captivity, and were Contemporaries with Esdras.
Eyes's Description of the Creation agrees with Mr. Jeff's in asserting the Waters above the Heavens. Chapter 16. ver 59. He spreadeth out the Heavens, like a Vault, upon the Waters hath he framed it. The same is said in the 148th Psalm, ver. 4. Praise him, ye Heavens of Heavens; and ye Waters that are above the Heavens. Ver. 6. He hath established them for ever; he hath made a Decree which shall not pass. And Ver. 8. David distinguishes them from the Meteors, Fire, Snow, Hail, and Vapour, Stormy Wind. Eshes, Chapter 6. sec. 41. Upon the Second Day thou madest the Spirit of the Firmament, and commandedst it to part asunder, and to make a Division between the Waters, that one Part might go up, and the other remain beneath. (This is a plain Comment on the old Philosophick Notion, That the Waters are the utmost Boundaries of our created World.)

And I cannot omit another Philosophick Opinion, mentioned by Eshes, and other Scriptures, Chapter 16. ver 58. He hath shut the Sea in the Midst of the Waters; and with his Word hath he hanged the Earth on the Waters. Chapter 6. ver. 42. Upon the Third Day thou commandedst that the Waters should be gathered in the Seventh Part of the Earth; Six Parts hast thou dried up. Verse 47. Upon the Fifth Day thou saidst unto the Seventh Part, where the Waters were gathered. Verse 52. Unto Leviathan thou gavest the Seventh Part. Verse 50. And didst separate (Behemoth and Leviathan) the one from the other; for the Seventh Part, (namely, where the Water was gathered together) might not hold them both. Chapter 57. He hath measured the Sea, and what it containeth; (and this Measure is here declared, the whole Quantity of the Sea is but a Seventh Part of the dry Land.) And this could be only known by Inspiration: For Moses only says, Let the Waters under the Heavens be gathered together unto one Place; and let the dry Land appear. And David, in Psalm 33. verse 7. He gathereth the Waters of the Sea together, as an Heap: He fayeth up the Depth in Store-houses. And Psalm 24. The Earth is the Lord's. Verse 2. He hath founded it on the Seas, and established it on the FLOODS.

From
From these Texts one may raise an Hypothesis, that the Water is contained in a Cavity of the Earth about its Center: And upon a Globe of Water the Earth has its diurnal Motion, as well as its annual Declination, to the North and South, in Summer and Winter.

St. Peter says, Epift. 2. Ch. 3. v. 5. By the Word of God the Heavens and the Earth were of old (made) out of the Water, and consisted by the Water. So, we find, St. Peter believed Moses, that the Constitution of the Heavens depended on the Waters. This is translated into English, Psalm 136. He stretcheth out the Earth above the Waters.

CHAP.
CHAP. III.

That Esdras writ the Prophecy of Malachi.

1. THE Jews and Chaldees Paraphrase make Esdras and Malachi the same Person; and both the Modern and Old Jews agree in the same Opinion, from their Ancestors. And St. Jerom believed the same; and those Fathers who say otherwise, had not read the Writings and Tradition of the Jews, as Learned Men observe: And if this Opinion be received, 'tis a certain Proof that Esdras was a Prophet.

2. 'Tis nowhere said in Scripture at what time Malachi prophesied; and therefore Esdras and he cannot be distinguished by any Chronology, nor by the History of the Jews, since they believed them to be the same. Esdras is mentioned by Josephus; but he does not name Malachi. Josephus quotes the First Book of Esdras Apocryph. and the Questions put to the young Men; and since he allows that Esdras restored the Scriptures, it must have been the Second of Esdras Apocryph. for that is recorded in no other Book of Scripture. By these Instances 'tis plain, that Esdras's Two Books were writ before Christ, and not after, as Modern Criticks pretend.

Esdras settled the Canon of Scripture before Christ, as is supposed, 444 Years, and then made the Interpolations now in the Text: And 'tis believed, that he wrote the Two Books of Chronicles, and Malachi, and Esther. Ecclesiasticus commends Zerubbabel, and Jeshua, and Nehemiah, and omits Esdras, unless in Ch. 49. he be comprehended in the Twelve Minor Prophets, v. 10. whose Bones let them flourish out of their Places; for they comforted Jacob, and delivered them by an assured Hope: And since Esdras was the Author of the Return of the Ten Tribes, as well as the other Minor Prophets, it may be presumed that he was one of them, and that in the Second Apocrypha, where he mentions the Twelve Minor Prophets, he describes himself under the Name of Malachi.
Malachi's Prophecy is ἡ Ἱερουσαλημ ἡ ἱερευνική, and his Angel cannot be the Name of a Prophet. The Chaldee Paraphrase is thus; Onus Verbi Domini super Israel per manum Malachia, qui appellatus est Ezra Scriba.

The Tradition of the Jews affirms, that the Prophecies continued 40 Years after the finishing of the Temple, and before Christ 316. in which time Haggai, Zachary, and Esdras, called Malachi, prophesied.

Esdras was sent to Jerusalem 457. and Malachi says nothing of the Building of the Temple; but St. Jerom says, Malachi prophesied whilst the Temple was in building.

Esdras is called a Scribe and a Priest, whilst he performed those Offices; but when he prophesied at Jerusalem, Malachias, or the Angel, or Messenger of the Lord, from that Office: For Haggai is also called Ἰαγγαίος, Malachi, Chap. 1. v. 1, in ἡ Ἱερουσαλημ ἡ ἱερευνική, Ch. 1. v. 13. So we may observe, that was a common Name for a Prophet in that Age.

But since Esdras conversed so much with an Angel, who expounded to him his Dreams and Visions, this might be a particular Reason for calling him Malachias; and 'tis usual in Scripture to give two Names to divers Persons, Zach. 6. Harem is called Oeldai, and Josiah, Hen, in the same Chapter.

3. The Learned cannot agree, at what time Malachi lived. Since he prophesied in the time of Esdras, he would have been named by him, if he had not been the same as Esdras, who caused the Jews to put away their Alien Wives: Therefore Malachi should have prophesied before that Command was executed: And Nehemiab afterwards reformed the Abuse of Tithes. Josepbus says, that Esdras so corrected the Abuse of Alien Wives, and this continued firm and irrevocable for ever. Therefore there was no need of another Malachi for condemning this Abuse afterwards: But Malachi's Prophecy must precede this Reformation. Nehemiab reforms the Abuse of the Tenths, and Malachi's Prophecy condemns it: Therefore if he was born at Sopha, after the Captivity, as Cyril and Epiphanius affirm, he must prophesie before Esdras and Nehemiab's time: and St. Jerom dates his Prophecy at the time of the Building of the Temple. Marshal, Table 397; but Esdras prophesies 450, and 444 Malachi; and all the Scriptures were published; and Dr. Prideaux places Malachi 429, and Contemporary with Nehemiab.
Malachi mentions the Dragons of Arabia, by which Esdras describes the Saracens. Esdras was a Priest, and was sent to reform the Priests' alien Wives, their Contempt of God's Service; and he calls them, Chap. 2. v. 5. the Messengers of the Lord; which Words might give the Name of Malachi to this Prophet. Esdras prophesied of Christ's first Coming, and Malachi says; he will come to his Temple, the Messenger of the Covenant, whom you delight in, he shall purify the Sons of Levi, that they may offer unto the Lord an Offering in Righteousness: and V. 5. ch. 3. He will come to you in Judgment. (This is a Description of Christ's first coming.) V. 16. intimates the Reward of them that fear the Lord; a Book of Remembrance was writ before him, for them that thought of his Name; (that is, for all that believed in the Messiah:) and they shall be mine in that Day when I make up my Jewels; and I will spare them as a Man spareth his own Son, that serveth him; then shall ye return (from the present Captivity) and discern betwixt the Righteous and the Wicked, between him that feareth God, and him that feareth him not.

This Return of the Jews is described by Daniel, Ch. 12. At that time thy People shall be delivered, and every one that shall be written in the Book. And these returning Jews Malachi calls God's Jewels.

Malachi 4, he describes the time of this Return, by a Day that burneth like an Oven all the Wicked Root and Branch: and Daniel, ch. 12. says, it shall be a time of Trouble, such as never was since there was a Nation: and Rev. 15. compares it to a Sea of Glass mingled with Fire. (This is the time of the Destruction of Antichrist, Zach. 12. and Ezek. 38. v. 8. In the last Days Gog shall come into the Land, returned from the Sword, who are gathered from many Nations, into the Land of Israel, which was wholly become a Wilderness. V. 17. Thou art he of whom I spake in former Days by my Servants the Prophets of Israel. V. 19. There shall be an Earthquake. V. 22. I will judge him by Death and Blood, overflowing Rain, Hailstones, and will rain Fire and Brimstone on him. (This is the Battle at Armageddon, one of the Plagues.)
Malachi 4, ver. 2. But to them that fear my Name, the Sun of Righteousness shall rise with Healing in his Wings, and ye shall go forth, and skip like Calves loosed from their Bands. (This is the Deliverance of the Jews after this Conquest of Gog.) In that Day you shall tread down the Wicked, as Ashes under your Feet.

Ver. 4. Remember the Law of Moses, his Statutes and Judgments. (This is a Command to the Two Tribes returned into their Country, to observe their Laws.)

None of these things were done at the Destruction of Jerusalem by the Romans, as some interpret. There was no sparing of the Jews; but all were made Captives or slain. This cannot be the Day of Judgment; because there is afterwards an Admonition to observe Moses's Law; and then the Jews should tread down their Enemies as Ashes, as they will at the Destruction of Antichrist, who will slay the Two Witnesses, the Jews and Christians.

In this Prophecy, the Two Comings of Christ are intimated, and the Two Persons who must prepare his Way, are described; St. John the Baptist before his First Coming, and Elias the Thesbite before his Second.

Malachi, Chap. 3. Ver. 1. Behold I will send my Messenger, and he shall prepare my Way before me; and then the Lord should come to his Temple, (then rebuilt.) This our Saviour interprets of John the Baptist, Mark 9, ver. 13. And he says, Elias is indeed come, and they have done unto him what they listed, Matth. 11. v. 10. John is called Elias, who was to come; but this was interpreted by the Angel, in what sense he was Elias, Luke Ch. 1. v. 17. He shall go before him in the Spirit and Power of Elias, turning the Hearts of the Fathers to the Children, and of the Disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord. And this was the Reason of our Saviour's calling him Elias. But St. John said of himself, that he was not Elias, (the Thesbite,) to them that were sent to ask him what he was. And in the 9th Chapter of St. Mark, Ver. 10. The Disciples questioning amongst themselves what the rising from the Dead did mean, v. 11, they asked him; why,
why the Scribes say, that Elias must first come; that is, before the Resurrection, and restore all things. Ver. 12. He answereth, Elias verily cometh first, and restoreth all things.

Malachi, Ch. 4. ver. 5, 6. I will send you Elias, the Prophet, before the Coming of the great and dreadful Day of the Lord. St. John is called by Malachi, My Messenger, who was to be sent during the standing of the Temple; but Elias the Prophet will be sent after the Jews Return into their Country, and a little before Christ's Second Coming, v. 6. to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers, lest he come and smite the Earth with a Curse; that is, utterly destroy the Nation of the Jews, who were returned. Then Elias will reconcile the Jews to Christianity; concerning which, the Fathers and their Children will then contend, as our Saviour predicted.

St. Austin, de Civitate Dei, cap. 29. saith, that Elias shall convert the Jews unto Christ, before the Judgment, by giving the Law of Moses a spiritual Exposition; and he will fully explain the Prophecies concerning our Saviour. This, St. Austin says, is commonly believed concerning Elias, and taught by us Christians, and is held as a Point of infallible Truth.

Origen, Chrysostom, Gregory Nyssenus, and most of the Fathers, believe, that Elias (who is called Thesbite in the Septuagint) will come before the Second Coming of Christ; and this Opinion they confirm by Ecclesiasticus, ch. 48. v. 19. Elias was ordained to turn the Hearts of the Fathers to their Sons, and to restore the Tribes of Jacob. And this distinguishes the Thesbite from St. John; because the Tribes of Jacob will not be restored till towards Christ's Second Coming. He must then restore all things, the Jews to their Country, the Faith in Christ to those of that Age, and destroy Antichrist by Fire from Heaven: But St. John only preached Repentance, and baptized those who believed the Messiah was then to come; and thus he prepared the Way before Christ, at his First Coming.

Note, In Chapter the First, Idumea is threatened with perpetual Destruction. That Land is called the Land of Idumea; and the People with whom the Lord is angry for ever. These
are the Saracens in Arabia, where Antichrist must rise, one of the Posterity of Esau, as well as Ismael, will command and inhabit Arabia. And Psalm 83, thus distinguishes the Enemies of Judea, the Ismaelites, Edomites, the Hagarens. The Chaldee Paraphrase in the Lamentations of Jeremiah, Ch. 4, has these Words; Liberabris per manum Messis & Elise sacerdotes magni, & non addet ultra dominus, ut transmigrare faciat se, & in illo tempore visitabo iniquitatem tuam, filia Edom; & veniant Persa, & angustiabunt se, & desolabunt se.
CHAP. IV.

An Answer to the Objections against Esdras's Prophecy.

It is objected, that this Prophecy was written by a converted Jew, in the latter End of the First Century; and that it belongs to the First Ages of Christianity; that Babylon is Rome, where the Jew was Thirty Years after the Destruction of Jerusalem.

My Answer is, I have given a sufficient Testimony, Justin and Clemens Alexandrinus, in the Second Century, who allow Esdras to be a Prophet, and quote part of this Prophecy; and they must have given some Account of this Book's being a Fiction of some Jew. They had more Authors than are now extant; and better knew the common Tradition about this Author. Picas faith, that this Book of Esdras is the First of the Seventy Books of the Jews Cabbala. A converted Jew must know, that Christ's Birth and Death were past: But Esdras says, it was to come. Besides, the Armies which were to afflict Babylon, must destroy Asia and Syria; and for that Reason Babylon cannot be Rome: The Dragons of Arabia, and the Carmanians rose in the East, and no way relate to Rome.

The Copying of the Scriptures, were those burnt in the Babylonian Captivity, and not the Apostles Writings.

The Vision of the Eagle is the Roman Empire; and the Three Heads of the Eagle were the First States of that Empire after the First Century, and are True Prophecies now fulfilled.
The Eagle was the old Roman Ensign; and the different States of the Roman Empire are elegantly express'd by the Eagle's Wings, Feathers, Heads and Claws.

The Return of the Jews and Ten Tribes from the East; cannot relate to Christianity in the First Century.

As to the Latin Copy being imperfect, so is the Arabian; and since they disagree, both of them must be taken from some Eastern, or Greek Original. The First of Esdras Apocrypha is in Greek and Syriack; and the Second is evidently a Translation from the Greek, as may be prov'd by the Greek Words in the Latin Copy; Ch. 1. Neomenia; ch. 2. Pausa; 5. Chae-
or; 8. Plasma, Plasma, Rhomphae; and I will give some few Quotations, to shew, by the Barbarity of the Latin, that it could not be written in the First or Second Century. Ch. 1. Populus indisciplinarvit, dabo ducatum Abrabam. Ch. 3. Ver-
ba timorata, malignum cor bajalam. Ch. 6. Videbit salutare
Oratio mea in Improperium. 11. Potentatum tenuit orbis. 13.
Sidus violabitur ad faciendum exterritationem. By these Quo-
tations we know, this Translator was no Roman of the First Century, nor Second; but is a Translation from a Greek Copy in later Ages.

The same Latin is in the Translation of Ireneau. 'Tis probable that Esdras was originally written in Chaldee, as Daniel, and Ezechiel, and Tobit; and the Ten Tribes were on the o-
other side Ephrates in Josephus's Days; and for their Use Esdras wrote, to shew them, that they would return into their Country in the later Ages; and 'tis probable, they may preserve some of the 70 Copies; and by this Prophecy they knew the great Revolutions which would happen in Judea by the Romans, Saracens and Otto-
mans; and that the Ten Tribes could not return before the Messiah had conquer'd those Enemies.

Another Learned Man objects, that Esdras is only in Latin, full of odd Visions and Dreams, and several Errors; and it was never put into the Canon by any Council.

The Answer is plain: It was never put into the Canon; because the Original Copy in Hebrew or Chaldee, was lost; and since the Meaning of the Visions was not then under-
stood,
stood: The Councils doubted of its Author, tho' all the Writers believ'd he was an inspir'd Person, who new digested all the Holy Bible into the present Order, who interpolated many new Names of Places, who transcribed all into the Chaldee Character.

The true Reason of this Contempt of Esdras, was, the Samaritans cursed his Collection of all the Books besides the Pentateuch. The Jews were offended with Esdras's plain Prophecies concerning Christ, part of which they rased out, as is above quoted.

Esdras was commanded to conceal his Prophecies for some time; and this might occasion the Jews to question them afterwards: and all Books kept in private were called Apocryphal. So the Apocalypse was not in the Old Canon; neither was the Epistle to the Hebrews; but if the Old Fathers could have interpreted Esdras, they would have admitted him into the Canon; and 'tis the Want of an Interpretation which has occasioned the absurd and scandalous Reflections of the Moderns on this Book: But the Primitive Fathers understood his Millennium, the Prophecies of Christ, the Jews Return, and the State of the Soul after Death, and that he restored the Scriptures; and for these things they quoted his Book.

And Mr. Thorndyke thinks the Apocrypha very useful for Instruction, concerning the Resurrection and future Life. Vide Laws of the Church, ch. 26. and ch. 11. of the Covenant of Grace. The Mystery of Christianity intimated in the Old Testament, begins to be more plainly discover'd in these Books (of Apocrypha) than in the Canonical Scriptures.

I cannot think it an Absurdity, that Esdras new-penn'd many Copies of the Pentateuch, in the room of those burnt, or defac'd, or not intelligible by reason of their old Character: These things might happen amongst the Ten Tribes in Media, who had been there many Years before Esdras. Their Scriptures he corrected, and caus'd to be transcribed; but the Jews in Judea, Samaria, and Egypt, had other Copies. He might add the Chronicles, and the Third of Esdras, and all the Prophets, and Psalms afterwards, when he came to Jerusalem.

L

Thé
The Omission of Transcribers, and the different Names of
Perions, may make some Difference in the Pedigree of Ezra
and Esdras.

The Absurdity objected in Ch. 6. about the two Creatures
the Elephant and Whale, that they could not live together in
the 7th Part of the Creation; and that the Sea was the 7th
Part of the dry Land; I may answer, That the Scripture is
written according to sensible Appearance, and not the Philo-

dy of the Learned: For it says, the Sun moves, because it
appears so to do to our Senses: But we may well affirm, that
they who lived in Chaldea, knew little of the Sea; the Indian
Ocean, as to a small Part, and the Mediterranean, might be
known to them; but they knew nothing of the Atlantic and
American Seas: So that in Esdras's Days they knew seven
times more Earth than of the Sea.

The Opinion of the Ten Tribes going into Tartary is
confirmed by the Relation of that Countrey. The Turks
brought Circumcision with them from Scythia; and amongst
the Tartars divers Jewish Names are observed, such as Dan,
Zebulun, and Nephtali; and some think the Tartars are
descended from the Ten Tribes; and Antichrist must be
descended from the Tribe of Dan, which was in Captivity
since Salmanasar's time; and this Tribe might mix with the
Turks.

