

**An historical dissertation on the prophetic scriptures of the Old Testament. Chiefly those of a chronological character; shewing their aspect on the present times, and on the destinies of the Jewish nation / by Matthew Habershon.**

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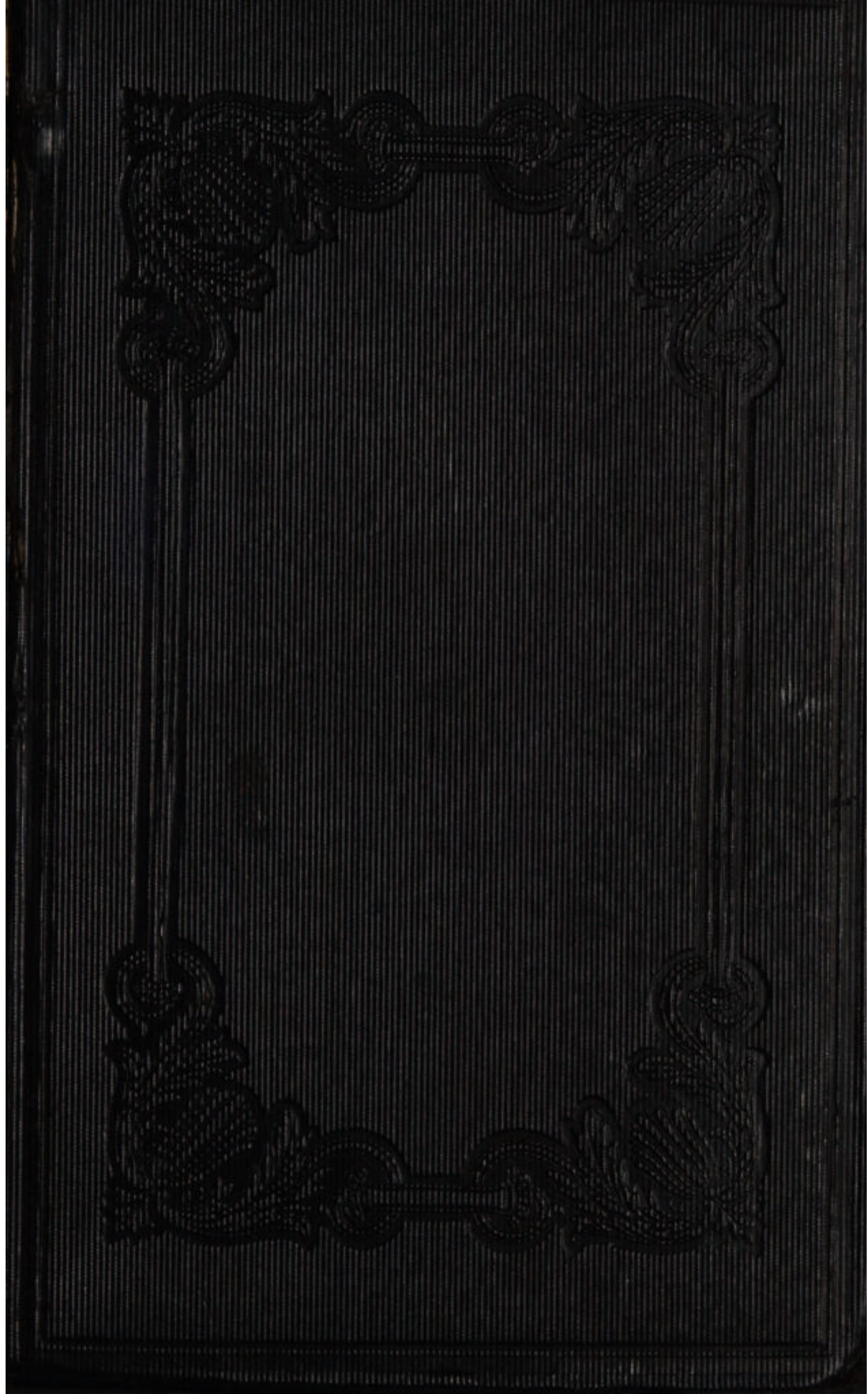
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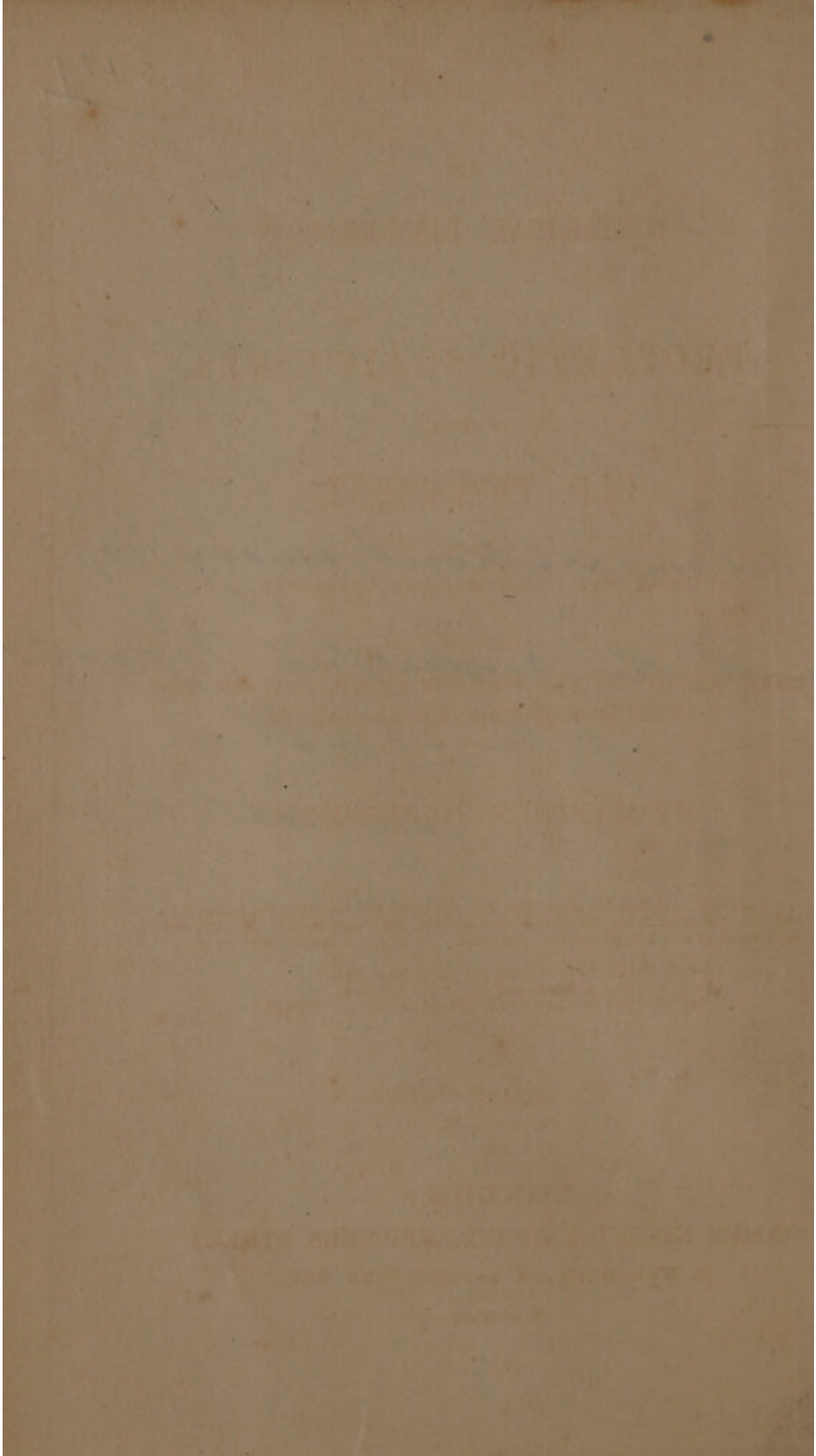


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James Montgomery Esq.  
with the respectful regards  
of the Author  
August 1840





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AN  
HISTORICAL DISSERTATION  
ON THE  
PROPHETIC SCRIPTURES  
OF THE  
OLD TESTAMENT,  
CHIEFLY  
THOSE OF A CHRONOLOGICAL CHARACTER;  
SHEWING  
THEIR ASPECT ON THE PRESENT TIMES, AND ON THE  
DESTINIES OF THE JEWISH NATION.

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BY MATTHEW HABERSHON.

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"I am God, and there is none like Me; declaring the end from the beginning,  
and from ancient times the things that are not yet done, saying, My counsel  
shall stand, and I will do all my pleasure." ISAIAH xli. 9, 10.

"Knock at the gates of nations! rouse their fears!  
Say, Wrath is coming, and the storm appears:  
But raise the shrillest cry in British ears." COWPER.

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The Second Edition.

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## PREFACE

TO THE FIRST EDITION.

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THE increasing importance which, during the last twenty or thirty years, has been attached to the study of the prophetic writings of the Old and New Testament ; and the deep interest which every individual has in the issue of the consummations which appear to be closing around us, whatever be his rank, station, or calling in society ; may well serve as an apology for any attempt to throw additional light on the difficulties which have ever been found to involve the subject.

The assertion made by Sir Isaac Newton, who, it is well known, devoted much time and study to these subjects, that, among the interpreters of the last age, there was scarcely one of note who had not made some discovery worth knowing, is a great encouragement to any person who considers he has any thing new to offer, not to withhold it from the public. It is only



by such means that all the light which God intendeth us to have from prophecy, under all its aspects, whether general or chronological, literal or symbolical, can be elicited. And it ought to be no discouragement to this study that hypotheses have been formed which time has proved to be erroneous, and that injudicious opinions have been sometimes hazarded. "There is not a question in natural philosophy, in chemistry, in morality, in theology, nor scarcely a text of Scripture, on which there has not been a diversity, and even a contrariety, of opinion. If, therefore, we are to neglect the study of any branch of knowledge because of the variety or discrepancies of opinion that have been maintained by different men, we must close all our books, the Bible among the rest, and return at once to Gothic darkness and barbarism."

And, surely, if we consider the names and the number of those distinguished individuals, both clergymen and laymen, who in modern times have directed the best energies of their minds to the study of the sacred prophecies, the obloquy with which commentators on prophecy have been assailed seems a good deal misplaced. Whatever difference of opinion

there may have been among them, they have faithfully announced the awful truth—and they have Scripture warrant for having done so—that tremendous judgments will shortly be poured out upon the world. It is due to the labours of these eminent men to acknowledge, that, although they may possibly have “said many things which they cannot prove, and some which are strange and fanciful, false and dangerous,” yet that each one, more or less, has contributed to throw light on a confessedly difficult subject, and one which from its very nature can only be gradually unfolded. The Author of the present work gratefully acknowledges that he has availed himself of the valuable assistance which their writings afford; and he would particularly mention the names of Mede, Sir Isaac Newton, Bishop Newton, Bishop Horsley, Rev. Mr. Faber, and Mr. Cuninghame; and he may add, Mr. Frere, Mr. Brown, Rev. Mr. Cooper, and a valuable work on “the Destinies of the British Empire,” by the late Rev. Mr. Thorpe of Bristol.

The present state of the subject of prophetic interpretation appears to be this—that the occurrences of the last few years, in con-



nection with the systems that have hitherto been offered to the public, have thrown peculiar difficulties in the way of a satisfactory explanation. These difficulties arise chiefly from its being assumed that the Edict of the Emperor Justinian, in A.D. 533, constituting the Pope "head of all the churches," is the true and *only* commencement of the 1260 years' duration of Popery ; and, consequently, the year 1793 its *only* termination. Hence it has been considered that the other two durations of this great period—namely, 1290 and 1335 years—calculating from the same commencement, would terminate in the years 1823 and 1868.

The year 1823 having, however, passed over without any event transpiring of sufficient importance to mark a *prophetical era*, it is now generally acknowledged there remains some discovery to be made, to get clear of the difficulty thus occasioned, and place the events of the present important *crisis* in their proper position. This has been hitherto attempted to be done by fixing on other dates for the commencement of the 1260 years ; but still equal perplexities and discrepancies have remained ; and every at-



tempt to pass over the Edict of Justinian has only appeared to involve the whole in greater mystery.

How far the Author of the present work has succeeded in removing the difficulties he has named, must be left to the judgment of his readers, and to the lapse of a very few years. His attention was first led more immediately to the subject of prophecy by a friend, who had in a special manner studied that portion of it connected with the Saviour's second coming. Until this time he was quite unconscious of the deeply interesting era of the world in which we are living. His closest attention was, however, now excited, and his warmest feelings interested on reading the works of some of the writers above named. With the view of impressing the various systems and dates more fully upon his mind, he was induced to construct a chart, on a plan similar to those which accompany this volume. Whilst thus engaged, the two leading ideas which form the basis of his hypothesis soon presented themselves to his mind.

The first of these ideas was, that no ONE commencement of this great period (of 1260 days) can ever be brought, by any accommoda-



tion whatever, to meet all the difficulties of the question ; that it absolutely required the admission of a *double commencement*, and consequently a *double termination* ; and that there exists an unequivocal and decided precedent for such a peculiarity, in the prophecy of the seventy years' Babylonish captivity.

The second idea impressed upon his mind was, that the proper starting point for the application of this peculiarity of structure of the prophetical dates, and for ascertaining the exact time of their completion, is not from the *half* period, of "time, times, and an half" (or 1260 years), but from the *full* and *complete* period of "seven times" (or 2520 years).

The application of these two principles appeared to rectify and properly adjust the valuable labours of other interpreters, bringing the various facts which they had elicited to their proper position and true bearing. And the important events by which the dates are marked are too distinctly fixed and established, by the most authentic histories, and the best and most approved chronological tables, to justify any charge that they have been here chosen by way of accommodation, for the mere purpose of supporting a system. And since



this volume was prepared for press, the author has met with a striking corroboration of the correctness of his views, in a condensed table of the chronology of the different nations of antiquity upon which he happened to lay his hands, compiled by the late learned and estimable Rev. Dr. Edward Williams of Rotherham ; which most fully confirms the correctness of the dates chosen for the two “starting points” from which to reckon the 2520 years, or “seven times” — viz., the years 727 and 677 B.C. It will be perceived, by a reference to the chart, that by the adoption of this double commencement to these dates other equally important eras of time are calculated and confirmed.

It will no doubt, by some, be objected to the arrangement proposed in this work, however harmonious it may appear in its parts and bearings, that it rashly tears aside the veil that hides futurity from our view, in so particularly affixing dates to unfulfilled prophecies. To this objection the author would reply, that the very nature of the subject authorizes and calls for it ; for such, from the very structure of prophecy, must be the unavoidable consequence of every attempt to interpret it. He considers,



that in this respect he has done nothing more than, in common with other writers, drawn legitimate inferences from certain and well-established data, alike bearing the sanction of history and the word of God ; and as “ things that are revealed,” whether that revelation be more clearly or more obscurely made, “ belong to us and to our children for ever,” these data, with all their legitimate inferences, are undoubtedly ours. On this subject he would adopt the language of Dr. Gill, in one of his prophetic sermons : “ Now in all that I have said upon the whole, I do not pretend to any extraordinary impulse from God, or to any prophetic spirit, but I ground all upon the word of God ; and if what I have said does not appear from thence, and upon the face of things in Providence, I have no pretensions to any thing else to support my opinion with ; and as such only I deliver it.”

The voice of Prophecy being intended to serve as a guide to the church through all ages, it is unquestionably of great importance to ascertain, as far as possible, what portion of it really relates to the times in which we live, and to those events which are passing before

our eyes. To this spiritual duty we are exhorted by the Apostle Peter, when he saith: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts." We have, moreover, the example of holy men of old, who inquired diligently, "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." We likewise meet with a similar exhortation in Isaiah, where the question is put to the watchman, "*Watchman, what of the night?*" and which is repeated—" *Watchman, what of the night?*"—as is usually done when persons are in a panic, or when they fear the watchman did not hear them the first time. (Isaiah xxi. 11, 12.) The exhortation is then given: "*If ye will inquire, inquire ye: return, come;*" implying that it is of the utmost importance that the question should be answered: as much as it had been said, "Do not go away without an answer: return, come." "If you will inquire," says Dr. Gill, "about the time of the night, and when the morning will come,



inquire in good earnest ; inquire seriously ; search the Scripture ; look into the prophetic parts of it—the several prophecies of the Old and New Testament respecting both the spiritual and PERSONAL COMING of Christ, and particularly the book of the Revelation, which is a prophetic history of events that should befall the church and the world, from the first times of Christianity to the end of all things ; many of which have been fulfilled, and others remain to be fulfilled ;—carefully read over these accounts, and get the best help you can from those who have made it their study to understand and explain the things written therein ; whereby you will in some measure know *what is to come to pass*, and what is left behind.”

Thus, whilst to the unbelieving world the future, with all the contingencies of human policy, is hidden behind a veil impenetrable by the human intellect, and which unaided by Revelation it in vain endeavours to pierce, the Lord's believing people, like the Israelites of old amidst the surrounding Egyptian darkness, “have light in all their dwellings :” for “surely the Lord God will *do nothing*, but he revealeth his secret unto his servants the pro-



phets" (Amos iii. 7). And in the opening of the book of Revelation he thus encourageth the investigation and study of its contents: "*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

The pious and judicious Milner, author of the Church History, in reference to an observation of the infidel Gibbon on the book of Revelation, says,—“ I know no subject more sublime, more important, more glorious, than this of Revelation: it gives a regular and consistent scheme of God's administration of the affairs of the world, from St. John's time to the end of all things; in which the opposite interests of His kingdom, and that of his enemy Satan, are each unfolded, in the most simple and yet in the most nervous language. Would any one know what is the religion that comes from Jehovah, and what is not? Jehovah bids him make use of this test of prophecy. He only who is omniscient and omnipotent can at once predestinate, foretel, and execute in due season his own decrees. This is the peculiar proof of the Divinity of the Scriptures. It shines in various parts of the Old and New



Testament, and in the book of Revelation with uncommon lustre. Here we are not called on to weigh abstruse conceptions, and settle metaphysical difficulties : only to exercise our reason on plain matters of fact, and *compare events with prophecies*. What subject more copious, more elevated, more magnificent, than such an historical view of the world, considered as God's own world, hastening in the course of its events to fulfil the Divine decrees, and educing the beauty and glory of the Godhead from the giddy and apparently fortuitous distractions of human affairs, both civil and ecclesiastical ; till we behold in anticipation the mystery of God's providence consummated in the last day, in the destruction of all the powers of darkness and iniquity, and in the perfect everlasting establishment of the kingdom of truth and righteousness ? Should it be said, after all, how can you secure us from being mistaken in the use and application of these things ? Every man must do this for himself. Should any man ask, how do you prove the propositions of Euclid ? Would not this be the answer ? Consult him, and exercise your own faculties on his argumentation ? The same, with all due allowances between



mathematical and moral subjects, should be done in the case before us. The belief of real Christians is not so irrational as infidels are apt to suppose. Whilst these are towering with uncertain sight on the heights of metaphysical speculation, to confirm themselves in infidelity, those are humbly creeping on the *terra firma* of prophetic matter of fact, which lies even with the powers of the human mind, and was given by Jehovah himself, as the fairest and most satisfactory proof of His revelation. Let infidels answer, if they can, these proofs : let them detect their fallacies and expose their weakness. Till this is done Christians have a right to act on what has once been demonstrated."

