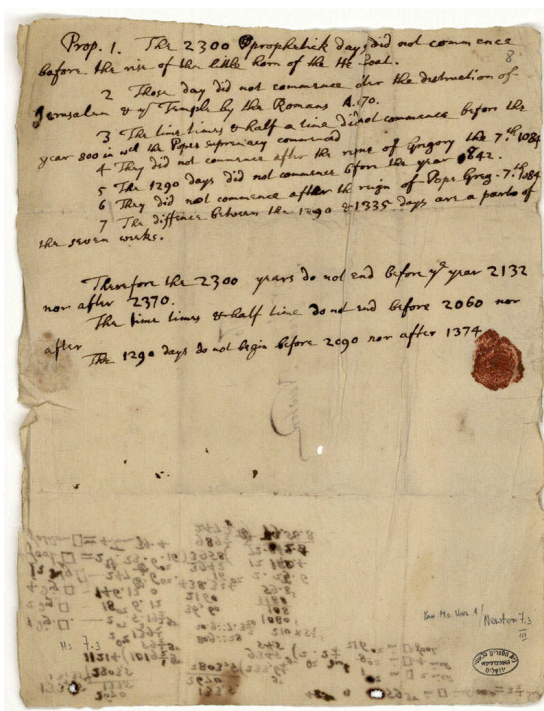


Forensic Analysis of Newton's Notes, §1

Preview

1 – This first section introduces the provenance of a [facsimile copy of Newton's handwritten notes](#) on Daniel's prophetic timelines which have never been published. To the knowledge of this author, it is not to be found anywhere except here. While published editions of Newton's *Observations on Daniel and the Apocalypse of St. John* contain his discussion of the 1,260 days, the 1,335 days, and the 2,300 days, none contain his treatment of the 1,290 days which speaks directly to the 2046AD eschaton. It is offered here in this series to provide documentary support for my references to Newton's interpretations.

Below is a facsimile copy of handwritten notes from the collection of Isaac Newton's papers¹ on his *Observations on the Prophecies of Daniel and St. John of the Apocalypse*. It is messy and hard to read:



[An expanded image of this folio can be found on page 26]

¹ https://2046ad.org/wp-content/uploads/2023/03/NewtonPapers2AP_800x1041.jpg.

This particular page of notes contains his analysis of the topic of discussion on the 2046AD website: the 1,260 days, the 1,290 days, the 1,335 days, and the 2,300 days as found in Daniel's visions. He also integrates these with the "time, times, and half of a time" as found in both Daniel and the Book of Revelation.

I found this handwritten original in the special collections department of the campus library at Garrett Theological Seminary in 1979. As a starving college student, I photo-copied what I could, but couldn't afford to copy all of the pages.

These handwritten originals are not from editions of the book which have come down to us through various publishers. Dr. Arthur Robinson, for example, some years ago reprinted a facsimile copy of a printed edition that was Thomas Jefferson's personal copy which he bequeathed to the Library of Congress. The edition which is currently in common circulation, and which I use as reference on this website, claims to be the one originally published in 1733, six years after his death, and copyrighted by Anodos Books, Whithorn, England (2019).

But what I found at Garrett were papers not set to type. They were facsimile copies of Newton's actual handwritten manuscripts.

These are the papers as Newton's sister (or niece?) would have found them when she submitted them for publication in 1733. The book was published after his death; consequently, his publisher would have been forced to conduct a forensic analysis without the luxury of consulting the author.

As you read the notes in this folio carefully, you will discover an unintentional error in one of Newton's data entries. The error is obvious and demonstrates the challenge that any interpreter might have in making sense

of Newton's analysis. See if you can find it. I will discuss it at length in a later section.

Questions for Review

- 1) What do we mean by "facsimile" copy of Newton's notes?
- 2) What are the four prophetic timelines under discussion in this folio of Newton's notes?
- 3) What challenges would Newton's publisher have faced when working from Newton's notes?
- 4) What American Founding Father had a personal copy of Newton's book?

Forensic Analysis of Newton's Notes, §2

Preview

[2](#) – Provides the actual transcription of Newton's hand-written propositions.

Because Newton's writings on religion were posthumously published from his original manuscripts, it is not always clear what he meant. His publisher had to do a forensic analysis of handwritten notes without the input or clarification from the author. The page referenced here is an example of the difficulty of the task.

According to Donald Patten, Newton's membership in the Royal Academy of Sciences required that he abstain from publishing anything on the subject of religion. Newton left that task to his assistant, William Whiston, whose writings should be consulted to discover what I will now call the **"Newtonian Cosmological Interpretation of Bible Prophecy" or NCIBP**. This website is building a case that according to NCIBP, the dating methods of the Biblical prophets (e.g. Daniel and St. John) were not based merely upon the predestination of human behavior, but include a larger interrelation with cosmological forces.

I offer in the following a transcription of this folio as reproduced above [my interpolations are in brackets]:

Proposition 1 The 2300 prophetic days did not commence before the [time] of the little horn of the He Goat;

Proposition 2 Those day[s] did not commence [before][prior] the destruction of Jerusalem of the Temple by the Romans AD 70;

Proposition 3 The time, times, and half a time did not commence before the year 800 in which the Pope's supremacy commenced

Proposition 4 They did not commence after the [time][reign] of Gregory the 7th. 1084 [AD]

Proposition 5 The 1290 days did not commence before the year [blotted scribble mark] 842 [AD]

Proposition 6 They did not commence after the reign of Pope Gregory 7th. 1084 [AD]

Proposition 7 The difference between the 1290 and 1335 days are [a] part[s] of the seven weeks.

Therefore, the 2300 years do not end before the year 2132 nor after 2370 [AD].

The time, times and half time do not end before 2060 [AD] nor after [missing factor]

The 1290 days do not begin before 2090 [entry partially illegible because of crease in the parchment] nor after 1374 [AD]²

The reader will notice that these notes were written on a previously used piece of thin vellum-like paper. It appears that the back side of the paper has entries of a mathematical nature which show through the surface. They seem to be undecipherable and evidently unrelated, much like how some men will write down a sudden inspiration on the back of a napkin or a shopping receipt.

The lower right corner contains notations and a seal which probably catalogues and establishes its provenance. It's important for the reader to know that this folio was never published nor found in any subsequent edition of Newton's book – at least to the knowledge of this writer. What you see here would be considered "new" information.

An interpretation and discussion will be forthcoming.

Questions for Review

- 1) Why was Newton's book published after his death?
- 2) What does NCIBP stand for?
- 3) How many propositions are under consideration in this folio?
- 4) What conclusion are they intended to resolve?
- 5) What timeline factor is under consideration in this folio which does not find its way into his book?

² Newton's Folio for Observations on the Prophecies of Daniel and the Apocalypse of St. John, 1733

Forensic Analysis of Newton's Notes, §3

Preview

3 – Begins an analysis of the Propositions and asks the question: Should Daniel's timelines be based upon astronomical events or historical ones?

My review of Newton's discussion of the 1,260 days and the "time, times, and half time" can be found here in the "Great Convergence" published to the 2046AD website.³

In the Book of Revelation, we find that these two expressions are of equivalent value: Revelation 12:6, cf. 12:14.

It is worth mentioning that Newton believed in a third expression: "3 1/2 days."⁴ He regarded the prophetic ministry of the "two witnesses" in Revelation 11 – whose "dead bodies" are refused burial for 3 1/2 days (11:9) – was also code for "three and a half day-years" ("time, times, and half time" = 1,260 years) suggesting two periods of that length (because these prophets cannot be "dead" and prophesying at the same time), unless one of them is comprehended within the time frame of the distinct 1,290 days.

Newton's treatment of the 2,300 days and the 1,260 days are in his published works, but not what he said about the 1,290 days. Even though I introduced it in the above study, my reliance upon Newton's interpretation of the 1,290 days to arrive at 2046 AD comes from his *unpublished* manuscripts, which the one under discussion here is illustrative.

Unlike the 1,260 and the "times of the Gentiles," I believe the 1,290 days may be based upon astronomical calculations rather than historical events. Or perhaps, the 1,335

days, which is considered "the blessed" period, represents the world after God's Great Eschaton. If these time frames are concurrent rather than successive, it might signify a 45 year transition period after that period of judgment, or perhaps the length of that period.

If the 1,260 days, the 1,290 days, and the 1,335 days are concurrent and overlapping within the larger 2,300 day timeline, then we would be looking for transitional events, either of historical significance or perhaps cosmological significance.

For example, while the 1,260 days is orientated to the "abomination of desolation" – discussed by Daniel, Revelation, and even Jesus (Matthew 24, *et al*) – and which Newton associates with the introduction of Papal supremacy, the 2,300 days is orientated to the activities of the "little horn of the He-goat." The entire textual reference can be found in Daniel 8, which basically describes the propagation of what scholars call the "Hellenizing" of the ancient world, most notably in Ptolemy, which also reformed Roman culture, as well.

Newton's Proposition 7 in which he argues that 1,260 days and the 1,335 days are "a part of the seven weeks" (not seventy weeks) comes from Daniel 7 and his description of the ministry of the Messiah. Totalling 1290 plus 1335 we get 2,625, which is 105 days more than what 7 prophetic years would be (2,520). But if we subtract one from the other, we get a difference of 45 days or years. The seven weeks represents 7×7 or 49 years so we seem to be off. However, in Daniel's calculations, 45 plus 3 and 1/2 gets us into the 49th year and might work.

We should revisit the Hebrew (Aramaic) here to see if traditional translators have made a mistake. For example, Josephus translates Daniel to say 1,296 days. Does he

³ <https://2046ad.org/the-great-convergence/>

⁴ (*Observations*, p. 98, Anodos edition)

get that number from the Septuagint or an earlier Hebrew text? Or was Josephus mistranslated?

Also, the works of William Whiston, Newton's assistant, should be consulted, as he, unlike Newton, was allowed to write on religious topics and can be relied upon to represent a "Newtonian" point of view. Whiston was responsible for the translation of the Works of Josephus into English; the edition relied upon by scholars even to this day. Consequently, his works should be consulted because Whiston's views would have been shaped by what he learned in that process of translation.

The final pages of Whiston's book, *Astronomical Principles of Religion, Natural and Revealed* (1717), sets the cyclical appearance of "the Great Comet of 1680" at every 575 years. Did he and Newton calculate Daniel's prophecies from such celestial apparitions?

In Newton's propositions cited above, certain years are suggested to have prophetic significance: 800 AD (P.3), 1084 AD (P.4), 842 AD (P.5), and in his conclusion, 2132 AD, 2370 AD, 2060 AD, 2090 AD, and 1374 AD. There is one date where an entry is lacking.

Questions for Review

- 1) What timeline did Newton classify the 3 ½ days of the Two Witnesses?
- 2) Why should the timelines be considered concurrent or overlapping and not consecutive?
- 3) What is the orbital period of the "Great Comet of 1680"?
- 4) Why should William Whiston's opinions be consulted?
- 5) What institution does Newton identify as the "abomination of desolation"?

Forensic Analysis of Newton's Notes, §4

Preview

4 – The 2,300 Days, Comets as Celestial Signposts, and the Great Comet of Newton's Era.

Therefore, the 2300 years do not end before the year 2132 nor after 2370 [AD]. The time, times and half time do not end before 2060 [AD] nor after [missing factor] The 1290 days do not begin before 2090 [entry partially illegible because of a crease in the parchment] nor after 1374 [AD]

Newton's Folio

Both Whiston and Newton, under the influence of Edmond Halley, came to believe in cometary orbits and that the Great Comet of 1680, as that of the famous "Halley's Comet," had a recurring orbital period. As said above, Whiston believed that the orbital period of the Great Comet was 575 years. **Four orbital periods of 575 years equals 2,300 years – perfectly matching Daniel's 2300 prophetic days under discussion here.**

It is reasonable to believe that Whiston and Newton were aware of this coincidence and believed that this comet was a cosmological sign pertinent to Daniel's prophecies. Whiston also believed that comets, after their encounter with the Sun's atmosphere, were capable of bringing worldwide cataclysms to Earth on their way back out to space. Whiston believed that the phenomenon of Sun-Diving comets was the origin of the ancient Phoenix legends, and that sometimes, they are not only signs of portending doom, but also the antecedent of that doom:

Demonstrated.

Since 575 Years appears to be the Period of the Comet that caus'd the Deluge, what a Learned Friend of mine, who was the occasion of my Examination of this Matter, suggests, will deserve to be considered, viz.. Whether the Story of the Phoenix, that celebrated Emblem of the Resurrection in Christian Antiquity ; [that it returns once after 5 Centuries, and goes to the Altar and City of the Sun, and is there burnt ; and another arises out of its Ashes, and carries away the Remains of the former, &c.] be nor an Allegorical Representation of this Comet; [which returns once after 5 Centuries, and goes down to the Sun, and is there vehemently heated, and its outward Regions dissolv'd ; yet that it flies off again, and carries away what remains after that terrible burning, &c.] and whether the Conflagration and Renovation of things, which force such Comet in its Ascent from the Sun may bring upon the Earth, be not hereby prefigur'd. I will not here be positive ; but I own that I don't know of any Solution of this famous Piece of ***Egyptian*** Mythology and Hieroglyphics, as this seems to be, that can be compared with it.

Note, (4.) That none of those Comets whose Orbits are yet known, can come near enough to our Earth in their Ascent from the Sun to cause the Conflagration. This is evident to those who confider Dr. *Halley's* Table, or my Solar System built upon it ; since none of them move in or very near the Plane of the Ecliptic ; and **those four** which have their Nodes nearest the Earth's Orbit, and so might approach nearest to the Earth, are either such **as** have these Nodes **so** near only in their Descent to the Sun ; as that in 1472, and that in 1618, and that in 1680; or go not any time much nearer **to the Sun** than the Earth it self, as that in 1684, and **so are on all Accounts utterly incapable of affording . . .**

(Astronomical Principles of Religion, Natural and Revealed, 1717. (edited with modern spelling)

Note: Whiston's "Learned friend of mine" – who suggested this correlation between the Great Comet with the Phoenix legend – was none other than Newton himself.⁵

⁵ <https://2046ad.org/wp-content/uploads/2023/05/whiston05062023.pdf>

In the deductions formed by Newton in his notes as cited above, an end of the 2300 year prophetic period would occur no later then 2370 AD (exactly 2300 years after the fall of Jerusalem in 70 AD) or in 2132 AD, marking a period dating from 168 BC. In all of his discussions, Newton does not identify the particular significance of 168 BC, except that it was derived from the Ptolemaic age of Egypt which succeeded as one of the great four kingdoms following the death of Alexander the Great. This is referenced in Proposition #1: the Ptolemaic kingdom represented the "little horn" (Ptolemy) of the "he goat" (Alexander) and in his published *Observations* (p. 37-40) says, it was that

Which grew mighty but not by his own power, a horn which rose up and grew potent under a foreign power, the power of the Romans.

It should be mentioned also that 168 BC was a notable year for the defeat of the Macedonians by the Romans in the Battle of Pydna, and the re-conquest of Jerusalem by Antiochus, then ruler of Egypt and Ptolemaic.

In our previous discussions [on the Christmas Star](#),⁶ it was surmised to have been a comet which appeared at the birth of Christ with a prior appearance over 500 years earlier in the time of Daniel. This comet appeared from the constellation sign of Capricorn – the Goat – a fact which suggests that certain comets coming out of Capricorn were meant to be considered cosmological signs punctuating this prophetic period.

It is unlikely that the ancients would have known the orbital periods of comets, only that their appearances occurred with some regularity and coincided with momentous

⁶ The Christmas Star, 2046AD.org

historical events. Consequently, the appearance of a comet from the Capricornus constellation should not be expected to be the very same comet; only that in Daniel's prophecies, such an apparition would be a sign.

This astrological association also suggests that Daniel's visions of kingdoms represented by animals – e.g. the Bear, the Ram, and the Goat – all could be matched to constellations such as Ursa Major, Aries, and Capricornus. Cometary signs might have come in conjunction with the rise and fall of these kingdoms.

The Roman Empire was not represented by any known creature or constellation, but was depicted as a freakish monster. This suggests, as says the Prophet Daniel and as interpreted by Newton, that Rome was really a continuation of the Greek Empire in its Hellenizing influence upon the ancient world. Culturally, Rome was a continuation of Greece – “whose deadly wound was healed.” A comet from Capricorn would remain a sign of this kingdom and could be expected to close the 2,300 year period as it did in opening it. . .

- 5) What other constellations could be associated with other ancient Empires identified in Daniel's prophecies?
- 6) Could comets from such astrological associations still be valid today to interpret these prophecies?

Questions for Review

- 1) 2300 years represent how many orbital periods of the Great Comet according to Whiston's calculations?
- 2) What legend was associated by early Christian writers with the appearance of sun-diving comets?
- 3) Who was William Whiston's “learned friend”?
- 4) What constellation was associated with the “he-goat” of Hellenistic culture?

Forensic Analysis of Newton's Notes, §5

Preview

5 – The Gleissberg Cycle, the 2,300 Days and the Mysterious 1,335 Days.

"Therefore, the 2300 years do not end before the year 2132 nor after 2370 [AD]."

Newton's Folio

It should be appreciated that no known comet is expected in 2132 AD, although the return of Halley's Comet is expected in 2136 AD. [Do not confuse 2132 AD with discussions elsewhere about 2032 AD]. But it should be acknowledged that Newton has outlined the entire period of over two centuries – 2132AD to 2370AD – as the outside perimeters for the close of the 2300 day/year prophecy.