The Name of the Countrey, into which the Ten Tribes
travelled, is Arsaret; and Arsatia is a Countrey in Media,
as Ptolemy affirms: The Persians call Rhages, Arsatia, distant
from Jerusalem 1396 Miles. Vide Hen. Bunting's Travels of
the Patriarchs.

There is another Objection against Esdras, for saying,
that Christ shall be revealed within Four Hundred Years.

To this I answer, That there is little Certainty in the
Chronology of the Persian Empire. The Jews reckon its
Continuance but Fifty two Years; and amongst our Mo-
derns, in Calvinus and Helvicus, the Seventh Year of Artax-
erxes, when Esdras came to Jerusalem, was 397 before Christ.
But if the Seventh Year of Artaxerxes was 458, then the
Meaning
Meaning is, Men shall begin to rejoice, because the time of the Coming of the Messiah was near: *suscipiantur, qui re-\lsi sunt in quadraginta annis.* Then the Jews expected that a King should be born, and so did the Romans, Sibyl. Orac. lib. 2. When Egypt was conquer'd, then the Great Kingdom of the immortal King should appear among Men: and this was applied to Augustus, Herod, and others. And Josephus in his History of the Wars of the Jews, says, lib. 7. cap. 12. That which excited the Jews to that War, was, a doubtful Prophecy found in the Scriptures, That in the same time one in their Dominions should be Monarch of the whole World. And by the Gospel we learn, that the Messiah was expected before he came, and they, like Abraham, rejoiced to see his time approaching, according to Jacob’s Prophecy, and Daniel’s Weeks.

Esdræ uses Tokens of certain Events, which are Symbols as in other Prophecies, not to be taken literally, in which way all Prophets appear absurd.

Since Esdræ agrees with all our Prophecies, I cannot but believe them to be true, as Laetantius, Epitom. Institutionis, says, *Hæc omnia vera, omnium confusa annunciatione pra-\dicita, cum eadem Trismegistus, eadem Hydaspes, eadem Sibylla cicerunt, dubitari non potest.*

"It is objected, that Esdræ was written by a Montanist; but no one said so for Four hundred Years after Christ.

The Montanists expected no Prophet after Maximilla; add Epiphanius gives this Character of the Prophecies of the Montanists: *Qua iis vaticinari se jactant, neque cer-\sa cum animi firmitate pradicanat, nes qua dicunt intelli-
genientia consequuntur, sed obliqua sunt ilorum, & perplexa verba: neque reli esse omnino quicquam effusiun.* The Montanists forbid Marriage, and Abstinence. Montanus makes himself the Father, and they believed but One Divine Person; but Esdræ often mentions the Son of God.

Esdræ mentions the Name of Jesus; and that was a common Name amongst the Jews. It is in Greek Ἰησοῦς; and he was so called as the Angel said, because he should save the People from their Sins. And Zachary, Luke 1: 2
calls him the Horn of Salvation, Vrr. 70: which he spoke of by the Mouth of his Holy Prophets. They, as well as Esdras, called him a Saviour, or Jesus: And Joshua was a Type of Christ. Ambrose cites the Words Filius meus revelabitur.
THE

CHRONOLOGY

Belonging to

ESDRAS's Prophecy,

AND TO

ZACHARY's.

Year before

Christ.

1012 Solomon built the Temple in seven Years.

721 Salmanassar took Samaria, and carried the Ten
Tribes over Euphrates into Media.

628 Jeremiah called to the Prophetick Office.

606 Nebuchadnezzar takes Jerusalem; from whence begin
the 70 Years of Captivity.

603 Daniel interprets Nebuchadnezzar's Dream.

594 Ezekiel called to the Prophetick Office.

588 Nebuchadnezzar takes Jerusalem, and destroys the Temple.

558 Neriglissar succeeds, and Cyrus comes to aid the Medes
against Babylon; Esdras's Vision 30 Years after the
Ruin of Jerusalem.

555 Daniel's Vision of the Four Beasts, but the Roman Empire began 753 before Christ.
Daniel saw the Vision of the Ram, the Third of Belthasar.

Cyrus takes Babylon, and slays Belshazzar: His Wars lasted Thirty Years; he took Babylon at his Third coming.

Daniel's Seventy Weeks.

Cyrus restores the Jews from their Captivity after 70 Years.

The Magians seize the Kingdom.

Zachary prophesied in Jerusalem in the 2d Year of Darius.

The Temple is re-built by Zerubbabel and Joshua, and finish'd.

Zoroastres appears at the Persian Court.

Ezra sent to be Governor of Judea, and to separate the Jews from their strange Wives.

Nehemiah sent Governor to Judea.


About this time Maccabi the Prophet, as some write.

Nehemiah farther reforms the Church and State.

The last Act of Reformation by Nehemiah, Forty nine Years after it had been begun by Ezra.

Alexander comes to Jerusalem.

Alexander took Babylon.

His Commanders divide the Provinces among themselves.

Seleucus builds Seleucia on the Tigris.

Antiochus Epiphanes began to reign.

Antiochus takes and destroys Jerusalem.

Judas Maccabatus is made Captain of the Jews.

Pompey takes Jerusalem.

Crassus plunders the Temple.

The Destruction of Jerusalem by Titus.

The Fifth Cesar, Adrian.

Benchochab, the False Prophet.

The Rise of the Constantinopolitan Empire, the First Head of the Eagle.

The Rise of the Saracens, the 2d Head of the Eagle.

Tangrolopix took Babylon.

The Barrels betwixt the Saracens and Christians in the Holy War.
1260 The Destruction of the Saracens and Turks by Haalon the Tartar. He took Babylon.

1300 The Rise of the Ottoman Empire, the last Head of the Eagle.

1718 The common Account is Ann. Mundi 5768; and if 332 be added, it makes 6000 Years, the time till Christ comes; 1750, is Esdras's time and a half; and about 5250 is near the Beginning of the Ottomans the last Head of the Eagle; and 'tis probable, that in 332, all things to come in the Prophecies may be done.

If we suppose the Years of the World according to the Septuagint, to Christ 5260, and add 1718 to it, they will make 6978, and then there will remain but 22 Years, which is an improbable and absurd Account for the time of the future History.

If we compute according to the Hebrews, 4004 to Christ, and add 1721, that will make the present Year (1721) 5725; to which we must add 275, to make 6000, and in that time all the Prophecies may be compleated.

In St. John's time the Julian Year was in use; and this was 44 Years before Christ; and by that, all Transactions since are 44 Years more than the common Account; 1721 is 1765, the Hegira 625, 569.

Lactantius, as well as Barnabas, affirms, that the Consummation of all things will conclude with 6000 Years; and then the State of all things shall be renewed, and changed for the better; and this Notion they illustrated by the Six Days Creation, and the Seventh, which was the Sabbath; and so the Seventh Thousand Years shall be the blessed Millennium, or the Sabbath of the People of God. All this agrees with Esdras's Computation, and his Description of the Millennium. Esdras's Computation seems to respect the Rise of the last Head of the Eagle; and the Ottoman Family, who would govern the Antichristian Empire, and the Destruction of Babylon by the Tartars.

Note, 1260 Hegira's make 1220 Julian Years; 1128 are past, and there remain 92 to come.

The Era Nabonasseri has 365 Days, and must be used by the old Prophets; but it wanted its Intercalation, as the Julian had.
I mention these Histories in a Chronological Order, to show that Prophecies must be applied to them in that Order, without which no Prophecy can be understood; because many Events may be found in Histories, applicable to Prophecies; but 'tis a just Exception against such Interpretation, that these Histories do not answer the Times in the Prophecy, nor their Order. And since the Chronology is observed in Zachary, the same must also be observed in Daniel and the Revelations, which gives an Account of the great Revolutions in the Roman Monarchy, till Christ's Second Coming.

Note, Thessalonica was taken by the Saracens, 904, as well as by the Turks afterwards: And for these Calamities which they were to suffer, St. Paul gave them notice of their Suffering under Antichrist; that is, the Mahometan Empire.
A COMMENT
On the PROPHECY of
ZACHARY.

CHAP. I.
The Vision of the Angels, and of the Four Horns, (Four Kingdoms) to disperse the Jews.

Zachary prophesied in Jerusalem the same Year as Haggai, ante Christum 520, after the Captivity, in the 2d Year of Darius Hystaspis, in the 8th Month, (about our November,) He is called the Son of Barachias; and he descended from Iddo the Prophet. Iddo was one of the Priests in the Days of Joshua; Neb. 12. v. 4.

V. 7. On the 11th Month, (which is our January) the following Vision was seen by Zachary:

V. 8. A Man he saw in the Night, sitting on a Red Horse; and he stood amongst the shady Mountains, and behind him the Red Horses (the Black are omitted, as in Ch. 6.) the various and swift (ταχύς) the White; the Red represent the Persian Kingdom; the Black, the Grecians; the White Horses, the Romans; the Various, Saracens and Turks, as they are placed in their Order, Ch. 6.
These Angels are Governours of Kingdoms. V. 10. They are sent to travel round the Earth; and they told the Angel that spake to Zachary, that they had gone round the Earth, and the Earth was inhabited and in Peace.

V. 12. Then the Angel said, How long, O Lord Omnipotent, wilt thou have no Mercy on Jerusalem, and the Cities of Judah, which thou hast neglected these 70 Years? (And these must be reckon'd from 596 ante Christ. to 520, when the Building of the Temple went on. God answers, v. 16. That he would return to Jerusalem in Mercy, and his House should be re built, and a measuring-Line stretch'd over the City. (It shall be re built.)

V. 19. Zachary saw Four Horns, which have scattered Judah, Israel, and Jerusalem.

V. 20. Then there appeared Four Carpenters, or Smiths, to break down the Four Horns. (If these Four Horns are Nations of the Gentiles, which should disperse the Jews after Zachary, the First are the King of Egypt, Ptolemæus Lagus; the Second, Antiochus Epiphanes, and the Syrian Princes; the Third, the Romans; the Fourth the Saracens and Turks.) And all these are mentioned in this Prophecy: And what here he calls Horns, or Kingdoms, he again describes, Ch. 6. by Four Chariots, or Empires: And by the Words of the Septuagint, (They went out to sharpen the Horns against their Hands,) by which is meant, They destroyed one another, the Persians by the Grecians or the Egyptians; the Syrians by the Romans, and they by the Saracens and Turks. All these Kingdoms conquer'd Judea. And Zachary says, Ch. 10, the Assyrian and Egyptian Kingdom shall decay. And he describes the Destruction of Gog, Ch. 12. and 14. Israel was never yet restored; and therefore this Prophecy respects the future History after Zachary.
The Vision of a Measuring-Line, to shew, Jerusalem shall be re-built; and the Jews are called out of Babylon before its Revolt from Darius.

Ver. 1. Zephaniah saw a Measuring Line in a Man's Hand, to measure Jerusalem. (This was to shew, that Jerusalem should be inhabited and built.)

V. 6. God calls his People to flee from the Land of the North: Deliver thy self, O Zion, that dwellest with the Daughter of Babylon. (The Land, or the People of Babylon, are called, the Daughter of Babylon; as the People of Sion are called, the Daughter of it.) The Jews are here called out of Babylon, which, upon its Rebellion against Darius, ante Christum 517, might destroy them.

V. 9. God saith, the Babylonians should be a Spoil to their Servants; and by the fulfilling of this Prophecy, the Jews will know, that the Lord of Hosts has sent him. The Lord of Hosts is described by •/#■/«?«, behind that Glory or Light, which appears in the Visions of him.

V. 11. Many Nations shall then be joined to the Lord, in that Day, and be his People; and he will be in the midst of them. And this will be another Event in Zachary's Prophecy, when many Nations are proselyted, and dwell in Jerusalem, and God's Worship is restored, all will be convince'd that Zachary was a true Prophet.

V. 13. Let all Flesh fear before the Presence of God; because he is risen from his Holy Cloud, or Holy Habitation.
Note, None can tell future Events, but they who are sent by God; and when any predicted Events do not happen, 'tis certain, that Prophet spoke his own Imaginations, and he had no Inspiration from God.

Note, In Verse the 4th Zachary is called a young Man.
C H A P. III.

The Vision of Joshua made High-Priest, and crowned; the Promise of the Messiah, the East; God's Assistance in building the Temple promised to Joshua.

GOD shew'd Zachary, Joshua (or Jesus) the High-Priest, standing before the Angel of the Lord, and Satan standing at his Right Hand to resist him. The Devil had excited Sanballat and the Samaritans to hinder the building of the Temple and City; for which the Angel, who is called Lord, said to Satan, The Lord reprovethee, who hath chosen Jerusalem, because it had suffered abundantly, and was as a Brand pulled out of the Fire: By this we are inform'd, how much the Devil hinders all good Designs, which the Angels promote, and they pray to God against him, without any railing Reflections.

V. 3. Joshua was clothed with filthy Garments; but the Angel commanded them to be taken away, and declar'd that he had taken away his sarpixe, or unlawful Garments, and they put on him a High-Priest's long Garments, (παρακόφυς) put upon him a clean Mitre, (ἄξιοσεφι) or Prince's Hat.

V. 7. Then the Angel declared, that God Omnipotent would make him Judge in his House; and that he should keep his Courts, and govern the Jews, if he would walk in his Precepts.

V. 8. Then Jesus is commanded to hear who was made the High Priest, and those Governors who were under him; because they are Men who can observe this Prodigy. Behold I will bring my Servant the East. Here the Coming of the Messiah is declared to the High-Priest, and his Sanhedrim, who was to come to the Temple, that was then building. Here the Messiah was called the East; because his Star was to appear in the East at his Birth. And the High-Priest and the inferior Priests are called on to observe this Prodigy of his
his Star: So that 'tis not improbable, that from this Prodigy,
Traditionally interpreted, the Magi had the Knowledge that
this Star in the East predicted the Birth of the Messiah.

Luke, Ch. i. 'tis said, In quibus nos visitavit oriente ex also.
Joshua is a Priest crowned, and as a Type of Christ, is called
the East. Ch. 6. v. xii. he is called, the Man of the East:
bout here, The Messiah is my Servant the East, who is to be
brought to the Temple, as Malachi says; and this will be a
Prodigy.

V. 9. I have laid a Stone before Joshua: and these are the
Materials for Building made ready for him: Upon one Stone
shall be seven Eyes, many shall carve them; behold I will dig
the Foundation, Ch. 1. (that is, begin the Building.) Thus the
Lord by Zachary, encourages the going on of the Building,
and promises his Assistance, and that he will remove the Ini-
quity (or Desolation) in one Day; that is, speedily, or in that
Dedication-Day, when all shall rejoice and feast, with their
Wine and Fruits; that is, under their Vine and Fig-trees.
The Seven Eyes may be a Cupola on the Temple, with so ma-
ny Windows; and that intimates the Finishing of the Tem-
ple, as the Trench does the laying the Foundation.
CHAP. IV.

Zachary's Vision of the Golden Candlestick, and Two Olive-Trees, which represent the Service begun in the Temple re-built.

V. 1. Hitherto Zachary was in a Prophetick Dream, as Esdras was; and the Angel awaked him, and gave a Vision of a Golden Candlestick, with a Bowl on the Top of it, and seven Lamps thereon, and seven Pipes to the seven Lamps which were on the Top thereof, and two Olive-Trees by it on the right Side and left of the Bowl.

V. 5. The Angel then spoke to Zachary, who called him Lord; and said, This is the Word of the Lord unto Zerubbabel, Not by great Power, but by my Spirit, Zerubbabel shall reduce the great Mountain of Rubbish into a Plain; and he shall bring forth the Head-Stones thereof with Shouting, crying Grace, Grace; (that is, the Carving is gracefully carved, and suits with the others carved gracefully;) God's Spirit should direct Zerubbabel in finishing the Work, as well as laying the Foundation. The Head-Stone is called the Stone of Inheritance, which is the last laid when the Building is finished, and fit to be inhabited; and for this end Zerubbabel should know, that God sent Zachary to him. Whosoever hath despised the small Beginnings of the Building, shall rejoice when the Perpendicular is in the Hands of Zerubbabel, with those seven Artificers, who are called the Eyes of the Lord, which run too and fro through the whole Earth. These Seven are those that search all Judea for Materials; or else these Eyes are a Cupola, or seven Spires set upon the Temple, and seen from all Places.

V. 14. The Two Olive-Trees are the Two Anointed ones, representing Joshua and Zerubbabel, who will take care of the Service of the Temple, and its Lights; and for that reason are called filii pinguedinis: They stand by the Lord of the whole Earth: And the Candlestick represents the Temple finished, wherein the seven Lamps must burn.

The
The seven Eyes may be the Overseers of the Building: For Josephus says, thro' the Diligence of the Overseers, (which he names) the Temple was finish'd sooner than was expected, Lib. 1st. of his Antiquities.

Some imagine, that seven Eyes were graven on one Stone, to signify God's Providence over that Nation; and this placed on the Top of the Temple to be seen every way.
The Vision of the Reaping-Hook to destroy Thieves and perjur'd Persons. The Vision also of the Women with the Ephah, going to Babylon, and their settling there.

THEN Zachary saw a Reaping-Hook flying, the Length of it twenty Cubits, and the Breadth Ten; the Angel told him, This is the Curve which goeth over the Land; for every Thief shall be punish'd by this to death, and every perjur'd Person shall be condemn'd by this to death; it shall consume the Wood and Stones of their Houses. (Great Quantities of Materials were then provided for the rebuilding of the Temple; and therefore God threatens all Thieves and perjur'd Persons to destroy them and their Houses in an extraordinary manner, and cut them off, as the Harvest is, by a Reaping-Hook.

V. 5. The Angel gives another Vision to Zachary, an Ephah, or Measure; in which a Woman sitteth, as the Wickedness; on this a Talent of Lead was cast on the Mouth of it. And there came out two Women, and the Wind was in their Wings; and they lift up the Ephah between the Earth and Heaven to build it an House in the Land of Shinar, and it shall be established there upon its own Bafe.

This Prophecy relates to Women, who left Judea to return to Babylon, after their Return from the Captivity, to possess the Houses they had there: From whence, the Angel declares, they should not return. This Return to Babylon might be occasioned by the Wives they married there: And therefore this Wickedness was represented by a Woman: The Measure might represent some Scarcity of Provisions in Judea; which, with the N
Opposition they met with in the Re-building the City and Temple, for many Years, since Cyrus, and the Prophecies of Zechariah's Four Horns to disperse the Jews hereafter; these things might disturb them, and occasion their Return to Babylon. The Weight on the Measure intimates, their not being permitted to return to Judea again; Esdras caused them to put away their Alien Wives; and these carried the Ephod.
CHAP. VI.

The Prophecy of Four Nations, who should disperse the Jews, under the Symbol of Four Chariots. Joshua is made King and Priest in Judea.

Then Zachary had a Vision of Four Chariots going forth in the Middle of Two Mountains, which were Brafen. In the first Chariot were Red Horses; in the second, black Horses; in the third, white Horses; and in the Fourth, Various and Swift, or of the Colour of a Starling, or Speckled, or Grilled.

V. 5. The Angel who spoke to Zachary, thus expounds this Vision: These are the Four Winds, or Spirits of the Heavens; that is, great Warriors, who assist the Lord of the whole Earth; that is, to execute his Decrees. These were represented by the Four Angels, called, the Spirits of the Heavens, which go forth from standing before the Lord of the whole Earth, God Almighty. The Warriors are represented by the Angels. The Chariot with Black Horses went forth into the North, and the White went after them; and the Various went out into the South; and the Starline, or Speckled, went forth to walk to and fro thro' the Earth.