The principal object of the present undertaking is, by the application of correct principles of interpretation, to refer the important scenes and momentous events amidst which we are living, to their proper place in the prophetic page ; and to direct particular attention to that very important period, which is apparently so near at hand, denominated, in the Scriptures of truth, THE TIME OF THE END.

In treating of these subjects, which take their origin from the call of Abraham, the present work contains an epitome of Church history



from that period to the present time; and exhibits, in striking and interesting points of view, those great movements of Divine Providence which have been designated *prophetical eras*, or periods pregnant with great events, that have affected the church, both under the Jewish and Christian dispensations. The whole is illustrated by two Charts: the larger of which contains the great outlines of Scripture history, the dates of the canonical books of the Old and New Testaments, and the various accomplished and unaccomplished prophetical periods. The lesser chart exhibits a similar view of those two great series of events, represented in the symbolical visions of the seals and trumpets of the Apocalypse.\* The two Charts, taken together, shew the general harmony subsisting between the chronological and symbolical prophecies.

With two short quotations—the first from a volume of very valuable Sermons lately published by the Rev. A. S. Thelwall (a work perfectly sound in doctrine, and peculiarly suited to the times in which we live), and the other

\* The Book of Revelation being now reserved for another work, this chart is not given in this second Edition.

from Bishop Horsley—the Author will close these prefatory observations. Mr. Thelwall remarks, that “the continual fulfilment of prophecy before our eyes, in the progressive development of the purposes of God according to his word, IS A STANDING MIRACLE, still testifying from age to age the Divine inspiration and authority, not only of those prophecies themselves, but of the whole Volume which contains them; with whose doctrines, narrations, precepts, and manifold instructions, they are inseparably interwoven.” The passage from Bishop Horsley is the following:—“The obscurity of the Prophecies, great as it is in certain parts, is not such, upon the whole, as should discourage the Christian laic from the study of them, nor such as will excuse him under the neglect of it. Let him remember, that it is not mine, but the Apostle’s admonition, who would not require an useless or impracticable task, to give heed to the prophetic word.’ ”

*London, August 1834.*



The history of the United States of America is a story of the growth of a nation from a collection of small, isolated colonies to a great, unified country. The story begins with the first European settlers in the early 17th century, who came to the New World in search of a better life. They found a land of vast natural resources and a people who were different from them. Over the years, the colonies grew in number and in size, and they began to develop their own institutions and customs. The struggle for independence from Great Britain was a long and difficult one, but it was finally won in 1776. The new nation was born, and it has since grown to become one of the most powerful and influential countries in the world. The story of the United States is a story of the triumph of the human spirit over adversity, and it is a story that continues to inspire and激励 people around the world.

## P R E F A C E

TO THE SECOND EDITION.

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IN introducing a Second Edition of this work to the public, the author feels himself called upon to make a few additional observations in the way of explanatory Preface.

First. With regard to the alterations and additions which he has made, he would observe, that they have been occasioned by the growing nature of the subject, and the clearer light which has been thrown by reflection and reading upon the mind: nevertheless, so far from affecting the correctness of his former conclusions, he hopes they will be found to give a more full demonstration, and more enlarged and comprehensive view of the entire subject, and strengthen and confirm his former arguments.

Second. He considers some apology neces-



sary with regard to the delay of this edition, the former one having been out of print for about three years; and many and repeated applications having been made for an earlier republication. To any person conversant with the difficulties of the subject, and the great effort of mind it requires to meet them—to any who may take the trouble to compare the two Editions, and who is at all acquainted with the peculiarly unfavourable circumstances for study under which the former one has been thus revised, re-modelled, and re-written—he is persuaded no apology is necessary. To others, he would beg to observe, that all this has been done, owing to imperative professional avocations, in what may be truly denominated, “snatches of time,” whenever they could be obtained, whether morning, noon, or night. On this account he would bespeak every indulgence, both as it regards style, any defect either in composition, or any other of a similar nature.

Third. The apology of a want of time to complete his original intention, he begs likewise to offer for this edition being confined to the prophecies of the Old Testament. He had hoped, before going to press, not only to have



gone through the Book of Daniel, but the Revelation given to St. John ; and, in fulfilment of this purpose, had nearly gone through two-thirds of that book, when the repeated applications which were made to him, rendered it necessary to suspend his studies, and prepare the present volume without further delay for publication. Under these circumstances he has considered it the better plan to make two separate works, one on the Old Testament Prophecies, and the other on those of the Revelation, rather than send out on the present occasion an imperfect work, with the great uncertainty as to the time of its completion. And he was the more induced to do this, as a closer observation of the subject more clearly discovered to his mind, that although one in substance, the two series of predictions have, strictly speaking, separate applications, and more immediately belong to the respective dispensations under which they were given. For instance, those of Daniel are more exclusively applicable to God's ancient people the Jews, having only an incipient or inchoate application to the Christian Church, relating few particulars but what both churches may take to themselves, the one almost as much as the



other: while, on the contrary, the Book of Revelation, particularly in its concluding scenes, contains many deeply interesting details, which concern only the believers in Jesus. To give a more familiar illustration, the one may be compared to the light of the sun, the other to that of the moon.

It is still the author's intention, with God's help, as far as time and opportunity may be afforded, to persevere in his original intention of going through the Apocalypse; proving, confirming, and illustrating as it does, the contents of the present volume; bearing with ten-fold force upon its unfulfilled predictions; and shedding so much new light on the unspeakably momentous scenes that are about to take place.

From the reception which the former Edition has met with, he has reason to believe that the overwhelming importance of the subject will ensure for the present one an attentive and careful perusal—and he hopes will excite a prayerful examination into the original documents as to whether these things are so. Bishop Newton relates that what first suggested the design of his work, was some conversations with Marshal Wade, who, in the first instance,

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on the predictions which announced the appearance of the Messiah, he says, "Their favourite argument might serve to edify a Christian, or to convert a Jew, since both the one and the other acknowledge the authority of those prophecies, and both are obliged with devout reverence to search for their sense and their accomplishment. But this mode of persuasion loses much of its weight and influence, when it is addressed to those, who neither understand nor respect the Mosaic dispensation, and the prophetic style."\* Perhaps more insulting words than these against the claim of the Most High God upon the universal belief of his creatures, have seldom if ever been penned. They as much as say, that the prophecies, if any chose not to believe them, are not true—as much as say, that the wretched ignorance and superstition of those infatuated men who condemned and imprisoned Galileo for his discoveries in science, proved his demonstrations of the laws of nature were false, because they would not believe them—as if the decrees of God, displayed both in creation and providence, were to be set aside, because of the re-

\* Chap. xv. Gibbon's Decline and Fall.



bellion of worms of the earth, whom he could crush as less than a moth. Mr. Gibbon in short might as well have said, "The history which I am writing," (for it is in fact the same history as is contained in the book of the Revelation, beginning almost in the same year,) "cannot be true to persons of a certain description, because they neither understand nor respect my arguments nor my authorities."

But it is to be feared that not to Infidels alone is the subject of prophecy distasteful, and its conclusions, as bearing upon the events of our own times, revolting. It is sufficient to study the state of religious feeling as exhibited in the late public meetings, to be convinced how utterly the prospects held out by the professing Church, and the prospects displayed by the light of the prophetic word, are at variance. Looking at these things, I would submit, are we not arrived at that point of time of which our Lord spake when he said, "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their



lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the Bridegroom tarried, *they all slumbered and slept !*”

*Bonner's Hall, near Hackney ;  
June, 1840.*

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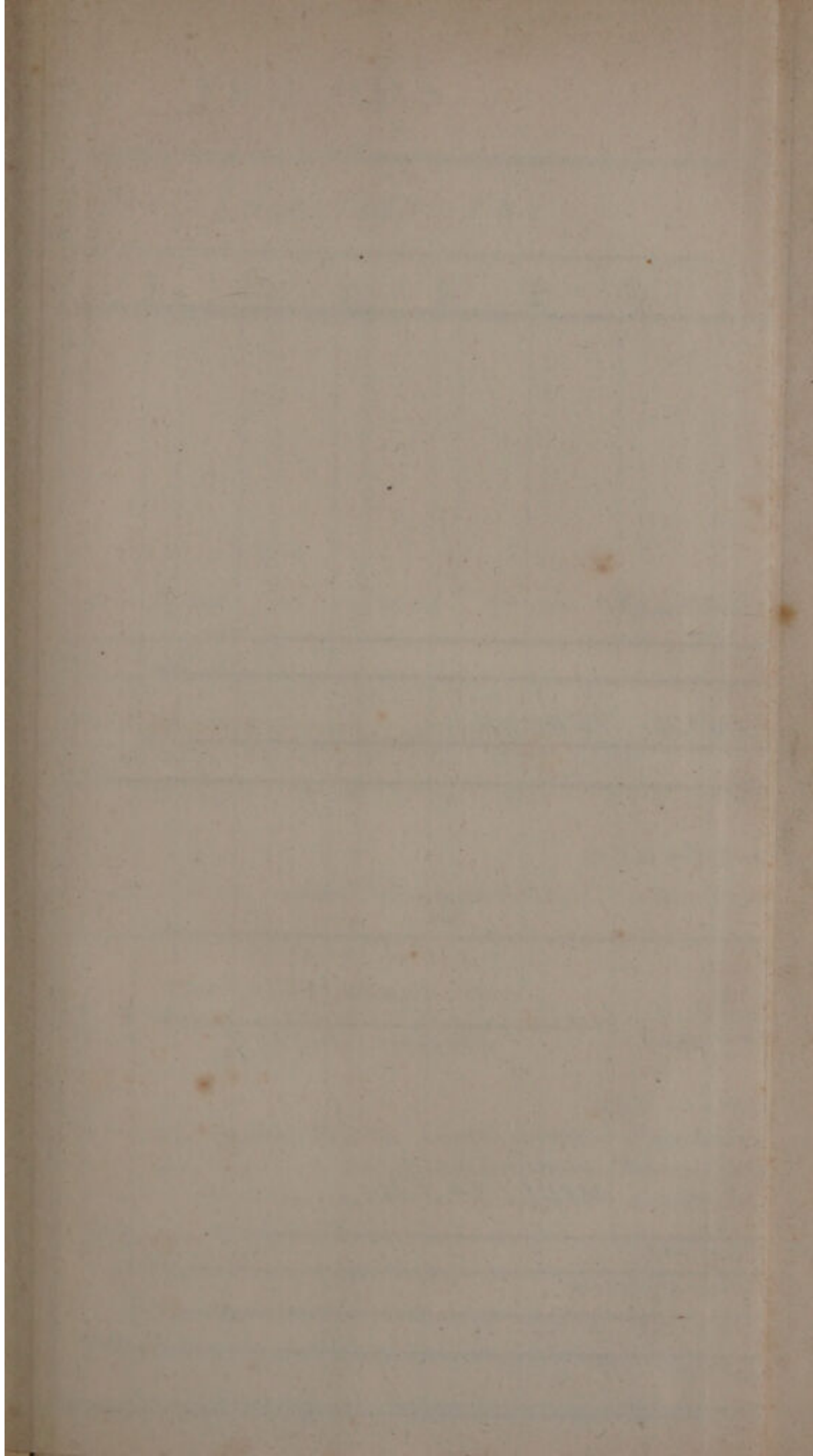
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ERRATUM.

Page 331, second line—"we have had" for "we had."





# CHART shewing the various fulfilled and unfulfilled PROPHETICAL PERIODS.

From the DELUGE to the BIRTH of CHRIST, 2303 Years

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**EGYPTIAN BONDAGE**  
The first spiritual bondage with one common termination  
The period of 400 years from the birth of Abraham to the birth of Isaac  
The period of 400 years from the birth of Isaac to the birth of Jacob

**BABYLONIAN CAPTIVITY**  
The period for a double commencement and termination  
The period of 70 years from the destruction of Jerusalem to the return of the Jews

## CONVERSION OF THE JEWS

The  
Power of the  
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The fall of Babylon

THE BABYLONIANS

THE FALL OF BABYLON

THE FALL OF BABYLON

THE FALL OF BABYLON

THE FALL OF BABYLON

THE FALL OF BABYLON

## THE PAPACY

This period is the half of the complete period of seven years in 340 years and has a corresponding double commencement and termination  
It is prolonged in the other direction to the MILLENNIUM

The period of 1260 years

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## CHAPTER I.

THE

### EARLY HISTORY OF THE JEWS

TO THEIR

DELIVERANCE FROM EGYPT.

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FROM THE CALL OF ABRAHAM, B. C. 1921 (430 YEARS); AND FROM ISHMAEL'S MOCKERY OF ISAAC, B. C. 1891 (400 YEARS); BOTH TO THE DELIVERANCE FROM EGYPT, B. C. 1491.

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“And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him. And he said unto Abraham, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afterwards afflict them FOUR HUNDRED YEARS; And also that nation, whom they shall serve, will I judge: and afterwards they shall come out with great substance.” Gen. xv. 12—14. Acts vii. 6, 7.

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of FOUR HUNDRED AND THIRTY YEARS, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: that is that night of the Lord to be observed of all the children of Israel in their generations.” Ex. xii. 40—42. Gal. iii. 17.



## CHAPTER I.

*Call of Abraham—The Patriarchs—Period has two durations—Duration of 400 years—Of 430 years.—Commencement of these two durations at separate times.—First commencement, the grant of Canaan—Second commencement, the separation of Isaac and Ishmael—The two durations had a common termination, the deliverances from Egypt—Its exact time could only have been known when it had begun to take place in the commission given to Moses—Abject state of Israel in Egypt—Commencement not reckoned from the time the prophecy was given—Its certain fulfilment—Application to the present condition of the Jews.*

THIS first chronological prophecy on the records of the Holy Scriptures was given to Abraham in connexion with the promise of his son Isaac, and a “seed numerous as the stars of heaven,” and refers to the rise, subjugation, and great deliverance of that seed from Egypt. It commences with the spring-head of the nation of Israel—the calling of Abraham from a land of idolatry ; separating him from the rest of the world, that he and his family might be the depository of the oracles of Jehovah, and the recipients of the types, promises, and prophecies which were to shadow forth and represent the coming of Him who was to be the *Desire of all Nations*, and the great atoning sacrifice for sin. It includes



the first epoch of the wonders of the Jewish history—the days of its youth ;—and may be considered as a new foundation laid for the visible church of God, Abraham being called the father of the faithful, and a pattern for believers in all ages ; the “ blessing of the God of Abraham, and of the God of Isaac, and of the God of Jacob,” being the invocation that has re-echoed from the lips of God’s people from that period to the present, whatever the external aspect of the church may have been, or perhaps ever will be.

First it embraces the lives of Abraham, Isaac, and Jacob ; of Joseph and his brethern, the heads of the twelve tribes of Israel ; and includes the cruel bondage of their descendants in Egypt, and the wonders and miracles done at the court of Pharaoh through the instrumentality of Moses and Aaron, up to the night of their memorable exodus and great deliverance. The whole of this period of four hundred and thirty years is throughout, the space of time in which they dwelt in lands and countries in which they were strangers, first “tabernacling in tents, having no certain dwelling-places ;” and subsequently, from the time of Joseph, living in the land of Egypt, partly under the sunshine of royal favour, and partly under the grinding yoke of royal oppression.

The peculiarities that appear in this chronological date are chiefly the following :

1st. *It has two durations assigned to it—namely, four hundred, and four hundred and thirty years.*



The former, that of four hundred years, was announced to Abraham in one of those gracious Divine manifestations, which form such bright spots both in his own life, and that of his immediate posterity ; giving him the blessed assurance that God was his “ shield, and his exceeding great reward.” The history of it is thus briefly given by Stephen, in his defence before the council:—“The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on : yet He promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years.”\*

The latter duration, of four hundred and thirty years, is not named until after the period had expired. On that awful night, when all the first-born of the land of Egypt were slain, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive that sat in the dungeon, Moses, in relat-

\* Acts vii. 2—6.



ing the departure of the children of Israel, says, in the verses already quoted, “that their sojourning was four hundred and thirty years”\*—and that in the “self-same day” they left, or “went out from, the land of Egypt.” St. Paul also names this duration of the period, in his Epistle to the Galatians,† as including the space of time between Abraham being constituted in his seed—that is, in Christ—the head of the covenant of grace, and the giving or promulgating of the law on Mount Sinai. He says, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God, the law, which was *four hundred and thirty years* after, cannot disannul, that it should make the promise of none effect.” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”‡

2d. The next peculiarity observable is, *that the commencement of these two durations is at separate times*—the four hundred and thirty years being reckoned from the calling of Abraham, and the four hundred years from the time of Isaac being mocked by Ishmael.

The commencement of the four hundred and thirty years possesses no ambiguity or uncertainty: the events that mark it are fixed with unquestionable precision, and are—The call of Abraham from the

\* Ex. xii. 40—42.

† Gal. iii. 16, 17.