Nevertheless, 2132-2135 AD would represent the peak of a Gleissberg Cycle (88.735 years), the one following the current one which peaks in 2046 AD. This author believes in a 1 in 3 chance that the Sun will nova by 2046 AD. If it does not, all scientific indicators point to a 100% chance of a solar nova at the peak of the next one from 2132 AD to 2135 AD.

We think that the 1,290 day prophetic period ends in 2046 AD, while the 1,335 day prophetic period could end in 2135 AD. Remember that Newton believed that the respective 1,260, the 1,290, and the 1,335 day prophetic periods overlap successively to span the entire 2,300 day period. The 1,335 day period should end at the same time as the 2,300 day period.

The first two (1,260 and 1,290) commenced at the same time with the Donation of Pepin

(marked perhaps by the solar Charlemagne Event), but the latter finishes thirty years after the 1,260 days. We believe that the first which ended in 2016 AD started a parenthetical period of breaking-up the empire of "Mystery Babylon," a process which is occurring now with the decline of Anglo-American hegemony that ends with the fulfillment of the 1,290 day period that marks its sudden destruction by cosmic events; namely, an instant conflagration which destroys the kingdom "in one hour" (Revelation 17):

Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come (17:10).

It could be a solar nova, a solar storm short of a nova or perhaps a man-made event such as a nuclear war. Whatever the case may be, it has sufficient power to end mystery Babylon and start the Stone Kingdom of Daniel's visions:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all kingdoms and it shall stand for ever. (2:44, cf. 35)

But also, by degrees, as Newton quotes the prophet in another place,

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

- Daniel 8:26-27 (Newton's interpolations in brackets)

[Proposition] 7 “The difference between the 1290 and 1335 days are [a] part[s] of the seven weeks.”

While the 1,260 days and 1,290 days seem to have some kind of numerical symmetry, the “1,335 days” does not. It is difficult to understand how it fits into biblical numerological symbolism. The oddity suggests that it might be tied to an expected celestial event which is independent of the cycles of human civilization.

There is a 45-year period which separates the end of the 1,290 day period from the end of the 1,335 day period and constitutes a part of the seven weeks, as Newton says, but it still lacks the desired symmetry.

Parts of the seven weeks would have been fulfilled at different points in the 2,300 day period as detailed in Daniel’s prophecies which have to do with Messianic destiny. The remainders have to do with the time-period in which “the Saints” possess the kingdom:

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

- Daniel 7:18

Consequently, we could allow the possibility that the period following the destruction of Babylon in 2046 from, perhaps, a solar storm, “the Saints” will take the kingdom and begin the process of final preparations for the greater Nova of 2132/2135, or God’s Great Eschaton.

Because the 45-year period is a part of the “seven weeks,” and represents different aspects of the Messianic kingdom, we do not think that the 1,335 day period began at the same time as the 1260 and 1290 day periods nor does it end at the same time.

If it began at the time of the coronation of Charlemagne on Christmas, 800 AD (an event which Newton once thought had prophetic significance), 1,335 years from that date ends in 2135 AD (more on this in a later installment). Although it coincides approximately with our calculations above for a future Gleissberg Cycle, it is unsatisfactory as an expression of a full “7 Years Tribulation” following a day equals a year model.

We have repeatedly warned that the Great Eschaton is not a “once and done” catastrophe, but one which may take centuries to play out. The Millennium does not begin as a placid and peaceful period, but one, rather, which is deadly, frightening, and full of hardships. Only a worthy remnant will endure until the “end.” The dawning of peace and plenty comes about through personal sacrifice and multi-generational obedience to the Mosaic Law as a blueprint for social order – the Four Generations necessary to cancel the effects of Original Sin.

Questions for Review

- 1) What are the outside perimeter dates Newton has set for the “2300” prophetic days?
- 2) What celestial event, other than a comet, has the author introduced as a possible fulfillment of God’s Great Eschaton?
- 3) In quoting Daniel, who does Newton believe are called to establish God’s kingdom?
- 4) What year does the author suggest marked the end of the 1260 prophetic days?
- 5) The difference between the 1260 days and the 1290 days is a parenthetical period, what other parenthetical period does Newton consider to be the difference between the latter and the 1335 days?

Forensic Analysis of Newton's Notes, § 6

Preview

[6](#) – Correcting Newton's Entry Error, the Charlemagne Solar Event, and 9th Century "Cometary" Anxiety.

[Proposition] 5 *The 1290 days did not commence before the year* [blotted scribble mark]842[AD]

[Proposition] 6 *They did not commence after the reign of Pope Gregory 7th. 1084* [AD]

Newton's Folio

In considering Propositions 5 & 6 for the 1,290 days, Newton is setting the outside perimeters. It does not represent a commitment on his part that one or the other is the better choice.

Consequently, my statement in [Section 5](#) is not entirely correct, that Newton might have believed that the 1,260 days and the 1,290 days started with the same event. It was propositional. However, my inference was justified because his conclusion is all messed up otherwise:

The 1290 days do not begin before 2090[entry partially illegible because of crease in the parchment] *nor after 1374* [AD]

There is nothing which ends before it begins. This is a calculation that obviously needs correction, but how?

To reconcile it with the propositions 5 & 6, it does not seem possible. *First*, either 1374 must be 2374 or 2090 must be 1090. You cannot begin something at a date after its ending.

Second, the conclusion bears no relation to propositions 5 & 6. If it did, as did the

conclusions for the 2,300 days and the 1,260 days ("time, times & half time"), then the conclusion should have been 2132 AD (from the 842 AD starting point) and 2374 AD (from the reign of Pope Gregory 7th in 1084 AD).

Considering that 2374 AD matches the conclusion for Proposition 6, I think it is safe to say that Newton merely made an entry error and meant to write "2374" instead of "1374."

But matching the first half of the conclusion to Proposition 5 is not so easily done. The entry is partially illegible. Is it possible that he meant to write "2132"? I think the numbers 2-0-9-0 are legible enough and the crease only potentially hides the first 0, but enough of it can be seen that we can surmise that the only alternative number it could be hiding would be a "9," which would make it 2990 AD, completely unrelated to anything in the propositions.

Rather, I think the error is found in the word "begin" when it should read "end." The previous two conclusions refer to the "end" of the 2,300 days, and the "end" of the 1,260 days. It only makes sense that the final conclusion would also be for the "end" of the 1,290 days, as well.

So, a corrected statement would read thus:

The 1290 days do not [end] *before 2090 nor after 2374* [AD]

If he meant to say that the 1,290 ends in 2090 AD, then that would be 30 days (years) after the end of the 1,260 days, which he surmises would be 2060 AD. This is the foundation for my belief that Newton might be starting both time periods at the same time, even though it contradicts his 5th Proposition. Although he does not discuss it in the published version of his *Observations*, I have used Wikipedia sources (to be discussed

later) to find that Newton changed the time period from the coronation of Charlemagne in 800 AD to the Donation of Pepin in 756 AD. That would result in the 2016 AD and the 2046 AD fulfillments of the 1,260 day and 1,290 day periods, respectively.

2060 AD would be off the table, unless the 1,290 days began at a different time period other than the 1,260 days.

But what is the significance of 842 AD? In our previous installment, it was stated that 2132 AD could have been either of prophetic significance as the end of the 2,300 day/year period, but also one of cosmological significance with the peak of a new Gleissberg Cycle.

The only known historical events of note in 842 AD would be the new alliances made by the sons of Charlemagne and the restoration of icons by a Church Council in Constantinople. While to us, such events seem inconsequential, they would have been important to Newton. He placed much weight to what he called the “Mahuzzim” heresy of the Antichrist. He regarded the veneration of saints, especially iconography and statuary, as integral aspects of that heresy.

Likewise with the shifting alliances among Charlemagne’s successors, Newton might have seen the merging of kingdoms as prophetic, especially in the descriptions found in Daniel.

Yet, this 9th Century period represented one also of intense anxiety over signs in the sky. In the previous century, the Sun flared impressively in what became known as “the Charlemagne Event.” In 837 AD, Halley’s Comet made its closest approach to Earth in 2000 years to within 0.0334 astronomical units.

Dating the Gleissberg Cycle, it should have peaked somewhere around 814 AD and Whiston’s “He-Goat” Comet calculations should have had an appearance in 845 AD (to be discussed later).

But we might never know, as Newton did not speak directly to this question in his published papers.

Regardless, adding 1,290 to 842 bring us to 2132 AD for a “hard” stop to those prophetic periods. It is left now to decide what hard stop their might be for the 1,335 day/years . . .

Questions for Review

- 1) Why should the reader not consider Newton’s timelines as a certainty?
- 2) What word does Newton use to identify the results of his propositions?
- 3) What entry error has the author identified and corrected?
- 4) What historical event does the author claim Newton adopted as the beginning of the 1,260 day period?
- 5) What historical events of note occurred in 842AD?
- 6) What year is the earliest “hard stop” for the 1,290 day period?

Forensic Analysis of Newton's Notes, §7

Preview

[Z](#) – Comparing Various Theological Interpretations of Historical Fulfillments with Cometary Apparitions and Daniel's Seven Weeks.

[Proposition] 7 *"The difference between the 1290 and 1335 days are [a] part[s] of the seven weeks."*

Newton's Folio

Theologians of the Historicist School sometimes handle differently these various time periods identified in Daniel's prophecies. For example, one such interpretation starts the 2,300 year period at the Grecian invasion of Persia by Alexander the Great in 334 BC and ended in 1967. Many believe that the "Six-Day Israeli-Arab Conflict" in 1967 was a startling fulfillment of prophecy which ended this prophetic period. It was then that they believe the "troddening down of Jerusalem" by the Gentiles came to an end. The result of that war was the retaking of Jerusalem by the Jews.

However, that does not work because Jerusalem was not occupied by Gentiles nor trodden down underfoot. It was inhabited and controlled by the Palestinians and Arabs. These people were the descendants of Ishmael, maybe Esau, and through circumcision were children of the Abrahamic Covenant. *They are not Gentiles.*

Perhaps, a better case can be made for General Allenby's capture of Jerusalem from the Ottoman Empire. The Turks can be classified as Gentiles. But that happened in 1917 at the close of World War I at the 11th month, the 11th day, and the 11th hour. For

that date to be prophetically significant, the 2,300 ought to have started in 383 BC.

Newton's interpretations were not influenced by Zionist aspirations. He lived centuries before that movement.

We have noted that cometary "signs" seem to punctuate this Capricorn (he-goat) period of 2,300 years. Such astrological signs to mark the beginning and end of this period could be possible.

[Comet B-B](#)⁷ for example, reaches the aphelion of Saturn's orbit at its closest approach in 2032 AD and will be in the House of Capricorn. It is not expected to be visible to the naked eye from our observations here on Earth, unless it "surprises" us. However, when Saturn returns to this very same spot in its aphelion in 2046 AD – a time when we think it might nova from the volatiles brought by the Comet into Saturn's orbital path – regardless, Saturn, too, will be in the House of Capricorn.

As mentioned before, we think the hard stop to the 1290 day period is 2132 AD (not to be confused with 2032 AD), and possibly 2046. Newton believed the periods were connected and that "the difference" between these periods which run somewhat contemporaneously (as stated in Proposition 7 above), could end some 45 years later in or about 2091 AD. That is a date which has not been discussed and one wonders in its association with the "seven weeks," if the 1,335 days began with a different event (either historical or cosmological) as discussed in a previous installment. That Newton connects these two time periods to Daniel's prophecies concerning the "seven weeks" requires that we take a closer look.

⁷ <https://2046ad.org/survival-praxis-29-when-god-shoots-pool-part-1-of-2/>

If the 2,300 days begin at the rise of the “he-goat” sometime during the Hellenistic period, and if the 1260 days and the 1290 days begin at the “Donation of Pepin” and the rise of “the great horn” during the reign of the Papacy, what other subsequent event could mark the beginning of the 1,335 day prophecy?

It is introduced arbitrarily by Daniel at the very end of his book of prophecies (12:12). He only identifies it as a “blessed” period. 1,335 as a number is no where else to be found in the Bible. It is divisible by 5, 15, 89, and 267. Other than perhaps the number “5,” these numbers have no symbolic significance in the Bible. After consulting E.W. Bullinger’s “Number in Scripture,” neither do these numbers yield a “gematria.”

As to its significance, Daniel does not say. To normal Christian expectations, the events associated with these prophetic periods should result in the Millennial Kingdom as described in the book of Revelation. But that period lasts 1000 years, not 1,335 years. This period is introduced at the very end of Daniel’s book of prophecies, without commentary, in which he is told to “shut up” or seal the prophecies until “the time of the end.” The end of what?

Newton proposes that it is a part of the “seven weeks.”

The “seven weeks” are yet another part of the “seventy weeks” introduced to us in Daniel Chapter 9. It is divided into three parts: 62 weeks, 7 weeks, and 1 week. If Newton’s 7th Proposition cited above refers to the 1,290 day and 1,335 day prophetic time periods as part or “parts” of the “Seven Week” period or a period of 49 years (7×7), sorting it all out is not so easily done. Bible scholars will recognize 49 years as seven Sabbath cycles which end in the 50th Year of Release – or the Jubilee. It doesn’t match the

45-year difference between these two time periods and demands that we look at other factors.

The events of the Seven Weeks would be distinct from the peculiar events of the 62 Weeks and the 1 Week. What peculiar events would be unique to the 1,335 day period?

If the 45 year period constitutes “a part” of the seven weeks, leaving us with 4 years remaining, it can have prophetic significance if we consider that 45 plus 3 and 1/2 years takes us halfway into the 49th year. We pointed this out in an earlier installment. For Preterists and Futurists, 3 and 1/2 years or days constitutes one half of their respective Tribulation periods. But Newton does not so interpret it. He equates it with the “time, times, and half a time” or as another expression for the 1,260 year cycle. Is Newton leading us in circles here?

The Messiah is to be “cut off” in “the midst of the week” (Daniel 9:24-27). Our thoughts can wander between different possibilities. If a man’s lifespan is 70 years, as says the Psalmist, then Christ’s death, which occurred in his 35th year, would constitute the “midst” of His week. Or, perhaps, the “cutting off” in the midst of the final “week” would suggest the ministry of the Two Witnesses (Revelation 11). But Newton does not go there. Instead, he interprets the 3 and 1/2 days (the midst of the week) as yet another expression for the 1,260 days (3 and 1/2 years) or 42 months in Revelation. Does 1,335 days appear anywhere in the book of Revelation? If it does, it must be in gematria. But before we can consider that possibility, there are other factors which must be addressed.

We have already noted that Josephus does not record these numbers the same. 1,290 for him is 1,296. Before we try to formulate some kind of conclusion, we must first look

at the possibility that these numerical periods are translated incorrectly, or that there is something wrong with the respective Julian and Gregorian calendars (which Newton did consider), or an “unknown” factor which Newton also proposed, as any good scientist would.

On this point, his assistant, William Whiston, must be consulted, in particular his “Seven Dissertations” (1737) attached as appendices to the back of his edition of *The Works of Josephus*. I consider these Dissertations, especially Dissertation 4, to be perhaps the most important contribution of scholarship to the Christian religion. He explains how Josephus’ “Antiquities of the Jews,” was based upon the only copy of the archived and uncirculated Temple “Tanakh” which the Roman General Titus personally gave to him at the destruction of Jerusalem in 70 AD. Josephus did not rely upon an oral tradition, but upon the library of manuscripts which he had in his personal possession and which descended from the time of Ezra and Nehemiah. It differs from the texts of the Masoretes, the Septuagint, and the Samaritan Pentateuch, and should have precedence.

Questions for Review

- 1) How have other Historicists found fulfillment for the 2,300 days?
- 2) What reason does the author give to discard that theorized fulfillment?
- 3) What are the three subdivisions of Daniel’s 70 Weeks?
- 4) In finding other valid translations of these time periods, who does the author recommend the reader consult for guidance?

Forensic Analysis of Newton’s Notes, §8

Preview

[8](#) – Comparing Translations of Daniel’s Timelines with Josephus and the Patristic Writings.

*Out of them arose another lesser horn, which he said, waxed great; and that God showed to him, that it should fight against his nation, and take their city by force, and bring the temple worship to confusion, and forbid the sacrifices to be offered for **one thousand two hundred and ninety-six days**.*

Works of Josephus, “Antiquities of the Jews Bk. 10, 11.7.271 (Whiston edition) (emphasis added)

*And Daniel says, “And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the **thousand two hundred and ninety-five days**.”*

Hippolytus, “Treatise on Christ and Antichrist,” 62, Ante-Nicene Fathers v. 5, p. 218 (Schaff edition) (emphasis added)

*These two thousand three hundred days, then, make six years four months, during the half of which Nero held sway, and it was half a week; and for a half, Vespasian with Otho, Galba, and Vitellius reigned. And on this account Daniel says, “**Blessed is he that cometh to the thousand three hundred and thirty-five days.**” For up to these days was war, and after them it ceased. And this number is demonstrated from a subsequent chapter, which is as follows: “And from the time of the change of continuation, and of the giving of the abomination of desolation, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand*

three hundred and thirty-five days." Flavius Josephus the Jew, who composed the history of the Jews, computing the periods, says that from Moses to David were five hundred and eighty-five years; from David to the second year of Vespasian, a thousand one hundred and seventy-nine; then from that to the tenth year of Antoninus, seventy-seven. . .

Clement of Alexandria, "The Stromata," Bk. I, Chap. XXI, ANF, v. 2, p. 334, Ibid. (emphasis added)

These "timeline" prophecies of Daniel have not gone unnoticed by the early Church Fathers. Hippolytus and Clement of Alexandria cited above, for example, represent 2nd and 3rd Century opinions. Clement clearly offers a Preterist point of view, meaning that the prophetic days represent literal days, but unlike the Futurist school which dominates Evangelical religion today, the Preterists believed that these prophecies had already been fulfilled in a "Great Tribulation" period which ended in 70 AD at the Roman destruction of Jerusalem and the Temple.