These that go to the North, have quieted my Spirit in the North Country; that is, appeased my Anger.

All these Conquerors, represented by Chariots coming out of Brafen Mountains, Strong Countries would come on the Country of the Jews to possess it, after their City was rebuilt: But because the Red Horses are not sent to any Place, they represent the Persian Empire then standing, who had the Jews in Subjection to them; and this Empire was first to be conquered by Alexander the Grecian, who came to Babylon with his Black Horses. And the Third Chariot with White Horses, signifies the Roman Empire, which conquer'd the Grecians, and Parthians afterwards; and therefore they are said...
to follow the Black Horses into the North Country. The Various Horses which went out into the South, are the Saracens, and the Speckled are the Turks, who are permitted to compass the Earth in their Conquests. Zachary afterwards mentions the Injuries the Jews received from the Graecians, and Egyptian Princes, and their Dispersion by the Romans, and the Conquest of the Jews by Gog. Ch. 14. All these were represented by the Angels, Ch. 1. v. 30. They are represented also by the Four Horns, or Nations, which should disperse the Jews. The Four Angels govern these Nations, Ch. 1. v. 8. But the Black Horses are there omitted, and the Order of the Horses perverted. And I will make this observ-able Remark, that the Fourth Chariot had Various Horses, the Grisled and Bay: The Grisled, which are the Saracens, go towards the South; but the Bay, which are the Turks, go to and fro thro’ the Earth: Therefore the Various, Grisled and Bay Horses are joined in one Chariot, to signify, that the Saracens and Turks raised the Mahometan Empire.

V. 9. The Word of the Lord came to Zachary, and bid him take those things which came from the Captivity of Hel-ldai, Tobaiab, and Jedaiab, and go into the House of Josiah the Son of Jezbaniah, to make Crowns of Silver and Gold, and set them on the Head of Josua the Son of Josedeck the High Priest, and say unto him, Behold the Man who is called the Branch; he shall build the Temple, and he shall bear the Glory, and Rule upon his Throne; and he shall be a Priest on his Throne, and the Council of Peace shall be between them both, (he shall be Prince and King,) and the Crown shall be to Tobaiab, Jedaiab, and to Hen, for a Memorial in the House of the Lord.

After the Empires were describ’d, which should scatter the Jews, Zachary prophesies concerning the Government of the Jews; and Zachary here gives him a Commission from God, to be Priest and King; and gives him a Crown, and this is to be preserved in the Temple for his Successors, and for a Memorial of the Men named, who gave the Silver and Gold, which was brought from the Captivity, and was made the Subject of a Psalm, in the House of the Lord. (This is in the Sept.)

V. 15. And they that are far off, shall come, and build in the House of the Lord; and then you shall know wherefore the Lord hath sent me, if you will obey his Voice. Esdras and Nehemiah returned to Jerusalem after this Pro- phecy of them.
Jesus, the High Priest's Name, shall be Ανωτάτου, because the Temple, καταδεικνυμι, shall rise under him, (viz. in the Sept.)

The Persians and Gracians made Presents to the Temple, and Herod rebuilt it when decay'd. And when these Events happen, everyone will acknowledge, that Zachary is a true Prophet, who said, they that are afar off shall build.

In the 23d of Jeremy, v. 5. his said, I will raise to David his seed, and he shall rule as a King. V. 6. the Lord calls him Τιμόθεος; and Joshua was the Son of Josedeck. In his Days Judah and Jerusalem shall dwell safely. This is a plain Prophet of Jesus the High Priest, and the Return of the Jews from Babylon. And Ανωτάτου is to be called a Branch, when it is used for Joshua; but δυτικός is the East, when applied to Christ; Ch. 3.
C H A P. VII. and VIII.

Zachary advises the Jews to leave off their Fasts, and all their Immoralities, and to turn them into Feasts, and they should have Plenty of Inhabitants and Provisions, and many Nations shall come to pray in Jerusalem.

Ch. 7. In the 4th of Darius, Scherezer and Regem Melech were sent by the Jews from Babylon to the Temple, to pray before the Lord, and to enquire whether they should keep their usual Fasts on the Fifth Month. Then the Word of the Lord came to Zachary, saying, When ye fasted the Fifth and Seventh Month for 70 Years, ye did not fast unto me; rather execute Judgment, shew Mercy and Compassion every Man to his Brother; oppress not the Widow, Fatherless, Poor, nor imagine evil against your Brother. You refused this Admonition from former Prophets; therefore they were scattered among all the Nations they knew not, and the Land was desolate.

Ch. 8. But now God is returned to Sion, and the City shall be filled with the Old and Young. I will save my People from the North and West: They shall be my People, and I will be their God in Truth and Righteousness. I will cause the Remnant of these People to possess all things, Plenty of Wine and Corn. Speak Truth, execute Judgment, imagine no Evil against your Neighbour, love no false Oaths; you shall change your Fasts of the Fourth, Fifth, Seventh, and Tenth Months into Feasts.

From the time of the Destruction of Jerusalem, the Jews kept Four Fasts; the first on the Tenth of the tenth Month; because then Nebuchadnezzar first laid Siege to the City; the second, on the ninth Day of the fourth Month; because on that Day the City was taken; the third, on the Tenth of the Fifth
fifth Month; because then the Temple and the City were burnt; and the fourth, on the third Day of the seventh Month; because then Gedaliah was slain. From the 8th of Nebuchadnezzar, to the 4th of Darius, were 70 Years of Fasting.

V. 22. Many People and strong Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

V. 13. The House of Israel is mentioned, as well as Judah; therefore some of the Israelites returned with the Two Tribes: For the Edict of the Persians was for all in Media and Persia: But the greatest Part did not return, because they had been carried away 130 Years before the Two Tribes, and would not leave their Settlements. 42360 returned from the Captivity, and 29974 were of the Two Tribes; and 12000 of the Ten Tribes, many of which joined the Two Tribes before the Captivity, in the Reign of Asa, 2 Chron. 15. and in Hezekiah's Reign, 2 Chron. 30. St. James writes to the 12 Tribes in their Dispersion; 12000 of each Tribe sealed, Rev. 7. Zechar. 12, mentions Simeon, and the Tribes left mourning.

CHAP.
CHAP. IX. and X.

The Conquest of Syria and Phœnicia by Alexander, and his peaceable coming to Jerusalem. The Wars betwixt the Jews and Syrian Princes; and the Jews return into their Countrey. Egypt and Assyria vanquish'd by the Romans.

The Burthen of the Word of the Lord in the Land of Sidon and Damascus; there it shall rest (or there is his Sacrifice;) because the Lord looketh on Men, and all the Tribes of Israel; and in Hemath and its Mountains are Tyre and Sidon: They were very wise, and Tyre built itself strong Forts, and heap'd up Silver as Duff, and Gold as the Mire of the Streets; therefore the Lord shall possess them, and smite her Strength by Shipping in the Sea, and she shall be devour'd by Fire.

These are Calamities predicted on Hemath, Antiochia in Syria Tyre and Sidon in Phœnicia. Alexander conquer'd these Places, and took Tyre by a Siege of Seven Months, and destroyed all its Ships. Their Wisdom was, fortifying themselves in an Island; but Alexander joined it to the Continent, before he could take it, and he sunk their Ships before it, and burnt it: And by these particular Descriptions we know, this Prophecy belonged to Alexander's Conquest in Syria and Phœnicia.

V. 5. Ascalon shall see it, and fear; Gaza shall be very sorrowful, and Accaron; because it was ashamed for its Fault; the King of Gaza shall be slain, and Askelon shall not be inhabited, and Strangers shall dwell in (Asopus) Ashdod; and I will take away the Reproach of the Philistins, or Strangers, and
and I will take the Blood out of their Mouths, and his Abomination from between his Teeth; but he that remaineth, shall be for our God, and he shall be as a Governour in Judah, and Ekron as a Jebusite.

This Prophecy relates to the Destruction of the Cities in Phœnicia by Alexander. Gaza was a City of the Philistins, near the Red Sea; Azotus, their City on the Mediterranean; Ascalon, a City of the Philistins, Westward of Jerusalem, 30 Miles; Accaron is Ekron, on the Mediterranean, 16 Miles from Jerusalem; Bethsebub was worshipped there, and his Sacrifices are called Abominations, and the Blood in their Months: The Fault of Accaron is his Idolatry; their being left to God, is their Conquest by the Maccabees, and became as the Jews, by their Conversion, in their Government and Religion: Jebusite is the same as Citizen in Jerusalem: The King of Gaza was Betriu, whom Alexander dragged round the City when it was taken: The Macedonians are the Strangers in Ashdod: Jonathan in time slew 8000 of the Azrians by Fire and Sword, and he burnt the Temple of Dagon.

V. 8. And I will encamp about my House, because (Alexander’s) Army, because of him that passeth by, and because of him that returneth, and no Oppressor shall pass by them any more: For now have I seen with my Eyes, (that is, this Vision is as certain as if the Prophet had seen it with his Eyes.)

Rejoice very much, O Daughter of Sion, proclaim it, O Daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt, the Foal of an Ass, that is, he will be mild, and sit on a Beast used to be yoked, and a young Foal; and he shall destroy the Chariot from Ephraim, and the Horse from Jerusalem; and he shall destroy the Bow of the Warriors, and the Multitude, and Peace from the Gentiles; and he shall rule from the Waters to the Sea, and from the Rivers to the End of the Earth.

Alexander, after his Conquest of Syria, and Phœnicia, and the Philistine Cities, came to Jerusalem in a peaceable manner; and meeting Zaddus the High Priest, he fell down and worshipped him, and afterwards offered Sacrifices as he was directed; and then the Prophecy of Daniel was shewed him, and
and probably this of Zachary, which encourag'd him in his Conquest of Persia. He carried the Samaritan Soldiers under Sanballat, whose chief Seat was at Sichem, into Egypt with him, and put them into Garrison in the City of Thebais. (Thus the Chariot is said to be destroy'd from Ephraim,) and divers Jews lifted themselves in his Wars.

Verse 9. is quoted by St. Matthew, and applied to our Saviour's coming to Jerusalem on an Ass; but in the Septuagint 'tis only called ἐπανάλαβε, and ἐπάνωθεν. As Alexander's Coming thither was in Peace, and in a mild Temper, so our Saviour came with the Acclamations of the Multitude, and great Joy; but he destroy'd the Multitude and Peace of the Gentiles afterwards; and Alexander reigned from Tigris and Euphrates Rivers, to the Mediterranean, and to the Rivers of India, which were the farthest Parts of the Earth then known: And this Prophecy respected him as a Type, but Christ as the Antitype: Both came to Jerusalem in a meek manner. Alexander permitted them to live according to the Customs and Manners of their Forefathers, in Judaea, and promised the same to the Jews in Babylon and Media.

Note, That the Prophecies concerning our Saviour are given, when the Civil History has any resemblance to the Gospel-History of our Saviour: And Zachary introduces it with this Circumstance; I have seen with my Eyes. So David in Psalm 45, when he had described the Reign of Solomon, he declares on that occasion the Reign of the Messiah, v. 7. Thy Seat, O God, endueth for ever, &c. And in the second Psalm, when God had made him King in Sion, he mentions the Kingdom of the Messiah; Thou art my Son, I will give thee the Heathen for thine Inheritance, &c.

V. 11. And thou, Jerusalem, in the Blood of thy Testament, hast sent forth those who were bound in Slavery, out of the Pit which hath no Water.

Here the Prophet signifies the Deliverance of the Jews from their Captivity under Antiochus in Cælo Syria. In the first of Maccabees.
V. 33. **Antiocbus Epiphanes** took the Women Captive: **Celo-Syria** is the Well without Water, in which the Captives were. This is the First Horn who scattered the Jews, and **Ptolemaeus Lagus** the First Prince that took them Captive after **Zachary's Days.**

V. 53. **Antiocbus** drove them into secret Places wherefoever they could fly; and the Inhabitants of **Jerusalem** fled, 1 Maccab. ch. 3. v. 21. The Jews fought in defence of their Laws and Covenant; and there is said, By the Blood of thy Covenant thou hast sent forth them that are bound. (The Merchants, v. 41. came to the **Syrians** Camp to buy Slaves.) Or this may relate to **Judas Maccabeus**, who delivered his Countrymen out of Galaad, and brought them with him into **Judea** from the Castles and Cities in which they were besieged; or to **Ptolemaeus Lagus**, who carried away many Captives into **Egypt**; But **Ptolemy Philadelphus** released them. **Ptolemy** placed many of the Jews in the **Towns** of **Cyrene** and **Libya.** **Darius Ochus** led many Jews into **Egypt** with him, and sent many Captives into **Hyrcania**; because they were engaged in the **Phoenician War** against him; but this was before **Alexander's Days,** and this Captivity is after.

V. 12. Turn ye to the fortified Places, you Prisoners of Hope, (or of the Synagogues, that stay in them) and for one Day of your Banishment I will return you double (Rewards.)

**Judah** I have bent as a Bow, for my self, and filled the Bow of **Ephraim**: I will raise up thy Sons, O Sion, against thy Sons, O Greece; and I will handle thee as the Sword of a Warrior, and the Lord shall be upon them, and his Arrows shall go forth as Lightening, and the Lord Omnipotent shall found with the Trumpet, and go forth with the Tempest of his Anger; the Lord Almighty shall protect them, and they shall consume them, and they shall subdue them with Sling-Stones, and shall drink them up as Wine, and fill their Vessels as at the Altar; and the Lord God shall save them in that Day, as the Flock of his People: therefore holy Stones are rolled on the Land that is for the Repair of the City and Temple; then his Goodness and Beauty will be; there will be Corn for the young Men, and pleasant Wine for the Vir-
gins. These will be great Blessings from God. (This is a Prophecy of the Maccabees, who, by God's Assistance, would conquer the Syrian Princes, and repair the Temple polluted by Antiochus; and then there would be Plenty of Bread and Wine.)

Ch. 10. The former and latter Rain, and the Herbs in the Fields: Therefore their Idols have spoken Vanity, and the Diviners have seen a Lye, and told false Dreams; they comfort in vain; they were troubled, because there was no Shepherd; they were dried up as a Flock.

The Jews are advised to ask Fruitful Seasons from God; and not depend on Idols, which were set up by the Syrian Princes: For which reason, their High-Priest Onias was taken away at Antioch.

V. 3. My Fury was stirred up against the Shepherds, and I will punish the Goats, or visit the Lambs, and the Flock, the House of Judah, and order them in Battle, as his comely Horse. (The Shepherds here, are those wicked Men, who bought the High-Priest's Office, Simon, Jason and Menelaus, from the Syrian Princes.

V. 4. From God will be the Governor, from him he that sets in order the Battle, and from him shall come the Bow in his Anger, and from him shall come every one that expels (the Enemy) by his Power.

God sets up an Overseer, or Governor, to order the Battle, to give Arms, and to expel the Syrian Commanders by the Maccabees, who were of the House of Judah.

V. 5. And they shall be as Warriors, treading down their Enemies as Dirt in the Street; and they shall fight, for the Lord is with them; and the Riders on their Enemies Horses shall be confounded and be vanquished.

V. 6. I will strengthen the House of Judah, and save the House of Joseph, and bring them again to inhabit Jerusalem, and they shall be in the same Condition as if I had not cast them out; because I am the Lord your God.

V. 7. And they of Ephraim shall be as mighty Men, and their Heart shall rejoice as in Wine, their Heart shall rejoice in the Lord.
V. 8. I will hiss for them, or give a Sign to them, and gather them, and they shall increase; I will sow them among the People, and they that are afar off shall remember me, and return from the Land of Ægypt and Assyria, into the Land of Gilead and Lebanon, and Place shall not be found for them.

V. 11. And they shall come thro' the Arrow, (or empty) Sea, the Bosphorus, and the Pride of Assyria shall be brought down, and the Scepter of Ægypt depart away. (This was done by the Roman Commanders, who conquer'd both Ægypt and Babylon, and all the Grecian Kingdoms in Asia.)

Ch. 9. v. 14: Says, his Arrow shall go forth like Lightning. (This relates to the Battle that Judas fought with Timotheus, in which there appear'd Five Men upon Horses; they cover'd Maccabæus, and they shot Darts and Lightening against his Enemies; so that they were confounded with Blindness.) Ch. 10. describes God's Assistance of the Maccabees in the Conquest of the Syrians and Egyptians, and that those Kingdoms should be destroy'd, and the scatter'd Jews return. By Ephraim, the Samaritans are describ'd; because they possessed the Country of Ephraim. And Judas led his Army from Samaria against Azotus, and conquer'd Apollo-nius in Samaria.

Demetrius and Alexander, Kings of Syria, restor'd many Jews to their Liberty, and the Hostages in the Fortresses of Jerusalem.
CHAP. XI.

The Coming of Pompey into Syria; the Corruption of the Priests, the True Shepherd Christ Jesus, the Destruction of Jerusalem, and Captivity of the People by the Romans, and the False Messiah.

V. i. Open, Libanus, thy Gates, and let the Fire eat up thy Cedars. Howl, Pine-Tree, because the Cedar is fallen, because all the mighty Men are spoiled: Howl, ye Oaks of Bashan, because the thick Wood is cut down, (or the Forest of the Vintage,) the Voice of the mourning Shepherds, because their Glory is spoiled, a Voice of the roaring Lions; for the Pride of Jordan is spoiled.

By Libanus, Jerusalem is meant, which was built of the Cedars, and it was now to be burnt. Jerusalem is called Libanus by Isaiah, Ch. 9. v. 17. And the Cedars represent the Honourable Men; the Pine, the Citizens, who will lament for the Fall of their Princes; the Oaks are the Men of War, and the thick Wood, the common People.

The Magnificence, or Glory of the Shepherds, is the Temple, and its Service, for which they mourn.

The Inundation of Jordan drives away the roaring Lions, who lodged near it: And the Inundation intimates the Invasion by the Romans, who will conquer the Inhabitants. Pompey came into Syria, and march'd to Damascus against the Arabians, and there he heard the Cause of Hircanus and Aristobulus, and seized Aristobulus, and forced him to surrender his
his Castles, and at last followed him to Jerusalem, and pitched his first Camp at Jericho. He was received by Hircanus's Party into the City, and besieged Aristobulus's Party in the Temple. Twelve thousand of the People were slain at the Taking of the Temple; and Pompey enter'd the Holy of Holies; then he made Hircanus High Priest, but would not suffer him to wear a Diadem; and carried Aristobulus Captive to Rome.

V. 4. Thus saith the Lord, Feed the Sheep of the Slaughter, whose Possessors flay them, and hold themselves not guilty: And they that fell them, say, Blessed be the Lord, for I am rich; and their own Shepherds pity them not: For I will no more pity the Inhabitants of the Land; but will deliver the Men every one into their Neighbour's Hand, and into the Hand of his King; and they shall smite the Land, and cut off their Hand: I will not deliver them. And I will feed the Sheep of the Slaughter, unto the poor Canaanite. And I took to me two Rods, or Staves; the one I called Beauty, and the other Bands, or a Line; and I fed the Flock.