‡ Gal. iii. 29.



land of his fathers, the promise of the Messiah from his seed, and the grant of the land of Canaan. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."\* "Unto thy seed *will I give this land.*"† This COMPLETE GRANT of the kingdom of Canaan, "from the river of Egypt unto the great river, the river Euphrates," which was subsequently more fully confirmed—a grant which never has, and never can be, rescinded—gives the Israelites a title to this territory, which no other people ever had to any earthly possessions. It is theirs, not merely by conquest, by long enjoyment—but it is theirs by THE GIFT OF GOD. "And the Lord said unto Abram, . . . Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee *will I give it, and to thy seed for ever.*" "Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee."‡ Again, on God's changing Abraham's name, he said, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of

\* Gen. xii. 1—3.    † Gen. xii. 7.    ‡ Gen. xiii. 14, 15—17.



Canaan, for an *everlasting possession*; and I will be their God.”\* So that, although his posterity are now, and have been for so many centuries, expatriated from it, *yet it is still, and ever will be*, their own land.

The commencement of this four hundred and thirty years is further rendered remarkable, by Abraham, as the head of his posterity, sojourning for a time in Egypt;—that land from which they were, many years afterwards, so signally to depart. And as far as it regards the *parties*, the *names*, the *scene of operations*, and the *judgments on the king of Egypt*, the great deliverance which terminates this period appears to be shadowed forth by it; for it is said, “And the Lord plagued Pharaoh and his house with *great plagues*, because of Sarai Abram’s wife.”† “And Pharaoh commanded his wife concerning him: and they sent him away, and his wife, and all that he had.”

Perhaps it is to the day on which this transaction took place, that allusion is made in one of the verses already quoted; and that it is from this day that the four hundred and thirty years are reckoned; “the *self-same day*” when “the hosts of the Lord went out of the land of Egypt.”

The particular event which marked the commencement of the latter duration, that of *four hundred years*, it is more difficult to determine, as none is expressly mentioned to have occurred. The time that Isaac

\* Gen. xvii. 8

† Gen. xii. 17, 20.



was mocked by Ishmael, and the latter turned out of his father's house, is generally supposed to have been about this time; and the application of it to this prophecy is thus argued by the Rev. H. McNeil, in his Lectures on the Jews:—"It is predicted, that before they entered the promised land they should be an *afflicted* and an enslaved people: and this distinction, between the affliction and the bondage of the Israelites—the former including the latter, but not confined to it—throws light upon the difficulty which has been experienced in the period of four hundred years here mentioned. Their actual bondage in Egypt was of short duration; but the affliction of the seed of Abraham commenced in his son Isaac. The interval between the birth of Isaac and the Exodus was 405 years; and if we suppose the predicted affliction of the seed to commence in Isaac's fifth year, when he would be beginning to feel the effects of Ishmael's mockery, we have the affliction enduring 400 years, and including the last period of its bondage."—Mr. Brown of Haddington, likewise, in his Chronological Index, supposes that "about three or four years" after Isaac's birth, Ishmael mocks him, "and he and Hagar are in consequence expelled from the family." And the event which separated the heir of promise, from him that was born after the flesh, and was the ostensible act which shewed to the world that it was in Isaac that Abraham's seed should be called;—which separated these two great streams, the only two families which, of all the ancient world, exist as a nation at the



present time—the Arabs and the Jews—is unquestionably a probable era from which to date the second commencement of this period. Besides which, the Apostle Paul, in the 4th of Galatians, represents this transaction as an allegory, signifying the two covenants, and typical of the Levitical and Christian dispensations.\* Thus, at the commencement of the first duration was marked by the grant of the country and land of Canaan, so that of the second was by showing whose seed of the two sons of Abraham was to possess it.

The third peculiarity in this prophetical period is, *that although these two durations have separate beginnings, they have one common termination.*

This took place in the year before Christ 1491, and was a year memorable in the annals of Israel, throughout all their subsequent generations to the present time. So great was the Divine interference on this occasion in their behalf, *it was attested* by such stupendous miracles, and followed by such important consequences, that it is not less a subject of encouragement, praise, and wonder to them, than it is to every believer, whether Jew or Gentile. The Lord himself often appeals to it in a way which proves it to have been (always excepting the death and resurrection of Christ) the most astonishing and sublime manifestation of His power and goodness ever recorded on behalf of his creatures. When he promulgated the Law on Mount Sinai, he prefaced

\* Gal. iv. 22—31.



it with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."\* When he would encourage them in going in battle, he uses it as an argument for them to banish fear.† When he would rebuke them for their sins and transgressions, he reproves them with the remembrance of this great mercy.‡ The deliverance from Egypt, in short, proved Him, in the sight of all the nations, to be God; and their God, the God of Israel; and the hearing of it sank terrors into the hearts of all their enemies. They said, "We have heard how the Lord dried up the Red Sea for you, when you came out of Egypt:" "we have heard the fame of the Lord thy God, and all that He did in Egypt."

It was, in fact, a season of such surpassing wonders, that it is only to be exceeded by what shall happen, when this land shall be again restored to them; and then it shall be exceeded: for at that time, be it sooner or later, something will then happen, that shall throw even this into the shade. "Behold, the days come, saith the Lord, that it shall be no more said, The Lord liveth that brought up the children of Israel out of Egypt; but, The Lord liveth that brought up the children of Israel out of the north, and from *all lands* whither he had driven them: and I will bring them again into their own land:"§ proving that no sub-

\* See also Numbers xv. 41, Deut. xiii. 5, 10; and many other places.

† Deut. xx. 1.

‡ Judges ii. 12.

§ Jer xvi. 14, 15.



sequent providential occurrence has yet happened, to be at all compared with it ; none in which the hand of God was so signally displayed ; and which, indeed, is proved in being commemorated by the Jews to this present day.

Another peculiarity to be noticed is this, *that the exact time of the commencement, and consequent accomplishment, of these two durations, could only have been known with certainty after the deliverance from Egypt had taken place.*

There was nothing in the language of the prophecy itself, that could lead the mind to affix the date of its commencement, either from the call of Abraham, or from the mockery of Isaac by Ishmael ; yet these were the events that were fixed upon in the Divine Mind. When the corresponding time, however, of their termination arrived, God appeared to Moses in the burning bush,—a man whom He had raised up in the most remarkable manner, for the occasion, and for the work ; gave him His commission to the court of Pharaoh ; performed by his hands the most astonishing miracles ; and ceased not His signs and wonders in behalf of his people Israel, till, with a high hand and a stretched-out arm, he tore off their chains, emancipated them from their most cruel bondage, and fairly brought them out of the land of their misery.

It is difficult for the mind to conceive a more abject state of degradation, than that to which the people were at this time reduced ; or to imagine a greater cruelty than that with which they were treated. It is supposed by many, that it was by the



sweat of their brows, that some of those stupendous monuments of Egyptian magnificence, which have been the wonder of every succeeding generation, were erected. From oppression so great—from a night so dark—there could appear no human hope of deliverance. “Yet *did* the day-spring rise” out from the depth of this involving darkness; and though the night was long and dreary, yet morn could and did bring

“Joy in its eye, and healing in its wing.”

When the predicted hour arrived; when rolling years had brought the time appointed for their deliverance; Jehovah shewed, in the sight of all their enemies—and it is a lesson held up to oppressors and persecutors of every age—that there is no depth of misery however great, no chains of slavery however strong, no state of degradation however low, that can bar the accomplishment of His purposes of love and mercy.

When “the time, the set time,” was arrived, the proud and haughty spirit of the king of Egypt—perhaps the most potent and mighty monarch of his day, as Egypt was undoubtedly the most renowned empire—was fatally taught what it is for man to contend with his Maker. Adequate means were adopted by the God of Abraham for the delivery of his people, and the Divine purposes were triumphantly fulfilled, as they always must be, to the utter confusion of every enemy, and to the praise of His own glory. The redeemed myriads might well, in the contemplation of the great things God had done for them, burst out into a song of thanksgiving, saying, “I will sing unto the Lord, for he hath



triumphed gloriously ; the horse and his rider hath he thrown into the sea." "Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy !"

It may be further noticed, *that the time of neither of the first nor second commencement was to be dated from the time the prophecy was given.*

The date generally assigned to the transactions between the Lord and Abraham, recorded in Genesis xv., when this chronological prophecy was given, is the year B.C. 1913 or 1911, which falls in between the two actual commencements. If it were known to the children of Israel during the time of their bondage, they would most probably have calculated the termination from this time, which would have brought it 20 or 22 years before it actually transpired ; and this circumstance might probably add to the hopelessness of their situation. But as a Divine promise cannot fail, although man's expectations may for a time be disappointed, and his calculations be made from an erroneous datum ; though things for a time may appear to be getting worse, instead of better—yet it is well never to forget, that "God is not a man, that he should lie ; neither the son of man, that he should repent : hath He said, and shall he not do it?" It hath pleased him to throw a certain degree of obscurity around the clearest revelations he hath made respecting future events, particularly as it regards times and seasons ; yet is there nothing uncertain or indefinite. His command is, "though it tarry, wait for it ; for it will



come, it will not tarry." And such reflections of course apply to those chronological prophecies, the completion of which the church is now looking for, as well as to the one in question. And the posterity of Abraham may rest assured, that that greater deliverance which is promised them, and for which they are now looking, will in the fulness of time be made manifest; and that, however discouraging appearances may at any time be, yet will God then do his work—his *greater work*—to put them again in possession of their own favoured land.

It is nothing to the purpose that they are now a despised, degraded, and dispersed people—a byword, a taunt, and a reproach wherever they are found:—let it be considered what was their condition, when the four hundred years promised to Abraham had expired, and when God's high commission was given to Moses. It is certain that, before this period had arrived, not a thought entered into the mind of their oppressor, or any of his subjects, that from a people so contemptible in their eyes—so bowed down, so utterly helpless—they had any thing to dread or apprehend. No sign appeared, indicating that high destiny which so nearly awaited them—no sign appeared, indicating otherwise than that events would proceed in their usual course, and that Pharaoh, in the pursuit of his cruel policy and arbitrary conduct, might still persevere unmolested. Yet what happened? In the short space of a few months, perhaps of a few weeks, for the purpose of effecting their deliverance, his kingdom was covered



with horror, confusion, and death ! The fruits of the earth were blasted—the waters were turned into blood—the cattle were destroyed—filthy and venomous insects filled every house, and every street, and every field—thunder, and fire, and hail, swept with devastation over the country—a thick darkness, a darkness that might be felt, for three days universally prevailed, except in the tents of Israel—the first-born of every degree were slain—and, finally, as a consummating judgment, the king and all his host were drowned in the Red Sea !

And it is a reflection that forces itself upon the mind, in connection with the time in which we are living, that not only Egypt was thus visited with these heavy and fearful judgments ; but likewise the inhabitants of Canaan, the people amongst whom the children of Israel sojourned the former part of this period, were in their turn totally ruined, and became the victims of God's unsparing vengeance. Though they were a warlike people, and dwelt in "cities great and walled up to heaven," and had, like the Egyptians, nothing apparently to fear from Israel, unaccustomed and unknown as they were to war and conquest ; yet it is said, that, on hearing what God had wrought for them in Egypt, they should be afraid—that "sorrow should take hold on the inhabitants of Palestina"—that "the dukes of Edom should be amazed ; the mighty men of Moab, trembling should take hold upon them : all the inhabitants of Canaan should melt away. Fear and trembling should take hold upon them. By the



greatness of thine arm shall be still as a stone." And God in due time fulfilled his threatenings upon them; their iniquities, it is said, being full. He made, as he has promised yet again to do—he made Israel his "battle-axe," and under the conduct of their appointed leader and general Joshua, he destroyed and brought into subjection the whole country of Canaan; thus fulfilling his promise to Abraham, in putting his seed in possession of this land, which, as it has been, yet again shall be, the glory of all lands.

But it was not immediately after their deliverance from Egypt that this consummation was permitted to take place. The people were to be led forty years in the wilderness, "to humble them, to prove them, and to know what was in their hearts, whether they would keep his commandments or no." For it is the usual way of God's providence, when he has any very great mercies to bestow, first to prepare his people for their reception, and then to make the bestowment. So it was most eminently in this case: he found those who came up out of Egypt, rebellious and stiff-necked, prone to idolatry, and ever murmuring against Him and his servant Moses. With this generation, therefore, he was exceedingly angry, and "swore in his wrath that they should not see his rest." But upon the next generation—those who were under twenty years old when they left the land of bondage, and those who were subsequently born—those whom they impiously said should be a prey—upon these there was a remarkable outpouring of the



Spirit, and to them was given possession of this promised rest. With them the covenant was renewed ; and they feared the Lord all their days, and observed his statutes and laws.

A similar line of proceeding will, it is probable, take place in the "latter day," when possession will be again given them of their country. A period of thirty years, and subsequently of forty-five years, is spoken of as intervening between the time of their restoration and the Millennium. During this time, no doubt, the Lord will again plead with them : the hardness of their hearts will be taken away : they will look unto Him whom they pierced, and mourn ; and with weeping and supplication will they acknowledge their own and their fathers' iniquity in rejecting Him, who was the great antitype of all their sacrifices, and whose first coming was in every respect conformable to what their prophets had foretold.

In this controversy which God had with them for forty years in the wilderness, He established them as his visible church, while all the rest of the world was left in idolatry : He gave them the moral law ; instituted the types and ceremonies of their worship ; and regulated the polity by which they were to be judicially governed. It was at this time, also, He gave his first written word ; made known in a most remarkable manner His GREAT NAME and His attributes ; and gave clearer revelations of the Messiah than the world had before enjoyed. After these



things had been accomplished, and God had for so many years guided, clothed, and fed them in a miraculous manner ;—after He had made himself known to them by many signs and wonders, on various interesting occasions ;—at length their sacred banner waved over the stream of Jordan ; the waters of which, like those of the Red Sea forty years previous, were dried up before them ; and they entered the promised land !

For how long a time they possessed it, the consideration of the next period will shew.

## CHAPTER II.

THE

### CAPTIVITY OF THE TEN TRIBES,

OR THE

### EXACT TIME ASCERTAINED OF THE RUIN OF THE KINGDOM OF ISRAEL.

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FROM THE FIRST YEAR OF AHAZ, KING OF JUDAH,  
WHEN HE WAS THREATENED WITH DESTRUCTION  
BY THE CONFEDERATE KINGS OF SYRIA AND  
ISRAEL, B. C. 742, TO THE FINAL OVERTHROW OF  
THE KINGDOM OF ISRAEL, B. C. 677 ; SIXTY-FIVE  
YEARS.

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“ And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel



against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal : thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin ; and within THREE SCORE AND FIVE YEARS shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son."—ISAII. vii. 1—9.

*Or, as the last two verses are rendered by Dr. Jubb (see Lowth on Isaiah)—*

“ Though the head of Assyria be Damascus ;  
And the head of Damascus Retzin ;  
And the head of Ephraim be Samaria ;  
And the head of Samaria, Remaliah's son ;  
Yet within three score and five years  
Ephraim shall be broken that it be no more.”

## CHAPTER II.

*The maturity and glory of the Jewish nation—Its forms of government—The great things which God wrought for it—The Jewish church under Solomon—Its glory reflected from Christ—Its decline—Prophetical dates—Shalmanezzer's invasion of Israel—Esarhaddon's invasion both of Israel and Judah—Captivity of Israel—Captivity of Manasseh—Sign given to Ahaz—Final fall of the kingdom of Israel, and captivity of the Ten Tribes—Importance of this prophecy in respect to its chronology.*

THE events which commence and terminate this chronological period are connected with the closing scenes alike to Israel's and Judah's prosperity. As the space of the first period embraced the days of their youth, so the time between the first and second period embraces that of their full maturity and manhood. But as the object of prophetical dates does not, on any occasion, appear to be intended for seasons of prosperity, only as supports in seasons of affliction and trial; so none were therefore given during this long interval, which lasted from the conquest of Canaan under Joshua, in 1451 B. C., to the period now under consideration—above 800 years. This includes the brightest period of the Jewish history, and the highest external glory of the Jewish church. Under David and Solomon, the fame and renown of the nation went into all lands. Search was made by the kings of Persia, in the time



of Ezra, and it was found “there have been *mighty kings* also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, were paid unto them.”\* And it is with the deepest interest that the church of Christ, in all ages, has studied and contemplated the amazing providences and miracles which, during this period of their varying prosperity, both under their judges and kings, were wrought for them. Being the only instance of a people living under a Theocracy, or the immediate government of God, which the world ever saw, the events of their nation must of necessity be of a character corresponding to this high distinction; and the mind is prepared, after being acquainted with what the Almighty did for them in the period already considered, up to their conquest of Canaan, to expect something out of the ordinary course of things in their history. It could not be, that that gracious God who performed so many miracles for their deliverance from Egypt—who afterwards fed them with manna for so many years in the wilderness—who guided them in all their journeyings by a fiery cloudy pillar—who caused water out of the flinty rock to follow them wherever they went—who caused the great luminaries of heaven to “stand still” for a whole day, until they had avenged themselves of their enemies;—it could not be that the bright promise of this, their early day, could fail them. And it did not fail them. The Apostle Paul,

\* Ezra iv, 20.



writing to the Hebrews, says: "Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:"\* Blot out this period of the Jewish history from the annals of the human race, and what a chasm would be left! In uninspired histories of nations, and in histories unconnected with the Lord's people, we see only the ordinary operations of Providence; but in these bright pages we read of numerous instances where Jehovah, the Almighty and Eternal God, hath condescended, in an especial and extraordinary manner, to honour his fallen creatures, by visible displays of his love, and the clearest manifestations of his mercy.

In the Book of Revelation the Jewish church is compared to the moon, which, when the Sun of Righteousness arose on a benighted world, the church is represented as having under her feet; and this period of its history was when she might be said to be at *the full*. At the time of Solomon especially, which was about the middle point between the call-

\* Heb. xi. 32—35.



ing of Abraham and the coming of Christ, the Jewish church in a remarkable manner shadowed forth, though but faintly, the kingdom of Christ in its state of glory, as it shall be in the latter ages of the world. It had indeed no glory of its own, irrespective of Him, to whose life, death, atonement, and resurrection, all its institutions, all its types, ceremonies, and observances, pointed. But it pleased God, in the reign of Solomon, to shew to the world what a glory was even a *reflected* glory, when it beamed from Christ, the Sun of Righteousness. It is said that "King Solomon exceeded all the kings of the earth for riches and for wisdom : And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." "And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance."\* But the Jews had not only the greatest and wisest king in the world reigning over them, by whom all their institutions were perfected, and under whom their temple—the most costly and magnificent building in the universe—was erected ; but they had continued standing memorials of the Divine presence. They had the Urim and Thummim, by which the high priest inquired of God and received communications from him ; they had the Shekinah, or cloud of glory, over the mercy-seat ; and they had the fire from heaven on the altar continually burning.