But in addition to this, the numbers are different. As mentioned already, Josephus calculates 1,296 days instead of 1,290. Hippolytus has the 1,335 days as 1,295 days. Clement appears to have gotten it right.

William Whiston translated Josephus. It is difficult to believe that he made an error in translation, yet it never come up in his commentaries. It could be an error of the printer's typist. If you revisit Newton's handwritten notes, 0's, 6's, and 9's can sometimes require closer scrutiny. Even to this day, hastily written zeros may have tails that look six's or nine's. But keep in mind that in these ancient texts, the numbers are written out. The Arabic numerical system of digits was not in use.

As for the commentaries of Clement and Hippolytus, all of this would have been known to Whiston who was a master of the patristic writings. It is not known how much of this would have been known to Newton, but he, too, was a master of the patristic writings and should have had an opinion on these timelines other than what has been shown here.

However, in the early years, Whiston was Newton's avatar. His writings can be assumed to be Newton speaking through him, since it was forbidden of members of the Royal Academy to write on subjects of religion.

Much of Whiston's later opinions on the patristic writings came after his affiliation with Newton had ended, and since he was much younger than Newton, much of his works on religion would come after Newton was dead, as well. But certainly, Whiston was influenced by Newton's view of cosmology and the Historicist school of Bible prophecy.

[As a side note of human interest, Edmond Halley was an avowed atheist and yet a friend of both Newton and Whiston. He was the older of the three, but still appreciative of the sometimes jocular exchanges between them. One story has it that Newton presented a watch to Halley who admired it asked him where he got it. To which Newton replied that it came into existence quite by chance.]

The angel tells Daniel that this 1,335 day time period is a time of blessing; either the entire period is, or that it marks the beginning of the blessed period which has no stipulated length. We have suggested in other articles that it can be broken down into two time periods: 1000 years as representative of the millennium, and 335 years, or 3 and one half generations as a preparatory period of Christian conquest

leading up to the Millennium. Why should it be three and a half? God guarantees that sin will not be compounded beyond “three or four generations,” 100 years representing a generation. But the remaining 35 seems to be an odd number by any calculation, unless the translations are wrong.

So, either it is a period which could begin at the point when the 1290 day period ends (2046 AD) or it too can end in 2046 or another later date as suggested in previous installments. If it ends in 2046, then it would have had to start prior to the Donation of Pepin by 45 years.

None of these views seem satisfactory.

As cited above, Clement believed that the end of the 1,290 day/year period marks the beginning of the 1,335 day/year period, and unlike Newton, did not believe they overlap. The 1,290 day prophetic period is a time of war; the 1,335 period is a time of peace. If they do overlap, we would need to discover either an historical event or celestial sign such as a comet which would suggest the inauguration of that time-period. Or, as suggested earlier by Newton there is a “war of the saints” by which the Babylonian kingdom is finally brought to an end:

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.⁸

- *Daniel 8:26-27 (text provided in Newton's commentary with his interpolations in brackets)*

Questions for Review

- 1) Which time period does Josephus compare with his 1,296 days? Why do you say this?
- 2) Which period does Hippolytus identify with his 1,295 days?
- 3) Which period does Clement of Alexandria claim is the age of peace?
- 4) Why does the author suggest that this period might be the Christian millennium?
- 5) What explanation does he give to account for why it is not 1,000 years?

⁸ *Observations*, p.35-36 (Anodos edition, 2019)

Forensic Analysis of Newton's Notes, §9

Preview

9 – The Problem of Date-Setting, Whiston's Embarrassment and the Three Parenthetical Periods (1,260 days, 1,290 days, & 1,335 days) within the larger "Capricorn" period of 2,300 days.

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

- Daniel 8:26-27 (text provided in Newton's commentary with his interpolations in brackets)

Newton's handling of Daniel 8:26-27 clearly suggests a holy war, which will be discussed at length in our next installment. But as elucidated in *The Cambrian Peshier*, "[The Feast of the Seven Trumpets](https://2046ad.org/peshier-for-the-feast-of-seven-trumpets/)"⁹ in Revelation Chapter 19, this is the *Feast* of the "marriage supper of the Lamb" which comes at the conclusion of a "holy war" conducted by the heavenly host. In these apocalyptic visions, the plagues are comparable to those used by God in the destruction of Egypt. "The saints" are comparable to the escaping Israelite slaves in the Exodus, which now in Revelation 19, are represented by the "fowls of the air" and the vultures called upon to "feast" on the bodies and booty of the slain. Just as the Israelites "plundered" Egypt on the eve of their departure, "the Saints" inherit an age or epoch of scavenging on the

remains of Babylon's wealth and technology.

Like most people, Isaac Newton was skeptical of date-setting for when this should happen:

*The folly of Interpreters has been, to foretell times and things by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own Providence, not the Interpreters, be then manifested thereby to the world. . . the time has not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass.*¹⁰

Whiston publicly embarrassed himself with the expectation of the millennium in 1714 which, although based upon his interpretation of political events, was reinforced by his interpretation of the predicted total eclipse of 1715. This unfortunate experience is probably what solicited Newton's implied rebuke cited above. Although it must be remembered, that it would be another 20 years before Newton's "Observations" would be posthumously published. But it is worth noting that Newton distanced himself from Whiston ever after.

People who are gun-shy about "date-setting," and might snicker at the notion of a 2046AD, drop-dead date, are hypocritical ("hypo" – "critical"). People set dates all the time. Mechanics will tell you when your car will be fixed, meteorologists will tell you

⁹ <https://2046ad.org/peshier-for-the-feast-of-seven-trumpets/>

¹⁰ Newton's *Observations*, op cit p. 78-79 emphasis added

when a hurricane is expected to make landfall, and politicians will tell you when to expect their laws or policies to take effect. Sit down and think about the industry you are in and consider how it is that you can have a business plan without “projections.”

The same can be said about Bible prophecy. If we are not to take the task of date-setting seriously, why did God bother to record these calculations in the first place? Why should Daniel be consulted to determine what is meant by “time, times, and a half time” if some kind of time frame is not meant to be conveyed which would guide human action?

Obviously, the idea of “special” revelation from a heavenly guide presupposes that such beings provide information which is more advanced and otherwise inaccessible to humans. An “angel” who is sent with a message from God ought to be seriously assessed. The information might be useful as a warning or a reassurance.

Error in prediction, of course, is a possible ground for the label of “false prophet.” But there is a difference between the attempt to *interpret* prophecy and to *make* prophecy outright.

Whiston was quick to offer a critical review of Newton’s *Observations* in the very year it was published. He probably was stung by Newton’s unflattering allusions. The review was fair but sometimes abrasive.

Both Newton and Whiston were great scholars. Men of great intellect are sometimes mistaken as egotistical. Conflicts between them are greatly exaggerated by onlookers.

Great thinkers don’t usually care what others think about them, whether they are hated or admired. Rather, they are so personally committed to their research and

conclusions that they defend them as if their thoughts are their own children. Newton and Whiston neither disagreed on science nor theology. Their disagreements consisted in minutiae which today are hard to grasp, but at the time, dictated what they thought of each other.

One example might be their work on reconstructing a chronology of the ancient world. Newton felt that errors in a prophetic timeline occur because interpreters “ground their interpretations on erroneous Chronology” (p.43).

Whiston agreed. But both disagreed on certain points of the ancient records. As the translator of Josephus, the Clementine literature, and even of the New Testament, Whiston probably had the edge over Newton.

In comparison to Whiston’s voluminous works, Newton’s *Observations* seems tiny. Whiston’s review itself is almost as long as the entire book. Newton’s “aim low, shoot high” approach did not match Whiston’s analysis, but probably got close enough. The challenge, then, is to understand what Newton might have meant by “the main revolution,” as cited above, which when it occurs provides clarity to understanding the rest of Daniel’s prophecy.

He may not have meant the second coming of Christ at all.

It may be found in the fact that we have three time periods which produce results which then call for human action appropriate to the event: 1,260 days, 1,290 days, and 1,335 days. When the 1,260 days are fulfilled, it will become evident to the wise, then, to understand what is about to occur at the end of the 1,290 days. When the 1,290 days are fulfilled, then we will see clearly what will happen at the 1,335 days.

We have identified the 1,260 days having been fulfilled in 2016 AD, because we believe the Anglo-American Empire is beginning to experience the loss of internal cohesion. As the only modern manifestation of “Mystery Babylon” the political events of that year with the election of “the Great Disrupter” as President of the United States, the *Brexit* vote, and now an escalation of worldwide rebellion of the former colonial states in the BRICS+11 strongly suggest that this period is accelerating and should convince us that the 1,290 days – ending in 2046AD – should result in the completion of this process in a sudden cataclysmic event.

Whether that “cataclysmic” event is a worldwide catastrophe caused by our expected solar nova, a Carrington-level solar storm, or a nuclear war – it remains to be seen. But in its final results, does it matter much?

The result of that event should leave us in a world bereft of modern conveniences in which those who survive may not wish to survive. It will be a scavenger age, as suggested above, and how you and human society react to that new situation will dictate whether the world can attain to the 1,335 days, and experience it as a “blessed” period.

If Newton is correct, that the “difference” between the 1,290 days and the 1,335 days – which is 45 years – is a part of the “Seven Weeks,” he is then suggesting that it will end 45 years after 2046 AD or in 2091 AD. We might wonder what is supposed to happen during that period? Certainly the scavenging, but what is the “happy” result of this period? Obviously, in Newton’s mind, it would be, as he says, the end of the following process,

[F]or effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness.

Questions for Review

- 1) **How does Newton describe the Great Eschaton from Daniel’s opening prophecy?**
- 2) **Is this the Second Coming of Christ?**
- 3) **What kind of date setting did Newton disapprove of?**
- 4) **What did Whiston think was going to happen in 1714?**
- 5) **What empire does the author associate with Mystery Babylon?**
- 6) **Does Newton associate this event with the 2nd Coming of Christ?**

Forensic Analysis of Newton's Notes, §10

Preview

[10](#) – Prophecy as Literary Devices, the Ancient Language of Science, and the 1,335 Days.

Visions and Dreams in Prophecy: Real or Literary Devices?

The proposition that ought to be considered in referencing the “dreams and visions” of biblical writers is whether they are real or whether the author has contrived them as literary devices?

In other words, when the prophet says, “And I saw,” was he really experiencing a vision in a trance, or did he mean by the expression, “And it seemed to me . . .” as a parabolic expression? We have already shown that the entire [Book of Enoch](#)¹¹ uses prophetic language as parable. Could this be true of the other prophets, as well?

If they are real, we should wonder if sometimes the prophets are simply deranged individuals?

I do not pretend to know whether the Prophet Daniel actually saw scary goats and sheep in his dreams. I do not pretend to know whether St. John of the Apocalypse really saw visions in a trance involving seven-headed monsters and other freakish creatures. I'm inclined to think that they were literary devices to teach doctrine to the elect of God. I do not necessarily discount the notion that these dreams and visions were real. However, it would run counter to my belief that truth is meant to be discovered through rational thought, rather than through altered states of consciousness. The impairment of rational thought seems to

promote demonism and mental illness. I prefer the scientist over the shaman.

If literary devices, why would they write their thoughts in such a manner?

Two reasons:

1) Prophetic language can serve as a kind of encryption. The obscurity of its symbols would separate the vulgar from adepts. This would be for the purposes of “winnowing” the listeners from those who are meant to be punished from those who are being warned to get out of harm's way.

2) It lends credibility in a superstitious world which believes that this is the way the gods communicate with humans. It indulges a misconception that somehow irrational sources of information are superior to rational sources because it represents “unfiltered” communication with the gods. Consequently, the result would be that on the surface – the cover story – a certain path of reaction will occur for the simple-minded, and a different one induced upon the “wise.”

But again, the wise would know better.

If the timelines in the book of Daniel are real, it is worth asking whether they come from visions or whether there is some scientific or historical chronology to which Daniel was privy. If these revelations came by visions, they would be arbitrary and we would be at a dead end in our inquiry. The angel elected not to tell him how these time periods were calculated.

If, however, they are based upon some knowledge of cycles in nature or in the cosmos, then it would be worth investigating what might be the cause of those cycles.

¹¹ <https://2046ad.org/wp-content/uploads/2022/10/trumpets1.pdf> (p. 10, *et al*)

We have some awareness, now, for the 1,260 days and the 1,290 days based upon historical events. This seems unsatisfactory and the possibility that they are really based upon cosmic cycles will be addressed directly in our next installment.

What might be the meaning of the 1,335 days is our topic of concern here.

We have already mentioned comets as harbingers of doom which have come from the [Capricorn](#) constellation and have punctuated this current age of the [Capricorn](#): a mystical Roman reviving of the Hellenistic world view.

We know that [Comet BB](#) is to make its closest approach in the House of Capricorn in 2032 AD, and the planet Saturn will return to that location in 2046 AD., in which it is speculated that it might nova – being a spent star – and light up our night sky. This would be on the eve of our predicted solar nova, but I have weighed the odds at [1-in-3](#). It might be that another Gleissberg Cycle must occur, which would take us to 2134 AD, which would be the end of a different prophetic period.

All that we know is that if anyone attains to this time period, he is considered “blessed” or “happy”: “Happy is he . . .” There are two words associated with reaching it: “Blessed is he that *waiteth* and *cometh* . . .” (12:12). These seem to be innocuous terms with a blandness that is easily overlooked.

But a closer look at the Hebrew words produces startling results. The Hebrew word for “waiteth” is “chakah” which means *to wait or tarry* but is known to be translated also as “to angle” and “to hook.” The patience of the fisherman or the trapper is in view here as someone who is using bait to capture a prey.

The Hebrew word for “cometh” adds to the nuance which is “naga” (originally spelled with the obsolete Hebrew letter *ghah*, which means in its *paleo*: “twisted” or “entangled”). Thus, “naga” has come to mean “touch,” “lay the hand upon,” “to arrive, acquire” as in to become entangled with or entwined. It is also used most frequently with a sexual meaning throughout the biblical text as “to lie with” a woman. Thus, the notion of grasping a woman for sex is perhaps the primary association of this word.

With the use of this word in conjunction with the one for “waiteth,” we might envision a violent criminal “lying in wait” to “seize a woman” for purposes of raping her. This is certainly a jarring use of the Hebrew words to describe such a “blessed” period. Considering that these words have such a negative meaning, it is difficult to understand why the heavenly messenger would have used them in this context. It is like saying “Happy is he who patiently waits to seize his prey.” Or even worse, “Happy is he who patiently lures his rape victim.”

But we don’t have to go there because the Babylonian kingdom depicted in Daniel is an evil empire. It suggests that “the Saints” may be called upon to use the same “dirty” tactics to destroy that kingdom, as are used by the wicked against “the Saints.” In other words, *patient duplicity* is necessary to lure the evil empire into a trap.

What kind of deceit is being permitted?

Like Jesus who deceived Satan into thinking that he was winning because he was crucifying Jesus upon the Cross, we envision that the persecution of the Saints by “Mystery Babylon” is a way of luring the “Harlot of Harlots” into a trap. Its overreach results in blowback and rebellion. It is a way of bringing out the evil hidden in the

hearts of the wicked into the open that God may judge it.

Consequently, Newton's interpretation of Daniel 8 then suggests that the period of destruction of Mystery Babylon, the Harlot of Harlots, begins with a break-up of its governance, then proceeds during a period of self-destructive wars, as the Ten Kingdoms rebel against her, followed with the normal calamities of famine, pestilence, and anarchy which come in the aftermath of total warfare.

Then "the Saints" pillage what remains of the civilization and prepare themselves for God's "Great Eschaton," in which, as we believe, a solar nova catastrophe renovates the Earth. "The Saints" who have prepared themselves, then, are able to enter the "blessed" period of the 1,335 days.

Regardless, this period of 1,335 days represents a thing which requires action on the part of people who wish to survive the 1,260 days and the 1,290 days. To attain this period of blessing, one must be willing to participate and "dine" at this ["marriage supper of the Lamb."](#)¹²

Questions for Review

- 1) 1The reader is introduced to a different perspective of prophetic language. What is it?
- 2) 2Why is "literalism" suggested as a winnowing method to separate the wise from the foolish?
- 3) 3How is it proposed by the author that one may enter the "scavenging" period of the 1,335 days?
- 4) 4What is the "marriage supper of the Lamb"?

Forensic Analysis of Newton's Notes, §11

Preview

[11](#) – The Prophetic Year & Calculating Timelines from the Charlemagne Solar Event.

The Prophetic Year

The prophetic year was 360 days and not our current 365 1/4 days. We don't know for sure when that change occurred. But in Isaac Newton's analysis, just as a misreading of ancient chronology can skew our prophetic timelines, so can a simple miscalculation based upon a 365 day calendar.

The dates which have been offered by Historicists – which included Newton – are based upon a 365-day calendar. If, as Historicists claim, that our prophetic periods descend from the Donation of Pepin, then our end dates of 2016 and 2046 only work with a 365-day calendar.

Analysts, such as Douglas Vogt, argue that these differences don't matter because God or the *Diehold* knew based upon His foreknowledge that the calendars would change. The number of years is what matters, not how long the years are. Prophecy is meant to provide guidance and if God knows of a future event, He certainly knows how long it will take for it to happen.

This all might be true if future events are based upon historical antecedents. But what if they are based upon cosmological events?