V. 8. And I will take away Three Shepherds in one Month: I will cut them off; my Soul loathed them, and they abhorred me. And I said, I will not feed you; that that dieth, let it die, (and that was by the Plague, or Famine, in the Siege of Jerusalem,) and that that is to be cut off, let it be cut off, (by the Enemy in the taking of the City,) and let the rest eat every one the Flesh of another; (that is, kill one another.) This is a Description of the Destruction of Jerusalem by Titus. The Three Shepherds are the Three Factions in the Siege, John, Simon and Eleazar; they were the Heads of them. There died by Famine and Pestilence great Numbers in the Siege; by Fire and Sword, Ten Thousand; Two Thousand killed themselves; Seven Thousand nine hundred were taken Captives; Seven Thousand were sent to Egypt. Titus sold those of Sixteen Years old, Thirty for a Penny. The Number of them that died in the Siege, Josephus makes One hundred and ten Thousand. These are the Sheep of the Slaughter.
V. 10. And I will take my beautiful Rod, and cut it asunder. (That signifies the breaking God's Covenant, which he made with all the People; and it was broken in that Day;) so the Poor of the Flock that waited on me, knew that it was the Word of the Lord.

This is a Description of the Christians, who knew Christ's Prophecy of the Destruction of the City and Temple. This Rod represented their beautiful Buildings. The Canaanites were the Original Inhabitants of Judaea; and by them, who were poor, as the Christians were, it would be observed, that God had broken his Covenant with the Jews, which he made with Abraham, That his Seed should inherit that Land; and in their stead the Christians possessed it.

V. 11. And I said, Give me my Price, if you think good; (or, Give me my Reward;) if not, forbear: So they weighed for my Price (or Reward) Thirty Pieces of Silver. And the Lord said unto me, Cast it unto the Potter, or put it into the Furnace: A goodly Price that I was prised at of them, (and I will see whether it is valuable, in the same manner as I was tried for them;) and I took the Thirty Pieces of Silver, and cast them to the Potter in the House of the Lord, to the Furnace.

Zachary here represents the Shepherd of the Flock, which is Christ, who fed the Jews by his Preaching; and for their Neglect of his Advice, they are designed for Slaughter; and therefore he cut the Rod which represented his Covenant with Abraham: And they are supposed to hire this Shepherd, or give him a Reward of Thirty Pieces of Silver.

This Money is to be tried, as the Shepherd is tried, by the Jews; and the Money was cast into the House of the Lord, for the Potter. This obscurely intimates, that the Shepherd was ill used, and his Price cast into the Temple for the Potter. This Text is plainly corrupted by the Jews, as appears in Matt., 27.
Ver. 14. And I cast away my second Staff-Bonds, (or Line to measure Land,) to scatter the Possession made by Josua, betwixt Judah and Israel. That is, the Romans shall carry them from their Land, which was measured, and divided amongst the Twelve Tribes.

Ezek. 27. Joseph habet duplicem funiculum: Therefore the Bonds represent the Lands divided by Measure; and the breaking this Staff, is their being carried into Captivity out of that Land, in which there was a Brotherhood betwixt Judah and Israel.

V. 15. The Lord said, Take to thee the Instrument of a foolish Shepherd. (Zacchary had represented Christ as a True Shepherd, as abused by the Flock and sold; but now Zacchary must represent a Foolish Shepherd, who will turn his Flock into an Army; and there is called a Foolish Shepherd,) whom God will raise in the Land, who shall not visit those that be cut off (by the Destruction of Jerusalem,) neither feed the Young, nor heal that which is broken, nor feed that that standeth still; but he shall eat the Flesh of the Fat, and tear their Claws in pieces.

This is a Description of the Mischiefs the Foolish Shepherd will do to his Flock. The Words in the Septuagint differ; but they are to the same mischievous Effects.

V. 17. Woe to the Idol-Shepherd, (who feeds them with Vanities, and leaveth the Flock,) the Sword shall be upon his Arm, and on his right Eye: His Arm shall be dried up, and his right Eye darken'd.

This Foolish Shepherd is Barchochebas, who drew the Jews into a Rebellion in Adrian's Reign. He professed himself to be the Messiah; he led the Jews eighteen Years; and he was at last slain, with Five hundred Thousand Jews.

This War happened Sixty, four Years after the Destruction of Jerusalem. This False Messiah used great Tyranny.
ranzy and Cruelty to all that refused to join with him. The right Arm signifies his Forces; his right Eye, his Policy, by which he deluded the Vulgar, pretending to be Jacob's Star, which should rise. His Name, Beneboebob, signifies, the Son of the Star.
C H A P. XII.

The Conquest of Gog, at his First Invasion of Judea, and Siege of Jerusalem, after the Two Tribes are returned. Then Christ appears, and the Jews mourn for him, and are converted.

V. 1. The Word of the Lord received concerning Israel, (called the Burden,) who stretcheth forth the Heavens, and layeth the Foundation of the Earth, and formed the Spirit of Man in him; who saith, I will place, I will place Jerusalem as a Porch shaken by all People round about; and in Judea there shall be a Siege of Jerusalem, (the vulgar Translation saith, Jerusalem shall be a Cup of Trembling, when they shall be in the Siege of Judah and Jerusalem.) Jerusalem is here compared to a Part of a Building out of the House, which is exposed to the Shaking by any Person; and this Siege has not yet happened since the Romans destroyed it: But the Jews, with their Two Tribes, will return, and then it will happen.

V. 2. And in that Day will I make Jerusalem a burden some Stone for all People that burthen themselves with it, tho' all the People of the Earth gather themselves against it.

Note, This Prophecy of the treading down of the Gentiles is intimated Rev. 11. The holy City shall be trod down 42 Months; that is, as in the Gospel, it shall be trod down, till the time of the Gentiles is fulfilled. Since the Romans, the Saracens and Turks have professed it: But in time, God will bring back to it the Tribes on its Borders, according to Esdras; and then it will be
be besieged by Gog and Magog; as Ezekiel gives a larger Account of this War, and of the several Nations who will besiege it, Ch. 38. and 39. vix. It shall be in the latter Days; and then there shall be an Earthquake, every Man's Sword against his Brother. V. 22. There shall be a Pestilence, Rain, Hailstones, Fire and Brimstone to destroy him. And this shall be done to make God's Name known in many Nations. Ezek. 39. God promises to bring back the whole, House of Israel, v. 35. which will happen after this Deliverance. And Esdras 13. has the same Description of the Jews double Return: Those in the Borders shall at this time inhabit Jerusalem; and after the Defeat of Gog, (Esdras's Multitude) the Ten Tribes will return.

V. 4. In that Day, faith the Lord, I will strike every Horse with Astonishment, and his Rider with Madness, and smite every Horse with Blindness: (The Thunder and Lightening mentioned by Ezekiel, will make the Horses afraid and blind.)

V. 5. The Commanders in Judah shall say in their Hearts, The Inhabitants of Jerusalem shall be my Strength in the Lord of Hosts, their God.

V. 6. The Governors of Judah shall be as a Brand amongst the Wood, and as a Lamp in the Straw; and they shall devour on the right and left, all People round them, and Jerusalem shall be inhabited in her own Place in Jerusalem.

V. 7. And the Lord shall save the Tents of Judah first; that the Glory of the House of David, and the Glory of the Inhabitants of Jerusalem do not magnifie themselves against Judah. This signifies the Valour of the whole Tribe of Judah, who shall defend their Country as much as Jerusalem will. Then God will defend the Inhabitants of Jerusalem; and he that is infirm, shall be as David, and the House of David as God, as the Angel of the Lord before them. Then all the Nations who come against Jerusalem, shall be destroyed.

Note.
That Part of Gog's Army will besiege Jerusalem, and
Part invade the Mountainous Parts, as Ezekiel has de-
scribed, and both Armies destroyed, one by the Inha-
bbitants of Jerusalem, and the other by Judah.

V. 10. And I will pour out on the House of David, and
upon the Inhabitants of Jerusalem the Spirit of Grace and
Supplication; and they shall look upon me whom they have
pierced, (or for that they had insulted me,) and they shall
mourn for him, as one mourneth for his only Son. In that
Day shall be mourning in Jerusalem, as the Mourning of
Hadadrimmon.

The Seventy translate it, Whom they have insulted; and
this Insultation was thro' all his Ministry; they bind him,
judge him, crown him with Thorns, strike him, spit on him,
mock him, as well as crucifie him. All this was a continual
Insultation, and comprehends his Crucifixion, which the A-
postles signifie by Piercing. Both the Hebrew and Seventy
declare the Appearing of Christ, after the Conquest of Gog;
and the Lamentation of the Jews is described for their Crucifi-
cion of Christ. And since this Appearance of Christ pier-
ced, nor the Lamentation has yet happen'd, it is plain, that
this Conquest of Gog is not yet come. And these things can
have no respect to the History of the Maccabees, nor to any
Siege since the Taking of Jerusalem by the Romans.

The Prophecy of Ezekiel and Zachary must be fulfilled
after the Advent of Christ; because Gog was to come in no-
vissimo annorum; but the Graecian Princes in Syria and Egypt
were in medio annorum; and Gog's Army will consist of Per-
sians, Libyans and Ethiopians; but the Maccabees only
sought to the Syrians and Egyptians: Therefore Gog did never yet be-
siege Jerusalem; and then will be the End of all Wars.

This Lamentation, and seeing of Christ pierced, is men-
tioned Ch. 1. of the Revelations: He shall come in the Clouds,
and every Eye shall see him, and all the Tribes of the Earth
lament. This Mourning is like that on the Slaughter of Jos-
ias at Roan, a Town near Jerreel, called Maximianopolis, near
Megiddon. This is the Battel at Armagiddon, in Rev. 16.

And the Land shall lament, Tribe by Tribe; that of Da-
vid by it self, the Women by themselves, the Family of the
House of Narhan, and their Wives, apart; and also the Tribes
of Levi and Simeon, and the rest of the Tribes.

Ezekiel
Efekiel and Zachary, tho' they prophesie in different times and Countries, yet agree with Esdras and the Revelations, in their Account of Antichrist's, or Gog's first Coming. Efekiel describes the Destruction of Gog's Army in Judea; and this St. John makes the Battel at Armageddon, that is, in the Valley of Megiddo, when the Water of Euphrates will be dry'd up, that the Way of the Kings of the Earth may be prepared: But Zachary only describes the Siege of Jerusalem in that War. Esdras calls it, the Besieging of the Man on the Mountain, who destroys that Multitude by a Blast of Fire and Tempest; and then follows the Return of the Ten Tribes of the Jews, a peaceable Multitude. The Tribes which Zachary mentions had returned, and Esdras says, built Sion. The Tribe of David is the Family of the Governors descended from him, besides the Tribe of Judah, which Tribe had returned. The Tribe of Nathan is the Posterity of Nathan, or Family. The Tribe of Levi signifies the Priests; the Tribe of Simeon, the most Learned Family. Here the several Families are called Tribes: And these are they that were left on the Borders, according to Esdras, and first returned, and then lived in Jerusalem: But the rest in the Places of their Dispersion, shall see this Appearance of Christ crucified; and this will convert them to Christianity before the Ten Tribes Return, which must be after the Destruction of the Multitude, as Esdras says: And the same is intimated in the Beginning of the next Chapter.

Note, That in the last Chapter, after the last Destruction of Gog, a pure Spring will go forth from Jerusalem; the City will be enlarged with Buildings and Inhabitants, and no more of the Jewish Religion will be prescribed, but the Feast of Tabernacles: And this must be continued some Years, till the Resurrection of the Just, and the Millennium; neither of which are described by Zachary. All Nations will be obliged to come Year by Year to keep this Feast, and to worship Christ; and then no other Sacrifice can be used, but that of Praise and Thanksgiving, for this Deliverance of the Jews from their Captivity, and the Oppression and Wars of Antichristian Gog. But if the Words. (i Surix. Ch. 14. v. 21. do intimate Sacrifi-
then all that Chapter relates to the Two Tribes returned, and their Two Battels with Gog, and their signal Deliverance by some Appearance of Christ. And that State of Things, and Religion Moses is to continue till Christ's second Coming, at the Resurrection of the Just.

Ch. 13. IN that Day every Place shall be opened to the Houfe of David, and to the Inhabitants of Jerusalem, for their Removal and Separation from the Gentiles.

V. 1. The Lord of Sabaoth faith, I will destroy in that Day (or time) the Names of the Idols from the Earth. (These are thofe that are in Christendom, and in the Eastern Parts.) And there fhall be no more Remembrance of them, (that are amongst the Pagans;) for every Eye fhall fee Christ, and mourn: And I will take away the False Prophet, and the unclean Spirit from the Earth. Then the Mahometan Religion, which came from a False Prophet, and the Devil, the impure Spirit, fhall be destroyed. This ought not to be expounded of the first Planting of Christianity, since this False Prophet Mahomet, and the Worship of Saints has come in long after it.

V. 3. If any one fhall prophesie, his Father and Mother fhall tell him, he has spoken false, he fhould not live, and they fhall fetter his Feet.

V. 4. The False Prophets fhall be ashamed of their Visions, tho' they put on a Hair Garment to deceive, and then confess they are Husbandmen, and no Prophets. And if one is asked, what are thofe Marks in his Hands, he fhall confess that they be thofe he had by beating in his own beloved Houfe.
This relates to some meaner Persons, who were Husbandmen, and will pretend to Prophecies; but his Friends or Family will correct him for it, by marking his Hands, and fettering his Feet. All Prophecies will be fulfilled, when the Ten Tribes have returned, and Gog is conquer'd, and the Jews converted, by seeing their crucified Saviour. This false Prophet may counterfeit our Saviour, as being crucified, by the Marks in his Hands.

V. 7. O Sword, awake, and rise against my Shepherd, and against the Man who is my Fellow-Citizen, saith the Lord Almighty: Smite the Shepherd, and the Sheep shall be scattered; and I will put my Hand on the inferior People.

V. 8. And in all the Land, saith the Lord, two Parts of it shall be destroyed, and fail; but the third Part of it shall be left in it.

V. 9. And I will force the third Part thro' the Fire, and I will burn them as Silver is tried, and prove them as Gold is tried; and it shall call on my Name, and I will hear it; and I will say, this is my People, and it shall say, my Lord and my God.

This Prophecy is against the Jews, when they are returned. The chief Governor is called, my Fellow-Citizen. Two Parts of the People shall be slain by the Sword; but the Third left, and tried in great Affliction: After which, they shall call on Christ, as their God, and he will own them as his Disciples.

Chap. 14. v. 1. Behold, the Day of the Lord cometh, and thy Goods, taken as a Prey, shall be divided in thy City.

V. 2. And then all Nations shall be gathered against Jerusalem to War; and the City shall be taken, and the Houses pillaged, and the Women defiled, and half the City shall go forth into Captivity; but the rest of my People shall not be destroyed out of the City. This is the Fate of the City; but the 7th, 8th, and 9th Verses of the former Chapter belong to the Ten Tribes inhabiting Judea, as divided amongst them by Ezekiel's Directions. This cannot belong to the time of the Romans, or Maccabees, if the Deliverance which follows be considered.
V. 3. The Lord shall go forth, and fight against those Nations, as in the Day of his fighting in the Day of Battle.

The Jews refer this to the time of Gog; and this may be the time of Trouble in Daniel, Ch. 12. And this may be the slaying of the Two Witnesses, Rev. 11, when this War is to last three Years and a half; or, this Slaughter three Days and a half.

V. 4. And his Feet shall stand that Day on the Mount of Olives, over against Jerusalem, in the East; and the Mount of Olives shall be cleart, half of it to the East and West Sea, a great Chasm, and half of the Mountain shall incline to the North, and half to the South; so this Mountain will be divided into Four Parts.

V. 5. And the Valley of my Mountain shall be filled up, and be joined to Japhet, as in the Days of the Earthquake in Ophir the King of Judah, and the Lord my God shall come, and all his Saints with him.

Note, Christ will fight, with his Saints, against all Nations, who took Jerusalem. The slain converted Jews and Gentiles may be the Two Witnesses here slain, where our Lord was crucified. This Earthquake will destroy them, throw down the Cities of Antichrist, and kill seven thousand Men, as is related in the Revelations; and they that remain, will give Glory to God. This is the great Day of the Lord, v. 1. This is described by St. John, Rev. 19. v. 11. Christ comes from Heaven with his Saints, on white Horses, to destroy the Beast and his False Prophet.

V. 6. And in that Day there shall not be Light, but Cold and Frost, (that is, the Winter-time; or, the Want of Light shall cool the Air, as in Eclipses of the Sun.)

V. 7. And that Day is known to the Lord; it shall be neither Day nor Night; and towards Night it shall be light. This Darkness will confound the Enemies of the Jews, as an Omen of their Misfortunes, and the unexpected Cold and Frost afflict their Armies.
V. 8. In that Day, a living or pure Spring shall go forth from Jerusalem, the half of it to the first Sea (the *Mare Mortuum,* and half to the latter Sea, (the Mediterranean) in the Spring and Summer it shall continue so. The Earthquake oft occasions the breaking forth of Springs. The same is described in *Ezek.* 47. and *Joel* 3. v. 18.

V. 9. And the Lord shall be King over all the Earth. In that Day there shall be one Lord, and his Name one.

Ch. 3. *Joel* makes this Overthrow of the Gentiles in the Valley of Jezusophat. V. 12. he mentions the Darkness; V. 15. and the Earthquake. V. 16. And they shall know he is their Lord God. V. 18. he describes the Fertility of the Land, as the Effect of the Fountain's breaking forth, and compassing all the Land, and the Wildernes, from Gaban to Rimmon, on the South of Jerusalem. The Fountain will run from Gaban, a Mile from Jerusalem, to Rimmon, 32 Miles from Jerusalem, South-East.

The 10th Verse gives the Measures of Jerusalem, and the same are in Jerem. 31. v. 38. These two Prophets prove, that Ezekiel's City is not to be built till the Jews return.

V. 11. They shall inhabit Jerusalem, and there shall be no more Curse. This Security *Joel* expresses, by No Stranger shall pass throu' her, v. 17. V. 20. Judah shall dwell for ever, and Jerusalem from Generation to Generation. This is the Safety and Confidence mentioned by Zachary.

V. 12. This is the Plague with which the Lord will smite those Nations which fight against Jerusalem: Their Flesh shall consume, and their Eyes fall out; their Tongues consume by Thirst, and their Flesh by Famine, and Lightening will make them blind.

V. 13. They shall in that Day have an Exstasie, (or Stupor) and lay hold on one another, because of their Blindness.

V. 14. Judah shall fight in Jerusalem, and gather all the Forces of the People, and Gold, Silver and Garments abundantly.

Q 2

V. 15.
V. 15. The same will be the Plague of the Horses, Mules, Camels, Asses, as of the Men; Consumption by Famine, Thirst, Blindness.

V. 16. Whosoever is left of all the Nations, they shall ascend every Year to worship the King, the Lord Almighty, and to keep the Feast of Tabernacles.

V. 17. And whosoever shall not ascend of all the Tribes of the Earth to Jerusalem to worship the King, the Lord Almighty, they shall be added to the former; that is, destroyed like them that fought against Jerusalem.

Note, The Jews, as well as Gentiles, are here obliged to come to Jerusalem to keep the Feast of Tabernacles, in memory of this Deliverance, and there worship Christ, the Lord Almighty, as their King.