This external glory was, however, of short dura-

\* 1 Kings x. 23, 24—27.



tion. From this time the Jewish church began to wane; "and as the moon, from the time of its full, is approaching nearer and nearer her conjunction with the sun, so her light is more and more decreasing, till at length, when the conjunction comes, it is wholly swallowed up in the light of the sun;" so did it gradually decline, making way for the more glorious dispensation of the Gospel.

As soon as her troubles came upon her, and the threatenings left on record by Moses began to be put into effect, then did the Lord have recourse to what has ever been a support to the church under all her sufferings—to prophetic dates. And although the one now under consideration appears, on a casual reading, to be barren and uninteresting, and seems to have little direct reference to any age beyond its own; yet it will be seen, in the after part of this work, that it bears with distinguished importance on the age in which we live; and sheds a flood of light on one of the most difficult questions that occupies the thoughts of all inquirers on these subjects, and deeply affects the interests of the present generation. But for this apparently insignificant prophetic date, the destruction of the kingdom of Israel would have been, as it generally is, considered to have happened on the invasion of Shalmanezzer, king of Assyria: whereas it is certain, that, according to this date, it did not take place till forty or fifty years afterwards. And that the country was not wholly stripped of its inhabitants by Shalmanezzer, appears likewise from many passages of the history of Josiah, who lived a



number of years after, where Israelites are mentioned as still remaining there : for when he began to purge the land from idols, it is said,\* “ And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of *Israel*, he returned to Jerusalem.”† There must therefore have been inhabitants in the cities of Israel after the time of Shalmanezzer—a few at least, who lived according to their own laws—until the invasion of Esarhaddon ; and it was then, at the expiration of this prophetic date of sixty-five years, that the land was utterly despoiled, and the irrecoverable ruin of the Ten Tribes took place. For Esarhaddon carried all the remnant of the people into Assyria ; and then, to prevent the land from being desolate, he brought others from Cutha, and from Avah, and Havath, and Sepharvaim, to dwell in the cities of Samaria in their stead.

Thus accurately is the period fixed, when ten out of the twelve tribes were carried captive, and made outcasts from their own land ; and thus accurately are we furnished with a datum from whence to calculate the chronological prophecies connected with their restoration ! In this prophecy there is no ambiguity or obscurity, as is invariably to be found in others : the date of its commencement, and conse-

\* 2 Chron. xxxiv. 6, 7.

† 2 Chron. xxxiv. 33 ; also xxxv. 18 ; and 2 Kings xxiii. 19.



quent termination, appears to be known with certainty, and it possesses no remarkable peculiarity in its structure. The date was to be reckoned from the time it was given to the prophet Isaiah, which time is given in the marginal references of our common bibles, and therefore open to all for satisfaction; and as there is but little variation among chronologists on this point, it may be the more depended upon. It was on the occasion of the king of Israel conspiring with the king of Syria to dethrone the royal house of David, and set up a stranger as king of Judah, in the room of Ahaz; they not knowing, or forgetting, that from his family "a virgin should conceive and bear a son, and should call his name Immanuel;" which was the sign the prophet gave him to calm his fears, and raise his drooping spirits. And this was one of those extraordinary interferences on behalf of Judah which was above alluded to, and which are so often found in the history of its kings; in which God stepped out of the common order of his providences for their preservation, even though Ahaz himself was a man that did evil in the sight of the Lord, and walked not after the way of David his father.

The close of the period was to be marked by the ruin of one of those enemies that had thus plotted his destruction: the event happened according to the prediction, and Israel ceased to be a nation; and thus a clear and otherwise difficult date is afforded of one of the most important periods in the church history.

But the prophecy has a reference not to the capti-



vity of Israel only. For "the near connection of the captivity of Manasseh happening at the same time with the predicted final ruin of Ephraim as a people, makes the prediction of the one naturally to cohere with the prediction of the other." (Lowth.) And as both kingdoms are predicted to be restored at the same time, if their united ruin is to be dated from any *one* period, it must be, by consequence, from the year when one common ruin fell upon them. I would therefore again repeat, that if, in any part of the word of God, there is an assigned period given for the whole length of Israel's and Judah's captivity, as one united people, it ought to be reckoned from this era of their history ; and it will be found, in a subsequent part of this work, that such use is made of it, from which to calculate the time of their happy restoration.

## CHAPTER III.

THE

### BABYLONISH CAPTIVITY,

AND

DELIVERANCE FROM IT BY CYRUS AND DARIUS.

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FROM THE JEWS BEING TAKEN INTO CAPTIVITY BY NEBUCHADREZZAR, B. C. 606, TO THE DECREE OF CYRUS, B. C. 536; SEVENTY YEARS: AND FROM THE DESTRUCTION OF JERUSALEM BY NEBUCHADREZZAR, B. C. 588, TO THE DECREE OF DARIUS HYSTASPES, B. C. 518; ALSO SEVENTY YEARS.

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“Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the Families of the North, saith the Lord, and Nebuchadrezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY YEARS. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”—JER. xxv. 8—12.

“After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”—JER. xxix. 10.



### CHAPTER III.

*Honours of the Tribe of Judah—Judgments on Judah—Its prolonged existence as a nation—Duration of the Babylonish Captivity—Its double commencement and double termination—Edict of Cyrus—Taking of Babylon—Fall of Jerusalem by Nebuchadnezzar—Edict of Darius Hystaspes—Quotation from Dr. Prideaux—Deliverance from the present symbolical Babylon adverted to—Predicted judgments on Babylon—Their remarkable fulfilment—Kindness of the Persian Monarchs to the Jews, and the consequent preservation of Persia as a kingdom.*

As the period which formed the subject of the last Chapter referred more particularly to Israel, or the kingdom of the Ten Tribes, so the present period refers exclusively to Judah, and to Benjamin which was attached to it, and ever remained connected with its fortunes. The tribe of Judah, being the one from which the Messiah was to spring, had an especial blessing resting upon it—especial honours surrounded its throne, and especial deliverances were repeatedly wrought for its preservation. Within its boundaries was Jerusalem—the city of Zion, the mountain which the Lord loved! “Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge. Jerusalem is builded as a city that is compact together: whither



the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David !”

As, however, its privileges and distinctions were great, so were likewise the judgments that followed its awful apostasy. “The sin of Judah,” exclaims the prophet, “is written with a pen of iron, and with the point of a diamond.” And although, from its connexion with the coming of Christ, and for the great purposes of redemption, its punishment was to be of a different description from the other tribes, yet it was equally severe, and in a more especial way held up to the eyes of the world. Judah was not, like Israel, carried into captivity, and no more heard of. A short time before their calamities came upon them, when their city and beautiful temple should be laid in ruins—their most holy vessels conveyed to distant lands—their king, their princes, and people of every rank, carried away captive, and their country left a desolation—in short, when they should be treated as Israel had been treated—it pleased God to give them a distinct promise of a return, and to name the time when it should take place. It had been declared “that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came;” and therefore after seventy years Judah was to return, and be restored as a tribe—though greatly diminished, and chiefly under foreign rulers—until Christ appeared: soon after which time it was swept with the “besom of



destruction," as we see it at this day, and as it has been for nearly eighteen hundred years!

The most remarkable peculiarity attending this chronological date is, that, without offering the least violence of interpretation, it will bear to be considered as commencing and ending at two separate and distinct times; each corresponding commencement and termination including exactly the specified period of seventy years.

The undoubted and primary commencement of this period was in the fourth year of Jehoiakim, 606 B.C., when Nebuchadnezzar first invaded Judea, rendered the king tributary, and took Daniel and his companions to Babylon, with part of the vessels of the temple of Jehovah, and placed them in that of Belus.\* This origin is not only fully confirmed by the voice of history, but by the corresponding termination; which, when the time arrived, in 536 B.C., was marked by Cyrus, after the taking of Babylon, proclaiming by a formal edict liberty unto the Jews to return to their own land. And it deserves to be particularly noticed, that Cyrus was not only appointed to this work, but that he was especially *named* by God nearly two hundred years before he was born: this is the more remarkable, as he is the only person whom God has ever so honoured, except Josiah.†

In the 44th chap. of Isaiah it is said, "That saith of Cyrus, He is my shepherd, and shall perform all

\* 2 Chron. xxxvi. 6, 7.

† 1 Kings xiii. 2.



my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid," (ver. 28.) "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price, nor reward, saith the Lord of hosts." \*

Accordingly, "in the first year of Cyrus king of Persia, that the word of the Lord might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."† In virtue of this permission above 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, with above 7,000 proselytes and servants (with the sacred vessels), are supposed to have returned under the direction of Zerubbabel and Joshua.

This was indisputably, therefore, one termination of the period of seventy years, as the first invasion of

\* Isai. xlv. 1, 13.

† 2 Chron. xxxvi. 22, 23; Ezra i. ii.



Nebuchadnezzar was the first commencement. But the captivity, destruction, and desolation, which were predicted concerning the nation, were not completed until *eighteen years* afterwards; when, after a long siege, Nebuchadnezzar took the city of Jerusalem, threw down its walls and buildings, burnt and laid in ruins its temple, carried away captive the rest of the inhabitants, and slaughtered, or took away as prisoners, the king whom he had set up and the rest of the royal family; thus fulfilling to the letter the threatening denounced to Hezekiah: "Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." \*

This was another or second commencement from which the captivity might be dated; and exactly seventy years afterwards it was responded to by another edict of the kings of Persia, issued by Darius Hystaspes in the fourth year of his reign, forming a second and final termination.

But as this important view of the subject is set in a clear light by the learned Dr. Prideaux, in his "Connexion between the Old and New Testaments,"† I will quote his own words:—

\* Isai. xxxix. 5, 7.

† See vol. i. p. 254.



“The publishing of this decree, about the beginning of the fourth year of Darius, which confirmed that of Cyrus in favour of the Jews, may be reckoned the *thorough restoration* of the Jewish state: and from the thorough destruction of it, in the burning of the city and temple of Jerusalem by the Chaldeans, to this time, is just seventy years. The time falling so exactly, and the prophet Zechariah confirming it by expressing, under the fourth year of Darius, that the mourning and fasting of the Jews for the destruction of Jerusalem, and the utter driving them out of the land, on the death of Gedaliah, was then just seventy years,\* this has given a plausible handle to some for the placing of the beginning of the seventy years of the Babylonish captivity, spoken of by Jeremiah, at the destruction of Jerusalem; and the end of them, at the publication of this decree of Darius. But the Scriptures plainly tell us that these seventy years, as prophesied of by the prophet Jeremiah, began from the fourth year of Jehoiakim, and expired in the first year of Cyrus, on his granting his decree for the re-building of the temple and the return of the Jews again to their own land. But this matter will admit of a very easy reconciliation; for *both computations may well stand together*: for though the Babylonish captivity did not begin from the fourth year of Jehoiakim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had abso-

\* Zech. vii. 1.



lutely destroyed it, in the eleventh year of Zedekiah, which was just eighteen years after. And so likewise, though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign; yet it was not completed till that decree was put in full vigour of execution by the decree which Darius granted, in the fourth year of his reign, for the confirmation of it; which was also just eighteen years after. And therefore, if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the fourth year of Jehoiakim to the first year of Cyrus, which was just seventy years: and if we reckon from the completion of the captivity to the completion of the restoration, we must reckon from the eleventh year of Zedekiah to the fourth of Darius, which was also just seventy years. So that, whether we reckon from the beginning of the captivity to the beginning of the restoration, or from the completion of the captivity to the completion of the restoration, Jeremiah's prophecy of the seventy years' captivity will be both ways equally accomplished; and therefore I doubt not but that *both ways are intended therein*, though the words of the prophecy seem chiefly to refer to the former."

Thus we see that in one important instance, relative to the Jews' return from a state of captivity, two distinct periods of time are assigned, of the same duration, for the completion of one prophecy, each having a corresponding commencement and termination. And it is only by considering this peculiar



structure, that the difficulties that would otherwise attend its satisfactory interpretation can be removed. And the unequivocal testimony of so sober a writer as Dr. Prideaux, may prevent this view of the subject from being considered in any degree as the mere effect of imagination or fancy.

And it is the more important that this peculiarity should be well understood, as I consider it may legitimately be applied, as will hereafter be enlarged upon more fully, in the explanation of other similar but yet unfulfilled prophecies. For if, in an event which is unquestionably a type of the church's deliverance from spiritual Babylon (as the deliverance of the then visible church from the Babylonish captivity undoubtedly was), there were confessedly two commencements and two terminations of the predicted period of such captivity, there can be no hesitation in applying the above principles, if the *difficulties and necessities of the case call for it, to its antitype ; or to the more remarkable deliverance of the same people, which is yet to take place, from their last and heaviest captivity.* And that the difficulties of the case do call for the application of correct principles in interpreting unfulfilled chronological prophecy, is admitted on all hands, from the unsatisfactory conclusions which have hitherto resulted from the various systems that have been given to the world. And we cannot do wrong, under such circumstances, in considering those as correct principles, and applying them accordingly, which have been found in the structure of fulfilled prophecies, and have thus received a Divine



sanction. It is reasonable to suppose that one period of prophecy should, in some respects, be analogous to that of another; and hence, that if in one prophecy there should be two commencements and two terminations, the same may be found to be the case also in others.—On this account I have been the more anxious to direct the attention to this peculiarity, although in doing so I am anticipating a future Period, because I consider that nothing but the application of it will remove the difficulties in which that period has been found involved.

It was noticed, in considering the First Period, that the two nations in which Israel sojourned during the 400 years were both signally punished when the termination of their captivity had arrived—Egypt with plagues, pestilence, and death; and Canaan with almost entire annihilation. In the present instance, similar calamities were threatened on the king and country of Babylon, after the expiration of seventy years, for their oppression and cruelty to the Lord's people. "I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations." "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: *thou didst shew them no mercy.*" \* Therefore "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

\* Isai. xlvii. 6.



It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.”\*

Had these fearful predictions been known to the Babylonians, they would no doubt have appeared so improbable, that they would have looked upon them with the same unbelief and indifference as we, in this age, contemplate the still more fearful judgments which, under the same oppressive *name of Babylon*, are intended to fall upon those nations which are now, and have been—what Babylon once was—persecutors of the Lord’s people, both Jews and Christians. For, speaking of times yet future, it is said,† “And GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”‡

These heavy judgments, pronounced, in their primary application, against Babylon of old, were not only *threatened*, but to the very letter were executed; although, “*if ever there was a city that seemed to bid defiance to any predictions of its fall*

\* Isai. xiii. 19—22.

† Rev. xvi. 19.

‡ See also Jer. l. li.; Rev. xvii. xviii.



*that city was Babylon.*" Its walls were above 300 feet in height, were 87 in breadth, and by the lowest computation 48 miles in compass. It had a hundred brazen gates; immense embankments to restrain the river Euphrates, which ran through the midst of it; many fertile fields; and provisions for twenty years. "Its beauty, strength, and grandeur; its walls, temples, palaces, and hanging gardens, and other things, are described with such pomp and magnificence by heathen authors, that it might deservedly be reputed one of the wonders of the world." It was "the glory of kingdoms; the beauty of the Chaldees' excellency;"\* "the golden city;"† and, like the old world before the deluge, like Sodom and Gomorrah before it was destroyed by fire, rested in perfect security. Her language was, "I shall be a lady for ever:....I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children."‡

Yet, when the time was arrived which God by the mouth of his prophet had foretold—although *it did appear improbable*; although *it was NOT BELIEVED*; although Babylon was resting in strength and security; and, as Daniel said to Belshazzar, in that fatal night when the city was taken, "the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified;"—yet, when the seventy years had expired, by means of an unexampled military device of Cyrus, the threatened destruction

\* Isai. xiii. 19.

† Idem. xiv. 4.

‡ Idem. xlvii. 7, 8.



overtook them. So necessary is it, not to judge from appearances, or to rest in human resources, but to take the word of God for our guide: *for if Babylon, so much against all probability, fell, what security have the nations of Europe in their armies, and in their navies, and in their other fancied resources, against the equally express declarations of Jehovah?* Let the time but arrive when the same people whom the Babylonians held in captivity—and whom we, in common with other nations, now have dwelling amongst us—shall be restored again, after so long a captivity, to their own land; and no decrees of princes, kings, or emperors, no obstacles that can possibly be thrown in the way, howsoever strong and powerful, shall prevent it. If God has said *their oppressors shall all be overthrown*, that word must be accomplished. And what is there in the wide range of possibilities, either intellectual, moral, or physical, to stay their fall? “Who is he that saith, and it shall come to pass, if the Lord commandeth it not?”

The deep regard which God has expressed towards the Jews, the covenant relation in which He stands towards them, and the unexampled miracles and deliverances He hath at various times wrought for them, attach an inexpressible degree of importance to them as a people. Nations which have in former times oppressed them, have, as we have seen, incurred Jehovah's severest vengeance: and it may be added, that nations which have been kind to them have had their cup of judgment mingled with mercy. The Persian monarchs, for instance, the successors of



Cyrus, haughty, voluptuous, and despotic as they were, in many instances treated the Jews with distinguished favour. They issued several edicts, at different periods, granting them many privileges, by which they were reinstated, under Zerubbabel, Ezra, and Nehemiah, in their own land: and hence the kingdom of Persia to this day exists, whilst that of Babylon is a desolation without an inhabitant, a dwelling-place for dragons, and a hissing, "a land where no man dwelleth, neither doth any son of man pass thereby;"\* whilst also ancient Greece and Pagan Rome have been utterly overthrown! And this principle of the Divine government with regard to nations, we shall find as we proceed, will yet be more distinctly manifested; and that their latter history, not less than that which has long past, will illustrate that promise of God made to Israel by Moses, in Ex. vi. 7, "I will take you to me for a people, and I will be to you a God."

\* Isai. xiii. 19.

## CHAPTER IV.

### DANIEL'S SEVENTY WEEKS;

OR

THE END OF THE JEWISH ECONOMY,

AND THE

INTRODUCTION OF THE CHRISTIAN DISPENSATION,  
BY THE DEATH OF CHRIST.