If calculations are based upon certain cycles in nature – cycles which are based upon cause and effect – the laws of nature are not

¹² <https://2046ad.org/wp-content/uploads/2022/10/trumpets1.pdf>

going to conform to changes in human calculations.¹³

If the 1260 days and 1290 days are calculated from the [Donation of Pepin](#) according to the 360-day calendar, we will come up with different results: 1998 AD and 2028 AD, respectively. We have no known prophetic significance to these years. However, 1998 is exactly 50 years after the founding of the State of Israel in 1948, and some have argued that it was a Jubilee Year. There might be a symbolic significance to that date, but still not a prophetic one.

However, in the alternative, if a 360-day calendar is used from the great solar flash of 774 AD - called by some scholars as the ["Charlemagne Event"](#)¹⁴ - we arrive at our given results:

- 1) For the prophetic period of 1,260 days (years), otherwise equal to 1,242.7 years of 365-days *brings us to the fall of 2016 AD.*
- 2) For the prophetic period of 1,290 days (years) which equals 1,272.3 in 365-day years and *brings us to the fall of 2046 AD.*

Thus, for Historicists, it appears that we should be calculating from celestial events and not historical events.

It does not appear that Newton nor Whiston were consistent on this point, a fact that may explain their errors.

Jesus said to watch for "the signs in the heavens" to find the real prophetic warnings. "The wars and rumors of wars," "great earthquakes" and other similar calamities – those things which we associate with the Four Horsemen of the Apocalypse

– are really the pseudo-signs or false signs of His Coming. And again, as stated elsewhere, if [the Great Eschaton](#) is a great fiery cosmic event like our proposed solar nova or Whiston's Phoenix-type comet, then the [Second Coming of Christ](#) must be a "coming" of a different sort. It would be a true "parousia": a *manifestation* of the rule of Christ from Heaven.

While the Charlemagne Event has been to history because it was a solar event visible to the naked eye, it has been confirmed by the study of [Dendrochronology](#),¹⁵ the marks on tree-rings. In this case there was a gamma-ray burst which created the deposition of Carbon-14 twenty times greater than normal. Also called [Miyake Events](#),¹⁶ they are thought to occur every 1000 years. They are at least 10 times greater than the Carrington Event of 1859.

We are obviously past due.

They do not seem to be a part of the solar cycle, however, as described by Vogt. As gamma-ray bursts, they can come, perhaps, from the galactic center. But there might be a correlation. Should these gamma-ray bursts coincide with a peak in a solar cycle – perhaps the Gleissberg cycle – then they could produce greater results such as a solar flash or micro-nova. Consequently, it is reasonable to believe that a galactic gamma-ray burst will coincide with the Sun's next Gleissberg peak in 2046 AD and will result in a nova event.

¹³<https://2046ad.org/pesher-for-the-feast-of-seven-trumpets/>

¹⁴ <https://link.springer.com/article/10.1007/s11214-023-01018-1#Sec65>

¹⁵ <https://www.climate.gov/news-features/blogs/beyond-data/how-tree-rings-tell-time-and-climate-history>

¹⁶ <https://link.springer.com/article/10.1007/s11214-023-01018-1#Sec65>

Questions for Review

- 1) Does the length of the year impact timelines?
- 2) Why would a 360 day/year dated from the Charlemagne Event result in 2016AD for a fulfillment of the 1,260 day prophetic period?
- 3) Does this fact suggest that Daniel's timelines should be based upon astronomical events and not historical ones? Defend your position.

Forensic Analysis of Newton's Notes

§ 12 – A Review

Author's Note: The reader should appreciate that the [foregoing installments](#) are not so neatly divided into segments, but represent a tapestry in which the discussion mentions an idea, leaves it, and then returns to it as it fits into other components of the discussion. It might be desirable someday to organize this material and publish it in book form. But we live in a post-literary age and have entered a new iconic one. Instead of relying upon "word" pictures, our society insists upon the "meme" to express ideas.

This author claims copyright but is not interested in any financial gain from the discovery. I only insist upon honesty from academics to appropriately acknowledge their sources. Wrangling over who gets credit does not seem appropriate, considering the calamity we face as a species.



James Wesley Stivers, author

To help you navigate, I have made the numbers below into links to the respective issues.

[1](#) – The first installment introduces the provenance of a [facsimile copy of Newton's handwritten notes](#) on Daniel's prophetic timelines which have never been published. To the knowledge of this author, it is not to be found anywhere except on this website. While published editions of Newton's *Observations on Daniel and the Apocalypse of St. John* contain his discussion of the 1,260

days, the 1,335 days, and the 2,300 days, none contain his treatment of the 1,290 days which speaks directly to the 2046AD eschaton. It is offered here in this series to provide documentary support for my references to Newton's interpretations.

[2](#) – Provides the actual transcription of Newton's hand-written propositions.

[3](#) – Begins an analysis of the Propositions and asks the question: Should Daniel's timelines be based upon astronomical events or historical ones?

[4](#) – The 2,300 Days, Comets as Celestial Signposts, and the Great Comet of Newton's Era.

[5](#) – The Gleissberg Cycle, the 2,300 Days and the Mysterious 1,335 Days.

[6](#) – Correcting Newton's Entry Error, the Charlemagne Solar Event, and 9th Century "Cometary" Anxiety.

[7](#) – Comparing Various Theological Interpretations of Historical Fulfillments with Cometary Apparitions and Daniel's Seven Weeks.

[8](#) – Comparing Translations of Daniel's Timelines with Josephus and the Patristic Writings.

[9](#) – The Problem of Date-Setting, Whiston's Embarrassment and the Three Parenthetical Periods (1,260 days, 1,290 days, & 1,335 days) within the larger "Capricorn" period of 2,300 days.

[10](#) – Prophecy as Literary Devices, the Ancient Language of Science, and the 1,335 Days.

[11](#) – The Prophetic Year & Calculating Timelines from the Charlemagne Solar Event.

8

Jerusalem & of Temple by the Romans A.D. 70.
— 11 — a half a line did not commence before the

3 The last time to half a century
year 800 in which the Pope's supremacy commenced
4 They did not commence after the time of Gregory the 7th 1084
from the year 842.

4 They did not commence after me
Jame did not commence before the year 1842.
Burr Cong. - 7. 1884

5 The 1290 Days did not commence before the reign of Pope Greg. 7. 1584

- 5 The 1290 days
- 6 They did not commence after the reign of 1335 days
- 7 The difference between the 1290 & 1335 days are a part of the seven weeks.

Therefore the 2300 years do not end before y^r year 2132
nor after 2370.

non after 2370.
The time times ~~at~~ half time do not end before 2060 non
after 1290 days do not begin before 2090 non after 1374

Van M's Vorl. 4 / Newton 7.2

Part II

Newton's Notes, §13

Moral Hazard

[Proposition] 3 *The time, times, and half a time did not commence before the year 800 in which the Pope's supremacy commenced*

Newton's Folio

The Moral Hazard of the Preterist & Futurist Views

What is the "moral hazard" of the [Preterist and Futurist views](#)?

Short answer: You risk misidentifying the "Antichrist," "Mystery Babylon," and the Tribulation Period and risk committing mortal sin by taking the "mark of the Beast," or the "number of his name" and thus earning God's wrath and eternal retribution (Revelation 16, *et al*).

Does that make you nervous?

Short answer: It should.

The Historicists

Isaac Newton was a child of the Protestant Reformation and in particular, the Puritanism of the 17th Century. He had originally enrolled at Cambridge to study for the ministry, but as fate would have it, his studies were interrupted by the plague. The country shutdown, including the universities, and young Newton spent some unexpected time on a family farm. It was there that his thoughts turned to the grandeur of the "creation," itself, in addition to that of the Creator. The world of science opened up before him.

The rest is history.

For the Reformers, their target of attack was the Papacy and anything which pertained to the Established Church. The Historicist View of Bible prophecy grew out of that polemic and Newton, as we have shown, was a Historicist.

Some Protestants have advanced the belief that the "Preterist" and "Futurist" views were introduced by Jesuit propagandists trying to deflect social criticism of the Church. If "the Antichrist" or "the Whore of Babylon" can be identified with persons or institutions from an earlier time (Preterism) or with those of a later time (Futurism), then the *ad reductio* conclusion would be that the Papacy could not possibly be this evil empire.

While certainly a motivation, church scholars know that these views are not new. They existed since the earliest times of Christianity and cannot have been invented by the Jesuits.

[Side note: Preterists tend to "demythologize" the language of prophecy to identify the various symbols as human actors or human institutions known to history. Futurists, however, tend to be literalists down to the point of believing that the Antichrist is a man who is miraculously conceived by Satan with a chosen Earth woman, hence, the fascination with "nephilim" conspiracies of our time.]

Regardless, Historicists believe that they are always living in "prophetic times" which requires moral vigilance in the face of momentous decisions at an intensely personal level.

During the Protestant Reformation, you had to choose sides. Both Protestants and Catholics were unyielding. It was all or nothing. The persecutions were bloody; the religious wars even bloodier. The divisions which societies rarely see – otherwise, life

would be impossible – sometimes force themselves upon a generation tragically. People of that era saw that happen then. We may be seeing such a time today.

Newton and his colleagues came after such a deadly time (e.g. The Thirty Years War). They took refuge in science, mathematics, and the quest to find the “natural” order of things which did not require a Divine stamp of approval. Newton might have been loyal to the Christian faith, but he was not a churchman.

He saw his colleague, William Whiston, ejected from his position at Cambridge because of a heresy trial. The “Puritans” were called such for a reason: they were “purists.” They expressed equal hostility toward heterodoxy, as they did Catholicism. Whiston defended himself against the charge of Arianism by pleading that his collegiate accusers were Sabellians, an extremely heretical form of Trinitarianism. It did not matter. There were other forces at work.

Newton understood these implications; his works on religion were not published until after his death.

How Europe Became the “Antichristian Civilization”

The reader then should appreciate that Newton’s [hand-written notes](#) (more like scribbles on the back of a napkin) were not just “end of the world” scenarios. They represented periods of Divine judgment and institutional reckoning. The “Great Tribulation” was the reign of the Antichrist for a period far more than a seven-year ordeal as it was for Preterists and Futurists. According to the Historicist, the world is in the Great Tribulation *now* and has been for over a thousand years (1,260+ years, to be more exact). “Mystery Babylon” arose when

the Roman Church obtained temporal power during the Middle Ages.

However, Newton did not stop there. He indicted all of the royal houses of Europe by identifying them with the “Ten Horns” or “Ten Kingdoms” which descended from and inherited the remains of the Roman Empire. They became the “feet and toes” of the statue in Daniel’s prophecy, which Newton lists as follows (*Observations*, p. 14-15):

[1] *The kingdom of the Vandals and Alans in Spain and Africa;*

[2] *The kingdom of the Suevians in Spain;*

[3] *The kingdom of the Visigoths;*

[4] *The kingdom of the Alans in Gallia;*

[5] *The kingdom of the Burgundians;*

[6] *The kingdom of the Franks;*

[7] *The kingdom of the Britains;*

[8] *The kingdom of the Huns;*

[9] *The kingdom of the Lombards;*

[10] *The kingdom of Ravenna.*

The take-away from this then is that the story of Europe becomes not the story of a “Christian” civilization, but rather that of an “anti-Christian” civilization: a complete inversion of our understanding. We should expect, of course, redeeming qualities in European Civilization, but Newton implicated European culture, as a whole, to be the Kingdom of the Antichrist.

This included the British monarchy. And no one should wonder why it was that Newton kept his manuscripts hidden away: it would have been treason and blasphemy – especially for someone like Newton who

was himself a powerful figure at Court – to suggest that the English monarch as Head of the Church of England should also be in league with Satan!

For the Americans and all nations which have been “decolonized,” they do not escape culpability. Erroneously, they believe that the notions of monarchy and temporal power are what constitute the corrupting principles. In terms of the Babylonian commercial empire, it must not be forgotten that usury was banned in Europe for the better part of a thousand years: from the time of Charlemagne until the Reformation. Ironically, it was the Reformers, particularly Calvin and the Puritans, who brought it back and created the modern banking system.

In America, Quakers have had more to do with banking than the Jews ever did. John D. Rockefeller was an ardent Baptist.

It is Protestantism which has denuded our liturgies and secularized the public square. Whatever was wrong with the Established Church, the Protestants have magnified it seven-fold and filled the “Cup of Iniquity.”

Questions for Review

- 5) **Should the former “colonies” of this Ten Horn Kingdom be included?**
 - 6) **Why did Newton keep his views a secret?**
-
- 1) **In light of the conclusion from the previous installment, should Newton’s criteria of the commencement of “Papal supremacy” be the rule for our timeline? Or is the rise of the Papacy a thing which gives meaning to an otherwise meaningless celestial event?**
 - 2) **What were the Ten Horns that succeeded the Roman Empire?**
 - 3) **Do they exist today? Defend your position.**
 - 4) **Is it possible that Protestantism is a part of this Ten Horn succession to Mystery Babylon?**

Forensic Analysis of Newton's Notes, §14

Preview: Where's Antichrist?

[Proposition] 4 *They did not commence after the [time][reign] of Gregory the 7th. 1084 AD*

– [Newton's Notes \(with transcription\)](#)

Like the children's picture book, "Where's Waldo?" or a game of "Whack-a-Mole," every generation of Christians is intrigued by the mystery of who might be this "man of sin," otherwise known as "Mystery Babylon," "the Beast" or "the Antichrist." Religious groups commit much time and effort to prove that theirs is the pure faith and that all other denominations represent an "antichrist" of sorts or a "doctrine" of the Antichrist.

Isaac Newton's generation was no exception.

However, as a master of the Historicist School, Newton would have recognized that there were many "antichrists." In this respect Historicism is advancement over the Preterist and Futuristic Schools in the recognition that "evil" cannot be reduced to a single person, principle or event, but that it resurfaces in every generation from sometimes unexpected sources.

The writer of the First Epistle of John in the Bible confronted the alarmism in his day (probably Pauline: 1 Thessalonians 4, who in responding to this rebuke, issued a correction in 2 Thessalonians 2:1-2), because, as our Johannine writer declares:

Ye have heard that antichrist shall come, even now there are many antichrists. (2:18)

[We think that the reference to "the last time" interwoven in this text is either an interpolation or a mistranslation.]

Likewise, the Protestant reformers considered the Antichrist to be an "office" which could be filled by many men: the single office of the Papacy is filled by many Popes in succession.

It is curious then that Newton should think that Pope Gregory the 7th could have been a candidate to represent the beginning of this apostasy which characterizes the period of "time, times, and half time" as iterated in his "Proposition 3" which was under discussion in our [last installment](#) and elsewhere throughout this [series](#). The reader will remember that there are other equivalents, such as the 1260 days, 3 1/2 days, 3 1/2 years, and so on.

Pope Gregory the 7th was a "reformer's" Pope and actively sought to use his office to fight the evil in the world, so much so, that he is remembered as the "Pope who excommunicated a King."

But we should also notice that Newton chose the year 1084 which was the *last* year of Gregory's reign and not his first. The proposed period of apostasy *follows* Gregory's reign; it does not start it.

1084AD was also the year in which the Normans laid siege and sacked Rome, [an event](#) which many consider a complete reversal of Gregory's reforms and which sadly ended his life soon thereafter.¹⁷

[That's right, the same Normans who had conquered England just two decades earlier].

Thus, in Newton's worldview, the retraction which follows every reformation deepens the apostasy. The declension after every revival worsens the depravity. The delusion

¹⁷[https://en.wikipedia.org/wiki/Sack_of_Rome_\(1084\)#:~:text=The%20sack%20of%20Rome%20of,duke%20of%20Apulia%2C%20Robert%20Guiscard.](https://en.wikipedia.org/wiki/Sack_of_Rome_(1084)#:~:text=The%20sack%20of%20Rome%20of,duke%20of%20Apulia%2C%20Robert%20Guiscard.)

after every enlightenment darkens the darkness.

This nihilistic spiral characterizes the Great Tribulation Period – or the first half of it, as in the 1,260 years – until the Stone Kingdom should strike the “feet and toes” of the statue in Daniel’s visions (Daniel 2:45).

We closed the last installment with Newton’s implication of the “Ten” great houses of Europe as the Ten Kingdoms (the Ten Horns) which make alliance with the Whore of Babylon (the Papacy), Revelation 17. This association presents a serious complication of our perception of the value of “European” Civilization.

For many Protestants, it was sufficient at the time to apply the Antichrist label on the Papacy. Indeed, as it was in England, the respective monarchies were often the engines producing reformation. But in Newton’s lexicon, that did not matter. The leading Reformers represented in their own movements a different kind of apostasy, one exchanged for another which was far worse.

For example, as alluded to in the last installment, the sale of indulgences of the medieval church which outraged the Reformers was a sort of monetization of soul-saving, while in contrast usury had been banned for almost a millennium. The Reformers came and banned the superstition, but brought back usury which resulted in the modern banking system of which Newton noted,

For these are the Merchants of the Earth, who trade with the great Whore, and their merchandize is all things of price, with the bodies and souls of men: whose judgment – lingereth not, and their damnation slumbereth not . . . [Revelation 18:12-13; 19:20] Observations, p.75

Elsewhere, Newton claimed that the worship of ghosts and spirits of the pagans with their ancestor worship carried over into the Byzantine and then later the Roman churches in the veneration of saints and angels with a corresponding fear of demons.