V. 18. If the Tribe of Egypt does not ascend, nor come, upon them shall be the Plagues describ'd, on the Men and Horses; and with the same the Lord will strike all Nations, who will not ascend to keep the Feast of Tabernacles. This is the Sin of Egypt, v. 19, and the Sin of all Nations, who shall not come to celebrate the Feast of Tabernacles.

V. 20. In that Day there shall be a holy Present to the Lord Almighty, upon the Bridles or Furniture of the Horses, and the Caldrons in the House of the Lord, as plentiful as the Bowles, or as much in Number, or as full.

V. 21. And every Caldron in Jerusalem, and in Judea, shall be holy to the Lord, used in the Temple; and all they that sacrifice, shall come and take out of them, and boil in them; and there shall be no more Canaanite in the House of the Lord Almighty in that Day, (that is, no Idolater.)

Note, After the Jews return from their Captivity, Ezekiel's Temple will be built. And Zachary here describes the keeping the Feast of Tabernacles, the sacrificing, and eating out of the Vessels. The Jews yet retain the Precepts of their Law; but cannot sacrifice, till their Return to Jerusalem. And there they will continue their old Service, till after the Overthrow of Gog, and the Appearance of Christ at his Second Coming to reign in the Millennium. Here the Priest will treat all the Strangers, who bring Presents, and come to worship Christ, and keep the Feast of Tabernacles.
Zachary describes the First Coming of Gog, Ch. 12, and his Second Coming, Ch. 13, and 14, before the Millennium. This is Joel's Valley of Decision, in that of Jehosaphat, eight miles from Jerusalem. Dan. 12 mentions this time of Trouble; and Isaiah, Ch. 66. v. 16. For by Fire, and by the Sword will the Lord plead with all Flesh, and the Slain of the Lord shall be many. And he says, a Voice from the Temple before this Destruction of Gog. Ezek. Ch. 37. v. 28. My Sanctuary shall be in the midst of them forever. And he describes its Building, Ch. 40. Rev. 11. v. 19. says, The Temple of God was opened in Heaven, and there was seen in it the Ark of his Testament. Rev. 15. v. 5. The Temple of the Tabernacle was opened, and the Temple was filled with Smoke, from the Glory of God. By all these Instances I conclude, that the Jews will re-build their Temple, after their Return to Judea.
OBSERVATIONS ON ZACHARY'S PROPHECY

1. Neither Zachary, nor many other Prophets, did prove their Commissions to prophesie, by doing Miracles; but by foretelling some Events which would come to pass in a short time. Zachary, Ch. 2. prophesies of the Destruction of the Jews Enemies, v. 9. And ye shall know, that the Lord of Hosts hath sent me. And Ch. 5. v. 9. The Hands of Zerubbabel have laid the Foundation of this House, and his Hands shall finish it, and thou shalt know that the Lord of Hosts hath sent me unto you.

2. The Prediction of particular Events does prove, that God's Providence, and not Chance, does govern Human Affairs. He pre-ordains such Events, and then predicts them, and orders such certain Means as will bring them to pass. Zachary prophesies of those Nations who would possess the Holy Land, from his time, till the Second Coming of the Messiah; the Persians, Grecians, the Romans, the Saracens and Turks, which last were ordered to go thro' the Earth; And since we find all these things come to pass, we must confess that Zachary was a true Prophet. And this Prophecy also confirms the Christian Religion, by his Prediction that Christ should
should come in an humble manner to Jerusalem, that he should be insulted by the Jews, and sold for Thirty Pieces of Silver. The things which will yet come to pass, are the Two Sieges by Gog, and Christ's Coming to destroy him, and afterwards the Return of the Ten Tribes, and the Reign of the Messiah on Earth.

Ezekiel only mentions the Overthrow of Gog, which Zachary describes Ch. 12. but he does not mention the Destruction of the Jews at Gog's second Coming. Zachary 14. and both these are before the Millennium, and must be distinguished from the Third Invasion of Gog, after the Millennium described in the Revelations: And I think, we ought to distinguish the Sign of the Son of Man, as in Ch. 12 of Zachary, from his actual Coming to stand on Mount Olives, Ch. 14. At the Sign of his Coming, all will mourn; at his Descent on the Mount, there will be an Earthquake; and after the Third Siege of Gog, will be the Second Resurrection and Judgment. Thus by these different Events, the Three Sieges of Gog may be distinguished.

Though we have had no Prophecy since the First Ages of Christianity; yet the Prophecies in Daniel, Ezekiel, the Revelations, and in Esdras, are not yet fulfilled, till Gog and Magog's Antichristian Kingdom is destroyed, as well as the Return of the Jews, and the second Coming of the Messiah with all his Saints, to his Glorious Reign in the Millennium.

Note, The Foolish Shepherd may be a Description of Mahomet; because Gog, the Antichrist, is mentioned in the next Chapter; and Ch. 13. The False Prophet shall say, I am no Prophet, I am an Husbandman; for Man taught me to keep Cattel from my Youth. This may relate to Mahomet, who kept Sheep in his Youth; or to the Turks, who were at first Scythian Herdsmen. The Marks in the Prophet's Hands, must be that given by the Beast, Rev. 13, and this False Prophet will have some Successors, Rev. 19. v. 20. who will work some false Miracles to deceive the Beast; and pretend to be Mahomet, who will come again, as they said he promised, to lead them into Paradise.

3. The Prophecies made by Visions, are short; but the longer Prophecies were given by the Word of God, which the Angel delivers by speaking. So the Angel spake in Zachary, (as the Septuagint expresses it,) and Christ sent the Revelatio
The Angel explains the Visions which Zechariah saw; and he declares, that the Angels are sent by God to walk thro' the Earth; and they said, all the Earth was at Peace. V. 12. The Angel prays for Jerusalem; and Daniel mentions, that the Angels contend about the Interest of the Countries over which they preside; and Satan opposes the Angels, as appears by his standing at Joshua's right Hand. These Visions were in Dreams; because the Angel awaked Zechariah; and he says, the Angel talked with him, as a Man awaked out of Sleep, and asked him, what seest thou? and in Ch. 3. an Angelical State is promised to Joshua; I will give thee place to walk amongst them that stand by. This is according to the Translation from the Hebrew.
4. I will next observe, that Prodigies precede great Events; and they are so appointed by Providence. Zachary calls Joshua and his Counsellors, according to the Septuagint, εκτός του δικαιούμενου, that is, Observers of Prodigies; and the occasion of that was, Christ's Name of the East, (by which Zachary calls him in St. Luke, Ch. i.) for his Star was to be seen in the East by the Magi, who followed it to Bethlehem; and Ch. 14. v. 6. In that Day the Light shall not be clear; v. 7. neither Day nor Night. This Darkness is a Prodigy, and precedes the Destruction of the Nations. Zach. 10. v. 11. The deep Rivers shall be dried, before the Return of the Jews; and before the Destruction of Syria and Egypt.

5. The Neglect of the Study of the Prophecies has occasioned in this Age the Denial of a reveal'd Religion, and God's governing Providence by his Angels over the Kingdoms of the World; and the Denial of Prodigies upon the great Changes in Empires, is contrary to all Histories and Prophecies concerning them, and is one of the absurd atheistical Tenets of this Age. Since we may observe, that Fire is a Symbol for God's Anger, all fiery Meteors represent it; and 'tis observed, that in the late Northern Plague, a Ball of Fire fell on a great City, before the Plague there. Vide Philosoph. Transatl.

6. Not only Historical Events are delivered in Zachary, such as the Conquest of Alexander, the War of the Maccabees, the Conquests over the Jews by Pompey and Titus, and the Four Chariots to bring down the Pride of Assyria, and take away the Scepter from Egypt; which sufficiently demonstrate, that Providence pre-ordains and predicts all the Changes in the Kingdoms of Men; but they confirm the Mosaic and Christian Morality: They threaten Plagues, Sword, Famine, for great Immoralities committed against the Ten Commandments, which were delivered to Moses, and approved by Christ's Institution. Therefore Morality is a Religion given by Inspiration, as well as the Precepts concerning our Faith in Christ's Sacrifice, for the Remission of Sins. Cornelius was a Righteous Man, and a Deist, full of good Works and Prayers; but yet he wanted St. Peter to baptize him.
him, and tell him, by what Faith in Jesus Christ his Sins must be forgiven. The Morality of the Jews was revealed by Moses, explained by all the Holy Prophets, and many moral Precepts are inferred in Zachary's Prophecy; and they ought to be esteemed as a Revealed Religion, first to the Patriarchs before and after the Flood, then wrote on Tables by an Angel, and delivered to Moses.

Zachary. Ch. 1. blames the Jews for their Obstinacy, in not observing the Commandments given them by the former Prophets. Ch. 5. Zachary sees a Reaping-Hook to punish Theft and Perjury. Ch. 7. he promises Plenty, if they judged righteous, shew'd Mercy to their Brother, oppressed not the Widow, Orphans, Strangers, nor bore Malice in their Minds. Ch. 10. he advises to ask Rain from God, and not from Idols. Ch. 13. All false Religion must be destroyed. Ch. 14. The Lord shall be King over all the Earth, and all Nations must worship him. Ch. 18. v. 16. Let every Man speak Truth with his Neighbour.

7. The Christian Religion is predicted by this Prophecy; Joshua is made a Type of Christ, building his Church; both are called the East; both are Kings and Priests in the Church. Joshua is called, the Man the East, Ch. 6. but Christ, my Servant the East; and 'tis said to Joshua, Behold, I bring forth my Servant the East; and he and his Companions are called to attend to this Prophecy: Therefore Joshua is not properly the East; but Christ is called so, Luke 1.

Some Prophecies respect a particular History in the Jewish Commonwealth; and they are Typical Histories and Prophecies of their Ecclesiastical State. Alexander came to Jerusalem in a mean peaceable manner; and this represents Christ's Coming to Jerusalem riding on an Ass. In this Prophecy, the Extent of Alexander's Dominion is from the Rivers Tigris and Euphrates, to the Mediterranean in the West; and from those Rivers, to the utmost Parts of the Earth. And this is the Greatness and Extent of Christ's Millennium Kingdom hereafter. Since Jaddus met Alexander with so much Confidence in his Priestly Robes, 'tis probable that he understood this Prophecy, by some Revelation in the Dream Jophthas mentions. This Prophecy could never have been understood as a Typical Prophecy of Christ, but by some Traditional Bones.
Interpretation from Zachary: And this the Jews had, because they always believed that this was a Prophecy concerning the Messiah's Coming to Jerusalem. And the Apostles quote this Prophecy for Christ's riding on an Ass. This Prophecy was literally fulfilled in the 'Civil History', and after, by the Divine Events. But this Interpretation by the Prophets was preserved amongst the Priests, and after its Completion, farther explained by the Apostles; who added some Circumstances, not mentioned, though agreeable to the Prophecy. Thus Alexander's coming to Jerusalem, is laid to be upon a Horse: St. Matthew and St. John call this an Ass, because our Saviour rode on him: But the Words of Zachary are more general, for an Horse, as well as an Ass. And in the Prophecy concerning the Thirty Pieces of Silver, Zachary is commanded to cast them into the House of the Lord; and St. Matthew, Ch. 27, quoting this from Jerome or Zachary, adds this Expression, which is not in Zachary, (The Price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potters Field.) All this is St. Matthew's Addition, for explaining of the Prophecy, and what the Jews did in buying the Potters Field.

But Zachary's Prophecy concerning Christ's appearing, is without any Figure or Allegory. Chapter 12, according to St. Matthew, Chap. 24. v. 30. And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Heaven in the Clouds, with Power and great Glory.

Chapter 12. Zachary gives the plain Prophecy of our Saviour's being intuited, and pierced by the Jews: They shall look upon him, and mourn in the most solemn manner, for his Crucifixion, and then be converted. It is mentioned as a thing past, whom they have intuited, before his appearing in the Clouds.

In the New Testament many things are said to be fulfilled, which are written in the Old. But this must be understood as it is expressed 1 Cor. Chap. 15. v. 54. Then shall he brought to pass the Saying that is written, Death is swallowed up in Victory. This is only an Use of the Old
Old Prophet's Words by the Apostle, on another Occasion. So our Saviour used Zechariah's Words, Smite the Shepherd, and the Sheep shall be scattered. But there is no Prophecy concerning Christ's Suffering. This relates to the Second Coming of Gog, before the Millennium.
I will lastly observe, that there are many Reasons, which ought to be removed, of the Obscurity of the Old Prophecies. 1. The Translation from the Hebrew is very obscure, or probably, perverted by the Jewish Interpreters; and therefore I wish they were translated from the Septuagint, (the 70,) who were sent to Ptolemy to translate them, by Eleazer the High-Priest, in the 268th Year before Christ; and then we may presume, that Esdras's Copy of them was entire, and the Translation faithfully done: If any Alteration was then to be made, it would have been this of Zachary, who declares the taking away the Scepter from Egypt: But since that was not omitted, to please Ptolemy, we may believe, nothing was omitted by the 70 Interpreters. Probably the Egyptian Princes had a great Esteem for those Prophecies, because they were in high Esteem by Alexander; and Chap. 14. has Threats against Egypt, if it came not up to keep the Feast of Tabernacles; and that must have been expunged, if the Interpreters had not translated faithfully. The Jews used the Septuagint, and the Apostles; and in their Times the Prophecies were got into private Hands, as appears by the Eunuch's reading the Prophecy of Isaiah. The Greek and Hebrew were much better understood in Ptolemy's time, when they were commonly spoke, than in future Ages; and I have observed these Places in Zachary obscure in our Translation from the Hebrew; but much clearer in the Greek Bible.

Zachary, Ch. 10. v. 4. Out of him came forth the Corner, out of him the Nail, out of him the Basse-Bow, out of him every Oppressor together. The Sense is much better in the Septuagint.

Ch. 13. v. 1. In that Day there shall be a Fountain opened to the House of David for Sin and Uncleanness. The Sense in the Septuagint is more pertinent to the preceding Chapter.

Ch. 1. v. 21. The Carpenters are said to fray the Horns away; But the Septuagint says, sharpen them against one another. V. 8. Thus saith the Lord of Holts, after the Glory, (it should be, behind the Glory.)
Ch. 3. v.28. They are Men wondred at; for behold I will bring forth my Servant the Branch. This Translation spoils the Sense of the Prophecy: It should be, the East, as in Luke Ch. 1.

C.9.v.16. They shall be as the Stones of a Crown lifted up, as an Ensign upon his Land. This differs much from the Septuagint.

Ch. 14. v.10. There shall be on the Bells of the Horses Holiness to the Lord. The Septuagint has a better Sense; and they who will compare the English Translation with the Septuagint Copy of the old Prophecies, will wish for an English Translation from the Septuagint for the use of the Vulgar.

2. The old Allegorical Interpretation is very extravagant, which St. Jerom has made on Zachary and the Old Prophets. This has no Tradition from the Jews, no Authority from the Apostles; it is offensive to the Jews, and ridiculous to any Reader. No Allegory can be explained without an Inspiration. The Jews have an old Tradition concerning their Return to Judea; and believe many Calamities will happen by Gog, who is to be destroyed by their Messiah; who will afterwards reign on the present Earth, restored to its ancient Fertility. And these Nations agree with all the Old Prophecies, as well as the Christian Faith. That will be the happy time, when the Lord shall be King over all the Earth; and there shall be one Lord, and his Name one; and all Nations shall go up to Jerusalem to worship the King the Lord of Hosts, and to keep the Feast of Tabernacles. This is Zachary's short Description of the Millennium, Ch. 14. And he who will read the learned Treatise published in 1714, called Spes Fidelium, will be convinced, that the Primitive Christians believed all these Doctrines.

3. The last Cause of the Obscurity of the Prophecies, are the Figurative Expressions, common to all the Old Prophets, and Eastern Nations: But these may be easily apprehended, by the frequent Reading, and by comparing them with the History of the Jews: And when the History is compared justly with the Symbols, the Prophecy is truly interpreted; and then the Persons concerned in the Prophecy, and the time of
Prophecies are of most use when fulfilled: For then they demonstrate to Mankind, that God directed such Events, and approves of the Moral Precepts delivered with the Prophecy, and that he punishes Disobedience to his Laws, or rewards the Ob servance of them in his Life or the Millenium.

The Subject History of the Prophetic Symbols was not understood, and makes all Translations from the Original Language imperfect: But those Old Prophecies which are fulfilled, may best be interpreted by comparing their Symbols with the old History collected by Dr. Prideaux, and Bishop Lloyd's Index to the History of the Bible, and those which are yet to come, with the Prophecies in the Revelations, which are more plain and fully describ'd, than in the Old Prophets Writings: And then by comparing the Old and New Testament Prophecies together, they will explain one another. They all agree, being dictated and inspir'd by the same Holy Spirit; and they all represent some great Events in the Four Monarchies described in Daniel: For no Prophecy is of any private Interpretation; that is, they relate to the Histories of the Four Monarchies, to the Rise and Fall of Cities and great Kingdoms, as well as the prosperous or calamitous State of the Judaic or Christian Churches.

All Interpreters must distinguish the Prophecies concerning our Saviour, which the Apostles quote and interpret. Some are represented by the Actions of the Prophet, or the History of the Jews; others are declared in proper Words; and the Old Jews agreed with the Apostles in this Opinion, that such Texts related to the Messiah. As we must avoid the Opinion of the Modern Jews, that all the Prophecies have only an Historical Sense; so we must reject the Practice of some pious Christians, who turn every Prophecy into an Allegory. None could ever find out the mystical Sense of a History, if the Apostles had not explain'd it so.

Isaiah and his Children are given as Figures to represent the Birth of the Messiah of a Virgin; and Jesus as a Priest and King, represented Christ. But there are many plain Prophecies of our Saviour. In Deuteronomy he is called a Prophet; in Daniel, Christ the Governor; in Zachary he is crucified;
Fed in Micaah, born in Bethlehem; in Genesis, the Expectation of the Gentiles, the Seed of the Woman, and promised to Abraham to be a Blessing to all Nations. Abax expected the Destruction of the Line of David in Jerusalem by the Syrians and Samaritans; but Isaiah tells him that the Messiah must be born of a Virgin; and that not then having Happened, the Scepter could not yet depart from Judah, according to Jacob's Prophecies; and for that reason the Birth of Christ by a Virgin, is given as a Sign that David's Line should not be then cut off.
THE PROPHECY OF MICAH EXPLAINED.

Chap. 1. Shews, he was a Morashite, and prophesied in the Days of Josiah, Ahaz, and Hezekiah. The Subjects of this Prophecy, are the Sins of Samaria and Jerusalem; for which they are to be destroyed, and to go into Captivity. Laebish will also suffer. These were the Effects of Tiglab Pileser's Invasion upon Galilee, and all Rezin's Kingdom, and Pekah's, except Samaria, was seized by him, and the Captives carried into Media. Then the Philistines had seized some Cities of Judah.

Ch. 2. Gives the Reasons of this Punishment, viz. Covetousness, Violence and Oppression.

Ch. 3. The Governors or Heads judge for Reward, the Priests for Gifts, and the Prophets prophesie for Money. For this reason Sion shall be plowed as a Field, and Jerusalem become Heaps, and the Mountain of the Temple as the high Places of the Forest.
Ch. 4. and 5. I will give the Historical Sense of these two Chapters, to shew how much they agree with Zacchary's and other Prophecies.