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FROM THE FIRST EDICT OF ARTAXERXES GIVEN TO  
EZRA, B. C. 456, 7, TO THE DEATH OF CHRIST, A.D.  
34; FOUR HUNDRED AND NINETY YEARS.

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"SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."—DANIEL ix. 24—27.

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## CHAPTER IV.

*Last quarter of the Jewish Church—Persian Edicts—Favour granted to the Jews in the time of Esther and Mordecai—Edict of Artaxerxes—Importance of the character of Ezra—DEATH OF CHRIST—Outline of the great doctrines of the Gospel—The Institution of the Lord's Supper—The song of glorified spirits and of angels—The closing of the Scriptures—The anointing of the Church—The outpouring of the Spirit—The first peculiarity of this prophetic period—John the Baptist—Christ's ministry—Importance of the study of Prophecy—Destruction of Jerusalem by the Romans—The second peculiarity of this period—The third symbolical language of prophetic dates—Times of warning given—Dispersion of the Jews among all nations—Promises of their return, and its apparent near approach.*

As the Jewish Church was noticed to be represented as the moon, so we have now come to her last quarter. Those especial manifestations which had hitherto been her peculiar glory had almost ceased; her solemn ordinances and significant institutions became almost empty ceremonies, observed in the mere letter;—and when He came, who was predicted in this prophecy, he found, under a fair outside, all was emptiness and rottenness within.

Her history was left, at the close of the last period, connected with that of the kingdom of Persia; and from henceforward, having lost her own sovereignty, becomes connected in the vicissitudes of the ruling nations of the world. Persia, it was observed, did



not in general act the part of an oppressor towards her ; but rather, after being in a most peculiar manner raised up to be the instrument of Judah's deliverance from the tyranny of Babylon, on several occasions shewed the most marked and signal favour. Cyrus, in the first instance, no doubt under God, through the instrumentality of Daniel—whose life had been preserved through the seventy years' captivity, and who was held in the highest consideration, both by him and Darius his partner in the empire—issued an edict, soon after his conquest of that great city and nation, for the return of the Jews to their own country. This edict, as we have seen, formed the first termination of the Babylonish captivity ; as a subsequent one of Darius Hystaspes, eighteen years after, formed the second termination ; granting them still further privileges, and greater facilities in rebuilding their temple.

They were still, however, not regularly established as a people : their affairs continued from the date of this last edict, for near sixty years, under the immediate successors of Darius, including the wild and agitated reign of Xerxes, in an unsettled state, without a regular civil polity, without proper magistrates, without the due administration of justice, and without the proper institution of their various forms of worship. In this state of things, by one of the most extraordinary and striking incidents recorded in history, and one which in its beginning threatened their utter destruction, it pleased God again to in-



cline the hearts of the kings of Persia, far to surpass in acts of kindness any thing that had previously been done for them.

The particulars of this transaction are recorded in the book of Esther; and it was considered so great a deliverance, that it was decreed, the two days which they kept on the occasion as days of "feasting and gladness," and which they called Purim, "should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."\*

As God, in his wonderful providence, had brought about the elevation of Esther, a Jewess, to share the throne of Persia, so the above event raised Mordecai, her near relative, to the situation of Prime Minister.

Under auspices so favourable—for the very great kindness of Artaxerxes cannot be otherwise accounted for—two illustrious characters were called forth to meet the exigencies of their nation, and to be the instruments by which God's still gracious designs towards his people were to be carried into effect. These were Ezra and Nehemiah; to each of whom, during the long reign of this monarch, edicts, similar to those of Cyrus and Darius, were granted. The one given to Ezra was the most important, and is generally fixed at the commencement of the seventy weeks of this prophecy; and in all probability, as

\* Esther ix. 28.



will be afterwards explained, ought to be considered as the commencement of another yet unfulfilled Period ; and it is otherwise a very important epoch in the Jewish history.

“ Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand ; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem ; and all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests : offering willingly for the house of their God which is in Jerusalem :

“ That thou mayst buy speedily with this money, bullocks, rams, lambs, with their meat offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.



“The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

“And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king’s treasure-house. And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

“Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven : for why should there be wrath against the realm of the king and his sons ? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God ; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.”\*

\* Ezra vii. 11—26.



Perhaps, all the circumstances considered, this is the most remarkable decree that ever was issued. That the greatest monarch in the world—an absolute and despotic heathen prince—should, by a formal edict, thus acknowledge “the God of heaven,” “the God of Jerusalem ;” that he should deprecate His wrath, and grant such peculiar privileges to His captive and dispersed people : that he should give such an ample supply of gold and silver, and other valuable offerings ; exempt them from toll, tribute, and custom ; and enforce such a decree by the threat of banishment, confiscation of goods, and imprisonment, is so much out of the common way of human actions, that nothing on record can account for it, but the circumstance above alluded to—the advancement of Esther and Mordecai—and that will account for it. Connecting likewise such an important interposition of Providence, which happened in a foreign land, and so far from their own country, with such important consequences to their nation as followed this decree given to Ezra—although the connection is not mentioned in the Scriptures—stamps a design and end to the whole transaction more analogous to the general Divine procedure, than supposing, as some do, the time when Esther and Mordecai lived to have been at an earlier period, about the year B. C. 510 ; which was a time when nothing particular transpired in reference to the Jews. The probability therefore is, and such is the opinion of Dr. Prideaux and others, that as he did by the two edicts, given respectively to Ezra and Nehemiah, shew especial favour to the



Jews, and as no other reason is any where recorded why he should do so, but that which is found in the book of Esther—he was the Ahasuerus there mentioned.

And in assigning the period which was to elapse before that most astonishing of all events, the death of Christ, it is probable that, like all the other chronological events, it would be marked in its commencement by something happening of no ordinary kind ; and I have thereof no doubt that the “going forth of the commandment to restore and build Jerusalem,” from which these 490 years are unquestionably to be dated, was the consequence of the deliverance of the Jews from the malice of Haman, and the advancement of Mordecai. In fact, it may be asserted that all the events which mark the commencements and terminations of the few prophetic dates which God hath given to mankind, are like great master-wheels round which the secular affairs of the world revolve ;—like the great levers of society, which lift and sink all the nations and states with which they are concerned ; and all having one great end, the glory of God in the salvation of a ruined world.

But the importance of this decree of Artaxerxes appears in a still stronger light when the character of Ezra is more duly considered. “The Jews look upon him,” says Dr. Prideaux, “as another Moses : for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity : and therefore they reckon him as the *second*



*founder of it.*" "And indeed, by virtue of the ample commission which he had from king Artaxerxes, he had an opportunity of doing more herein than any other of his own nation; and he extended all his powers hereof to the utmost, for the re-settling both of the ecclesiastical and political state of the Jews, in the best posture they were capable of; and from it his name is in so high an esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been by Moses, Ezra was worthy by whom it should have been given." (Vol. ii. 433.)

Considering the Jewish church and state to have lasted 2000 years—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter; Moses, the second; David the third; and Ezra, the fourth and last; each portion occupying about 500 years. So that his name stands in juxta-position with the three most important characters in the Holy Scriptures.

And, though in his time the Jewish church was so awfully on the decline, yet still it was the true church—the church of Christ represented under types and shadows; and the blessings of salvation were found within its pale to every true and faithful worshipper. Hence it is that God so remarkably preserved it, and under Ezra restored it from the ruins of the Babylonish captivity; and by this celebrated edict of Artaxerxes placed it on that footing which, with little interruption, it continued, till the appearance of the Sun of Righteousness caused its



feeble light to be no longer required—on that footing on which it continued till the great transaction was accomplished which completed the termination of this period. The type, then, was lost in the anti-type; for after Christ by his vicarious sacrifice was made the end of the law for righteousness to every believer, the observance of Jewish rites and ceremonies was abolished; the pale of separation between Jew and Gentile was broken down; and though the offence of the Cross is still to the “Jew foolishness,” yet to them that believe it is “the power of God and the wisdom of God.”

But Ezra was not only the instrument in the Lord's hands of carrying into effect this memorable and important decree: it is not only for this that his name stands so high among the Jews: God by him forwarded the work of redemption in other ways. He collected all the various writings of which the Holy Scriptures then consisted, and disposed them in their proper order, as they were handed down till Christ's time, when the Christian church received them, and have delivered them to us. He wrote them out fairly and correctly in the Chaldee language, and solemnly published them; having added in several places throughout the books what appeared necessary for the illustrating, connecting, or completing of them; wherein he was, as an inspired writer, assisted by the same Spirit by which they were at first written. He added to them the book bearing his name, and is supposed to have written the two books of the Chronicles. He was descended from



Seraiah the high priest, who was slain by Nebuchadnezzar when he burned the city and the temple; and was a very learned man; and so eminent a scribe in the law of his God, that Artaxerxes takes particular notice of it in his commission. He was perhaps the last, Malachi excepted, of the inspired writers.

Thus, by such an important epoch in the Jewish history was the commencement of this chronological period marked. And I have been the more particular in drawing the attention towards it, as well as to the character of Ezra, as it is less known and considered than the events which have distinguished the former periods; and also because it appears to be the proper and true point of time from whence to date the commencement of the period of 2300 years, relating to the more important cleansing of the same holy sanctuary.

With regard to the great event that *terminates* this 490 years, it is expressed too clearly to admit of a moment's doubt. There was only one event that ever happened in this world which could be said "to finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness;" and that event was the *Death of Christ*, the God-Man Mediator. It is a circumstance worthy of the closest observation—a circumstance that ought to arrest the attention of every son and daughter of Adam—that in naming the time when this all-important transaction should take place, it should thus be conveyed in language expressive of the GRAND ESSENTIALS of the Gospel, in opposition to



*every other scheme devised or trusted to by man.* The essence of the New Testament is here most clearly revealed; and its most glorious truths are embodied in a few words, to express or signify that one great act by which a full and complete atonement was made for sin, and by which the wells of salvation were opened for a guilty world. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."\* The salvation thus wrought out by the blood and righteousness of Christ, was the anti-type of all that had been shadowed forth by the priests, in all their sacrifices and offerings, from the beginning of the world. It was the main thing that had been pointed at by the various institutions of the ceremonial law. It is the subject which runs throughout the whole of the Psalms, and all subsequent prophecy; and it finished the Levitical dispensation.

The first great truth of the Gospel is here implied—viz., that by the fall and "transgression" of our first parents, sin and sorrow and misery were entailed upon, and have followed, all their posterity, in all successive generations; so that not an individual has escaped the pollution: "Every imagination of the thoughts of his heart was only evil continually."\*

\* 1 Peter i. 10, 11.



But the penal effects of this original and hereditary guilt are cancelled by the death of Christ: for by this one great sacrifice "*the transgression was finished.*" "As in Adam all died, even so in Christ shall all be made alive." Wide and extensive as were the consequences of the Fall, so equally wide and extensive are the consequences resulting from the Atonement, as far as regards the curse entailed by INHERENT sin and pollution, irrespective of believing or disbelieving, and when unaccompanied by *actual* sin. Hence it would appear that none are finally condemned and lost irrespective of their own actions, and their own sins; and hence the salvation of infants and idiots, who have never had the power of sinning.

But the efficacy of the sacrifice of Christ extends likewise to *actual* guilt; for He not only died to finish the transgression, but to "*make an end of sins.*" The condemnation therefore is, that "light is come into the world, but men love darkness rather than light, because their deeds are evil." For the invitation is to all: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."† "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins;"‡ "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."‡ Through faith in the

\* Gen. vi. 5.    † Isai. lv. 1.    ‡ Isa. xlv. 22.    § Isa. i. 18.



Lord Jesus Christ an innumerable company have washed in this overflowing fountain, opened for sin and uncleanness, and have been made whole. The Scriptures abound with examples, both under the Jewish and Christian dispensations, of persons of *all* characters, and of *all* degrees of guilt, whose sins have been forgiven and blotted out through the blood of His cross. When the angel announced his birth, he said to Mary, "Thou shalt call his name Jesus, for He shall save His people *from their sins*."\* And it is solemnly declared in Acts iv. 12, that "Neither is there salvation in any other; for there is none *other name* under heaven given among men, whereby we must be saved." The Apostle might therefore well ask, after asserting that "every transgression and disobedience received a just recompence of reward," "how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"†

It is further implied, however, that God does not leave the sinner here: he is not only *forgiven*—not only saved from the awful consequences of sin—but he is reconciled, by the death of Christ, to Him from whom by sin he is so awfully estranged. Among the blessings enumerated by the Holy Spirit, through Daniel, it is therefore added, that this great event also was "*to make reconciliation for iniquity*." It is most truly said that "God is love;" and that in His love there is a height, and a length, and a breadth,

\* Matt. i. 21. † Heb. ii. 2, 3.



and a depth, which pass knowledge. Hence He does not, in the salvation of sinners, merely rescue them from eternal damnation : He does not limit his mercy to what we poor mortals might often be satisfied with, when we say " Lord have mercy upon us : " He does not act like an earthly monarch in pardoning a criminal,—satisfying himself with delivering him from deserved punishment. No : He admits him to Divine favour, as the very idea of reconciliation implies ; to an intimate communion and friendship. He adopts him into his family, making him an heir of God and joint heir with Christ ; for " God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. " \* On considering these great things one is tempted to exclaim, Oh that we knew our privileges ! that we were duly sensible of our high and heavenly calling ; that we could realize such transcendantly precious benefits ; that we could think, and speak, and act as the high-born sons of Heaven ! But we must wait till these bodies of sin and death are dissolved ; for not till then shall our disentangled spirits take " the wings of a dove, and fly away and be at rest ; " and what we now see but through " a glass, darkly, " shall we discern " face to face. "

The Psalmist says, " As for me, I will behold thy face *in righteousness* : I shall be satisfied when I awake with thy likeness. " And it is an act peculiar to God alone, that in pardoning sin, and reconciling

\* 2 Cor. v. 19.



us to himself, He can also justify and make us righteous; for the death of Christ was, further, to “bring in *everlasting righteousness* ;” clothed in which the believer stands perfect and complete before God, “without spot or wrinkle, or any such thing.” “This is the name,” says the Prophet, “whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Every believer, therefore, stands before God not merely as a pardoned and reconciled sinner, but he stands as *justified*—clothed with the wedding garment of Christ’s righteousness; pure from every defilement; “*complete in Him*.” “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”\* It was the “*everlasting righteousness*,” named in this prophecy, which was wrought out by the active and passive obedience, the sufferings and death of Christ, that was imputed to Abraham; for He said to the unbelieving Jews, “Your father Abraham rejoiced to see my day, and he saw it, *and was glad* ;” and that righteousness which has been will still be imputed and imparted to every child of God to the end of time; for “He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”†

\* Rom. v. 19.

† 2 Cor. v. 21.



Thus clearly is the doctrine of Justification by Faith without the deeds of the Law expressed by Old Testament prophets, as involved in the death of Christ ; thus clearly distinguished in its most essential features from all human systems ; and thus is it a system that exactly applies to the condition of our fallen race. It is this doctrine for which so many martyrs have shed their blood ; it was by this, that, under God, Luther, and Calvin, and Cranmer, and Knox, and other Reformers, achieved their triumphs over the errors of Popery ; and it is the saving belief of this that emphatically constitutes *the Church of Christ*—that true church respecting which so much is said in the prophetic writings of the New Testament, particularly in the Book of Revelation ; and which is destined to have a universal triumph over every system of error and apostacy, whether in the shape of Mohammedism, Popery, Infidelity, Socinianism, or any other human scheme of salvation ; and in which, amidst the glories of the coming Millennium, the Jew as well as the Gentile shall ere long be enabled to rejoice.

It may be observed, that the difference between all these systems and the Gospel, or the doctrines set forth as representing the great event of the death of Christ, which have been briefly noticed above, is wide as the east is from the west, as heaven is from hell. The former propose, in all their varied ramifications, *salvation by works*—by something meritorious in what man, fallen man, can do ;—the latter *excludes human merit* altogether, as having anything



to do in the great work of salvation. Its language is, "By grace are ye saved; and that not of yourselves, it is the gift of God." If Divine justice could not be satisfied, after the covenant of works had been broken by our first parents, without an atonement of infinite value, and which atonement could only be made by an Infinite Being, and which Infinite Being could only be found in *God himself*; what mercy can they expect who fly to other refuges, which can be only refuges of lies, and who count the blood of this covenant an unholy thing? Let it be remembered that God has said, "There remaineth NO MORE SACRIFICE FOR SINS, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . It is a fearful thing to fall into the hands of the living God."\*

And this brings to my mind an observation made by the late excellent Rev. W. Howels, of Long Acre chapel, in one of the last sermons he ever preached, "that God, in passing sentence upon the human race, could only act as in a similar case an earthly judge would act—that is, pass the sentence according to the law—for that the Divine plan was established; that all the Divine attributes were engaged for its faithful execution; and therefore that God in like manner had only to pass sentence accordingly"—or words to that effect. For man, therefore, to expect mercy at the expense of justice, or at the expense of

\* Heb. x. 26, 27, 31.



the Almighty acting contrary to his essential perfections, is a vain and delusive hope. As our immortal poet says, with great truth,—

“ Die he, or justice must ; unless for him  
Some other able, and as willing, pay  
The rigid satisfaction, death for death.”

*Paradise Lost.*

And this satisfaction has been paid ; and it is the all-important event pointed at in this prophecy, and that which marks the termination of this period of 490 years.

As the deliverance from Egypt, on the night when the first-born of the land were all slain, was perpetuated throughout all the generations of Israel by the institution of the Passover, which conspicuously typified the death of Christ ; so, on the evening when this type was to vanish for ever, the introduction of a new dispensation was appointed to be commemorated by another more simple and significant standing ordinance, to be observed for an assigned period in the Christian, as that had been in the Jewish church—and this was the institution of the Lord's Supper. “ On the night in which he was betrayed he took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as



ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." \*

Whilst the remembrance of this awful and illustrious transaction is thus kept up by the church on earth—not once a year only, as was the Jewish Passover, but many times in the year—throughout the whole of the Christian world, it is not less the theme of the *glorified spirits* and the *angelic hosts* of heaven. Of the former it is said in Revelation, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for *thou wast slain*, and *hast redeemed us* to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Of the latter it is said—and it is a proof what interest this higher order of beings take in the great work of redemption, neglected how much soever it may be by those who alone have an interest in it—"And I beheld, and I heard the voice of many *angels* round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." †

Our attention, however, is not only drawn, in the 24th verse of the chapter in which this prophecy is contained, to those four essential points of doctrine

\* 1 Cor. xi. 23—26.