Likewise today, the Charismatics with their [“Seven Mountain”](#)¹⁸ ideology and deliverance ministries have magnified the [world of spirits and of spiritual warfare](#) into a war engine not seen since the Crusades. They who claim to be “led by the Spirit” and can “hear the voice of God” display a derangement which requires its own deliverance. [The exorcists are in need of exorcism.](#)

These examples should illustrate what Newton had in mind, but we can – and will – expand the discussion to other doctrinal constructs. I invite the reader’s introspection.

So then, as in Christ’s warning about recurring bouts of demonic possession on the personal level – the departing demon bringing seven more to torment the possessed (Luke 11:24-26) – during this “Tribulation Period,” there is no true reformation, no true revival, no true enlightenment” until the end of days.

For the few and obscure Prophecies concerning Christ’s first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear Prophecies concerning the things to be done at Christ’s second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness.

Newton, *Observations*, p. 79

¹⁸ <https://firebrandmag.com/articles/neocharismatic-christianity-and-the-rise-of-the-new-apostolic-reformation>

We are challenged, then, to look at the particulars of what constitutes an apostasy? What are the doctrinal features which we should expect to see to clearly delineate a true reformation from one which aggravates the apostasy? What is this “long-lost truth” which is necessary for a kingdom of righteousness?

I propose a deeper dive with future installments. I will be focusing on Newton’s interpretations, not necessarily my own. I don’t always agree with him, and I am propositional with my own views. But we need to start somewhere.

Questions for Review

- 1) What View of Eschatology emphasizes the recurrence of evil in every generation?
- 2) The “Antichrist” is an office that can be filled by many individuals. Explain why that statement might be true.
- 3) Which Pope was considered “the reformer’s Pope?”
- 4) In the age of apostasy, should we be optimistic about reformations? Why or why not?
- 5) From this analysis, should we look upon European Civilization as authentically Christian or not? Explain

Forensic Analysis of Newton’s Notes, § 15

Preview: By Some Other Name

The 1290 days do not begin before 2090 nor after 1374 [AD][sic]

[Newton’s Notes #2](#)

The 1290 days do not [end] before 2090 nor after 2374 [AD].

(Corrected reading: see [Newton’s Notes, #6 & #7](#))

Newton’s view, as presented in the last installment ([No. 14](#)), theologians might recognize as the “amillennial” position, or otherwise known as “realized millennialism.” In this scheme, there is an ebb and flow between good and evil throughout history with seasons of good followed by seasons of bad. The Millennial Kingdom is spiritualized to run concurrently with the Tribulation, which too is demythologized into a general description of the current, indeterminate Church Age. There is no teleology to prophecy. This cyclical view is not resolved nor does it become the precursor to a final eschaton. The end of history is not a consummation, but comes as a discontinuous event.

As a Historicist, Newton obviously believed in a teleology to prophecy and in a literal Tribulation “period” which lasts, not the seven-years of the Preterist and Futurist schools, but rather a much longer period of 1,260 years as the first half of the “seven” symbolic years (3 1/2 years, 3 1/2 days, 42 months, or “time, times, and half a time”). Biblical commentators usually assign this period as one of apostasy, persecution, and general turmoil of human, if not demonic, instigation.

There is a second half to the seven years – often overlooked – which is characterized as a period of supernatural intervention in the forms of the various plagues, famines and calamities imposed upon the wicked human race. We have not discussed such a scenario yet in this series, although it has been hinted:

We have repeatedly warned that the Great Eschaton is not a “once and done” catastrophe, but one which may take centuries to play out. The Millennium does not begin as a placid and peaceful period, but one, rather, which is deadly, frightening, and full of hardships. Only a worthy remnant will endure until the “end.” The dawning of peace and plenty comes only through personal sacrifice and multi-generational obedience to the Mosaic Law as a blueprint for social order – the Four Generations necessary to cancel the effects of Original Sin.

– Stivers, [Newton’s Notes #5](#)

Logic would require that in the Historicist scheme there should be a *second* period of 1,260 years filled with various calamities from “off-world” causes: astral encounters (comets, asteroids, meteors), solar eruptions, and Earth lithospheric dislocations (earthquakes, volcanic eruptions, etc.).

We have discussed in previous installments that perhaps the 1,290 days (years) mentioned in Daniel 12 could possibly represent such a time-period of Divine judgment. That it is an asymmetrical period with an additional 30 years, it has been suggested that it corresponds to the “silence in heaven” of about “a half hour” (Revelation 8:1), marking a transition between the two halves of the Tribulation.

[Another explanation which could be considered would be the transition in Daniel’s time from the 360-day prophetic

year to the current 365 1/4 orbital year. Over the course of 1,260 years there would be 340 “leap-years” or 340 days or almost one prophetic year - untenable.]

If the first half of this Tribulation period ended in 2016, then we would be currently (as of 2024 AD) in the 30-year parenthetical period (about a half hour) of the “unraveling” and destruction of the antichrist kingdom, which should be expected to end at the commencement of this geophysical and astrophysical catastrophe. The second half of the Tribulation “period” would begin with the proposed solar nova in 2046 AD and continue thereafter for *another* 1,260 years. . . **finally ending in 3306 AD!**

There must be a stone cut out of a mountain without hands, before it can fall upon the toes of the Image, and become a great mountain and fill the earth.

Newton, *Observations*, (Anodos) p. 78

The reader must appreciate, that according to Newton, the Book of Revelation is “episodic” but not chronological. For example, the Gog & Magog scenario described in Revelation 20 (an obvious reference to the Prophet Ezekiel’s scenario) is a recapitulation of the entire book, almost like an “epilogue.” There is a sequence within each episode, obviously, but every recapitulation must be interpreted from a different vantage point of the same age, the same “eon.”

For example, while the Millenarian (whether Postmillennial or Premillennial) might insist upon chronology based upon teleology – since reading the narrative requires a linear thought process – the Amillennialist (or realized millennialist) will believe that Christ’s Millennial Kingdom runs concurrently with the “Tribulation” period. This is because the Tribulation represents an

era of apostasy accompanied by an era of Divine sanctions against that apostasy. As argued elsewhere in the [Soteriological Model](#) of Bible prophecy, cycles in human history do exist.

Consequently, while we might want to believe that the Christian millennial kingdom should begin in 2046 AD, it would still be an austere age punctuated by various catastrophes as God purges the Earth of all offending covenant-breakers. It would remain an age of “Gog & Magog,” with historical episodes of Armageddon-type conflicts in which roaming barbarian bands seek-out to plunder and destroy whatever enclaves of civilization which might still remain. This period would last for 1,260 years. There would be pockets of a righteous remnant which would enjoy the blessings of the millennial kingdom – the “camp of the saints” – but they would be targets of attack by the reprobate.

The “camp of the saints” in Ezekiel’s version (Chapters 38 & 39) is one involving a peaceful land of “unwalled” villages which lures the hordes of Gog and Magog to an invasion, a problem resolved by heavenly intervention, and results in the “walled city” of Revelation 21:25 with open gates because “there is no night there.”

Contrasting the Amillennial view with the Postmillennial, we do believe that a shift occurs in the cycles after 2046 AD. While before, in the first half of the Tribulation, each cycle takes the human race downward, afterwards, each cycle takes us upward.

In our next installment, consideration will be given to a theological discussion of more current Postmillennial/Amillennial thinkers in which Newton’s laws of physics plays a more important role than his biblical exegesis.

As cited before, Newton says, quoting Daniel’s prophecy:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all kingdoms and it shall stand for ever. (2:44, cf. p. 35)

But also, by degrees, as Newton notes in another place,

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Daniel 8:26-27 (Newton’s commentary in brackets, [See Notes #9](#))

Notice how Newton believes that Christ’s earthly kingdom is put into force by “the saints” (not angels) and “by degrees,” not by one single event. There is progress and a goal to history. He views prophecy as a description of this redemptive process: [the Moral Government of God](#).

Questions for Review

1) In the light of this reading sections, explain how it would be possible for Europe to alternate from the status of “Mystery Babylon” to “the Camp of the Saints” in a cycle that might repeat more than once.

Newton's Notes Section §16

Preview: Was Newton a Postmillennialist? Part 1

The Lord hath established his throne in the heavens, and his kingdom ruleth over all.

Psalm 103:19

The whole world natural . . . signifies the whole world politic . . .

Newton, *Observations*, op cit., p. 5

The Moral Government of God

Dr. Harry Conn – known in his time as a “Who’s Who” in science and technology (cf. *The Four Trojan Horses of Humanism*, 1977, 1982) – was also a gifted lay theologian and lecturer during the latter half of the 20th Century. He, along with his colleague, Gordon C. Olson, (also a retired engineer) revived the works of the renowned revival preacher from the 19th Century – Charles G. Finney. These men served as sort of an “underground” spiritual renewal movement through their “Men for Missions” organization and impacted groups such as Youth With A Mission and small Arminian denominations. Over the decades, Conn would also use his numerous university lecture tours on STEM topics as a platform to introduce tech students to 19th Century, Evangelical concepts.

Prior to these men, expressions like “the father heart of God,” “having a relationship with God,” “cheap grace and easy believeism,” “the kingdom of God is a monarchy,” and many others were not a part of Evangelical jargon. Conn was a

wordsmith of pithy sayings and many of them ended up in what became the movement’s unofficial primer: *The God They Never Knew* (1978) by George Otis, Jr. But the penultimate label – which was derisively attached to their movement as a cultic brand by ignorant churchmen – was that of the “Moral Government of God.”

[It ought to be appreciated that Conn earned disdain for opposing popular Evangelical movements at the time, such as Bill Gothard’s “chain of command/spiritual covering” ideology, but also for opposing pet doctrines among the burgeoning Charismatics (i.e. the “Shepherding” movement and extreme perfectionist cults which relied on miraculous “sign” revelations for personal guidance or which sought the prophetic ability to “hear the voice of God.”]

Doctrinal fanaticism among Evangelical Christians has often taken the form of “mob psychology” and led them to become the great censors of religious history. Conn and Olson were banned from many churches, never mind that “Moral Government” was taught in almost every American seminary from the time of Jonathan Edwards until the Progressive Era following the Civil War. It was then that Evangelicals turned *inward* and decided that the notion of “moral government” was a liberal doctrine. It was lumped in with “the Social Gospel” and shunned to protect their flocks from Satan’s “deceptions.” Evangelicals might whine about Liberal censorship, but churchists have been the greatest censors now for two thousand years.

The core doctrine of the “Moral Government of God” is that unlike the rest of creation which is governed according to the natural law of “cause and effect,” moral, sentient beings are ultimately governed according to influence and sanctions. Moral action is

predicated upon the concept of “free will” in the sense that real choices are made in the light of expected results: good or bad. God governs the “moral” kingdom of “free moral agents” with the threat or promise of rewards and punishments. Human action is itself properly “self-caused” action.

STEM students (Science, Technology, Engineering and Math) could appreciate the distinction Conn drew between the “cause and effect” of the physical kingdom from that of “influence” in the moral kingdom. Physical law was a rule *of* action while moral law was a rule *for* action.

This distinction between the physical realm and the moral realm was anticipated by Isaac Newton who observed that human action does not seem to occur as an “equal and opposite reaction” to something else. There is a mysterious power with which all sentient beings seem to be endowed: the power to reject the stronger influence. That is why outcomes are not always predictable.

As noted above, in prophecy he believed “the natural world” is symbolic of the “world politic” by which he meant the *moral* kingdom. In his time, “politic” meant “the people” – (i.e. *polis* after the manner of Greek city-states) – which are governed according to their higher endowments and their rights as citizens to “self-rule.” The [first ten pages of Newton’s book](#) (*Observations on Daniel and the Apocalypse*, 1733) are dedicated to relating examples of these analogies, and further emphasize “prophecy” in the sense of “warnings” against disobedience which become predictable outcomes:

The predictions of things to come relate to the state of the Church in all ages. . .

Newton, *Ibid.* p. 5

But Newton’s heirs in science did not follow in his path. Instead, they sought for an ever more refined physical cause for every human action, which as one philosopher once claimed: “The mind secretes thought just as the liver secretes bile.”

The secularists sought the cause of human action in human psychology or other physiological factors – the cause and effect of physical laws. Likewise, the Fundamentalists sought the same thing in the “power of the Holy Spirit” to overcome “the sin nature.” The combination of a secular and religious interpretation of “moral” law as just a different form of physical law ultimately impacted society to produce generations of victims. Human action could be blamed on something else – maybe not on “the devil made me do it” but on other factors such as mental illness, Original Sin, or social conditioning. Secularists prefer to live in a virtual reality of animation, shamanism, and drugs, while the Christians indulge causative factors derived from their battle between the “sin nature” and the “indwelling of the Holy Spirit.”

Moral Government doctrine has to do with the part of God’s kingdom which governs beings endowed with moral agency. Christ’s kingdom parables (e.g. Matthew Ch. 13, 25 *et al*) are illustrative of this doctrine because they present a sequence of first, moral choices and then, consequences or sanctions for those choices. Jesus introduces each parable with “The kingdom of heaven is like unto” and then relates the analogy.

Providential Government

Moral Government theologians drew a further distinction between two kinds of sanctions: 1) Governmental consequences and 2) Natural consequences. A **natural consequence** might be the defiance of

gravity in jumping off a cliff. The results are predictable as outcomes of a human action, but do not represent a special, providential intervention by a deity. God does not hate you just because He did not suspend the law of gravity to spare you the consequences of the fall.

What might be **governmental consequences**, on the other hand, are sometimes hard to recognize. As expected, “governmental” consequences would refer to *Divine interventions* in history. Moral agency is suspended while Divine judgment is imposed. This is not to be confused with the human institutions which enforce moral law: such as governments which might impose the death penalty for murder, for example.

[As this doctrine has been handled by Evangelicals, the “doctrine of Providential Government” has served as a theological Trojan horse which has undone Moral Government teaching. As will be explained in the next installment, “the indwelling of the Holy Spirit” and “signs divination” have replaced the normal quest for right choices based upon correct information. In “yielding to the Holy Spirit” Evangelicals adopt a world view advocating for a “surrender” of moral action, which while an obvious oxymoron, nevertheless becomes a backdoor remedy to another causation for moral action: Original Sin. *Man’s moral agency is the thing that is evil because it is fallen.* Evangelical religion reeks of mysticism.]

Providential Government refers to Divine intervention to force an outcome, such as the “hardening of the heart of Pharaoh” so that God would have justification to impose the Plagues of Egypt.

The Bible claims that world catastrophes, such as Noah’s Flood or the Plagues of Egypt, were acts of Divine intervention in

human history. “Providential Government” then becomes a worldview which believes that God is active in history and in our personal lives, working miracles in answer to prayer and “guiding” the flow of human action, especially collective, human action.

But it could be argued, as some natural philosophers have done – such as Immanuel Velikovsky – that these providential events in history were not Divine interventions at all, but rather represent an attempt by the survivors to explain why they got lucky.

A third view might be that these natural cataclysms were exploited by a favored remnant that benefited from the prescient warnings of a friendly Deity. The ceremonial “closing of the door of the Ark” or “striking the Nile” with Moses’ staff may please the fantasies of the religious bard or Hollywood reenactments, but closer readings of the text reveal a time delay between these ceremonial invocations and the onslaught of the respective catastrophe.¹⁹

[Furthermore, the geological record indicates Earth catastrophes which occurred prior to human habitation. Genesis 1-2 suggests as much, in which the Creator finds a post-cataclysmic environment requiring a [new creation](#).]

Regardless, returning to the Parables (developed further in the next installment), they are amillennial in the sense that specific choices must be followed by their appropriate and specific consequences. *Moral Government exists irrespective of a “goal” to history.* But because “sanctions” encourage one sort of choices over another, the Postmillennialist would argue that – given enough time – history will reflect some sort of predetermined outcome. **In the Postmillennialist’s world view, the**

¹⁹ <https://2046ad.org/peshers/pesher-transfiguration-day-2020/>

universe is rigged to favor Covenant keepers. There must be a positive, reinforcing, memory loop which makes the advancement of civilization possible. Cycles of Divine “visitations” imposing sanctions must occur, otherwise, there can be no growth in civilization. But somehow, the favored righteous must be exempted from these calamities; otherwise, no one is left alive to learn from the moral lesson.

Concurrent with this ongoing supernatural interference in human history, the dominating reinforcing memory loop is a law of entropy upon human action: in theology, *we call it Original Sin*.

Can such a downward spiral be overcome?

Millennial Views Further Contrasted

The previous installment presented the case that each age of apostasy has been worse than the one before it – as characteristic of the Historicist’s View of the Great Tribulation (spanning at least 1,260 years). We might call it amillennialism or better, “retro-millennialism,” because civilization seems to worsen. Every advancement in technology only empowers the race with a greater ability of self-destruction.

The contrasting alternative would be the postmillennial position which believes that each age of apostasy represents a weaker rebellion. In either case, Moral Government doctrine would teach that humanity experiences a process of ethical development: from a condition of subconscious non-awareness to one of total self-consciousness.

To briefly summarize the three main millennial positions:

Postmillennialism believes in a “consummation” of history in which it

progresses without the aid of discontinuous events, unless they happen to be governmental sanctions inflicted for pedagogical purposes as just mentioned.

Amillennialism believes that the end of history is arbitrary and unrelated to any progress or regress which may have been attained by the human species.

Premillennialism believes the success of God’s kingdom requires the suspension of moral government, of an overriding of human moral agency and an apocalyptic imposition of the will of God on Earth.

While a Postmillennialist might be interested in evangelism, world missions, and revivals because he sees these as tools to change the world and usher in the Kingdom of Christ, the Premillennialist is only interested in a perfunctory obligation of “giving every human a chance at eternal salvation” while the assumption is that these efforts will ultimately fail: “for narrow is the way.” They encourage the convert to “abandon self-will” with “Choose Christ, and He will take care of the rest.”