Micab is the name we read in Isaiah. He lived 533 Years before our Lord's Birth. After he had described the Return of the Two Captivities, and the Return of the Tribes from Babylon; and after he had intimated the Wars of the Maccabees, and the Siege of Jerusalem by Pompey, then a Governor is to come out of Bethlehem. And Micah also prophesies of a second Captivity, and the Return of all the Tribes, and their Persecution by Gog, and the Subversion, and of all the Gentiles: And these things agree with all the other Prophecies.

Ch. 4. v. 1. The Mountain of the Lord shall become glorious in the last Days. This may be interpreted Historically of the building of the Second Temple, and at last, of Ezekiel's. Thither the People shall flock, and from thence the Law go out; (but this may also relate to Christ;) he will teach us of his Ways, and we will walk in his Paths. The Law shall go forth of Zion; he shall judge among many People. (But since his Birth is mentioned but in the Beginning of the next Chapter, this seems not well to relate to Christ.) He that should rebuke many Nations, must be Cyrus; and the peaceable Times after his Wars, are described by beheading their Swords into Plow-shares.

V. 4. Every one shall sit securely under his Vine; that is, live securely in Peace and Plenty.

V. 5. In that Day God will gather her that is trod down, or driven out, and make her a strong Nation, and the Lord shall reign over them in Mount Zion.

V. 8. This Kingdom shall come to the Daughter of Jerusalem; (and this is called in the Septuagint, the first Kingdom from Babylon;) that is, Joshua had it, by Zaccheus's Message to him; but there will be a Second Kingdom after the Destruction of Antichrist.

V. 10. The Jews shall go to Babylon, and return, and Sin shall be fruitful in bringing forth many Children.
V. 11. Many Nations were then gathered against Sion, saying, Let us rejoice and despite her.

V. 12. But they knew not the Thought of the Lord, neither understood his Counsel, that he gathered them together as the Sheaves into the Floor.

V. 13. Arise and thresh them, O Daughter of Sion; because I will make thy Horns as Iron, and Armour as Brass; and thou shalt destroy many People, and thou shalt lay up or consecrate their Wealth and Strength unto the Lord of the whole Earth. This is a Prophecy, that the Syrian Princes should invade Judea, after the Return of the Two Tribes from Babylon; and they were conquered by the Maccabees, who took their Cities and Riches out of their Hands.

Ch. 5. v. 1. And now the Daughter of Sion is compassed with an Intrenchment, and a Siege; and the Tribes of Israel shall be smote on the Cheek-Bone. This is a Description of Pompey's taking Jerusalem after the Wars of the Maccabees with the Syrian Kings was ended; and after this Conquest, our Saviour was born.

V. 2. And thou Bethlehem, the House of Ephrata, thou shalt be little amongst the Thousands of Judah, out of thee shall come forth to me to be the Ruler of Israel; and his Goings forth, (or powerful Works) were from the Beginning, or Days of Eternity; (or his Power is derived from God, who is called, the Alpha.)

V. 3. Wherefore he will give them up (to Captivity) till the time that the (Sion) travails; and she shall bring forth them, and the rest of their Brethren shall return to the Sons of Israel. Note, This intimates a Second Captivity of the Jews, after Christ's Birth, till the time appointed for their Restoration, which is of all Israel; and 'tis compared to a Woman's bringing forth of her Children.
V. 4. And the Lord shall stand, oversee, and feed his Sheep-fold with Power, and they shall abide in the Glory of the Name of the Lord their God; wherefore they shall be magnified to the End of the Earth.

Note, This glorious Government of Christ must be after the Jews last Return into Judea, in the Beginning of the Millennium; and by the Conquest of Gog.

V. 5. And this shall be the Peace, when Assyria invades your Land, and when he ascends into your Countrey, seven Shepherds shall be raised against him, and eight Destroyers of Men.

Note, This Invasion is that of Gog in Ezekiel, after the Two Tribes are returned to Jerusalem. Rev. 15. describes the seven Angels with their Vials full of Wrath, coming out of the Temple; and Esdras, Ch. 1. describes the Ten Tribes returning from the East, with their Leaders Abraham, Isaac, and Jacob, with the Twelve Minor Prophets.

V. 6. And they shall feed Assyria with the Sword, and the Land of Nimrod with its Graves, and deliver from Assyria when he cometh into your Lands, and ascends into your Borders.

V. 7. And the Remnant of Jacob amongst the Gentiles; in the midst of many People, shall be as a Dew falling from the Lord, and as Lambs in the Graves, so as none is gathered together, neither subsists amongst the Sons of Men.

Note, When the Assyrian Gog, who now possessest Nimrod's Countrey, shall invade Judea, the Jews Priests and Warriors of the Two Tribes, shall conquer those Assyrians, viz. the Turks and Persians; but at that time the Ten Tribes, called the Remnant of Jacob, shall remain amongst the Heathen, without being gathered together, as if there were none of them left; and they are in some Places unknown to us at this Day; and this agrees with Esdras, That the Jews on the Borders shall build Sion, before the Ten Tribes return.
V. 8. And the Remnant of Jacob shall be amongst the many People of the Gentiles, as a Lion amongst the Beasts in the Forests, and as a young Lion in the Folds of the Sheep: After such manner he passes thro', and separates, and tears them, and none can deliver.

V. 9. Thy Hand shall be lift up upon those that afflict thee, and all thy Enemies shall be destroyed.

Note. This respects the Enemies of the Ten Tribes: they will destroy the Mahometans, when they return into their Country; they will fight like Lions; but at first are much dispersed.

V. 10. In that Day I will, saith the Lord, destroy the Horses and Chariots out of thee; that is, the Turkish or Mahometan Army of Horses.

V. 11. I will destroy the Cities of thy Land, and take away thy Strong Holds from the Enemy.

V. 12. And I will cut off Witchcrafts out of thine hand, and thou shalt have no more Soothsayers.

V. 13. Thy graven Images and Statues shall be destroyed, and thou shalt no more worship the Works of thy Hands.

V. 14. I will cut down the Groves from the midst of thee; and will utterly destroy thy Cities.

V. 15. And I will execute Vengeance in Anger and Fury upon the Heathen, such as they have not heard.

Note. This is described in Zechariah 13. v. 2. I will cut off the Names of the Idols, and I will cause the Prophets and unclean Spirit to pass out of the Land. V. 8. In all the Land, two Parts shall be cut off, and die. This is the Persecution of the Ten Tribes by Gog, after their Return into Judea. Upon his Second Coming to besiege Jerusalem, then Gog's Horses and Chariots, and the Christian Images, who dwell in that Land, shall be destroyed; and then Christ will execute his Fury.
Fury on all the Heathen, (as the Mahometans are called for their denying of Christ's Divinity) when they are gathered to besiege Jerusalem, as is described in Zach. 14, where the destruction of Antichrist must be at Christ's Second Coming.

Ch. 6. Declares what God required of the Jews, that they might escape the calamities threatened. V. 9. What doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God?

Ch. 7. He threatens both Samaria and Jerusalem, to destroy them; and their divisions then are described. v. 6. The Son dishonoureth the Father, the Daughter riseth up against the Mother, the Daughter-in-law against the Mother-in-law, and a Man's Brother are those of his own House. But from v. 8. is the promise of the Jews left Return: When I fall, I shall rise; when I sit in darkness, the Lord shall be a Light unto me.

V. 10. Then shall mine Enemy shall see this (that is, Babylon) and Shame shall cover her; now shall she be trodden down as Mire in the Streets.

V. 11. The City of Jerusalem is to be built in that Day; then they shall overthrow thy Ordinances, and thy Cities shall come to agree and divide Assyria; and thy Cities shall reach from Tyre to Euphrates, (these are fortified Towns,) and from the Sea to the Sea, and from Mountain to Mountain.

V. 13. Norwithstanding the Land shall be desolate with them that dwell therein, because of the fruits of their Religion. (These are the Mahometans.)

V. 14. Feed thy People, the Sheep of thine Inheritance, who dwell solitarily in the Wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the Days of old.

V. 15. And as in thy coming out of Egypt, thou shalt see marvelous things.
V. 16. The Nations shall see and be confounded at their Strength; they shall lay their Hands on their Mouths, and their Ears be deaf.

V. 17. They lick the Dust like Serpents; they shall be afraid of the Lord our God, and shall fear because of thee.

V. 18. Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgressions of the Remnant of his Heritage?

26. Thou wilt perform the Truth to Jacob, and the Mercy to Abraham, which thou hast sworn to our Fathers from the Days of old.

Note, When God destroys and casts his People out of their Land, he always promises their Return, because of his Promise to Abraham and his Posterity.

The Jews will return from Assyria. Ch. 5. v. 6. They shall feed Assur with the Sword: And Ch. 7. v. 11. They shall divide Assyria.

They shall be afraid of the Lord our God; that is, Christ; who will stand on Mount Olivet, as Zachary says, Ch. 14.

According to the Days of thy coming out of Egypt, I will shew thee marvellous things. The Jews continued in their coming from Egypt into Judea, Forty Years; during which they saw many Miracles, the Manna, Quails, the Water from the Rock, and the Cloud by Day, and the Fire by Night.

The same, or like Miracles will happen to the Jews on their Return into their Country; or else, some extraordinary Prodigies, such as Earthquakes, fiery Meteors, extraordinary Eclipses, Comets, Inundations. Tho' these have Natural Causes, yet they have their appointed time for Signs to them, that see them, by Direction of Providence, to be Signs of succeeding Changes in Empires.

The Heathens are blamed in Scripture, because they imputed Prodigies to the Power of their Idols, or their Anger, for want of Sacrifices to them: But if
if Prodigies be acknowledged as Effects of Divine Providence, they are Proofs of God's Government in the Changes of Kingdoms, described in the Prophecies. All Kingdoms are raised and subverted, according to God's Decrees; and Prodigies are unusual Appearances in Nature, which portend those Changes.
SOME OBSERVATIONS
Concerning the
PROPHECIES
OF
DANIEL.

DANIEL's Seventy Weeks make 490 Years; and these are to end when the City and Temple are destroy'd. But we cannot find that that Number will accord with the Decrees of Cyrus or Darius, or with Esdra's or Nehemiah's Commission from Artaxerxes.

536 Years before Christ, Cyrus restores the Jews from their Captivity, and decrees the Re-building of the City and Temple. To that Number if we add 70 Years after Christ, when the City and Temple were destroyed, they will make 606 Years.

520 Was Darius's Decree for the Building; and by adding A.D. 70, there will be 590 Years.
458, Esdras is sent by Artaxerxes to restore the Law and Worship. To which if we add A.D. 70, that will amount to 528.

445, Nehemiah was sent by Artaxerxes to build the Walls: and if we add the 70 Years, they will make 515. This is the nearest Computation to 490: But there is a Difference of 25 Years; which ought to be imputed to the Uncertainty of the Persian History and Chronology; the Jews were ignorant in it, who lived under it as Subjects.

Since none of these Computations do explain this Prophecy, it must not be computed from any Decree of the Emperors; but from Nehemiah's Command for the Dedication of the Wall, 434; and the City was not filled with Citizens till his Return; every tenth Man was taken by Lot to dwell in Jerusalem to build. He fortified the City; and ordered the Watch. Thus, if all these things were not completed till 420, then the time till A.D. 70, will be exact 490; and Nehemiah continued his Reformation till 409, and returned 418.

Some may doubt of the Sense of the Prophecy, as not taken literally; but since Jeremy expressed the Captivity by 70 Years, we may believe that the 70 Weeks were understood as 490 Years; and that was the time for the continuance of the Mosaic Constitution, and the Introduction of Christ, and the Destruction of the City and Temple by a War. This time is divided into three Sections; 49 Years are the seven Weeks; the 62 Weeks, 434 Years; one Week, seven Years.

I will give my Sense of this Prophecy, as it is in the Septuagint, and begin with Dan. 9. v. 27. Many will defend the Law, (or Judaic Covenant, for one Week, that is, 7 Years,) but in the Middle of that Week, the Sacrifice and Libations will be taken away, and the Temple perfectly desolated, and the Roman Ensigns set upon it; and this Desolation will continue to the End of the 490 Years. (Josephus continues the History to A.D. 76.) in which the War continued.

V. 26. After the 62 Weeks, the Priesthood shall be destroyed, and have no Jurisdiction; and the Governor who is to come, shall destroy the City and Temple; like a Flood he shall beat them down to the End of the War, so as not to be seen.
V. 25. Know and consider, that from the going forth of the Agreement to build Jerusalem, or Consent of the People, or Nebemiah's Proposal to build and inhabit the City, to Christ the Governor, are Seven Weeks, and 62 Weeks, 483 Years: And he returned (Nebemiah,) and the Street and Wall were built; and the Times shall be finish'd, or run out, from the time of the Dedication by Nebemiah, or his finishing the City by Buildings, as well as the Wall, 420.

V. 24. Seventy Weeks are to be divided into Sections, for thy People (the Jews) and the holy City to finish Wickedness, and to end their Transgressions, and to make Sacrifices and Propitiations for them, and to introduce everlasting Righteousness, and to fulfil the Vision, and to approve the Prophecy, and to anoint (or re-consecrate) the Holy of Holies.

Note, Hence we observe, that the Judaic Oeconomy should continue 490 Years; and at the End of it, the Christian Religion should be introduced, by the Destruction of the City and Temple; and all this is related without any Figure or Symbol, but the 70 Weeks. Therefore this is a literal Description of the time of the Continuance of the City and Temple, which were to be destroyed by a War with the Romans, under the Fourth Empire. From the building of the Wall and the Streets in Jerusalem, by Nebemiah, till the Destruction by the Romans, the 490 Years must be reckoned: But when Men may lay, the Streets were finished, will be something uncertain in future Ages; and that will make the exact time unknown, as to a few Years. From 434, to 420 before Christ, only 14 Years, in which the Streets are finished.

'Tis hence evident, that the Holy Spirit seems always to design a Variety of Computations in most Prophecies, that the Completion might not exactly be known; and the Design of the Computations is only to point out the Age when the great Events are to happen, and begin or end. There were two Ways of computing the 70 Years of Captivity; one, by Jeremy, from Jeboiam to Cyrus; the other, by Zachary, from the Destruction of Jerusalem, to the 4th of Dar.
VI: and the times of the Computation in the Revelations are now variously made by the Moderns; and these in this Prophecy have never yet been fully interpreted; because the Chronology is much disputed, or the Sense of the Prophecy mis-understood, and the Copy of the Septuagint lost, and might differ from Theodotion's. But since the City and Temple are long since destroyed, this Prophecy is fulfilled; and the various Computations make but a few Years Difference.

These are my Reasons which have induced me to believe, that the 11th Chapter of Daniel relates to the Saracens and Turks, and not to the Syrian and Egyptian Princes: For the Kingdom of the Grecians in Syria lasted but 253 Years, and the Kingdom of the Grecians in Egypt, 293; but the Saracens had both Kingdoms above 600 Years, and the Turks the same Kingdoms ever since.

The Arabian Translation expresses this Prophecy thus: Tria regna surrettura in Perside. The Wars betwixt the Persians and Constantinopolitans lasted from Constantine till Heraclius, 300 Years; but the Wars of the Maccabees not 100.

Dan. Ch. 10. v. 14. Declares what is to befall the People in the latter Days; that is, under the 4th Empire; but from Daniel till Antiochus Epiphanes, is not 400 Years, and before the 4th Empire; but the Angel says, the Vision is for many Days; that is, Years.

The Angel tells Daniel, he would shew him those things which are noted in the true Scripture; and there is nothing of the King of the North and the South in the Old Prophets; but of Gog and Magog, the true Antichrist, whom Isaiah, Micah, Joel, had predicted before Daniel's time. The Angel who spoke in this Vision, represented Christ, by his glorious Description; and he commanded the Guardian Angel of Persia, and left Michael to oppose him. 'Tis not probable, that this extraordinary Preface should be made before the History of the Syrian and Egyptian Princes. Omar conquered the Persians, got great Riches, and fought with the Constantinopolitan Emperor, who then had the Dominion over all the Kingdoms of Greece; conquered Egypt 639.
The Syrian and Egyptian Kingdoms were under Petty Princes, in respect of the Saracens and Turks: And since Daniel describes the Fourth Kingdom more particularly than the rest, it is not probable that he should omit the History of the Saracens and Turks, who had many Battles for the Mahometan Empire. In the little Horn, Antichrist must rise, after the Division of the Fourth Empire into Ten Horns; and that made greater Desolation in the East, than any of the Grecian Princes.

The Character of Antichrist in Daniel, is to conquer the Saints, to magnifie himself, to sit in the Temple, to be destroyed when he pitches his Tent between the Seas on the Holy Mountain, to be King of the North, and to conquer the King of the South. These things agree with the present and future Histories of the Mahometans; and they have Dominions amongst the Libyans and Ethiopians; but the Syrian Princes never had.

Dan. Ch. 12. Is part of the Prophecy, and relates to the Kingdom of the North and South Kings, which must stand till the Return of the Jews from their present Captivity, and till the Resurrection of the Just. And the Computation of that Kingdom is, a time, times, and half a time; and the same is predicted, Dan. Chap. 7. ver. 25. and both are the Computation of Antichrist's Kingdom, when it must end.

Dan. 8. Describes the Grecian Monarchy, and Antiochus's Destruction of the Jews, and intimated the Opposition of the Maccabees, v. 11. ἰδρυτεράτοι, and has given the time of that Pollution of the Temple, 2300 Days. It was not necessary to repeat the same History, Ch. 11.

After Daniel had described the Destruction of Jerusalem, Ch. 9. he gives this Vision of the Wars of the Kings of the North and South, Ch. 10, 11, 12. Therefore these Events are after Christ, by the Order of his Prophecies.

The particular time of the Two Tribes Return cannot be known by the Revelations: It must be before the Burning of Rome, because mentioned, Rev. ch. 15. and after the Destruction of the Saracens, ch. 14. Esdras, ch. 12. The Lion reproves the Eagle; and the rest of my People shall be deliver in Mercy, those that have been preserved on my Borders; and he shall make them joyful, until the Coming of the Day of
of Judgment. Daniel does not say, from whence his time and times must be computed; but the whole time of the Dispersion of the Jews under the 4th Empire, is from the Destruction of Jerusalem A. D. 70, and there his 490 Years, and 70 Weeks end; and if we add 1750 Years to the 70, the Dispersion of the Two Tribes will end 1820. For according to Esdras, a Time is 500 Years; and a Time, and Times, and a Half, 1750. The Two Tribes are still on the Borders; and they must first return, and build Sion, before the Ten return, at the Resurrection, and Second Coming of Christ.

Note, Dan. 9. v.25. These Words may be thus interpreted; ἐπὶ ἐκείνης ἡμέρας, τοῦ αἰῶνιας, καὶ τῆς ἑκάστης ἡμέρας ἐξαποθήκη. From their publishing of the Order that Jerusalem is to be re-built, in its Streets, after the Wall was finish'd: And the Sense of these Words is, ἡ ἡμέρα ἡ ἡμέρας ἡ ἡμέρας; the Times shall be reckoned run out, or be exhausted, from the finishing the Street and Wall. The Law is called σκέψις; and no Covenant of any other sort is meant, but the Multitude of the Jews defended their Religion and Country and City, against the Romans seven Years by Tumults and Wars.