† Rev. v. 9—21.



which have been briefly noticed—namely, the finishing of transgression, making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness;—two other important circumstances are mentioned, as attendant upon or following the death of Christ—the “*sealing up of the vision and the prophecy, and anointing the Most Holy.*”

By the “vision and the prophecy” in this place is undoubtedly meant the revealed word of God, which soon after the death of Christ—at least before the death of his last and most favoured Apostle John, who in extreme old age wrote the concluding book—was *sealed up, or completed*. For as the great end and burden of them was to foretell and shadow forth Christ; to describe his life, death, resurrection, and ascension, and otherwise to give the history of redemption, and the means which God hath taken from the beginning of the world to accomplish this great work; so when it was actually completed, and the mystery of it explained by his immediate disciples, it was foretold that revelation should be closed; and it was accordingly sealed up. After God, therefore, who “at sundry times and in divers manners spake in times past unto the fathers by the prophets,” had in those last days “spoken unto us by his Son,” he closed the canon of revelation with this awful denunciation: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and

\* Heb. i 1, 2.



if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." \*

Nevertheless, although he had closed and sealed up his revealed word, he did not leave himself without a continued witness in the church, by the gift of his *Holy Spirit*, which he promised to his Apostles just before he was betrayed. "Howbeit when He, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will shew you things to come.*"† Accordingly, soon after His ascension into heaven, this promised Comforter was sent, in a visible manner. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."‡ And this Comforter was promised to abide with the church "for ever," § although not given in this miraculous and extraordinary manner: and hence the Apostle says to the Corinthians, "What! know ye not that your body is the *temple of the Holy Ghost*

\* Rev. xxii. 18, 19.

† John xvi. 13.

‡ Acts ii. 1—4.

§ John xiv. 16.



which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." \*

After this "sealing up" of the word of God is mentioned, the list is thus closed, "*and to anoint the Most Holy.*"

Sir Isaac Newton, in his remarks on this prophecy, has the following observation: "The former part of the prophecy related to the *first coming* of Christ, being dated to his coming as a prophet; this being dated"—alluding to the 25th verse—"to his coming to be a prince or king, seems to relate to his *second coming*. There the Prophet was consummate, and the Most Holy anointed; here he that was anointed comes to be a Prince, and to reign. For Daniel's prophecies reach to the end of the world; and there is scarcely a prophecy in the Old Testament, concerning Christ, which doth not in something or other relate to his second coming."†

Now the anointing here spoken of does not, from the connection in which it stands, appear to relate to Christ's first coming: for being named the last—that is, *after* the work of redemption had been finished, and after the Scriptures were to be sealed up or completed—it evidently refers to something subsequent, to something future, or to some future work.

In the quotation above made, relative to the institution of the Lord's Supper, it is ordered to be

\* 1 Cor. vi. 19, 20.

† Newton on Daniel, p. 132.



observed, "till he come:" and in the last chapter of Revelation mention is made of the same event, the second coming of the Lord, in the same order in which it here appears. After the denunciation in vers. 18, 19, relating to the sealing up of the Scriptures, follow these words, "He which testifieth these things saith, Surely I come quickly." In like manner, after Daniel had named that the death of Christ was to "seal up the vision of the prophecy," he adds, *and to anoint the most holy*;—thus signifying, in both instances, that it is the ultimate expectation of the Christian Church to welcome her coming Lord; and to this end we are taught in the Lord's prayer to say, Thy kingdom come.

The original word, instead of the "Most Holy," is sometimes, and perhaps more correctly, taken to mean, The Holy of Holies, or the Christian Church; and in this sense it is equally significant and encouraging, and perhaps better accords with the immediate position in which it stands. And I would add the fervent prayer that this promised anointing, this unction of the Holy Spirit, may richly descend on the Church of Christ in the present alarming period of time; that it may be as a well watered garden; as the lily among thorns; and as "she that looketh forth in the morning, fair as the moon, clear as the sun, and terrible as an army with banners."\*

The "seventy weeks," translated by Wintle *seventy precise weeks*, or four hundred and ninety years in one unbroken number, are generally reckoned from the

\* Cant. vi. 10.



date of the above edict given to Ezra 456 or 457 before Christ, to the great event so particularly described in the 24th verse. As I consider all this is conclusively and pointedly expressed by Sir Isaac Newton, I will quote his own words: "Here by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ; whereby *transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the prophet consummated*, that prophet whom the Jews expected; and whereby the Most Holy should be anointed, he who is therefore in the next words called the *Anointed*, that is, the *Messiah*, or the *Christ*. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are expiated with the death of Christ. Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of the Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and the king.\*—Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judaic years, commencing in Autumn, and

\* Ezra vii. 25.



date the reckoning from the first autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the *Julian Period* 4747, Anno Domini 34."\* Sir Isaac afterwards adds, after arguing the point at large, "Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree."†

Having said thus much on the great events which form the commencement and termination of this most important chronological prophecy, namely, *the commission given to Ezra, and the death of Christ*, I will now proceed to consider some very remarkable peculiarities which distinguish its structure from all others, and which have thrown around its full and satisfactory interpretation very peculiar difficulties.

FIRST. It contains three branches or parts: the first foretells events to be accomplished within the seventy weeks in general, and to be fully completed and brought to pass at the end of them: the second, events to be accomplished at the end of three or four very particular periods, into which the said general number of seventy weeks is divided: and third, a very extraordinary apparent change in the position of this seventy weeks, or the latter part of them, for the purpose of carrying the end of the period forward to a *distant point of time*, when it is to receive a more full, complete, and final consummation.

The first branch or part of the prophecy is that

\* Newton on Daniel, p. 130.

† Idem, p. 168.



which is contained in the 24th verse, and which has been already fully considered.

The second branch or part is that which is contained in the remaining verses, and which divides the 490 years into three distinct periods; and again subdivides the last of them into two equal parts; assigning particular events to be accomplished at the end of each of them. These three distinct periods are seven weeks or 49 years; sixty weeks or 434 years; and one week or 7 years; which seven years are bisected into two shorter periods of three years and a half each.

The particular event to be accomplished at the end of the 49 years, was "the street and ditch of Jerusalem to be built in troublous times;" which was begun by Ezra, and finished by Nehemiah; by which we are to understand not only the complete restoration of the Jewish church and state, but of the temple, city, and fortifications. We read (Nehemiah vii. 4), that the city was large and great, but the people few therein, and the houses not builded. If therefore we consider the work that was to be done, not only in the re-building of the houses, but of the Temple, and likewise for the rebuilding or repairing of the walls, and that in the midst of enemies: further, if we may judge the size of the city from the account which Josephus gives of its population, at the time of the invasion of the Romans,\* when the number amounted to near three millions, we cannot think a

\* De Bell. Jud. lib. vi. cap. 9.



space of forty-nine years too much to be allowed for its complete establishment.

The particular event to be accomplished at the end of the sixty-two weeks or 434 years, must have been the beginning of the ministry or public appearance of our Lord, when he emerged from the obscurity of his former life, and appeared before the world as the Saviour of mankind. It is thus expressed: "From the going forth of the commandment to return and to build Jerusalem, unto MESSIAH THE PRINCE, shall be seven weeks, and threescore and two weeks." But a difficulty arises here. Our Lord's personal ministry did not commence until three years and a half after this, or in the middle of the last week, taking the regular unbroken chronology of the seventy weeks. Dr. Prideaux considers this difficulty as cleared up by supposing his forerunner, John the Baptist, began his ministry three years and a half before Christ. But we have no reason to believe that John's ministry began before he was of the usual age of thirty years; in which case, as he was only about six months older, his ministry could only have begun six months previous to that of the Saviour.

This brings us to the third branch or part into which the prophecy is divided, in which there appears a change in the position of the last week, for the purpose of carrying on its more ulterior design to the end of the dispensation. It is a remarkable peculiarity of expression, that in the 24th verse, where the *seventy weeks* are mentioned, the intense meaning is not, as in our translation, *seventy weeks are deter-*



*mined*, but seventy weeks are *cut out* upon thy people ; thus preparing the mind for that threefold division into which it was subsequently parted. The two first being mentioned together, viz. seven weeks and sixty-two weeks, they are uninterrupted : but it appears to be different with respect to the last *week* ; it is, in an apparently intricate manner, not only separated from the past, but confounded with both the present and with the distant future. And to this end the *half week*—and not the whole week, as might be supposed, and as the 24th verse intimates—marks the period of the death of Christ ; and the other half week is carried forward, “even until the consummation, and that which is determined shall be poured out upon the desolate.” Mr. Wintle, in his improved version of Daniel, speaks strongly on this point : he says, “Nor can the last week, as will appear hereafter, be determined or ended with the death of Christ.” It appears therefore that while the expression “in half a week, or in the midst of the week, he shall cause the sacrifice and oblation to cease,”—which ceasing can refer to no other than the death of Christ, who by his own oblation of himself once offered put an end to all sorts of sacrifices, or to the ritual of Jewish worship—the remaining half week is left to be fulfilled at the consummation, or when the Lord’s anger against the Jews is poured out ; and to be fulfilled in a similar way to the former half—for both are to confirm the covenant.

When it is therefore said, “And after threescore and two weeks shall Messiah be cut off, but not for



himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined," it has a reference to events not to happen at the moment of time after the end of the sixty-two weeks, but consequent upon the event that marks their termination, viz. the public appearance of *Messiah the Prince*. The first of these events is his death, which was to take place in the middle of the subsequent week; the other event which is here foretold, is the DESTRUCTION OF JERUSALEM, and this was to happen not many years after; but, nevertheless, ages and centuries before the remaining half of that subsequent week—which half, in fact, as will be explained when we come to consider the eleventh of Revelation, *has not yet been fulfilled*, but which is the event to which we next look forward, AND SOON!

The Saviour, in forewarning his disciples of the near approach of the destruction of Jerusalem, directs them to this prophecy as about to be fulfilled by the Roman armies: "When ye see the abomination of desolation spoken of *by the prophet Daniel* standing where it ought not, then let them which be in Judea flee to the mountains. For in those days shall be afflictions, such as was not from the beginning of the creation which God created, unto this time, neither shall be." See Mark xiii., Matthew xxiv., and Luke xxi., where many particulars of this awful catastrophe are given very minutely, and a crowd of events mentioned which might have well occupied



the progress of ages, but which in their more immediate fulfilment, were to pass away within the limits of a single generation. The desolation spoken of by Daniel was indeed so completely accomplished, that before the Roman armies left Jerusalem, after its siege and destruction, it was ploughed over as a field. They left not one stone of the magnificent temples upon another: the altars, the towers, the walls, the buildings, were overthrown to their very bases; and three towers and the remnant of a wall alone stood—the monument and memorial, the last and sole vestige, of this once highly favoured city.

These were the days of vengeance, when all the threatenings against the rebellious Jews should be fulfilled. How fully every prediction was accomplished, must be familiar to every person who has read Josephus's history of the Jewish war. The author was an eye witness of the desolations which he relates, and observes, that never any city suffered such things, and that it was so levelled, that none but who had seen it before could believe it had ever been inhabited. During the war 97,000 were prisoners, and 1,100,000 slain; besides multitudes that died in caves, woods, deserts, and exile, of which no computation could be made.

In this manner, after the great work of redemption had been finished by the sufferings and death of Christ; and after a space had been given for the Jews to repent, and take warning by the clear prophecies which were in their hands, of the coming desolations upon their city and country, the last sad wreck of



Judah's glory departed! All stay and hindrance being now out of the way of God's avenging wrath, the threatenings predicted by Moses were now poured out upon them with fury; although at the time of the Saviour's predicting their near approach there was perfect peace, they retained their own laws, and were living under the protection of the Roman empire. "No sign of change appeared."

And this is another and very striking proof of the deceitfulness of present appearances, and of the suddenness of Divine judgments: "When they shall say, Peace and safety; then sudden destruction cometh."\* And it is a truth that cannot be sounded too much in the ears of the generation that now lives, that no appearance of present prosperity; no outward splendour of cities and palaces and churches; no intellectual attainments and discoveries in the arts that embellish, or in the sciences that so greatly, in their ramified application, tend to improve its comforts; no height of luxury, and it may be added—and the instance of Jerusalem fully confirms the truth—no religious profession nor religious privileges, can for one moment avert what God hath purposed shall come to pass. Did He threaten and appoint a time for His judgments on Egypt, on Canaan, on Israel, on Babylon, and on Jerusalem? Contrary to all expectation, contrary to all belief, they fell! And as they were resting in fatal security, full of their own political schemes, unmindful that God governs the world to suit his plans, not theirs; so it is a word

\* 1 Thess. v. 3.



that should reverberate through all the senates and cabinets of existing kingdoms, that *their hour may be at hand, and they know it not!* "Grey hairs," it is said, "were upon Ephraim, and he knew it not."

SECOND. The next peculiarity observable in the structure of this prophecy, is, that its commencement could not with certainty be known till after its completion.

1. Because of the difficulty there would be in determining *à priori* which of the four "commandments," issued by the kings of Persia, was the one which was intended by the Holy Spirit. The first and second, issued by Cyrus and Darius, and which were brought forward in the last chapter as forming the double termination of the seventy years' captivity, reckoning the four hundred and ninety years of this prophecy from either of them, would respectively have brought its termination to the years B. C. 46 and 28, and therefore are out of the question.

2. Another difficulty would arise from the termination of the period referring not to the *birth* but to the *death* of Christ. No one could therefore say, until the Messiah had begun his public ministry, at what age of his life he was to be "cut off." It is clear, that in the same manner as Daniel "understood *by books* the number of books whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem,\* there were some like Simeon and Anna, who were waiting for the redemption of Israel about the time

\* Daniel ix. 2.



when Christ first appeared. And it is a proof, that even when the time supposed is not to be correctly ascertained, the general expectation may nevertheless be well founded. We ought at least, with so much probability of correctness in *our* expectations, and so many signs confirming them, to be prepared; and, like Daniel, instead of *neglecting prophecies*, to set our face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;\* praying unto the Lord, and making confession both for our own and the nation's sins.

THIRD. Another peculiarity of this period, and one in which it differs from all the former chronological periods, is the length of its duration not being given in the plain term of years, but in the prophetic language of weeks of years; or as it is elsewhere expressed, "*a day for a year.*"†

It appears to be a thing, that on the most superficial reflection might well be taken for granted, that this date, which is declared to express the interval of time between *the going forth of the commandment to restore and build Jerusalem*, after its destruction by Nebuchadnezzar; and events which so evidently belong, not only circumstantially, but by name, to Christ, to *Messiah the Prince* in his own proper person on earth, as the God-man-mediator, cannot by any possibility be intended to be taken literally—that is, as weeks, in the common acceptation of the term. It is equally certain, that whilst it cannot be considered literally, it is nevertheless intended as a

\* Dan. ix. 3.

† Ez. iv. 6.



chronological period ; of which, its being *cut out* or subdivided into the various portions of seven, sixty-two, and one week, and the latter into two half weeks, with events to happen at the end of each, affords the most conclusive proof.

The question then arises, if it is not to be taken literally—which, by the bye, these small portions in which it is divided likewise forbid, the events described being far too important, and requiring too long a period to suppose they can be accomplished within such narrow limits,—In what sense is it to be taken? and what are we to consider it to signify? Being addressed to the Jews, it might naturally be inferred that it was some mode of reckoning with which they were acquainted, and for which they had precedents, either historical or prophetical. Accordingly we find that such was the case. As they had their sabbatical days, whereby their days were divided into weeks of days; so there were sabbatical years, whereby their years were divided into weeks of years. Hence in Lev. xxv. 8, we find that they were directed to “*number seven sabbaths of years....seven times seven years; and the space of the seven sabbaths of years,*” it is added, “*shall be unto thee forty and nine years.*” They would naturally therefore consider these seventy weeks as seventy sabbaths of years, which would amount to four hundred and ninety years.

To the same effect the word *week* is likewise understood in Genesis xxix. 27, where “to fulfil her week” is explained to mean, performing another seven years’ service for Rachael. Nor was this mode of reckoning



confined to the Jews ; for Calmet, in his observations on this prophecy, says, that Varro, speaking of himself, observes, he was entered into the twelfth week of his age, when he had obtained eighty-four years ; also that he had written seven weeks of volumes, or in other words, 490 volumes. And the Jews, in their history, were not without a very striking practical illustration of this kind of reckoning ; for the *forty days* spent by the twelve spies who were sent out by Moses to view the land of Canaan, were made to shadow forth the *forty years* of their subsequent wanderings in the wilderness : “ After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.”\*

And it will be found, as this work proceeds, that it hath pleased God, for wise purposes, to continue to shroud the chronology of other prophecies that were distant in their fulfilment, with a similar degree of obscurity. For had it been otherwise—and *a year*, the common measure of time, been used to determine the several periods, in its usual signification—they would have obstructed their own completion ; and, without a fatal determination of human actions, have prevented all those events with which they were connected, from coming to pass. Accordingly, in whatever division of time they may be expressed, whether as hours, days, weeks, months, or years—and there are instances of each to be found—they will, for the

\* Num. xiv. 33, 34. See also Ezek. iv. 6.



reasons above given, have to be calculated from this datum, "*a day for a year.*" The Jewish year consisted of 360 days, with five intercalary days to fill up the deficiency of a solar year. This was divided into twelve equal parts, agreeing nearly with so many courses of the moon, and these courses were fixed at thirty days each. This mode of computation was evidently in use in the time of Noah, the waters being said to have prevailed 150 days from the 17th day of the second month\* to the 17th day of the seventh month, making exactly five months of 30 days each.† It was a method likewise prevalent in the nations of Greece, Egypt, Babylon, and Persia.

2u As a day therefore is made to signify a year, and a week seven years, so a month will signify, when symbolically used as a prophetic member, thirty years, and a symbolical year, or, as it is generally expressed, *a time*, three hundred and sixty years. And this method of calculating prophetic dates is so generally approved by almost all commentators, ancient and modern, and seems so consistent and so much in harmony with the events to which they are attached, and with their obvious eventual dependance on each other, that I should say anything like a serious controversy scarcely exists on the subject.