There is a short bridge from Premillennialism to Amillennialism because the Amillennialist does not care much about revivals and evangelism, either. The Church is just a place for personal moral development with an *eternity in Heaven as the only real value*.

But just like a growing season, plants adapt their growth and maturity to match their climate’s limitations. Likewise with mankind, there may be an internal clock within the human propensity to create civilizations. Such civilizations reach their “maturity” when they achieve ethical self-consciousness in which their first principles are manifested in the “casuistry” of their respective institutions. This maturity or

“ripeness” coincides with geophysical cycles in which human institutions are put to the test.

Did Newton Believe in Progress?

In light of a [2046AD eschaton](#) event which involves an astrophysical catastrophe (solar nova), such a discontinuous event would occur irrespective of whether the human race is worthy or ready for the encounter. It represents the end of the growing season for the wheat and the tares without consideration of whether there was enough time for them to reach their maturity. For the postmillennial view to succeed, a remnant must be able to survive such a cataclysm. It must be a judgment *in* history not one which *ends* history. For the Postmillennialist, the 2046AD Eschaton must result in diminishing wickedness and empowering righteousness.

Newton believed in the possibility of advancement, but it depended upon the choices made by humanity. His laws of physics reflect that point of view:

An object in motion remains in motion. . . unless acted upon by an outside force.

In Moral Government or Providential Government, what would be that “outside force”?

As he quotes Daniel, which has been cited several times in this series:

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is

an everlasting kingdom, and all dominions shall serve and obey him.

– Daniel 8:26-27 (Newton’s commentary in brackets)

In Newton’s physics we do not see the Law of Entropy. That came later from a different scientific persuasion. In Newton’s physics, it is possible for the universe to be eternal and to act as a self-perpetuating machine. Rather than the Big Bang, it coincides better with an Oscillating View of the Universe. The cosmos, through the laws of motion and attraction, continually destroys and then rejuvenates itself.

Likewise in Newton’s theology for the moral realm, it is possible to overcome Original Sin because of the work of Christ. The work of Christ is “the outside” force. But is it a “cause” or an “influence”?

Questions for Review

- 1) What is the difference between physical law and moral law?
- 2) What attribute would make human beings subject to moral law?
- 3) Which millennial position is most interested in the Great Commission?
- 4) What is the role of Providential Government?
- 5) What millennial position would be most interested in surviving a solar nova?
- 6) What doctrine in theology would express the “Law of Entropy” concept?

Newton's Notes §17

Preview: Was Newton a Postmillennialist? Part 2

Part 2 of 4

Every body perseveres in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed thereon.

Isaac Newton's *Principia*, "The First Law of Motion"

Nature is not simple.

Gary North, *Is the World Running Down?* (1988), p. 36

Influence or Cause?

Dr. Gary North, another 20th Century religious thinker – cut from the same Puritan cloth as Newton and whose [*Unconditional Surrender*](#) (Institute for Christian Economics, 1988) manifests the same "moral government theology" (also known as "New School Calvinism") described in part 1 – was also an avowed Postmillennialist who wrestled with these same issues. In two of his least read books, but which might be his most relevant to our discussion here, they were [*Dominion & Common Grace: The Biblical Basis of Progress*](#) (ICE, 1987) and [*Is the World Running Down?*](#) (1988). In them, he faces squarely these two conflicting worldviews: the doctrine of "spiritual" entropy in Amillennialism in contrast to the rejection of entropy in Postmillennialism.

The reader will recall that the Amillennialist tends to be "Augustinian" or "Calvinist" in orientation, because he believes that Original Sin as manifested in the "sin nature" of man cannot be overcome until the Resurrection. The notion of being "Born Again" with the indwelling of the Holy Spirit does not constitute a spiritual experience of sufficient power to overcome the tendency of human morals to degrade. Man's will as an attribute or faculty of function is itself corrupt.

The Premillennialist shares in the Amillennialist's skepticism and believes also that the human condition cannot be resolved until the General Resurrection.

[It can be argued that premillennialism is just a different form of amillennialism in the sense that the worldview is the same, they merely differ in the chronology of prophetic fulfillment.]

Furthermore, the Premillennialist interjects mysticism into the equation by insisting that "spirituality" itself comes from the renunciation of one's moral agency in "surrendering" it to God. How a moral faculty endowed from the Creator can be regarded as "evil" which requires repudiation remains unanswered? Simple obedience in response to a clearly Divine directive is not enough for Premillennialists.

Premillennialists require the analysis of motives and a person's psychological condition. Obedience is suspect because it may be insincere. "Pure motives" are required derived from continuous "testing" and constant introspection, agonizing prayer vigils, and sometimes, self-inflicted harm through fasting, alms giving, and other acts of self-sacrifice which grow from self-loathing.

Charles Finney's courtroom-style sermons (he was once an attorney) set the standard for this style of introspective preaching, an unfortunate parody of Christ's maledictions against the Pharisees. In spite of Finney's Postmillennialism and revivals, his doctrines ended in the same swamp of Augustinianism: the universal and total depravity of man.

Thus, Postmillennialists may not be entirely free from these pitfalls, either, especially if they are newly converted churchmen to the doctrine. The very title, *Unconditional Surrender* – perhaps North's most popular book – itself suggests some kind of abdication, forfeiture or obliteration of the will.

To their credit, Moral Government theologians and other New School Calvinists (such as North) did not mean "surrender" in the sense of a mystical sublimation of moral agency into a spiritual possession. **For them, it meant a decision to heed the moral laws of God which can be objectively known.** Yet as Churchmen, they got confused. They did not think that these laws can be rationally apprehended by the mind (because it too is a fallen faculty) but must be absorbed into a spiritual impulse or instinct which guides the will. (More in future installments).

Regardless, Postmillennialism as a doctrinal position contains within it the affirmation of the all-sufficiency of the Atonement of Christ. Both judicially and experientially, freedom from Original Sin can become an existential reality.

Returning now to Gary North's books cited above, as a gifted writer, instead of making us guess where his logic might be taking us – unlike the "hucksterism" of so many academics who make you listen to their long-winded digressions before finally

telling you what they are talking about – North tells us what he is going to tell us in the opening pages of his Preface in *Is the World Running Down?*:

Which is more important, the effects of Christ's resurrection in history or the effects of Adam's Fall (God's curse upon the ground) in history? My answer . . . is going to make a lot of very dedicated Christians unhappy. I answer that the effects of Christ's resurrection are more important, as time goes by, than the effects of Adam's Fall.

Spoken like a true Postmillennialist, he spends the next 300 pages demolishing the notion of Original Sin as the dominating principle in the Universe as expressed in the Law of Entropy.

[*Dominion and Common Grace* will be discussed in the next installment.]

Entropy & Newton's Worldview

The Newtonian worldview figures prominently in North's analysis because it lies at the foundation of modern Christian cosmology and apologetics, while the "pseudo-modern" cosmology which arose since General Relativity, has instead reintroduced the chaos of pagan cosmology in the form of competing and contradictory natural forces typical of a polytheism.

From his chapter "Entropy & Social Theory," North writes:

From the days of Isaac Newton, there have been major unanswered (and seemingly unanswerable) questions associated with modern physics. Gravity is a big question. How do stars and planets influence each other, as Newton claimed, "at a distance"? If there is no substance linking them, then how does one produce an effect on the other,

or both on each other? This question baffled scientists right up until the end of the nineteenth century, when they finally agreed to stop asking. They had first proclaimed that a substance called the ether fills interstellar space, and then they spent almost two centuries trying to find any evidence of its existence. They failed, and after Einstein and other modern physical theorists began writing in the first decade of this century, scientists finally abandoned belief in the ether. They now face a major question: "ether/or?" Or what? They could answer, as Newton did, that it is God who holds the mass of the universe together, not the ether. They could say that an invisible, yet undiscovered physical force holds it together, "but we will not call it the ether." They could say that nothing holds it together, but somehow it displays incredibly predictable regularities. They are so hostile to the idea that a personal force (God) holds it together that they would prefer to believe that nothing does. Or they could say that it is held together by statistical formulas. More and more, they are drifting toward the last solution. Until they agree, however, they just repeat endlessly, "Gravity holds it together," for want of a better magical incantation. (p. 32)

It can be argued, if not already anticipated by the reader, that this connecting "substance" has been found in plasma physics, of which [Professor James M. McCanney](https://2046ad.org/james-mccanney/) has been a leading proponent.²⁰ It must not be forgotten that Einstein's paper which won for him the Nobel Prize in 1921, was published in 1905 as "The Electrodynamics of Moving Bodies" and became the foundation of the Special Theory of Relativity. To be distinguished from the more questionable "General Theory of Relativity" (which tries to explain the correlation of light with time), Special

Relativity seeks to explain photoelectric effects of light upon matter.

When Christians today speak of "natural law," they have in mind a universe that can be observed by man, and that conforms to rigorous mathematical laws, from the far reaches of the galaxy to the boiling water in the tea kettle on the stove. Now, Christians do not really believe in a universe totally governed by such laws. They believe in miracles. These miracles are seen as miracles to the extent that they violate natural law. They also believe in human "free will" that is outside the mechanical cause-and-effect, clock-like predictability of Newtonian natural law. Nevertheless, except where man is concerned, Christians believe that the universe is coherent, and that God's creation reflects His own orderly nature. Because most people have been influenced by this originally biblical worldview, they also believe in a world that is coherent, yet which also allows freedom and responsibility for human beings. The high school science textbooks of the public schools have not presented the case for twentieth-century quantum mechanics. The average person cannot grasp quantum mechanics. To this extent, the average person has been gracefully spared a personal confrontation with the impersonal and irrational world of modern physical science. (p.15)

Again, North, writing in 1988, could not have known what plasma physics would become in the 21st Century. [McCanney's "Comet Model"](https://2046ad.org/james-mccanney/) has explained how creation is ongoing. He has perfected the Newtonian worldview of an orderly universe:

Christians and humanists have borrowed from each other. Isaac Newton was an Arian monotheist, not a trinitarian Christian, although he kept his theological views to himself. His theories of physics

²⁰ <https://2046ad.org/james-mccanney/>

were based on his faith in the providential control of all things by God. He even devoted the last decades of his life to a study of the dating of the exodus.

Nevertheless, his mathematical formulas could be used, and were used, by anti-Christian thinkers of the Enlightenment to defend the idea of autonomous natural law that governs an autonomous universe. They took his views far down the road toward atheism, which had not been Newton's intent. So compelling was Newton's vision of mathematically governed reality that Christians like Cotton Mather hailed the new science of Newtonian mechanics as essentially Christian. It was so close to Christian views of God's orderly being and the creation's reflection of His orderliness, that the Christians unhesitatingly embraced the new science. Christians did not see (and still generally have not seen) the danger to their view of the cosmic personalism of the universe that autonomous natural law systems pose. What we find, then, is that Christians were not fully self-conscious epistemologically, and neither were the pagans. (p. 183-184)

The notion of "autonomous natural law" is an act of faith, just as the belief in a First Cause Creator. While Christians might be shortsighted to think that "science" proves the existence of God, the method of "presuppositional" apologetics does not use science this way, but rather challenges the atheist with his many unproven assumptions and inferences from his "science." He does not "own" the scientific method in the sense that he can use it to disprove the existence of God.

As a polemicist and an apologist, North's book *Is The World Running Down?* was a response to Jeremy Rifkin's *Entropy: A New World View* (NY: Bantam, 1980,1981), in

which the dogma surrounding Original Sin, found its way into scientific nomenclature.

As North bleakly states it,

Now, however, a new world view is about to emerge, one that will eventually replace the Newtonian world machine as the organizing frame of history: the Entropy Law will preside as the ruling paradigm over the next period of history. Albert Einstein said that it is the premier law of all science; Sir Arthur Eddington referred to it as the supreme metaphysical law of the entire universe. The Entropy Law is the second law of thermodynamics. The first law states that all matter and energy in the universe is constant, that it cannot be created or destroyed. Only its forms can change but never its essence. The second law, the Entropy Law, states that matter and energy can only be changed in one direction, that is, from usable to unusable, or from available to unavailable, or from ordered to disordered. (p. 67)

North's pessimism has since been proven unjustified. In science The Laws of Thermodynamics, particularly Entropy, have been refuted by plasma physics. In Christian doctrine, it is refuted by postmillennialism.

Consequently, the optimistic worldview of Newtonianism – with an orderly universe directed toward beneficent ends – still stands because it is rooted in the postmillennial message of the New Testament.

The Nagging Questions

How then is there any certainty in the moral realm? Moral agency introduces the principle of uncertainty. We might say that "sanctions" guarantee a specific outcome. But only if right choices are made. What if

humanity chooses self-immolation, to love its sin more than fearing its penalty?

If we are hoping to elevate the human race to a higher ethical and metaphysical existence, and if that outcome depends exclusively upon right choices, how then does humanity create the necessary memory loop to avoid the degeneracy which affects all civilizations? Again and again, the biblical accounts tell us that social degeneracy occurs because the people “forgot” what had been learned by previous generations.

Questions for Review

- 1) From your reading, what does the author mean by “signs divination”?
- 2) For Premillennialists, why would simple obedience to God’s Law not be sufficient?
- 3) Why does plasma physics answer many of the problems of Newtonian physics?
- 4) Does Postmillennial doctrine defy Entropy? Why or why not?

Newton’s Notes §18

Preview: Was Newton a Postmillennialist? Part 3

Part 3 of 4

[Note: The reader must appreciate that many theological terms, such as “postmillennial” did not exist during the time of Isaac Newton. He lived in the century just following the introduction of the printed Bible and Europe was only then discovering its languages for the first time. Although scholars were well acquainted with the biblical text and patristic literature – usually in Latin- it was sequestered from the general population. That changed in the 17th Century at the dawn of “the age of books,” the King James Bible, and Newton’s physics.]

The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of Christ.

– Isaac Newton, *Observations*, Ibid. p. 78

[In the] figurative language of the prophets, “riding on the clouds,” [is set] for reigning over much people [In prophetic language] “wings,” [are set] for the number of kingdoms

Observations on the Prophecies of Daniel and the Apocalypse, 1733 (Anodos Edition, 2019), p. 6-7

(The bracketed words indicate that the citations are extractions from Newton’s long list of the symbolic prophetic terms in the Bible).

Original Sin as “Theological Entropy”

In terms of Bible prophecy, the Christian doctrine of “the Curse” as manifested in amillennialism (and derivatively by premillennialism) becomes a sort of “theological entropy” as argued in the last installment. It is the belief that the consequences of Original Sin cannot be overcome in time and on Earth, but must await until the Resurrection. The Atonement of Christ served only to make the Resurrection possible, which is set to occur at some indeterminate future time at the Father’s good pleasure. Premillennialism differs from amillennialism only in the timing of that event.

Consequently, the world must continue to become worse and worse in which “because iniquity shall abound” the “love of many shall wax cold” – and “were those days not shortened . . . no flesh would be saved” (Matthew 24 *et al*).

Princeton’s Cornelius Van Til (whose writings North discusses at length in many of his books) – an old school Calvinist – was an early 20th Century advocate of this pessimistic view of history.

Amillennialists, like Van Til, have long countered the Postmillennialist’s optimism with the “second Satanic rebellion” of Revelation 20, in which “Satan is loosed” from his “bottomless pit” and is allowed to recruit “Gog and Magog” to surround the “camp of the saints” at the end of Christ’s glorious 1000 year reign: presumably the current city of Jerusalem where millenarians assert Christ will be seated upon an earthly throne. The siege is ended by the summary execution of Satan’s hordes with “fire from heaven.”

The Amillennialist poses the challenging question: “How can this occur in the

postmillennial scheme in which the ‘triumph of the Gospel’ has created Paradise on Earth, only to be, yet again, overcome by man’s fallen nature?”

The Wheat and the Tares

Postmillennialists do not deny the Rapture. It will come on the day of judgment. It will be a postmillennial Rapture. Why a postmillennial Rapture, the amillennialist may say? Why not simply point out that the Rapture comes at the end of time, and let matters drop? The answer is important: we must deal with the question of the historical development of the wheat and tares. We must see that this process of time leads to Christian victory on earth and in time. It leads to victory in history. It leads to victory in the pre-consummation New Heavens and New Earth (Isa. 65:17-20).

-Dr. Gary North, *Dominion & Common Grace*, ICE, 1988, p. 68

North, in one of his most brilliant contributions to Christian doctrine – in true Van Tillian fashion, ironically – answers Van Til’s challenge with an exposition on Christ’s Parable of the Wheat and the Tares (Matthew 13, *et al*):

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up

also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matt. 13:24-30).

- North, *Ibid.* (emphasis added)

What North proceeds to do is offer the concept of *Dominion through Differentiation in Epistemological Self-consciousness* ("epistemological self-consciousness" is a Van Tillian concept in his system of "Presuppositional Apologetics"). Dominion makes that differentiation possible. The results of dominion create the "epistemological self-consciousness."