St. Matthew, ch. 24. v.14. observes, that the End shall come, after the preaching of the Gospel in all the World; and this is the End of the Jews Commonwealth. And St. Paul says, the Jewish Ordinances were near their Disappearing, and Wrath was come on the Jews to the uttermost; the War was begun in his time, and the everlasting Righteousness was preached by the Apostles after Christ; but neither his Birth nor Death are mentioned in this Prophecy, but his introducing everlasting Righteousness. The Chrism is a Symbol of the High-Priesthood, which was to be destroyed with the City and Temple. The Sections represent the several Parts of this Prophecy; the seven VWeeks, the filling the City with Inhabitants returned from their Captivity, as Zechariah predicts; and the 62 VWeeks, the Exercise of the Mosaic Ordinances, and at last the Introduction of Christianity by Christ and his Apostles; and one Week was spent in Seditions, and Tumults, and VVar.
Ch. 3. Nebemiah and the People built the VWall by Agreement amongst themselves; and after the VWall was built, Nebemiah gave the Charge over Jerusalem, to his Brother Hahani and Hananiah: V. 4. ch. 7. he says, the City was large, and the People few, and the Houses were not builded. Ch. 11. the People cast Lots who should dwell in Jerusalem. These things might be done after his Return, 428. For he gave the Command to his Brother on his going away, Ch. 7. v. 2. and might dedicate the VWall after his Return, Ch. 12. v. 27. Nebemiah plainly describes two Agreements (which διαιτήσεις signifies;) the first is for the VWall, the second for the Inhabiting and Building the City; and they also dedicated the VWalls and City at last. And hence the Computation may be taken, 420 before Christ.

I think
I think it necessary to add this farther Observation, that in Rev. 12. the same Times are given the Woman, (that is, the Western Church,) as Daniel assigns to Antichrist, or his little Horn, a Time, and Times, and half a Time.


...
any Number of Days; but a Time, and Times, and a half; in that Prophecy.

From 1820, if we allow the Return of the Two Tribes, a prosperous State of the Jews Two Tribes will continue till the Resurrection of the Just, and the Return of the Ten Tribes, when the Millenary Kingdom of Christ will succeed, and begin. This last Return is fully described in Ch. 2. of Esdras, and the Resurrection of the Ten Tribes: But the Return of the Two Tribes from the Borders, to build Sion, is in Esdras, ch. 13. He mentions the everlasting Light, which should shine on them, (the Jews;) ch. 2. v. 35. All this agrees with Esay and Ezekiel.

Note, That Esay 63. mentions the Coming of Antichrist from Edom, and his Destruction by God.

Ezekiel, ch. 38. and 39. calls him Gog, and says, the Prophets spoke of him in old times: Therefore some of Gog's Army besiege Jerusalem, the Persians, Ethiopians, Libyans, whilst they from the North Quarters plunder and pillage the Mountains of Israel, as Ezekiel describes.

In Zachary 12, and 14, the Nations are destroyed; who made Two Sieges against Jerusalem, by two extraordinary Overthrows. The latter Prophecies explain those which were given before more obscurely; and the Revelations reduce these Prophecies into better Order, and two distinct times; the Battle of Armageddon, and the Coming of Christ, ch. 19. And Esdras did very plainly distinguish both Returns of the Jews.

Isaiah, ch. 65. v. 11. (says; the Jews shall inherit the Land, 

Ch. 66. v. 11. (Sæculum.) And ch. 63, he says, 

The Young and Old shall live an hundred Years. V. 22. As the Days of a Tree, are the Days of my People; and mine Elect shall long enjoy the Work of their Hands. V. 25. No ravenous Creature shall hurt them. Ch. 66. v. 22. God will make the Earth and Heavens appear as new, (like those in Adam's Days,) and then they should remain in that Land, as long as the Heavens and renewed Earth continued; that is, during the Millenium,
millennium, when they will be under the Government of
David, raised from the Dead. Hosea, ch. 3. v. 4, 5. The
Children of Israel shall abide many Days without a King,
without a Prince, without a Sacrifice: Afterwards shall
the Children of Israel return, and seek the Lord their
God, and David their King, and be astonished at the Lord
and his Goodness; in the latter Days. Chapter 6. Hosea
mentions the Resurrection of the Israelites. Ver. 2. After
two Days he will revive us: On the Third Day he will
raise us up, and we shall live in his Sight. And Chap. 13.
Ver. 14. I will deliver them from the Hand of Hades,
and I will redeem them from Death. (Vide the Septua-
gint.) This is the Resurrection of the Just.

2. Esdras, ch. 7. v. 32. mentions the Resurrection. The
Earth shall restore those that be asleep in her. And the
secret Places shall deliver those Souls that were commit-
ted to them. Ver. 43. The Day of Doom shall be the End
of this Time, and the Beginning of the Immortality to
come. And Esdras's Prophecy, (which as I have observed,
is the best Key to all the Old Prophecies) gives this short
Account of the Millenary State that will succeed the Day
of Doom: Chap. 8. v. 52. For unto you Paradise is op-
ened, the Tree of Life is planted, the Time to come is
prepared, Pecuniosa is made ready, a City is builded,
and Rest is allowed. And these things are revealed by
St. John, Rev. 20. The Devil is bound, the Judgment
will sit, and Rewards will be given to the Saints; they
are raised in the First Resurrection, and reign with Christ
a Thousand Years: They shall be Priests of God and
Christ; And the Four Beasts must reign on the Earth.
Ch. 2. They must eat of the Tree of Life, the hidden Man-
a, and a New Name will be given, and Power over the
Nations; they shall be clothed in White, and his Name
shall not be blotted out of the Book of Life; I will write
on him the Name of my God, and of the City of my God,
New Jerusalem, and Christ's New Name; and he shall sit
in his Throne. Thus the State of the Resurrection differs
from the State of the Jews, and the Church before it:
And therefore these Two States must be distinguished.
Amos, ch. 9. gives a plain Account of the Return of the Captivity of Israel, v. 14. When God will raise up the Tabernacle of David that is fallen down; v. 11. And then the Harvest and Vintage should be at the same time, and the Corn spring immediately, and in all Places Fruit fall. v. 13. They shall build the waste Cities, and inhabit them, and plant Vineyards, and drink the Wine, and make Gardens, and eat the Fruit. v. 14. And this is a Description of a Paradisical State after the Resurrection of the Just. This State will continue, v. 11. as it hath ever done.
THE STATE of the JEWS

After the RETURN of the TWO TRIBES,
TILL THE
Resurrection of the JUST;

When all the Ten Tribes will return, as it is described by Isaiah and Ezekiel; and the Agreement of these Prophecies with ESDRAS.

ISAIAH, Ch. 59. V. 16.

He wondered that there was no Intercessor; therefore his Arm brought Salvation. According to their Deeds, he will repay Fury to his Adversaries, and to the Islands.

V. 19. So they shall fear the Lord from the West, and his Glory from the Rising of the Sun, when the Enemy shall come in like a Flood; the Spirit of the Lord shall lift up a Standard against him, and triumph over him, ch. 49. v. 22.

V. 20. And the Redeemer shall come to Zion, and to them that turn from Transgression in Jacob.
We know that this relates to the last Return of the Jews; because St. Paul says, Rom. 11. 26. All Israel shall be saved, and quotes this Text.

Ch. 60. compares this Change of the Jews Condition to Light; or else it is the Appearance of some great Light or Comet, which is called his Glory; and gross Darkness shall cover the Earth, and People. A Pillar of Fire led the Israelites thro' the Wilderness, and some like miracle will direct their Return.

V. 4. Lift up thine Eyes, they gather themselves together.
V. 5. The abundance of the Sea shall be converted unto thee, and the Forces of the Gentiles come unto thee.
V. 6. Multitudes of Camels, the Dromedaries of Media, and from Sheba shall bring Gold and Incense.
V. 9. The Isles shall wait for me, and the Ships of Tarshish to bring thy Sons from far.
V. 10. The Sons of Strangers shall build up thy Walls, and their Kings minister to thee.
V. 12. For the Nation and Kingdom that will not serve thee, shall perish.
V. 13. The Glory of Lebanon, Firr, Pine, and Box shall beautifie the Place of my Sanctuary.
V. 14. All they that despised thee, shall bow themselves at the Sole of thy Feet, and call thee the City of the Lord.
V. 20. The Lord shall be thy everlasting Light, and the Days of thy Mourning ended.
V. 21. Thy People shall be all righteous, and they shall inherit the Land for ever.

Ch. 6. v. 1. Christ proclaims this Liberty to the Captives, and this acceptable Year, Luke 4. 18.
V. 4. They shall build the walled City, the Desolation of many Generations; Strangers shall feed your Flocks, and be your Plow-men, and Vine-dressers.
V. 6. Ye shall be named the Priests of the Lord.
V. 10. They will be adorned as a Bridegroom and Bride. Rev. 19. 7. The Marriage of the Lamb is come, and his Wife hath made herself ready; she was arrayed with fine Linnen, which is the Righteousness of Saints.
Ch. 62. v. 2. Thou shalt be called by a new Name, which the Mouth of the Lord will name; that is, Christian.

V. 8. Thy Corn shall not be Meac for thine Enemies, nor Strangers drink thy Wine.

V. 10. Prepare the Way for thy People; lift up the Standard for the People.

V. 11. Say to Sion, Behold, thy Salvation cometh; behold, his Reward is with him, and his Work before him. This relates to the Destruction of Antichrist in the next Chapter.

Ch. 63. Antichrist comes from Bozrah; he is glorious in Apparel, and travels in the Greatness of his Strength; God will destroy him in his Fury.

V. 4. The Day of Vengeance is in his Heart; and the Year of his Redeemed is come.

V. 6. I will tread down the People in my Fury. This is Gog's coming to besiege Jerusalem by his Nations; and there he is destroyed, Zechary 12.

V. 9. The Angel of his Presence saved them. This is St. Michael, Dan. 12. And this is compared to the Israelites Deliverance by Moses; and they are said to sing Moses's Song, Rev. 15. This Song begins Verse 7.

V. 15. Return from Heaven; (Vide the Septuagint;) and Ch. 64. If thou openest the Heaven, the Mountains will tremble.

Note, The Messiah is to return from Heaven; and there will be an Earthquake, as is described in Ezekiel's Prophecy, and in the Revelations, ch. 16.

Note, That Idumaa will be inhabited by the Arabians; (vide Obadiah, v. 19,) and they may come from Bozra to besiege the Jews, after their Return. Joel, ch. 3. v. 19. Egypt shall be a Desolation, and Edom a desolate Wilderness.

Ch. 64. The Song is continued, and they pray that the Messiah may come: Be not angry with us; Zion a Desolation, and Wilderness; Jerusalem a Desolation, v. 11. our holy and beautiful House, where our Fathers praises thee, is burnt with Fire.

Ch. 65.
Ch. 65. I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a Nation not called by my Name. This agrees with Zachary 12, when Christ appears after the Destruction of Gog.

V. 9. I will bring up a Seed out of Jacob, and out of Judah; and mine Elect shall inherit my Mountain.

12. Idolaters shall be slain; my Servants shall rejoice, but ye shall be ashamed.

14. Ye shall cry for Sorrow, and howl for Vexation of Spirit. This is mourning upon seeing Christ pierc'd, Zec. 12.

15. The Lord shall call his Servants by another Name; (Christians.)

17. This Conversion is called a New Heaven, and a New Earth: or else, the Change of their Temporal State, from Misery to Plenty and Joy.

18. I create Jerusalem a Rejoycing.

20. There shall be no more Infants of few Days, nor an old Man that hath not fulfilled his Days: The Child shall not die till he is an hundred Years old; nor the Sinner escape being accursed, tho' an hundred Years old.

21. They shall build Houses, and plant Vineyards, and eat the Fruit of them.

22. As the Days of a Tree, are the Days of my People; and mine Elect shall long enjoy the Work of their Hands.

23. The Wolf and the Lamb shall feed together, and they shall not hurt in my Mountain; the Lions and Serpents shall not injure the Ewes.

Ch. 66. God rejects the House they build for him:

V. 1. Because the Heaven is his Throne, and the Earth his Footstool.

2. But God will respect a contrite Heart.

3. He rejects their Sacrifices.

4. When Christ called, and spoke, they would not hear his Preaching.

6. A Voice of Noise from the City, and from the Temple, a Voice of the Lord rending Recompence to his Enemies. This relates to Gig's Second Coming to Jerusalem; Zeb. 14. It is taken, and the Voice from the Temple commands the seven Angels to pour out their seven Vials of the last Plagues, Rev. 16. 1. Therefore the City and Temple must be built before the seven Vials are poured out.

1. As
8. As soon as Sion travailed, she brought forth Children: This is the Return of the Ten Tribes, call'd by Zechariah, ch. 14, the Saints that come with the Lord.
12. I will extend Peace to Jerusalem like a River, and the Glory of the Gentiles like a flowing Stream.
14. Your Heart shall rejoice, your Bones shall flourish like an Herb, and the Hand of the Lord shall be known to his Servants, and his Indignation to his Enemies. The Resurrection is here intimated by the Bones.
15. The Lord shall come with Fire, and with his Chariots, like a Whirlwind, to render his Anger with Fury:
16. For by Fire and his Sword will the Lord plead with all Fleshy, and the Slain of the Lord shall be many. This is the Destruction of Gog, at his second Coming to Jerusalem, Zech. 14:
This is the last Destruction of Antichrist, Rev. 19. His first Overthrow is Rev. 16. at Armageddon.
20. They shall bring all your Brethren out of all Nations up. Jerusalem.
21. I will take them for Priests and Levites.
22. Your Seed and your Name shall remain as the New Heaven and Earth will.
23. From one New Moon and Sabbath to another, all Flesh shall come to worship before me. This is like Zechariah 14:
24. And they shall go forth, and look on the Carcasses of the Men that have transgressed against me: For their Worm shall not die, neither shall their Fire be quenched; and they shall be an abhorring to all Flesh.
This is the Furnace of Fire, into which all the Wicked that are alive, will be thrown by the Angel at Christ's second Coming: And this will be seen by all the Jews that have returned.

From this Prophecy of all things yet to come, we may observe, the Old Prophets end at the Return of the Ten Tribes, after the first Resurrection, and after the total Overthrow of Antichrist. But they give no particular Account of the Millenium, nor the Reign of Christ, as St. John does.
2 Esdras, Ch. 2. gives a particular Account of the Return of the Ten Tribes, and their Resurrection, and their Admission into the Millennium by Christ. And ch. 13. mentions the Return of the Two Tribes, and the Re-building of Sion, and mentions the Ten Tribes at last, and Christ conquering the Antichristian Multitude.

Esay, ch. 2. mentions the last Days, the State of the Jews after their Return; in which the Lord's House should be established, and all Nations flow into it.

V. 3. Out of Sion shall go the Law, and the Word of the Lord from Jerusalem.

V. 4. He shall judge amongst the Nations, and they shall beat their Swords into Plow-shares; Nation shall not lift up Sword against Nation. This must relate to the State of the Jews after their Return from their last Captivity.

Ch. 60. v. 1. The Light must be some miraculous one, because 'tis the Glory of the Lord, and inlightens Jerusalem: And v. 3. Kings shall come to that Light, and the Gentiles to that Brightness. So the Magi were directed to Christ at his Birth: and this extraordinary Light will cause Wonder and Admiration, and occasion the Jews to go to Jerusalem; there they shall not want the Light of the Sun by Day, nor the Moon by Night; the Lord shall be an everlasting Light.

V. 20. Thy Sun shall not set, nor thy Moon be eclipsed; but the Lord shall be praised. This Return of the Jews will be occasioned by this miraculous Light from Heaven, and not any human Help, Esay, ch. 59. v. 16. He saw there was no Man to help; God will punish their Adversaries, and the Redeemer shall come to Sion. V. 18, and 20, the seven last Plagues will then be poured out, Rev. 16. upon the Kingdom of Antichrist.

When St. Paul was converted, there shone from Heaven a great Light about him, and he heard a Voice. By the same Method, the Jewish Nation may be called and converted by a great Light, and hearing a Voice. Isa. 49. v. 2.

Whosoever will seriously consider the Events predicted by Esay, under the Assyrian, Babylonian, Judaic, Egyptian, and Samaritan Kingdoms, must confess, that there is a Supreme Being, who predicted, and pre-ordained, and accomplished by his Providence, those Events, and that the Neglect of the
Study of the Old Prophecies is the Cause of the Infidelity of the present Age, and the Dis-belief of all Revelations.

Ezra's Prophecies were declared 800 Years before Christ; and there are plain Predictions, 

cb. 40. v. 9. concerning the Preaching of St. John Baptist; Behold your God, he shall feed his Flock like a Shepherd; 42. he shall be a Light to the Gentiles; 50. Christ suffers by the Jews; 53. Christ bears our Iniquities, and suffers Death; 55. God will give an Eternal Covenant, the sure Mercies of David. By these and the other Prophecies, we prove, that Christ was the promised Messiah, whose Life and Death fulfilled the Old Prophecies. These Origen used against Celius; and by these Prophecies we prove, that the Histories in our Gospels were predicted by God, and fulfilled by our Saviour; and that our Belief of the Christian Religion has both Prophecies and unquestionable History for its Foundation; and no past History can have better Evidence.
DESCRIPTION OF THE
State of the ISRAELITES
OF THE TEN TRIBES,
After their Return into their Country.

Ezekiel was called to the Prophetic Office before Christ 594 Years; and is sent to be a Prophet to them that were in Captivity, at the River Cobar; and he foretold the Destruction of Jerusalem, and of the Ammonites, Moabites, Idumea, and Egypt, by Nebuchadnezzar. And these Events succeeding proved his Prophecies to be true; and the Old Prophecies were always interpreted by Historical Events.

Ch. 34. v. 12. Begins the Prophecy of the Deliverance, as a Shepherd seeketh out his Flock in the Day when there is Darkness, and a Cloud on the dispersed Sheep; so I will seek my Sheep, and deliver them out of all Places, where they are dispersed in a cloudy and dark Day. (Vide the Septuagint.)

13. I will bring them out of the Nations, and gather them from the Countries, and bring them into their own Land.

Note:
Note. The dark and the cloudy Day is mentioned Zec.

14. Neither Day nor Night. Darkness is the Sign of the Return of the Ten Tribes, as the Light, in Eze., is of the Return of the Two Tribes.

V. 14. I will feed them in a good Pasture, and upon the Mountains of Israel shall their Fold be.

16. I will seek that which was lost, (raise the Dead,) and bring again that which was driven away, bind the broken, and strengthen the sick; but will destroy the fat and strong; I will feed them with Judgment.

17. I will judge between Cattel, between the Rams and He-Goats.

Dan. ch. 12. says, At that time shall thy People be delivered, every one that shall be found written in the Book.

V. 10. Many shall be purified, and made white, and tried; but none of the Wicked shall understand.

20. I will judge betwixt the Fat and Lean.

23. I will set up one Shepherd over them, and he shall feed them, even David my Servant.

24. I the Lord will be their God, and my Servant David a Prince amongst them.

27. The Trees of the Field shall yield their Fruit, and the Earth her Increase; and they shall be safe in their Land.

29. A Plant of Peace is Christ to reign.

31. Ye are my Flock, I am your God.

Ch. 35. A great Judgment on Mount Seir.

V. 4. I will lay thy Cities waste, and thou shalt be desolate, because thou hast shed the Blood of the Children of Israel. V. 5. In the latter Days, Blood shall pursue thee.

This Desolation of Idumæa respects the Mahometans, who possess Judea, and hate the Jews: And Christ will come from Bozra.