FOURTH. The last remark that appears to be called for on the structure of this prophecy is, that

\* Gen. vii. 11.

† Gen. viii. 4.



the point of time which marked its more immediate or direct termination—that is, the year of our Lord 34—was but the introduction of a *series of events*; a series which was to bring about a consummation of judgment upon the Jewish state, or, as it is termed in the 11th of Romans, a casting of them away.

It was not *immediately* after the Jews had imbrued their hands in the blood of Christ, and called down imprecations on their devoted heads, that vengeance overtook them. The Gospel was first to be preached at Jerusalem—the glad tidings of salvation to be proclaimed to the murderers of the Saviour—the Gospel to be sounded all over the world, before the end was! Then, after a period of thirty-seven years, and after the Jews had rejected the offered mercy, and “judged themselves unworthy of eternal life,” the Apostles turned wholly to the Gentiles, and the flood-gates of divine wrath were opened, carrying with them that unexampled train of death, carnage, and desolation, above spoken of, and bringing to pass all the divine threatenings uttered against them from Moses to Christ.

The Jews, since this time, have been removed into all nations for their hurt; a sword has been drawn after them; they have found no rest for the soles of their feet; they have not been able to stand before their enemies; there has been no might in their hands; their very avarice has proved their misery; they have been spoiled evermore; they have been oppressed and crushed always; they have been mad for the sight of their eyes that they did see. They



have often been left in hunger, and thirst, and nakedness, and in want of all things ; a trembling heart and sorrow of mind have been their portion ; they have often had non assurance of their life : their plagues have been wonderful, and great, and of long continuance ; and they have been for a sign and a wonder during many generations.

“ Thus Israel’s sons by scorpion curses driven,  
Outcasts of earth, and reprobates of heaven ;  
Through the wide world in friendless exile stray,  
Remorse and shame sole comrades of their way.”

But though they were thus to “ abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim :” yet “ afterward,” saith the prophet, “ shall the children of Israel return, and seek the Lord their God, and David their king ; and shall fear the Lord and His goodness in the latter days.”\* And in predicting their heavy judgments in this prophecy, God did not leave them without the gracious reservation which is promised in the above verses. For *this overspreading of abominations was to make desolate not for ever—it was not to be an interminable desolation—but only UNTIL the consummation, and that determined, shall be poured out upon the desolate.* The Saviour himself, in similar but fuller language, when pronouncing these judgments, expressed the same reservation : “ UNTIL the times of the Gentiles be fulfilled.”† And St. Paul in Romans xi. 25,

\* Hosea iii. 4, 5.

† Luke xxi. 24.



says, that "blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in." And moreover, "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fulness?*"—and "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" \*

To this glorious termination of their sufferings I have no doubt but the more ultimate termination of this period in the latter half week, or three years and a half, looks; as will be proved in considering the closing scene of the sixth trumpet, detailed in the eleventh of the Revelation. In the mean time I would observe, that it is evident mercy is in reserve for the Jewish people; that their present condition is to have a termination, that they will ultimately be gathered in on every side, and brought to their own land; and that this great era will be the introduction of a new dispensation to the world.

The general impression both of the Jewish and many Christian churches is, that this important period of time is very near at hand. The consideration of the light which God hath been pleased to throw upon the question, will begin to be immediately brought forward in the subsequent chapters, and will be found to run through, or be connected with, every future line of prophecy; and from these it will too surely appear that the expectation is wel

\* Rom. xi. 12 and 15.



founded. Portents of no equivocal signification, like the shooting forth of the fig-tree, already begin to appear. Let however the *consummation* here spoken of but arrive, and an unprecedented scene of wonders will undoubtedly burst upon the world. Every scheme of human policy will then be confounded in the immediate displays of Divine power; every apostate religion, and whatever is inimical to Jesus Christ, will be overthrown; and the present state of things shall give way to the full development of the kingdom of Christ, and the new Jerusalem that cometh down from Heaven.

## CHAPTER V.

### THE RESTORATION OF THE JEWS TO THEIR OWN LAND.

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FROM THE EVENTS THAT COMMENCED THE FALL OF THE KINGDOM OF ISRAEL B.C. 727, TO THOSE THAT COMMENCED ITS RESTORATION A. D. 1793: AND FROM ITS FINAL FALL AND RUIN B.C. 677, OR 678, TO ITS RESTORATION 1843 OR 1844,—A PERIOD OF 2500 YEARS.

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“ BUT if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you *seven times* more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring *seven times* more plagues upon you, according to your sins. I will also send wild beasts among you, which



shall rob you of your children, and destroy your cattle, and make you few in number ; and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me ; then will I also walk contrary unto you, and will punish you yet *seven times* for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant : and when ye are gathered together within your cities, I will send the pestilence among you ; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight : and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me ; then I will walk contrary unto you also in fury ; and I, even I, will chastise you *seven times* for your sins. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation ; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you ; and your land shall be desolate, and your cities waste. . . . If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me ; and that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity ; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am the Lord."—LEV. xxvi. 14—28, 31—33, 40—42, 44, 45. See also DAN. iv. 16, 23, 25, 32.



## CHAPTER V.

*The Jewish history an animating subject—The fulfilment of Divine threatenings in the present condition of the Jews—Their distinctive character as a separate people—The Ten Tribes—The importance of the Jews being still a distinct people—Their claim to their own land—Profane, sacred, and prophetic history—Prophecy, a sure word—Predicted Jewish valour—The symbolical Babylon—The certain accomplishment of the restoration—The promises concerning it do not refer to the Babylonish captivity—The cities of Judea to be re-built—The conversion of the Jews predicted—On spiritualizing the prophecies] belonging to them—Christians children of Abraham by faith—The greatness of the Jews' coming deliverance.*

THERE is no theme perhaps in the wide extent of God's providence, that to a Christian mind can be dwelt upon with such rapturous animation, or with greater profit, than that connected with the history of the Jews; whether we consider their origin, their past glory, their present degradation, or their future bright out-shining. We have already touched upon, in connection with the three most important chronological prophecies of their early history, the springs of their greatness and their fall. We have seen their rise in Abraham, their deliverance from Egypt, the zenith of their prosperity in Solomon, their captivity in Babylon and merciful return, and have finished



with that full cup of sorrow which followed the crucifixion of the Lord of Glory ; when her sun went totally down, and her moon withdrew her light, and judgment after judgment overtook them, until at length the kingdom of God was “ wholly taken from them, and given to another.”

It is a matter that admits not of dispute, whether or no the dreadful threatenings denounced in the chapter above quoted, as well as in many others of a similar import, have been fulfilled, and that to the very letter ! The clear voice of authentic history, which first began to be a narrative of veritable facts about the time of Israel’s final destruction, (as also that ocular proof which, in consequence of the Jews’ dispersion among all nations, is possessed by every individual) places the truth of this, not only beyond the possibility of doubt, but forces it on the attention of the most careless and the most profane. The answer to the question — Who are the Jews, and how came they into their present condition ? — cannot be answered otherwise than by an appeal to the Bible : an appeal to those Scriptures which they carry with them wherever they go, as witnesses against themselves — against their infidelity and unbelief — against their sinful and hardened rejection of Him, who, as He was set for the fall, so is He also set for the rising again of many in Israel.

In the very early period of their history, the following prophecy was uttered respecting them : “ Lo, the



people shall dwell ALONE, and shall not be reckoned among the nations."\* It is easy to imagine how this could be accomplished in a people living in their own land and under their own laws: but it is a previously unheard-of thing, except in this solitary instance of the Jews, of a people dwelling *alone* in a state of often repeated, long and dreary captivity, and this in the face of the most determined efforts to exterminate them from the face of the earth. Nebuchadnezzar, Antiochus, Titus, Adrian, and many of the rulers of the modern nations of Europe, have done their utmost to extinguish, not merely their political existence, but even the separate being of the people.

Vain, nevertheless, has been every effort for this purpose, however well planned, determined, or powerful it may have been: *the Word of God has stood, and DOES STAND*; and the Jews remain in their widely-dispersed, intermingled, and desolate condition, as much a distinct people as they were when this prophecy was uttered by Balaam, above three thousand years ago. They still dwell alone, "unnumbered among the nations," because God said they should do so; as a bush burning with fire and yet not consumed.† "Still refusing to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain, though sometimes *long and utterly unconnected with each other*, the principle of national unity. Jews in

\* Numb. xxiii. 9.

† Exod. iii. 2, 3.



the indelible *features of the countenance*, in mental character, in customs, usages, and laws; in language and literature; and, above all, in religion, in the recollections of the past, *and in the hopes of the future*; with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilization, every form of government: with inflexible pertinacity they practise their ancient usages,—circumcision, abstinence from unclean meats, eating no animal food that has not been killed by a Jew; rarely intermarry except among each other; observe the fasts and festivals of their church! and assemble, wherever they are numerous enough, or dare to do so, in their synagogues for public worship. Denizens every where, rarely citizens; even in the countries in which they have been the longest and most firmly established they appear to a certain degree strangers and sojourners; *they dwell apart*, though mingling with their neighbours in many of the affairs of life.”\*

Thus are the Jews kept, not only as witnesses against themselves, but as the Lord's witnesses, witnessing to the truth of his word in all quarters of the world. And there can be no doubt, (although those generally known might belong to the kingdom of Judah, and were chiefly of the tribes of Judah and Benjamin,) that amongst them there are some of all the other tribes, who from various causes have got mingled with them. What has become of the

\* History of the Jews, vol. iii. p. 91.



majority of the Ten Tribes, or those who composed the kingdom of Israel, and who were carried away captive by the kings of Assyria, has been a matter of much discussion and conjecture. Various communications have lately been made to the world, through Jews who have visited the Leipsic Fair, as well as by means of an Oriental Geographical Society, said to be established at Calcutta, that a people exists in the interior of Asia, whose usages, physiognomy, and other characteristics prove them to belong to the Hebrew nation. Much has been written likewise about such a people called the Afghans, living between Persia and Hindostan, who are said by the best Persian historians to be descended from the Jews, they having traditions amongst themselves of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes.\* There can be no doubt, but as the time for their return draws nearer, ulterior discoveries will more decidedly bring them to light; and that, when it has actually arrived, the veil which in the Providence of God has for so many centuries hid them from the observation of the world, will be entirely removed. It will then, no doubt, be found that the whole number, both of Israel and Judah, have *dwelt alone, and not been numbered among the nations.*

These observations bring me to the first remark I would make on the subject of the Jews' restoration to their own land, and that is, that in consequence of

\* See Asiatic Researches, 4to. Vol. ii.; or Dissertations relating to Asia, by Sir William Jones.



their thus being kept distinct and alone they are IN A CAPACITY TO BE RESTORED.

It is manifest that had not this been the case—had they been suffered, as has invariably been the case with other conquered, despoiled, and dispersed nations, to be intermingled, and lost, and made one with their oppressors and conquerors, their restoration would have been morally, if not altogether impossible. To go no further than our own country, if for instance the Aborigines, the Saxons, the Danes, or the Normans were disposed to separate themselves, how vain and fruitless would be the attempt. The fact is before our eyes, that while these are amalgamated in one common mass, under one common national designation, the Jews whose footing in the country is of equal antiquity, are as distinct a people as they were the first day on which they came glorying in their descent. And the same observation applies to all other nations; whether they be few or many, the descendants of Abraham are everywhere known as such, in all quarters of the world where they are scattered. They are thereby in a capacity to be re-united in one body, and as such restored to their own country; and their having been so, after the lapse of so many hundreds, nay it may be said of thousands of years, is a very strong argument that it must be for some such ulterior purpose.

The second remark I would make is—that the Jews have an irresistible and infallible CLAIM to a restoration to the land of their forefathers.



It is theirs, as I have already remarked, not merely by conquest and by long enjoyment—but it is theirs by THE GIFT OF GOD,\* and that *for ever*. The confirmation that was given to Abraham of the complete grant of the land of Canaan to him and his descendants, was repeated to Isaac,† and to Jacob;‡ and hence they have a title to it as their own rightful inheritance, superior to any other title in the world. The covenants of this title are not, like the titles to other inheritances, found among dusty parchments and national records; they are held up to the view of the world in the archives of the word of God, and confirmed by His oath. And this brings us again to the sublime language put in the mouth of Balaam. Speaking of this very covenant, he says, as he viewed the people from the top of Pisgah, “God is not a man that He should lie; neither the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall not He make it good?”§

And the Jews of the present day have given the most abundant proof, that this divine charter is neither forgotten, despised, nor undervalued by them. In a recent appeal which they have addressed to the Protestant monarchs of Europe, (the memorandum and correspondence respecting which has been published,) on the subject of their restoration to the land of Palestine, they *recite the original covenant*

\* See chap. i. p. 6.

† Gen. xxviii. 14, and xxxv. 12.

‡ Gen. xxvi. 4.

§ Num. xxiii. 19.



*made with Abraham, which they say secures the land to his descendants*, and urges upon the consideration of the powers addressed, what may be their probable line of duty to the Jewish people in their present posture of Oriental affairs. The plea is a valid one, and the most powerful they could urge: and it is one that is especially pressed upon them by their prophet king, the sweet Psalmist of Israel. "O ye seed of Abraham his servant, ye children of Jacob his chosen: He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." \*

Thus it is repeated that it was not to be a short covenant—it was to be for a *thousand generations*, an "everlasting covenant:" and it was promised, that although for their sins the Lord might hide his face from them for a moment, yet still with everlasting kindness would he have mercy on them: and that though the mountains should depart, and the hills be removed, yet his loving-kindness should not depart from them, nor the covenant of his peace be removed.†

The same promises of mercy, in right and remem-

\* Ps. cv. 6—11.

† Isa. liv.



brance of this claim, are repeated very strongly in the chapter now under consideration, in the 42nd and 43rd verses ; and it is language which, in urging such a claim, is not enough merely to refer to ; to have its effect it must be quoted ; and to see the force and beauty of it as applicable to the present times, it ought to be read in connection with the context. “ If their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity ; then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember ; and I will remember THE LAND. I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God. I am the Lord !”

The third remark I would offer is, that the restoration of the Jews is secured by DIRECT PROMISES.

These promises in all their fulness and completeness were especially made about the time when the awful threatenings, recorded in this prophecy against them, were about to be carried into effect ; and they were conveyed through the medium of a succession of prophets whom God at that time raised up for this purpose. The final ruin and destruction of the kingdom of Israel, as we have seen, was from 727 to 677 before Christ :\*—the glory of Judah departed with

\* Chapter iii.



✓ the captivity into Babylon,\* about the year 600 before Christ. All the prophets from Isaiah downwards flourished about the same period; and their writings carry on the series of events that was to form the great outline of future history to the end of time.

It is worthy of observation, with respect to events anterior to this era, that where Scripture history ends, profane history begins. "There are many fabulous and uncertain accounts of things that happened before; but the beginning of the times of authentic profane history is judged to be a little before Nebuchadnezzar's time,—about a hundred years before. The learned men among the Greeks and Romans used to call the ages before that, the *fabulous* age; but the times after that, they called the *historic* age: and from about that time to the coming of Christ we have undoubted accounts in profane history of the principal events; events that wonderfully agree with the many prophecies that we have in Scripture of those times."† So that the writings of the Prophets may be considered, as they truly are, a continuation of Scripture or inspired history; the truth and accuracy of which are most fully confirmed, as far as those events have yet transpired, by the pages of both ancient and modern profane history.

One leading subject in this inspired history of future events, is the reiteration of the gracious designs of God with regard to his ancient people:

\* Chapter iv.

† President Edwards on Redemption.



and assuredly, as their punishments and their unexampled sufferings, recorded in this history, have received a *literal* accomplishment, so also shall the promises of their restoration and future glories.

“ Yes, Salem, thou shalt rise—thy Father’s aid  
 Shall heal the wound His chastening hand hath made,  
 Shall judge the proud oppressor’s ruthless sway,  
 And burst their brazen bonds, and cast their cords away.”

HEBER.

And why should it appear incredible that the great things which are written in this prophetic history respecting the Jews, shall be also literally fulfilled? To give *them* possession of the land promised to their ancestors, Egypt, as we have already seen, was visited with the most tremendous judgments, and the nations of Canaan all but extirpated: and to give them a second time possession of but a small portion of that land, Babylon, the most splendid and magnificent empire that ever existed, was overthrown, never again to rise. The apathy and indifference shewn by the world, and by Christian nations in particular, to the HIGH DESTINIES which await the Jews, as clearly revealed in the immutable word of God, can only be accounted for by the prevailing infidelity of the age. This revelation is called “a sure word of prophecy; whereunto ye do well to take heed, as unto a *light that shineth in a dark place.*”\* And what other word or prophecy is there, that can shed its light with unerring certainty into

\* 2 Peter i. 19.



the womb of futurity? The word of God is not like the Sybilline archives of Rome—like the oracles of the Pagan world—like the uncertain and ambiguous prognostications of astrologers and soothsayers: the prophecies FOUND HERE “came not by the will of man; but holy men spake as they were moved BY THE HOLY GHOST!”

We are accustomed to look upon the Jews as so powerless and contemptible a people, from whom nothing can possibly be apprehended, that we consider it impossible that *they* can have any influence in the great movement that has for the last forty years been going forward in Europe, and the effects of which still threaten to rock every kingdom to its very centre, and in consequence of which “men’s hearts are failing them for fear, and for looking on those things which are coming on the earth;” or that they can ever rise into supreme importance. Thus we judge from appearances! and it is probable the cabinets of the “five great powers,” as they are called, would smile with derision, were it for a moment suggested that their greatest danger, their complete overthrow, was connected with the affairs of this despised people. So thought Pharoah; and so did Belshazzar; but in doing so they FORGAT Him who hath declared that He is the God of Abraham, of Isaac, and of Jacob; that He hath said, “This is My name FOR EVER, and this is MY MEMORIAL UNTO ALL GENERATIONS.”\*

\* Ex. iii. 15.