In more layman's terms, the difference between the tares and the wheat become manifest when the wheat begins to bear fruit. "Fruit" is the result of good works and is the means by which "good works" can be known. Good works occur when the Christian exercises righteous dominion. But that cannot be recognized in a value judgment (or known epistemologically) until those "works" are manifested by actions which result in visibly temporal consequences. This is a process which occurs throughout history. **The judgment by God at the end of history is only possible because the believer has exercised judgment in history:**

As history progresses, the saved and the lost differentiate themselves ethically. The righteous become dominant, not through the exercise of lawless power, but through obedience to biblical law. A continuous ethical separation takes place over time. (Ibid, p. 77)

And how about the unrighteous? How do they obtain power? I now cite North at length:

Christ's parable of the wheat and tares emphasizes historical continuity prior to the final judgment. The kingdom of God will not be interrupted by any radical break that separates evil people from righteous people. They mature side by side. Removing the evil people – the suggestion of the servants would hurt the righteous. This points to the need for social cooperation and the division of labor in history. Men need each other's skills and services in order to work out their earthly destinies. The unrighteous people are protected from destruction in history for the sake of the righteous. Christians are called by God to take dominion in every area of life. God expects Christians to rule righteously, meaning in terms of His revealed law. If they order their lives and institutions in terms of God's law, they will find that they exercise greater and greater authority. They will not be in earthly bondage to humanists forever. This was the lesson of Joseph in the prison, the three Hebrew youths in Nebuchadnezzar's fiery furnace, Daniel in the lions' den, and Jesus on the cross. In the case of Jesus' death, the worst injustice in history led to His attainment to total cosmic power. "And Jesus came and spake unto them, saying, All power is given to me in heaven and in earth" (Matt. 28:18). As history progresses, the saved and the lost differentiate themselves ethically. The righteous become dominant, not through the exercise of lawless power, but through obedience to biblical law. A continuous ethical separation takes place over time. Eventually, men begin to apply God's standards to earthly situations, and they will recognize the difference between churls [citing a term from Isaiah in the KJV:JWS] and righteous people. Liberal (generous) people will devise liberal things, and stand

in terms of what they have devised. As men develop their skills in making godly judgments, they will gain greater authority. The satanists will not dominate history through power, nor will Christ and His angels uproot the tares (let alone the wheat) in history before both wheat and tares have fully matured. Thus, neither the amillennial vision nor the premillennial vision is correct. The church will not be defeated in history before Christ returns physically to rule. The gates of hell shall not stand against the offensive onslaught of Christ's church.

Christ declared that the recipients of common grace could not be destroyed because like the prohibition of uprooting the tares, **"lest we uproot the wheat also"** providence offers "space" for the wheat and the tares to grow "side by side" without the interference of "judgment" as a discontinuous event. The wheat enjoy the blessing of growth in spite of the competition from the tares. In a sense, the tares help the wheat by holding the soil together. Thus, "the earth helps the woman" (Rev. 12) and prevents the tares from interfering with the ultimate fruitfulness of the wheat.

The unrighteous obtain power by also obeying Divine law as revealed in nature:

The unregenerate have the work of the law in their hearts (Rom. 2:14-15). This does not lead them to repent, but it offers them a tool of earthly dominion. If they abide by what their consciences tell them, they can prosper. They hate God, but they love wealth. For a time, their love of the external blessings can overcome their hatred of God and the concomitant love of death (Prov. 8:36b). Furthermore, in times of increasing special grace, Christians will also obey God's law. The principles of biblical law become common practice. External covenant

blessings become widespread. It is in these periods of increasing external blessings in response to men's external obedience that biblical law can produce civil righteousness among the unregenerate. (p. 95)

As men become epistemologically self-conscious, they must face up to reality – God's reality. Ours is a moral universe. It is governed by a law-order which reflects the moral character of God. When men finally realize who the churls are and who the liberals are, they have made a significant discovery. They recognize the relationship between God's standards and the ethical decisions of men. In short, they come to grips with the law of God. The law is written in the hearts of Christians (Heb. 8:10-11; 10:16). The work of the law is written in the hearts of all men (Rom. 2:14-15). The Christians are therefore increasingly in touch with the source of legitimate earthly power: biblical law. (p. 96)

Covenant-breakers must do good externally in order to increase their ability to do evil. They need to use the lever of God's law in order to increase their influence. These rebels will not be able to act consistently with their own epistemological presuppositions and still be able to exercise power. They want power more than they want philosophical consistency. This is especially true of Western covenant-breakers who live in the shadow of Christian dominion theology. In short, they restrain the working out of the implications of their own epistemological self-consciousness. Believers in randomness, chaos, and meaningless, the power-seekers nevertheless choose structure, discipline, and the rhetoric of ultimate victory. (p. 129)

All Men Bear the Image of God

Elsewhere, North has explained to his readers that “common grace” is this inward witness which God has given to all men as a part of their created being (i.e. the “image of God”) and which makes it possible for the unbeliever to function and even succeed in God’s temporal order. But it has nothing to do with salvation, which must come from “efficacious grace” as manifested in regeneration. [A topic addressed in our last installment.]

If the effects of biblical law are common in cursing, then the effects of biblical law are also common in grace. This is why we need a doctrine of common grace. p. 51

To further consider what North is describing here might be found in the following example:

In the ancient world, pagans abhorred physical labor and sought to enslave their weaker neighbors so that they might spend their days in revelry and orgiastic indulgence.

In contrast, Moses imposed the 4th Commandment, a covenant standard which required a work/rest cycle of six days to one. The notion of “six days of labor” or labor at all, to a pagan war culture, was anathema. Nevertheless, work, especially menial work, implies time and effort toward achieving a goal. The Divine imposition of six days of work created a culture of economic success and hence power.

In the context of our discussion on Revelation 20 and its bearing on Christ’s Parable, the unrighteous benefit from a steady expansion of “common grace” as a residual power derived from the fruits of the believer’s “special grace.” The wicked – Gog and Magog – who hide their rebellion,

benefit from the blessings of economic progress and technological advancement. From lapses of self-control, they may confiscate the wealth of the righteous and manufacture weapons to launch further attacks upon them. This process represents a downward spiral until all capital is used up and the society collapses from the lack of righteous producers.

This is precisely what is described in Revelation 20-22. One thousand years have elapsed since the last era of plunder. The righteous are at ease in Zion. They have neither walls nor gates. They are vulnerable and require Divine intervention to end the siege.

After that intervention, the saints learn that they must have walls with foundations. The walls have gates. They are always open because there is no night there, but they must have gatekeepers. The New Jerusalem comes to Earth when the saints learn to properly safeguard their “city” from Satan’s devices.

Revisiting Newton’s Lexicon of Prophetic Symbols

Newton alludes to this process in the context of “the Great Tribulation” and how it is brought to an end:

An Angel must fly thro’ the midst of heaven with the everlasting Gospel to preach to all nations, before “Babylon” falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of “Christ.” (Observations, p. 78)

We see, then, that with Newton it is the moral influence of the Gospel as a thing which is “preached” which makes the kingdom of heaven possible. It is not military action, as such, or “fire from

heaven” which establishes the kingdom – or the “camp of the saints.” Thus, it is not the use of “force” but moral suasion that fulfills the Great Commission.

But notice that this “everlasting Gospel” is not one of salvation, but rather a “gospel of the kingdom” which is declared. The preaching of this Gospel is then followed by the “ascension” of the “Two Prophets.”

Interestingly, Newton identifies the “Two Prophets” as the churches of Smyrna and Philadelphia in Revelation 1-3, “with their offspring” (p. 89). This is perhaps the closest Newton ever comes to openly expounding the Desposynic doctrine. When these churches “ascend up to heaven” – not in a Rapture – but in an **enthronement for dominion**, it is then that the world can become the kingdoms of Christ.

How do these persecuted descendants “ascend” to rule?

After lying in the streets “dead for 3 1/2 days” – which Newton interprets to be a different iteration of the 3 1/2 years (1260 days/years or 42 months of the Great Tribulation) – they are “given the kingdom” which grows to “fill up the whole Earth.” As cited frequently in this series:

[After which] the judgment is to sit, and they shall take away his dominion, [not at once, but by degrees,] to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall, [by degrees], be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Daniel 8:26-27 (Newton’s commentary in brackets)

Revelation as Prologue

I argue, as does Newton, that this event is not chronological but occurs as a recapitulation of the same scenario described multiple times throughout the Book of Revelation, but from different vantage points. The New Heaven and New Earth come when the New Jerusalem has a “wall” and gates. Gog and Magog cannot come into the city because the gates are guarded by “the angels,” the Desposynic bishops.

And what about the fire? What does the “fire from heaven” represent? What “force” destroys Gog and Magog? Or as North poses the question:

What kind of power does the gospel offer men for the overcoming of the effects of sin in history?

- Ibid., p. 144

Questions for Review

- 1) Would the “ascension” of the Two Witnesses be literal like to Christ’s Ascension, or might it be symbolic? What would the symbolism represent?
- 2) What is meant by the term “epistemological self-consciousness”?
- 3) How might the righteous and the wicked obtain dominion?
- 4) What process separates the “wheat from the tares”?
- 5) Of what time period does Newton regard the “3 and ½ days” to be another reiteration?
- 6) What two churches does the author regard as mothers of the Desposyni?

Newton's Notes §19

Preview: Was Newton a Postmillennialist?
Part 4

Part 4 of 4

Whoso sheds man's blood, by man shall his blood be shed. Genesis 9:6

He that beareth the sword is the servant of God. Romans 13:4

We come now to an analysis of Newton's view of the human condition and what might constitute this **"recovery and re-establishment of the long lost truth"** (*Observations, op cit*, p. 79) necessary for the dawn of the Millennial Kingdom.

Throughout his analysis of biblical symbolism, the role of civil government is central to his view of Bible prophecy and God's work in the Earth. *Providential government* and the *sanctions of civil government* become the essence of Newton's understanding of the Kingdom of God. God guides the heart of the "king" or magistrate through providential government and then sanctions are imposed by that ruler upon the wicked in society so that "the people do not learn iniquity."

While the doctrine of postmillennialism might not be explicitly stated in his writings – especially since the terminology did not yet exist for another century – nevertheless, the essential features of the doctrine are manifest, which are these:

First is the *optimism* that there can be an earthly kingdom at all in which "dwells righteousness" and receives the blessings of heaven for its obedience.

Second, that the "preaching of the Gospel" can effectuate such an outcome: "the gospel of the *kingdom*" not the modern gush of the

"gospel of salvation." Newton believed that it was a *defective* Gospel which has been preached by organized religion.

Third, the *faithful enforcement of God's law*. For some time, Newton served as Chancellor of the Royal Mint. During his tenure, he demanded and got Parliament to impose the death penalty for counterfeiting. We see, then, that Newton's temperament was toward the efficacy of sanctions.

Enlarging upon the Parable of the Wheat and the Tares, Christ directs our attention to the idea of "uprooting" and the damage that might cause. It is worth noting that the Greek word here for "end of the world" is "eon" not "cosmos" (Matthew 13:39). Christ is not describing the end of the world, as in the end of the physical creation, but rather the end of an "age." An *eon* is marked by the maturation which occurs in civilization. "Judgment Day" comes at the end of a season when the crop has reached maturity. **The ripening of the harvest is what dictates when the harvest occurs, not an arbitrary timetable.** He is describing judgments within history.

Consequently, Christ is describing the operation of God's moral government as it is repeated many times throughout the life-cycles of all civilizations. The Four Kingdoms in Daniel's prophecies have had their day. Rome has had its day. We are having ours now. And after the reckoning, a new civilization will arise and a new era will emerge with a new cycle of growth, ripening and harvesting.

The "Great White Throne Judgment" in Revelation represents an *on-going* judgment of each individual as they die:

For it is appointed unto man once to die, and after this, the judgment. (Hebrews 9:27)

God's Court is always in session and you appear before Him as soon as you die. The judgment in Revelation is sequential, but not chronological. There is no state of waiting after death, as is erroneously supposed by the doctors of Scripture. You are immediately dispatched.

According to Newton, the judgments in Revelation pertain to God's government of the nations. As long as there is a physical creation, there will be seasons of evaluation and judgment: the dispensing of rewards and the assignment of new tasks. A vibrant and growing cosmos requires just such Divine husbandry.

And what of the "General Resurrection"?

In Pauline theology, there is such a resurrection that is a discontinuous, historical event sometime in the future. But Paul was a Pharisee, and his futuristic mythology should not be taken too literal.

Jesus, on the other hand, often spoke of such things pertaining to the Resurrection "at the last day" (John 11), only without too many particulars and in parables. The "day nor the hour knoweth no man." **Rather, He taught us to pray for "thy kingdom to come," not that we get to go to heaven.**

Whatever might be true of our eternal existence, it does not diminish or suspend God's moral government now, in time and on Earth. It is the denial of God's Kingdom which constitutes the heresy which Newton and others warned against. Dispensational-type prophetic models consign the world to "the devil" until some future deliverance or eschaton. This is the core doctrine of the Gnostics and Cabalists . . . and Satanists.

In order for such a false doctrine to take root, like the tares which were indistinguishable from the wheat, it

becomes necessary to make it look like the true doctrine: in this case a substitute for the agents of the Dominion Covenant itself. What God declared in the beginning to be "very good" must be re-labeled by the Satanist.

Returning to the parable's metaphor – from growth and expansion, roots push out and suffocate the competition. In Pauline metaphor, the roots represent the "fathers" and the patriarchal heads of families (Romans 10:16-29). Fathers spend their lives carving out an estate, creating a social order, and defending it with institutions which restrain and punish lawless behavior. Sanctions require the use of force, not preemptively, but as a deterrent, which when defied, results in swift and certain judgment.

What then becomes the moral "force" which reverses entropy? We might start with the doctrines of the Atonement and the Resurrection. Men operate according to symbols which create mental constructs governing their actions. That Christ died for our sins, was raised triumphant over the grave, and imparted a source for moral calibration (the indwelling of the Holy Spirit), gives us the power to choose life rather than death. These doctrines affirm that the Kingdom of God is among men.

But the historic church has always affirmed both of these doctrines in its creeds. We do not find in them the "**long lost truth**" to which Newton refers. Rather, we find that different doctrines, not found in the Ecumenical Creeds – such as that of Original Sin and the "total depravity of man" –which make the Christian religion into a death cult and defiles the source of man's reproductive powers. The Dominion Covenant is taken away from patriarchal families and given to the clerics of the Church.

It is important to spend time analyzing Newton's lengthy discussion of the "Mahuzzim" heresy which he regards as the work of the Antichrist (*Ibid*, p. 59-71). The "Mahuzzims" "forsook the desire of women" and found "holiness in abstinence from marriage." They became the monastic movement within Christianity. Founded upon Augustine's view that male sexual prowess is proof of Original Sin, the phallic symbol, instead of representing the *omni*-*"potence"* of God's creative power, instead became defiled and was inverted to represent man's sinful nature.

Because of this doctrine, an impossible psychological condition has occurred. Christian men are at war with their reproductive powers. The doctrine defeats the Creation Mandate and perpetuates generation after generation of guilty men. Original Sin, as it has become known in Christianity, rejects the life forces with which mankind has been endowed as "the image of God."

Newton identifies the beginning of this heresy in the Montanists **"who denied second marriages"** whether simultaneous or successive (i.e. literally "bigamous," p. 61).

To remedy this perversion, we must find a doctrinal link between "holiness" and man's urge to reproduce. It appears that only the institution of polygamy can do this.

[N.B. Even published posthumously, Newton's discussion of this topic was guarded and carefully worded. His lengthy discussions, left in the Latin untranslated by the publisher, must await for future studies.]

According to the Antichrist doctrine, polygamy is proof of depravity, while monogamy and celibacy are exalted as the purer standard. Judging the man by the limitations of female sexual capacity

becomes a direct assault upon fatherhood, and by extension, the fatherhood of God:

He is antichrist, that denieth the father and the son.

– 1 John 2:22

The purer religion, in contrast, is one dedicated to propagation, colonization, and succession.

This Antichrist doctrine has become so entwined in the Christian religion, it probably cannot be excised without destroying the religion itself. It has created a cultural and psychological condition which has become an inextricable pathology. To exorcise it, mankind must likely be returned to a state of nature in which the realities of survival recalibrate social mores to become consistent with that imperative.

Our civilization is the final iteration of this Antichrist kingdom. It will be destroyed, as seen in Daniel's vision. A new civilization will prevail: the Stone Kingdom. "Eben" stones are the figure of the "ben": sons. The kingdom to come will mirror heaven, as each man becomes a "Lord of Hosts" (Sabbaoth) because the Father in Heaven, also, is the LORD of Hosts.

Isaiah 4:1 – "In that day seven women shall take hold of one man; saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

While Newton never married, he nevertheless stood correctly on this doctrine. Considering that the monastic religion is so directly identified and elaborated by him as the "Antichrist" – especially as it was embodied in the Orthodox and Catholic religions – we may infer that the "lost truth" of which he speaks, is that of fecundity and

the family. The Mahuzzim doctrine wrests spiritual authority from the true fathers of families and places it into the hands of pseudo-fathers which venerate “saints” and martyrs.

Part 4 of 4: End of Series

Questions for Review

- 1) What historical fact about Newton does the author use to support the view that Newton believed in the efficacy of the enforcement of biblical law?
- 2) Explain Newton’s treatment of the “Mahuzzim heresy.”
- 3) What does the author suggest is the “long lost truth” which must be restored before the Millennial kingdom may commence?
- 4) What Scripture from Isaiah does the author cite to support his view?

Newton’s Notes §20

Preview: The “1000-Year” Great Tribulation Period

I have appointed thee each day for a year.

– Ezekiel 4:6

In Daniel’s prophecies, days are put for years. – Isaac Newton, *Observations*, p. 38

The many and clear Prophecies concerning the things to be done at Christ’s second coming are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. (p. 79)

During the time of Daniel, Ezekiel, and Jeremiah – prophets who were contemporary with one another – a hermeneutical tool was used which used “days” to mean “years.” We do not know why. Perhaps it was used as a coding method, as was the imagery of various beasts to represent kingdoms and empires.