8. I will fill his Mountains with Slain Men.
9. I will make thee a perpetual Desolation, and thy Cities shall not return.

14. When all the Earth doth rejoice, I will make thee desolate. This will happen at the Destruction of Antichrist, who is Gog, or at the Return of the Ten Tribes.

Ch. 36. The Prophecy against the Places desolated by the Heathen, and possessed by the Idumeans and other Gentiles.

Idumea was destroyed by the Babylonians, Jer. 49. But Obadiah, v. 18, says, Jacob and Joseph shall burn Esau, and none shall remain; and they of the South (the Arabians) shall possess the Mount of Esau, Samaria, Benjamin, and Gilead: But the Kingdom of the Captive Israelites shall be the Land of Canaan to Sarepta; and the Captivity of Jerusalem in Ephraim shall possess the Cities in the South (v. 2, 4) and they that are saved (and return,) shall revenge the Mount of Esau, and that Kingdom shall be the Lord's. Esay 34. describes the Destruction of Idumea by the Babylonians. In 2 Kings, ch. 34. v. 7. Amaziah slew of Edom ten thousand. Malachi, ch. 1. v. 3. I laid his Mountains waste for the Dragons of the Wilderness, The Nabathaeans expell'd them out of the mountainous Countrey lying between the Red Sea and Sodom.

V. 8. Ye Mountains of Israel shall shoot out Branches, and yield your Fruit to my People of Israel; for they are at hand to come.

10. I will multiply Men upon you, all the House of Israel; the Cities shall be inhabited, and the Waste built.

11. I will settle you after your old Estate, and do better to you than at the beginning.

12. It shall be no more bereaved of Men.

14. I will take you out of all Countries, and bring you to your own Land.

25. And I will sprinkle on you fair Water, and you shall be clean. This may be their Baptism into Christianity.

26. I will give you a new Heart, and a new Spirit; and I will take away your stony Heart. This is their Aversion to Christianity.
28. You shall live in the Land I gave your Fathers.
35. This Land was desolate; but it is become like the Garden of Eden.
36. Then the Heathen that are left, shall know that I the Lord build the ruined Places. Some Part of Gog will be left after the Resurrection of the Just, Rev. 20.

Ch. 37. This is a Prophecy of the Resurrection of the Israelites.
V. 5. The Spirit of Life is brought on the dead Bones, upon which shall come Sinews, and Flesh, and Skin: But first, there was an Earthquake, which brought the dry Bones together; 'tis called στιγμή; and this is done by the Word of God, who says, I will give my Spirit to you, and you shall live, and be a great Multitude.
21. These Bones are the whole House of Israel.
22. I will cause you to come out of your Graves, and bring you into the Land of Israel.
13. Ye shall know that I am the Lord, when I have opened your Graves, and brought you out of them.
14. And I will put my Spirit into you, and ye shall live; and I will place you in your own Land.
16. The Prophet takes two Sticks, and joins them together, to signify that Judah shall govern all the Tribes of Ephraim, after their Return, and they shall not be divided into Two Kingdoms;
22. But one Nation, and one King shall be King to them all.
24. And David my Servant shall be King over them, that are risen from the Dead; they shall walk in my Judgments, and observe my Statutes and Judgments.
25. And they shall dwell in the Land that I gave unto Jacob my Servant, and they shall dwell therein, where your Fathers lived; and they shall live in it: Vide the Septuagint. (The English Translation is absurd, the Childrens Children;) and David my Servant shall be their Prince for ever.
26. I will make them a Covenant of Peace, an everlasting Covenant, and set my Sanctuary in the midst of them for ever.
27. My Tabernacle shall be in the midst of them, and I will be their God, and they my People. By this it appears, there shall be some Presence of Christ in his Temple, when the Jews return, Rev. 15.
28. And
18. And the Heathen shall know that I am the Lord, who sanctifie them, when my Sanctuary shall be in the midst of them for ever.

Ch. 38. The coming of Gog from the North, the chief Prince of Meshech, (Cappadocia,) and Tubal, (the Iberians,) I will bring thee forth, and all thy Army, Horses and Horsemen.

5. Persia, Ethiopia, Libya.

6. Gomer and all his Bands, the House of Togarmah of the North Quarters; (Gomer is the Galatians,) Magog the Scythians, according to Josephus. All these are now Mahometans.

8. In the latter Days thou shalt come into the Land brought back from the Sword, and is gathered out of many People, against the Mountains of Israel, which have been always waste; but they shall dwell safely all of them.

9. Thou shalt come like a Storm, and like a Cloud to cover the Land.

11. Thou sayest, I will go to the walled Villages, and them that be at rest.

12. To take a Spoil and Prey, to turn thy Hand upon the desolate Places, that are now inhabited, and upon the People that are gathered out of all Nations.

13. Sheba, and Dedan, and the Merchants of Tarshish, to carry away Silver and Gold.

16. In the latter Days I will bring thee against my Land; that the Heathen may know me, when I shall be sanctified in thee, O Gog, before their Eyes.

17. Art thou he, of whom I have spoken in old time, by my Servants the Prophets of Israel, that I would bring thee against them?

19. There shall be an Earthquake.

20. All Creatures and Men shall shake at my Presence, and the Mountains be thrown down, and every Wall shall fall to the Ground.

21. Every Man's Sword shall be against his Brother.

22. And I will plead against him with Pestilence, with Blood, overflowing Rain, great Hailstones, Fire and Brimstone; that is, Thunder, or Fire-Arms.

23. Thus I will be known among many Nations, and they shall know that I am the Lord.
Ch. 39. I will leave but a sixth Part of thee; and they shall fall on the Mountains of Israel, and I will give thee to the ravenous Birds, and the Beasts of the Field to be devoured.

V. 6. I will send a Fire on Magog, and them that live carelessly in the Isles, and they shall know that I am the Lord. These may be the Grecians; habitabunt insulae in pace, when Gog is destroyed. If this be the true sense, Gog is the Turk, who now has the Isles, and Greece in his Kingdom. (Vide the Sept.)

8. This is the Day whereof I have spoken;

9. They shall burn the Weapons of their Enemies 7 Years;

11. They shall bury Gog and all his Multitude, and call it the Valley of Hamon Gog.

12. Seven Months shall the House of Israel be burying of them.

17. The Beasts are called to this Sacrifice upon the Mountains of Israel, to eat Flesh and drink Blood. This is like the Destruction of Antichrist, Rev. 19.

21. I will set my Glory among the Heathen, and all the Heathen shall see my Judgment.

22. So the House of Israel shall know that I am the Lord their God, from that Day and forward.

23. They fell all by the Sword. Note, all the Israelites are destroyed, and must rise from their Graves to return.

25. Now will I bring again the Captivity of Jacob, and have mercy on the whole House of Israel.

28. I caused them to be carried into Captivity among the Heathen; but I have gathered them into their own Land, and have left none of them any more there.

29. I have poured out my Spirit on the House of Israel, faith the Lord God.

Ch. 40. v. 1. In the 14th Year after the City was smitten:

2. In Vision the Prophet was brought into the Land of Israel: And he set me on a high Mountain, by which was the Frame of a City: And the Prophet to the End of his Prophecy gives a Description of a Temple for the Judaic Worship, and of a City four square with 12 Gates; and gives the Division of the Land amongst the Twelve Tribes.

Note. The City was built before the Ten Tribes returned, as Ezekiel and Esdras say; and the Antchristian Multitude must be destroyed before they all returned, as appears in Ch. 39. v. 25. and the same appears in the 66th of Isaiah.
Daniel, after the Destruction of the Four Monarchies, and Little Horn, says, The Saints that shall possess the Kingdoms shall obey Christ: And ch. 12. he mentions the Resurrection: Therefore the State of the Jews after their Return, to the Resurrection, must be distinguished from the Millennium, and the Reign of Christ; which was revealed to St. John; the want of which Distinction makes many believe, that the Millennium is only a prosperous State of the Christian Church. But this State will not continue more, if so long, as one or two hundred Years: And 'tis only a Collection of the best of the Jews, who are to be prepared for their Admission into the Millennium. We know by the Revelations, that 144 thousand Jews will be sealed and admitted into the Millennium.
A Proper Method

For Explaining of the

Old PROPHECIES.

THE Design of all the Old Prophecies was to predict the Ruine of Kingdoms, the Assyrian and Babylonian Empires, and the Persian, Grecian, and Roman by one another, and at last to set up a Kingdom of Saints. So Jeremiah, ch. 1. v. 10. is set over the Nations and Kingdoms, to destroy and throw down, to build and plant them; and such Events are often represented by Symbols, that they might be more readily remember'd; or else delivered more obscurely, where too plain a Description was dangerous to the Prophet, or Jews. Esaïas has added to the Civil Histories respected in the Prophecies, the 12 Cæsars, represented by the 12 Wings of the Eagle; and after them, the Three Heads of the Eagle, the Constantinopolitan, Saracen, and Turkish Empires. Daniel and Zachary describe the Revolutions in the Empires, as well as Esaïas, which were to happen after the Captivity and Return of the Jews from Babylon; but the other old Prophets represent the Jewish History, and that of their Neighbour Kingdoms, the Syrian, Samaritan, Judaic, Egyptian, the Kingdoms of Idumea, Moab, Ammon, and the Philistines, Tyrus, Sidon. All the great Changes are described in the Old Prophecies, till the End of the Babylonian Empire. And the History relating to these, and the Chronology, may be easily found in Dr. Prideaux's Connection of the History of the Old and New Testa-
Testament, or in Marshal's Chronological Tables: And since we have such useful Writings, let none now complain of the Obscurity of the Old Prophecies, nor of the Obscurity of the Revelations; since they must be explained by the past History in the 4th Empire.

The History of our Saviour was to come in the Times after the Prophets, during the 4th Empire; and we find, they declare his Birth of a Virgin at Bethlehem, his Person despised, his Preaching and Miracles, and his Sufferings, and this before the Destruction of Jerusalem by the Romans. Esdras calls him the Son of God, and that he should be declared within 400 Years, and then die.

The future History of the Jews yet to come, is described by the Old Prophets. Judah is to return first, and build Sion and the Temple, and enjoy a prosperous Kingdom, till the second Coming of Christ; and the Resurrection of the Just: Then the Ten Tribes must return; and these Two Returns, and the Destruction of Antichrist, the second Coming of Christ, are most clearly described by Esdras, and their happy State in a Paradise, and a glorious City (free from Death, and all Calamities) builded on our Earth with great Plenty.

The Old Prophets ought to be read in their Chronological Order; first, Jonas, then Joel, Amos, Hosea, Esay, Nahum, Micah, Jeremy, Zephanias, Habakkuk, Daniel, Ezekiel, Obadiah, Esdras and Malachi, Haggai, Zachary; and the Sense of the Old Prophets will be better understood by the Septuagint, than by the English Translation.

It will be very useful in reading the Old Prophecies, to observe, that Idolatry and great Immoralities, were the reasons given for all the Revolutions in the Kingdoms mentioned; and that the false Prophets were punished by Death, and the House burnt in which they sacrificed to Baal. Captivity was the Punishment of Idolatry, Luxury and Drunkenness punished by Famine, Oppression by War; and they who carried away Captives, were to be taken Captive; Pride of Inhabitants, and Jollity, are punished by Want and Mourning.

Whenever any Destruction was threatened, then God promised that he would not utterly cast off the Nation of the Jews; but would only cut off the Idolaters and obstinate Sinners; but at last would restore their Captivity, to enjoy the Land, because of his Promise to their Forefathers. God commanded "Jeremiah" ch. 30. to write in a Book the Return of Israel and Judah, v. 7. That Day is a great Day, none like it; a troublesome time to Jacob; but he shall be saved from it."
it; all Nations destroyed where they are scattered; and God will raise up David for them. The City shall be built, they shall go out singing, they shall have their own King, their Temple built. V. 20. These things shall be known in the Latter Days: And these things most relate to the Return of Judah; and what is writ ch. 31. belongs to Israel’s Return. V. 1. At that time I will be a God to all the Generations of Israel. V. 2. I found him in the Wilderness warm, (that is, alive, or newly slain,) amongst them that were killed; let him go, and destroy not Israel. V. 3. The Lord was seen afar off to him. This seems to relate to Israel’s Return, after Christ appears, and God is slain. Zach. 12: v. 4. is the Rejoicing at his Return, and his planting Vineyards in the Mountains of Samaria. V. 6. They are commanded to arise, and go to their God (Christ) in Sion. V. 7. The Remnant of Israel is saved. V. 8. I will bring them from the North, at the Feast of ÏVÎx, (or the Passover.) Many of the Ten Tribes returned with the Two Tribes; but the greatest Part will be the peaceable Multitude, as Esdras calls them, after the Resurrection of the Just, a great Multitude. V. 21. Sion is admonished to establish herself, to punish, to give her mind to Labour; Israel shall return the same way he went. V. 22. God will make them a new Plantation, and Men shall come about him. V. 17. Jeremy prescribes a Repentance to Israel. V. 31. God will make a new Covenant with them. 38. The City is to be re-built according to the Dimensions mentioned; and these agree with Zach. 14. v. 10. and with Ezekiel’s City.

This is, in short, the Method for interpreting the Old Prophets: 1. By the Civil History of the Jews, and the Four Empires; 2. By the Gospel-History of our Saviour; 3. By reading the Prophets in the Septuagint, according to their Chronological Order; the Latter will explain the Older: 4. By the Future History of the Jews, the Return from their Captivity, the Destruction of Antichrist, and the Resurrection, and their prosperous State till the second Coming of Christ described by Esdras and St. John in the Revelations, most particularly by the Last.
A Collection of such Prodigies as have been predicted, or observed, before the Revolutions mentioned in the Old and Modern Prophecies.

SINCE the Tokens or Prodigies told Esdras by the Angel, ch. 5. are so much disapproved by Modern Authors, I have made this Collection to vindicate that Method of God's Providence, and to shew he has frequently used the same.

Esdras's Tokens predicted Cyrus's Conquest of Babylon; the Land shall be wasted, and after the third Trumpet, the Sun (a Meteor like it) shall suddenly shine in the Night, and the Moon thrice in the Day, and Blood shall drop out of the Wood, and the Stone shall give its Voice. Isaiah, ch. 13. v. 9. gives this Account; The Day of the Lord cometh to lay the Land waste. V. 10. The Stars of Heaven and the Constellations thereof shall not give their Light; the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine. V. 13. I will shake the Heavens, and the Earth shall remove out of her Place. V. 17. I will stir up the Medes against them. Jer. 51. v. 29. mentions the shaking of the Earth, and that will make the Heavens to appear to shake or tremble. And v. 55. Jeremy mentions the destroying of the Noise of the Waters about Babylon. This is Esdras's Sodom's Sea. Habakkuk, ch. 2. v. 11. uses the same Expression as Esdras. The Stone shall cry out of the Wall, and the Timber answer it.

Before the Destruction of Nineveh, Nabum gives these Signs and Prodigies; Ch. 1. v. 3 The Lord hath his Way in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet. V. 4. He rebuketh the Sea, and maketh it dry, and crieth up Rivers; Bashan languisheth, and Carmel, and the Flower of Lebanon. V. 5. The Mountains quake, and the Hills shake. By this Account we may observe,
serve, that an Earthquake, Dearth and Scarcity, preceded the Destruction of Niniveh. Before the Destruction of Samaria, these were Signs and Prodigies:

Amos, Ch. 8. v. 9. And it shall come to pass in that Day, saith the Lord, that I will cause the Sun to go down at Noon, and I will darken the Earth in the clear Day. And Micah, ch. 1. v. 4. mentions the Earthquake.

Before the Destruction of Jerusalem by Nebuchadnezzar, Jer. ch. 4. v. 23. I beheld the Mountains, and they trembled, and the Hills moved. V. 24. The Heavens had no Light. V. 25. The Birds fled away. And Joel 2. A Day of Darkness and Gloominess, a Day of Clouds and thick Darkness. V. 10. The Earth shall quake before them, the Heavens tremble, the Sun and Moon be dark, the Stars shall withdraw their Shining, the Day of the Lord is great and terrible.

Before the Destruction of Idumaea and other Nations, these Signs or Prodigies: Isa. 34. v. 4. All the Host of Heaven shall be dissolved, and the Heavens be rolled together as a Scrolled, and all the Stars fall as Leaves off the Vine, or Figs from the Fig-tree. And these represent the Destruction of their Kings and great Men.

A great Drought was in Egypt before the Three Years Ravage made in it by Sennacherib. The Prodigies which preceded the Destruction of Jerusalem by the Romans, are recorded by Josephus and Tacitus; and Joel, ch. 2. respects that time; I will shew Wonders in the Heaven and Earth, Blood, Fire, Pillars of Smoke, v. 30. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord comes. This is the Destruction by Titus, after the Effusion of the Holy Spirit, v. 20. on the Apostles. A Comet appeared in the first Year of Alexander's Reign, before his Conquest of Persia.

Rev. 6. A great Earthquake, the Sun black, the Moon bloody, the Stars fall, (that is, some Fiery Meteor representing a Star,) the Heavens rolled up, (this is some Rolling of the Clouds,) the Mountains and Islands moved by the Earthquake; and this time was the Destruction of the Pagans, or Antichrist, before the Millennium. Joel 3. v. 14. The Day of the Lord is near in the Valley of Decision. V. 15. The Sun and Moon shall be darkened, and the Stars withdraw their Shining. V. 16 The Heavens and the Earth shall shake, before the Destruction of Antichrist.

In the Reign of Valens, 366, a horrible Earthquake, with Thunder, Lightning, and an Inundation by the Sea, which
froyed 50000; and this preceded the Northern Invasions on the Western Provinces. In Theodosius's Days, an Earthquake, Rains excessive, and Darkness. About A. D. 400, a Comet, before the Goths took Rome. 402, before Alaricus's Invasion of Italy, Thunder, Hail, a Comet. Before the War with Attila, an Earthquake at Rome. Before the Invasion of the Huns, 557, an Earthquake at Constantinople and at Rome, and a Comet: Vide Procopium.

633, A Comet in the Shape of a Sword was believed to be a Forerunner of the Wars with the Saracens, who conquered Persia, and besieged Jerusalem Two Years, A. D. 627, when it was taken by Omar: 741, a dreadful Earthquake at Constantinople; it continued 11 Months: 746, Syria and Palestine were shaken, and a Darkness in August; then a Pestilence raged three Years: And 671, Constantinople was besieged, seven Years after the Comet. 763, the Turks made Incursions into Armenia, Persia, Asia Minor, thro' the Caspian Gates, and returned home again: Then was a great Frost on the Euxine, several Prodigies in the Air, the Stars seemed to fall, and a Drought. 1096, Sigebert and Aventine record the Prodigies which happen'd before the Holy War; the Heavens seemed to burn, the Sun and Moon to lose their Light, the Stars to fall, burning Torches, fiery Darts, Armies in the Air, new Stars: A Comet, before the Destruction of Constantinople by Mahomet II.

I collected these Observations from the Constantinopolitan History, to shew, that Esdras's Observation, ch. 9. v. 6. is true. The Times of the Highest have strange Beginnings in Wonders and powerful Works, and that Providence will use the same Method to the End of the World: Great Prodigies will be before the Revolutions predicted by the Prophecies. This Opinion is confirmed by St. Mark, 13. v. 8. Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be Earthquakes in divers Places. V. 24. mentions the Signs of Christ's second Coming.