As was explained in detail during the “[Forensic Notes](#)” series, Newton followed the day=year interpretation. This was customary hermeneutics among the theologians of his time who were Reformed and Historicist in their interpretation of Bible prophecy.

Of course, the Historicist School was replaced by the now popular [Futuristic School](#) as embodied in dispensationalism, premillennialism, and the Rapturist theology of American Fundamentalism.

This [worldview](#) held by American Evangelicals continues to shape American foreign policy. Even though world leaders

may not subscribe to what might be called a “religious superstition,” because the United States is the leading world power, their respective countries might be adversely impacted by it.

[Side Note: For example, the Futuristic School was invented by the Jesuits for the political purpose of dissuading Protestants from labeling the Papacy as “antichrist,” a school still favored by some Roman Catholics. Likewise, if, as many Dispensationalists believe, China, Iran, and Russia represent a prophetic entity called “Gog and Magog” who are regarded as the “enemies of God,” then a sort of “racial predestination” is taught which persuades many Americans to take a hostile view toward these nationalities. Unlike the [Soteriological Model](#) of Bible prophecy which allows for the redemption of all of humanity and nation groups, an [apocalyptic determinism](#) locks these “goat nations” in a nefarious role to “fulfill” Bible prophecy.]²¹

These Futurists believe in an “imminent,” literal seven-year tribulation period. The first half (3 1/2 years) consists of a time of apostasy, persecution, and wicked governance. It is the time of the “Antichrist,” “the Beast,” and “Mystery Babylon.”

As Divine sanctions for this time of wickedness, the second half of the seven years is characterized with Divine judgments upon the world in the form of the 7 Seals, 7 Trumpets, 7 Vials, and so on. We see this seven year period identified in Daniel’s prophecies but the particulars are detailed by John in the Book of Revelation.

For the Futurists, this Tribulation Period is followed by the Second Coming of Christ (except for the Rapturists, who see a

“Rapture of the Saints” at the beginning of it). The Second Coming inaugurates a time of peace in which Christ rules the world with “a rod of iron” from the city of Jerusalem with a rebuilt temple and presumably a royal palace, just as it was in the days of the United Kingdom under King Solomon.

But Newton, as I said, was a Historicist and Historicists differ from the Futurists in that they believe the “Great Tribulation” – or at least the first half of it – began sometime in the [eighth century](#) (756 AD, 774 AD, or 800 AD) when the Papacy was endowed with temporal power. The Pope began to rule the “10 Kingdoms” of the former Roman Empire as a chief potentate. Instead of confining his authority to spiritual matters pertaining to the Church, the Pope began to rule these kingdoms like a Christian Caesar and to aggregate wealth as described of Mystery Babylon in the book of Revelation.

With a day=year hermeneutic, this period, as we have shown in [previous installments](#), was to end as early as 2016 AD, the end of 1,260 days.

This position is significant because it implicates all reform movements which occur during this period of apostasy. If this scenario holds true, then [all reform movements become corrupt](#). And Newton made much of this tendency by claiming that the “[Woman Clothed With the Sun](#)” in Revelation 12 – representing the pure Church – becomes defiled and the “Whore of Babylon” later in the prophetic narrative.

The unsettling significance, of course, is that all of Protestantism is implicated and any other reform movement from within or without the Papacy must be suspect as a deception and a ruse to tighten satanic control over mankind. We saw this in our discussion of [Pope Gregory](#).

²¹ <https://2046ad.org/hope-for-tomorrow-a-rebuttal-of-apocalyptic-determinism/>

And what of the other churches from outside of the former Roman Empire, such as the Eastern Orthodox and related churches? Newton describes their apostasy in detail and in fact argues that it was their apostasies which spread from the East to the West. But since these churches do not exist within the 10-Kingdom context, they are left off to experience [other manifestations](#) of Divine judgment in symbolism of a [different kind](#).²²

The reason these Ten “Antichrist” Kingdoms are center stage is because in the [prophetic narrative](#)²³ they are the kingdoms which “hate” and “kill” the Whore of Babylon, end her world power, and “burn” her with fire. Somehow, these kingdoms, which for 1,260 years are under the control and spell of Mystery Babylon, at the end of that period, rebel and destroy the world hegemony of “Babylon the Great.”

At first, it appears to be racial because as it was in Daniel’s interpretation, these kingdoms are represented in the “ten toes” of the [Great Metallic Image](#) of Nebuchadnezzar’s dream. The feet and toes consist of “clay mingled with iron” and lack cohesion, as says the prophet,

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another; even as iron is not mixed with clay. (2:43)

But in addition to this, according to Newton, there is a restoration of a “[long lost truth](#)” which makes genuine reformation possible. What this doctrine might have been was discussed at length in our last installment ([Newton’s Notes #19](#)).

Assuming all of this, the Historicist would then say that one of two things will happen next: either the second half of the Great Tribulation will commence which involves a period of natural disasters as God pours out His wrath upon the world lasting for an additional 1,260 years, or in the alternative: the Millennium of Christ.

Or, perhaps both.

To total 7 prophetic years, 1,260 plus 1,260 equals 2,520. But we never see this number in the prophetic narrative. We have 1,260; 1,290; and 1,335 which if we were to total these, comes to 3,885: a number with no prophetic significance. So, if they are to fit within a 7-year tribulation, they would have to overlap somehow.

If we expect that these natural calamities are supernatural in origin and manifest the rule of Christ’s kingdom from heaven, we can then begin to see that the latter half of the Tribulation is really a manifestation of the “rod of iron” (Rev. 12:5) reign of Jesus Christ.

That is why I discussed at length the [amillennial position](#). The amillennial position argues that the length of the “millennial reign” should not be taken as a literal one thousand years but as a symbolic and very long period of rule in which the goat nations receive Divine cursings while the sheep nations experience the blessings of His reign.

Daniel’s visions also provide for a 1,290 day prophetic period which we surmise is [this second period of 1,260 days](#) plus a 30 day (year) parenthetical period of transition between the two halves. That period brings us to 2046 AD (exactly 30 years after the close of the first 3 1/2 year period) and the expected Great Eschaton of a Solar Nova catastrophe.

²² <https://2046ad.org/wp-content/uploads/2025/03/annunciation25redacted.pdf>

²³ <https://2046ad.org/pesher-for-the-feast-of-seven-trumpets/>

As the details have been described by scientific analysts, such as [Douglas Vogt](#)²⁴ a solar nova is followed by an [ice age](#) and further natural disasters [lasting for centuries](#),²⁵ while the Earth attempts to restore equilibrium. The disasters found in the Book of Revelation, then, should not be considered as “once and done” events, but rather, a series of repeated catastrophes which involve a much longer period of time: over a thousand years.

Considering the “[thousand generation](#)”²⁶ scenario described in the [Cambrian Peshers](#), the redemptive work of Christ overcomes the Curse of Adam’s Fall and [the law of entropy](#) during this period; for Daniel 12:12 declares “blessed” is he who comes to the [1,335 days \(years\)](#), which, too, was discussed in an [earlier installment](#). He who endures to overcome the 1,290 days (years) and comes to the 1,335 days (years) survives to enjoy the blessed hope of Christ’s millennial kingdom.

We suggest that the 1,260 days and the 1,290 days as somehow representative of the Tribulation while the 1,335 days represent the millennial reign because it is a “blessed” period, but may overlap the Tribulation with a transition period of “conquest” involving three or four generations in which the effects of “ancestral sin” are overcome by obedience to biblical law (Exodus 20:5-6).

We presume that this is accomplished by embracing “the long lost truth.” Those who refuse this doctrine, are left to their corruption, and those who embrace it, are given dominion of the Earth.

Questions for Review

- 1) How long does the author suggest would be the second half of the Great Tribulation according to the Historicist School?
- 2) If the first half consists of the time of the apostasy, what does the second half consist?
- 3) Does this allow for enough time for Earth to experience various disasters and a period of rebuilding for the survivors?
- 4) What day period is associated with the Millennium?
- 5) What word does Daniel use to describe the people who live to enter this period?

²⁴ <https://2046ad.org/douglas-vogt/>

²⁵ <https://2046ad.org/survival-praxis-39-the-flipping-earth-part-4-the-millennium-of-doom/>

²⁶ <https://2046ad.org/pesher-for-the-feast-of-seven-trumpets/>

Newton's Notes §21

Preview: Was Newton the Father of Christian Zionism?

The Israelites . . . expected a double return . . . This part of the Prophecy being therefore not yet fulfilled.

– Isaac Newton, *Observations on Daniel & the Apocalypse*, (1733), Anodos edition, p. 41

The modern State of Israel is an Anglo-American creation that took over a century to accomplish. As you will discover below, the proposition was conceived by English Puritans in the 17th Century as a part of their prophetic scheme (cf. Iain Murray's [The Puritan Hope](#), 1971) to usher in the Christian Millennium. Although not true of John Calvin, who was an Amillennialist, his followers among the Puritans were sympathetic to the Jewish community for its alliance in promoting the value of the Mosaic Law in social and state relations.

Banned elsewhere in Europe, Jews had been admitted into England by Oliver Cromwell (although, [some](#) have argued earlier) based upon the strength of [Anglo-Israelism](#)²⁷: the belief that the English were physical descendants of the [Ten "Lost" Tribes of Israel](#).²⁸ Some of the English felt a brotherly affection for the Jewish people.

[N.B. Don't trust Wikipedia or AI sources on this issue. Instead reference works from [Covenant Publishing House](#)²⁹ or [Steve Collins](#)³⁰]

That affinity translated itself into economic success as exemplified by the rise of the House of Rothschild and other Jewish families in the 18th and 19th Centuries. The ideology later became known as "Zionism" which embodied the Jewish yearning for a "homeland" where Jews – unwanted elsewhere in the world – could migrate and live without the constant fear of expulsion.

At the close of World War I, General Allenby wrested Jerusalem from the Ottoman Empire along with other territorial divestments (such as Syria, Lebanon, and Jordan) on the "11th Day of the 11th Month, at the 11th Hour" (1917) – a calculation reflecting the English infatuation with numerological destiny. Although the Jews were promised Palestine, it would not be until the close of World War II – after the Holocaust – that it would finally come to pass with the backing of President Truman and the Truman Commission.

In the years which followed, various strands of biblical, philosophical, and ethical arguments would be offered to validate Israel's "right to exist." The Arabs and Palestinians, of course, fought them from the start in numerous wars and terror attacks. Seemingly motivated by the doctrine of Islamic supremacy, they mixed personal and racial grievances with a religious zeal which forced the Israelis to adopt desperate tactics. Unlike the American Colonial experience when guerilla warfare against Great Britain consisted in hiding behind trees, Hamas and similar fighters today, in contrast, insist upon mingling with the local populations and fighting from behind civilian infrastructure. This has forced the Israelis to treat the civilian population as enemies combatant. While the world has condemned Israeli tactics, an argument can be made that it is really the fault of Hamas and a passive

²⁷ <https://2046ad.org/wp-content/uploads/2024/11/destiny.pdf>

²⁸ <https://2046ad.org/wp-content/uploads/2025/03/annunciation25redacted.pdf>

²⁹ <https://www.covpub.co.uk/>

³⁰ <https://stevenmcollins.com/>

Arab/Muslim population which has coddled terrorist groups.

But this article is not meant to answer the concerns of the Middle Eastern conflict, but only to reflect on whether Isaac Newton ever had a hand in creating the Anglo-Zionist movement. In recent years, his solitary theological treatise – *Observations on Daniel and St. John of the Apocalypse* – has been referenced by groups to claim that he did. We have argued the point that while a regathering was certainly in view, the notion of a Third Temple was not.

A recent discussion can be found here:

While Professor Jiang provides a very sound and lucid analysis, a couple over-generalizations cast doubt on his conclusions.

For example, he claims that Newton practiced the occult, which isn't true. Only if alchemy can be classified as "occult" can it be said that Newton was an occultist. He was an alchemist, but alchemy was proto-chemistry not sorcery. If alchemy should be accompanied by ritual incantations, for example, then the sorcery label would be justified. But this is a superstition. Newton was opposed to superstition in any form.

As for the claim that he was a Christian Zionist, he was, of sorts, if we read his words superficially. As to whether he wanted a new temple to be built, he certainly did not. A new temple is an aspiration of the Jewish religion, not the Christian religion.

The full text in controversy reads as follows:

The Israelites in the days of the ancient Prophets, when the ten Tribes were led into captivity, expected a double return; and that at the first the Jews should build a new Temple inferior to

Solomon's, until the time of that age should be fulfilled; and afterwards they should return from all places of their captivity, and build Jerusalem and the Temple gloriously, Tobi xiv. 4, 5, 6: and to express the glory and excellence of this city, it is figuratively said to be built of precious stones, Tobi xiii. 16-18. Isa. liv. 11-12. Rev. xi. and called the New Jerusalem, the Heavenly Jerusalem, the Holy City, the Lamb's Wife, the City of the Great King, the City into which the Kings of the earth do bring their glory and honour. Now while such a return from captivity was the expectation of Israel, even before the times of Daniel, I know not why Daniel should omit it in his Prophecy. This part of the Prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the seventy and the sixty two weeks were Jewish weeks, ending with sabbatical years; so the seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee, and the highest nature for which a Jubilee can be kept: and that since the commandment to return and to build Jerusalem, precedes the Messiah the Prince 49 years; it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah vii. 11, Amos ix. 11, 14. Ezek. xxxvi. 33, 35, 36, 38. Isa. liv. 3, 11, 12. lv. 12. lxi. 4 lxx. 18, 21, 22. and Tobit xiv. 5. and that the return from captivity and coming of the Messiah and his kingdom are described in Daniel vii. Rev. xix. Acts i. Mat. xxiv. Joel iii. Ezek xxxvi. xxxvii. Isa. lx. lxii. lxiii. lxx. and lxxvi. and many other places of scripture. The manner I know not. Let time be the Interpreter.

– Newton, *Observations* (emphasis added) p. 41-42

It must not be forgotten that Newton was a child of the Puritan movement and was heavily influenced by the theologians of his

day, especially as it pertained to Bible prophecy. While he did not write on Christian doctrine, this little book proves he was a capable theologian in his own right.

He could have written much more, but since members of the Royal Academy of Sciences were not allowed to write on matters of faith, this work could only be published posthumously. Still, it would have a profound influence. Its first acquisition by the Library of Congress would be Thomas Jefferson's personal copy. The great thinkers of the age clearly cared much about Newton's biblical opinions.

Followers of the Unitarian movement would project their own skepticism and claim that Newton was a proto-Unitarian, but that cannot be the case. Unitarians do not believe in the divine inspiration of the Bible. Newton did.

While he appears to have been a closet opponent of the Trinitarian doctrine – again, a posthumous conclusion (ala John Maynard Keynes' [discoveries](#))³¹ – yet a careful analysis of his statements lend credence to the opinions of Newton's avatar: [William Whiston](#).³² Newton opposed the formulation of Trinitarianism at the time because it shared the language of Sabellianism. As a scientist, Newton could not tolerate imprecise language on matters ontological. He was unsatisfied with the doctrine's Creedal expression, but did not deny what we might call "the economical trinity": a subject for a future [Cambrian Peshier](#).³³

Note carefully the highlighted text above: the returning of the exiles, the rebuilding of Jerusalem and the Temple are said to be

"figurative." As a Christian, Newton would not have made the mistake of insisting that the New Jerusalem of St. John's visions would be anything other than the Christian civil body politic of heavenly origin and that God Himself is the Temple thereof.

His use of [figurative language](#)³⁴ is carefully explained in the early pages of his treatise (p.5-7):

The whole world natural . . . signifies the whole world politic.

Consequently, that which we call "Zion" or the heavenly Jerusalem or the "gathering of the exiles" becomes fulfilled in a "political" enforcement of a *worldwide* Jubilee:

. . . the seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee, and the highest nature for which a Jubilee can be kept.

We may infer, then, that the claim of Newton's Zionist orientation comes from the misinterpreting of his densely constructed prose. That he became the father of the modern Zionist movement was not his intent. It was a complete accident of history.

As for "the second coming of Christ," he meant for us to understand it to mean this worldwide Jubilee, in which mankind experiences a deliverance from usury, slavery, and is restored to a land tenure in which every man "sits under his own vine and fig tree" (Micah 4:4 and 1 Kings 4:25). This Jubilee is achieved by Christ's second coming *to Heaven*, as noted by Newton's reference to Daniel Chapters 7 & 8, which has been cited numerous times in this series (where Christ ascends and approaches the Ancient of Days to receive His kingdom and

³¹ https://mathshistory.st-andrews.ac.uk/Extras/Keynes_Newton/

³² <https://2046ad.org/remains-of-the-day-the-antitrinitarian-heresy/>

³³ <https://2046ad.org/wp-content/uploads/2024/10/ignatius-1.pdf>

³⁴ <https://2046ad.org/wp-content/uploads/2021/11/liturgy-of-malediction-peshier-print.pdf>

dispossesses the dominion of the Antichrist):

[After which] *the judgment is to sit, and they shall take away his dominion*, [not at once, but by degrees,] *to consume, and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall*, [by degrees], *be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

– Daniel 8:26-27 (words in brackets represent interpolations of Newton's commentary into the biblical text)

[IWS](#), 10/12/25

Questions for Review

- 1) What does the author ascribe as the origin for the modern State of Israel?
- 2) What were the reasons offered as an incentive for a Jewish homeland?
- 3) What place does the hope for a Third Temple in the modern Zionist movement?
- 4) What two reasons does the author give to disprove the notion that Newton advocated for a Third Temple?
- 5) What institution does Newton equate with the 2nd Coming of Christ?