The language of prophecy, however, is explicit on the subject. An enemy, and one who lost his life fighting against them, and whose prophecies have already several times been quoted, was commissioned thus to speak of them, as he saw them spread in tents under his feet: "Behold, the people shall rise up as a *great lion*, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain:"\* and it is language *that has never been rescinded*. Although mere politicians will consider there is much more to apprehend from great and well disciplined armies, than from the apparently harmless Jews, yet, connected with the above prophecy of Balaam, the following predictions are of a terrific and fearful import: "And the remnant of Jacob shall be *among the Gentiles* in the midst of MANY PEOPLE, as a LION among the beasts of the forest, as a *young lion* among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted upon thine adversaries, and all thine enemies shall be cut off... And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."† And whereas they appear now to be so destitute of warlike and military talent and spirit, it is further said, "*The nations shall see, and be confounded* AT ALL THEIR MIGHT; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the

\* Num. xxiii. 24.

† Micah v. 8, 9—15.



dust like a serpent, they shall move out of their holes like worms of the earth : they shall be afraid of the Lord our God, and shall fear because of thee.”\* “The Lord of hosts hath visited his flock the house of Judah, and hath made them as his GOODLY HORSE IN THE BATTLE. Out of him came forth the corner, out of him the nail, out of him the *battle-bow*, out of him every oppressor together. And they shall be as *mighty men, which tread down their enemies* in the mire of the streets in the battle : and they shall fight, because the Lord is with them, and the riders on horses *shall be confounded*. And I will strengthen the house of JUDAH, and I will save the house of JOSEPH, and I will bring them again to place them ; for I have mercy upon them : and they shall be as though I had not cast them off : for I am the Lord their God, and will hear them.”† Thus shall Israel *do valiantly* !

This language, it is plain from the last verse quoted, must refer to a yet future period ; for the Hebrews have never, since these predictions were uttered, been a *united* kingdom : and Judah has only been for a short time restored ; and even then, not as an independent kingdom ; whereas this prophecy refers to the house of Jacob generally, as well as to Judah. Besides, there has been no instance, since the times of Joshua and David, when they have shewn such might and prowess as are here described, if we except, indeed, the noble actions of the Macca-

\* Micah vii. 16, 17.

† Zech. x. 3—6.



bees : but these were of too confined a character—too much for mere self-preservation—had too little influence on the affairs of other nations, at all to comport with the phraseology of these prophecies. And the truth of this observation will be still more distinctly perceived by another quotation : “ Thou art my *battle-axe* and weapons of war ; for with thee will I BREAK IN PIECES THE NATIONS, and with thee will I DESTROY KINGDOMS ; and with thee will I break in pieces the horse and his rider ; and with thee will I break in pieces the chariot and his rider : with thee also will I break in pieces man and woman ; and with thee will I break in pieces old and young ; and with thee will I break in pieces the young man and the maid : I will also break in pieces with thee the shepherd and his flock ; and with thee will I break in pieces the husbandman and his yoke of oxen ; and with thee will I break in pieces captains and rulers.” And, as if identifying this destruction, of which Israel is to be made the instrument, with the Western nations, the next verse goes on to say, “ and I will render UNTO BABYLON, and to all the inhabitants of Chaldea, all the evil that they have done in Zion in your sight, saith the Lord.”\* Now the might of the Jews was never shewn against the literal Babylon ; Persia, and not Israel, being the Lord’s “ battle-axe ” when that power was overthrown. But, as was above observed, there are other nations, unitedly represented under the name of

\* Jer. li. 20—24.



Babylon, yet standing, against which the most fearful judgments are threatened, and whose fall is to be co-existent with the deliverance of the Jews: it is this fall, therefore, to which these prophecies must have a connection.

It is readily admitted, that, speaking after the manner of men, there is no immediate *appearance* of such predictions as these being speedily accomplished: it is admitted that many objections may be advanced as to their possibility, and many difficulties and improbabilities may be started. But these difficulties and improbabilities, however great they appear, are, after all, not to be compared with those which existed previous to their deliverance from Egypt, and the conquest of Canaan: nor yet in their deliverance from Babylon, exactly at the end of seventy years. The answer, therefore, to all such objections must be this: “Is *any thing* too hard for the Lord?” “Hath He said, and shall He not do it?”

“Firm are the words his prophets give,  
Sweet words, on which his children live;  
Each of them is the voice of God,  
Who spoke, and spread the skies abroad:  
Each of them powerful as that sound  
That bid the new-made heavens go round;  
And stronger than the solid poles,  
On which the wheel of nature rolls.” WATTS.

At to the question—How can these things be?—we have only to believe that what God has promised He is able to perform: “The zeal of the Lord of



hosts will perform this.”\* He has given the prophecies with all the precision and authority of one who has planned the mighty series of events, and of one who is able to bring them to pass. He has also shewn, in the wonderful accomplishment of so many, that He has indeed all power in heaven and in earth, and that the future is equally present with Him as is the past. We have only therefore to say, “Lord, increase our faith.”

It has been previously observed, that at the period of Israel's restoration a greater deliverance will be experienced than that which took place when “the hosts of the Lord” were brought forth out of the land of Egypt. This is fully implied in the language used by Jeremiah :—“Therefore, behold, the days come, saith the Lord, that they shall NO MORE say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from ALL *countries* whither I had driven them; and they shall dwell in their own land.† This deliverance evidently extends to the *whole posterity* of Israel—those from the “*north country*” referring to the Ten Tribes, and those from “*all countries*” to the other two tribes. And again, “According to the days of thy coming out of the land of Egypt will I shew unto him *marvellous things*.”‡ And the very language that is used in speaking of the one deliverance

\* Isa. ix. 7.

† Jer. xxiii. 7, 8: and likewise xvi. 14, 15.

‡ Micah. vii. 15.



is likewise used in speaking of the other : “ As I live, saith the Lord God, surely *with a mighty hand, and with a stretched-out arm*, and with fury poured out, will I rule over you : and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, *with a mighty hand, and with a stretched-out arm*, and with fury poured out. And I will bring you *into the wilderness* of the people.”— Here the parallel is still carried forward : after their restoration they shall be brought into the wilderness —“ and there,” saith the Lord, as he did with their fathers under Moses, “ will I plead with you face to face. Like as I pleaded *with your fathers in the wilderness of the land of Egypt*, so will I plead with you, saith the Lord God.”\*

And here the observation may be again made, that nothing corresponding to this prediction has yet transpired ; no deliverance of the Jews has yet happened, which, in its essential features, bears even a comparison with the deliverance from Egypt. The events, therefore, which are here predicted, must be FUTURE.

There are some authors, who have explained these and other strong prophecies respecting Israel's future restoration, as referring to the deliverance from Babylon ; but when it is considered, that instead of the promised liberty, glory, and greatness, with which such prophecies abound, but a comparative few returned at that time, and that these were a

\* Ezek. xx. 33—36.



feeble, obscure, and despised company, exposed to numerous enemies, and tributary to the Persians,—“for we are but servants,” said Ezra—and that they only *partially* possessed their own land; that they were subsequently greatly oppressed by the Greeks, who slew, banished, and enslaved great numbers of them; that they afterwards, on the overthrow of the Grecian kingdoms, paid tribute to the Romans, and this as long as they possessed their country;—it is impossible to apply such a restoration as is spoken of in the elevated, glowing, and rapturous language of the prophets, to an event in which it bears no resemblance in any one feature. Besides, that was only the *first* time they were restored from the nations where they had been carried captive; but these great prophecies refer to a second restoration: for in Isaiah xi. 11, 12, it is said, “And it shall come to pass in that day, that the Lord shall set his hand again the *second* time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from *the islands of the sea*. And he shall set up an ensign for the nations, and shall assemble the OUTCASTS of *Israel*, and gather together the DISPERSED of Judah from the four corners of the earth.” And in Jer. xxxii. 37, 38: “Behold, I will gather them out of all countries, whither I have driven them,... and I will cause them to dwell SAFELY.” And in Amos ix. 15: “I will plant them upon their land,



and they shall *no more* be pulled up out of their land which I have given them, saith the Lord thy God."

It is also declared, in these glorious prophecies respecting their restoration, that the cities which are now laid waste shall be rebuilt. "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."\* Isaiah likewise says: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of MANY GENERATIONS. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."†

And this brings us to another characteristic that will accompany their restoration, and that is, their conversion. After predicting, in the language above quoted from the eleventh of Isaiah, the gathering together, restoration, and perfect unity of Israel

\* Ezek. xxxvi. 33--35.

† Isa. lxi. 4--6.



and Judah, the prophet goes on to say, "*And in that day* thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold God is my salvation: I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation,"\* with more to the same effect. In Isaiah xliii., we find the Lord, whose eye has been all along upon his people in the midst of apparent neglect, suddenly calling aloud *to the north to give up, and to the south not to keep back*: "I will bring thy seed from the east, and gather thee from the west." The blind, it is added, shall return and have eyes; and the deaf, and they shall have ears.

I pass over several other chapters to the same import, and come to the sixtieth, where, at length, after a long and sad period of darkness, the prophet is directed to speak to the seed of Jacob, and say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.... And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And again, ch. lxii. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

Again, with the captivity and restoration of Judah and Israel, their conversion is mentioned in several places by Jeremiah. See chapters iii. iv. vi. x. xii. xxiii. xxx. xxxi. Likewise in Ezekiel xi. xvi.

\* Is. xii. 1, 2.



xx., and from xxxiv. to the xxxix.; in Hosea, Joel, Amos, Micah, and Zechariah. The latter is deserving of particular attention from the circumstance of his prophecy being delivered *after* the restoration from Babylon, and therefore the restoration of which he speaks *cannot* by any possibility have a reference to that event. No language can be plainer than that which he uses. In ch. viii. 7, he says, "Thus saith the Lord of hosts; Behold, I will save my people from the east-country, and from the *west* country." It is evident this must have a relation to their present dispersion, such great numbers, in fact the chief numbers, being in these latter ages settled both in the east and west. "And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness. And it shall come to pass, that as ye were a curse among the heathen, O *house of Judah, and house of Israel*; so will I save you, and ye shall be a blessing; fear not, let your hands be strong." Here their restoration both from the east and west is coupled with the conversion both of Israel and Judah; and the same thing is repeated, with many other striking particulars, in the after parts of this prophecy, to which the reader is referred. And it appears astonishing how any person, either Jew or Gentile, can read all these glowing, animated, extraordinary predictions, which so nearly concern them all, without deep emotion; particularly when it can be shown that their fulfilment is so near at hand.

One great cause of the indifference and lukewarm-



ness that has been shown towards them by professing Christians, is the habit which has been obtained of spiritualizing these great promises ; that is to say, those prophecies which, in their plain and natural signification, relate to the restoration, the conversion, and the future glories of Israel and Judah, are referred to the propagation and triumph of Christianity. If things, however, are thus turned from their original meaning, there is scarcely anything which the ancient prophecies may not be made to declare. There appears no reason whatever, why the plain literal meaning of the prophecies, with regard to the future fortunes of the Jews, should not be strenuously maintained ; and there are indeed few who now study them prophetically but who do maintain them. "They are occasionally indeed written in the language of symbols ; and when this is the case, they must no doubt be interpreted accordingly. But the literal application of them is not thereby affected. The political and spiritual revival of the house of Israel may be exhibited to us under the imagery of *the birth of a child*, or of *a resurrection from the dead*. But, although the language in this particular be metaphorical, the proper house of Israel, not the Gentile church of Christ, must be intended, unless we wholly depart from the obvious sense of the prophecy."\*

Thus is the future glorious destiny of the posterity of Abraham, Isaac, and Jacob, most clearly, fully,

\* Faber.



and unequivocally revealed in their own divinely inspired prophecies—in those prophecies, the spirit of which is *the testimony of Jesus*, and in the faith of which we are likewise with them children of Abraham, and heirs of the same promises. And if our hearts burn within us, when we read of the past glories of their history, how much more should they do so in the contemplation of the infinitely superior glories that now most assuredly await them. The brightest spot in their history which they have evermore commemorated, and which they still commemorate, and the most important incident of which, by a superseding ordinance in its anti-type, we likewise commemorate, that great deliverance which has ever been delightfully dwelt upon by all their seers, prophets, and historians, is in all its wonders to be so completely eclipsed, that it shall be no more appealed to! “It shall be no more said, The Lord that brought them up out of the land of Egypt!” This, as has been already noticed, is sufficient of itself, not only to prove there will be a restoration, but that something superlatively grand will attend that restoration; for it will be admitted, that must be great which shall outvie and eclipse the plagues brought upon Egypt, the institution of the passover, the drying up of the Red Sea, and the destruction of Pharoah’s army. Yet this is to happen; it is twice repeated in the very same language\* in different places by Jeremiah; and in language that appears

\* Jer. xvi. 14, and xxiii. 7.

to admit of no double sense. No forced interpretation can apply it to any past event whatever, because the Jews up to the present moment *do*, in the annual keeping of the passover, say, *The Lord that delivered us out of the land of Egypt*. Therefore it is not, as God hath said it shall be, forgotten in the blaze of a superior deliverance; and therefore it has not yet taken place.



## CHAPTER VI.

THE RESTORATION OF THE JEWS TO THEIR OWN  
LAND (*continued*).

*The importance of a chronological inquiry respecting the restoration—The prophetical term SEVEN TIMES considered—Sacred calendar of prophecy—The term SEVEN TIMES previously used—The term nearly expired—Signs of such being the case—The Assyrians — Tiglath-Pileser — Shalmanezzer — Esarhaddon — Sennacherib's invasion of Judah—Tabular view of Events—The French Revolution—Language used by eminent men respecting it—Atheism displayed—Louis XVI. gives impulse to it—Joseph II. Emperor of Germany—Bonaparte—His Blasphemies—His comparison to Sennacherib—The re-appearance of Infidelity—The wasting away of Turkey—Testimonies to that effect—The London Society for promoting Christianity among the Jews—Chronological Synchronisms — Their weight of evidence—Conclusion.*

As the fact thus appears clear and indisputable, that the whole posterity of Abraham, comprizing the twelve tribes, shall certainly be restored with great signs and wonders to their own land—that land which has been the theatre of so many wonderful transactions—that land which is connected with associations infinitely more grand, sublime, and interesting, than those with which Gibbon is said to have contemplated the ancient majesty of Rome—the important question of its chronology next calls for consideration. WHEN shall this period of wonders take place? At what time are we to look for

or expect these great events to transpire? How long will it be before this "cup of fury" shall be fully poured out?

I will first notice, that in general terms it is said these things will happen in *the latter days*, in *the last days*, at *the end of the days*, or, as it is otherwise expressed, at *the time of the end*. This will appear by referring to Jer. xxx. 24: "In the latter days ye shall consider it." Or as it is more correctly rendered, "*in the end of the days ye shall consider it.*"\*

This will be afterwards more particularly brought forward, and, therefore, I shall now merely make one observation upon it, and that is, that it carries us forwards *to a very distant time* from the period when the words were uttered; for it is evident, that no times previous to the present can be called the *last times*, or the end of the days; and hence this supplies an additional argument for asserting that the restoration spoken of cannot be any that has yet taken place.

We have seen that in the two former captivities of the people—those of Egypt and Babylon—a distinct intimation was given of the length of their duration: viz. of the former 430 years, of the latter seventy years. Is any such intimation to be found in the pages of the inspired records, with regard to this greater and more overwhelming calamity; this long and weary estrangement from their own soil; this captivity which has been attended with such complicated and unparalleled sufferings and trials—

\* Dan. xi. 40—45 : xii. 1—10.



such previously unheard-of misery, reproach, and shame?

In the book of Daniel, as well as the Revelation, the term TIME is used to express an acknowledged chronological period of a determined and unequivocal duration, the meaning of which has been already explained;\* and to my mind, after a very close consideration of the subject, the PERFECTION *of calamity* which has fallen upon the whole Jewish nation, has a PERFECTION of duration attached to it, in the clear, intelligible, and divinely accredited term of SEVEN TIMES, named in four several places in this important prophecy of the 26th of Leviticus: "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you, also in fury; and I, even I, will chastise you seven times for your sins. (verses 27, 28; likewise 18—21, and 24). And although the Hebrew term here used is not exactly the same expression, as *seven times* in the latter prophets; yet, since constructing the chart appended to this work, I have observed that it is thus considered as a chronological term by one of the speakers in the "Dialogues on Prophecy;" and likewise by one or two others it has been so noticed. And I consider, from the peculiarity of its phraseology; and from its standing in this remarkable position, that, although a rather more obscure term is here used than was subsequently employed, yet, notwithstanding, it has a direct reference to a *determined* period.

\* See Chap. IV. p. 80.



It was the opinion of the celebrated Joseph Mede, who wrote very largely on this subject above two hundred years ago, and whose name is increasing in reputation in the estimation of the students of prophecy, that the three times and a half of Daniel, and the same as brought forward by St. John, were but the bisection of a complete number of seven times, which he considered, and I think truly, as the Sacred Calendar, or the Great Almanack of Prophecy; and to which he thought all mention of *times* in the Scriptures had reference. He also recognizes the captivity of Israel under the four successive Gentile monarchies, as forming this complete period, or great calendar of prophecy, reasoning on the subject *à priori*, without any reference that I know of to any distinct or definite prophecy with which it was connected. The learned Mr. Faber also recognizes this principle, and assumes as a datum the mention of "*seven times*" in Nebuchadnezzar's dream of the great tree, which he justly considers to mark the period of the duration of the four tyrannical monarchies, giving his work the title of "The Sacred Calendar of Prophecy." By the Rev. Mr. Digby, Mr. J. A. Brown (author of the "Eventide"), as well as by other writers, the great period of "three times and a half" is also considered but as *an incomplete period*—the half of "seven times;"—and all who have thus noticed it, have also considered the complete period to refer either to the duration of Israel's captivity, or, which is in reality the same thing, to the duration of the Gentile monarchies.

As a period under the designation of "seven



times" thus appears to be recognized, comprising an almanack or calendar in which other chronological predictions are involved—recognised indeed, like some great discoveries in science, rather by induction than by actual demonstration—I will now proceed to give those reasons which have induced me to consider the often-repeated mention of the term in Leviticus xxvi., as well as in Daniel iv., as having a chronological signification.

FIRST. From its being mentioned in this place in immediate connection with Israel's and Judah's awful punishment;—and it is reasonable to suppose, that, if it were noticed any where, it would be in such a connection. It is frequently named in other places, as seeming to have a reference to something important. The attention, for instance, is drawn to the circumstance of the meeting of Esau and Jacob, when the latter, the representative of the house of Israel, bowed "seven times" before the former, represented as Edom, or as the head of the Gentiles;—by the Israelites encompassing the walls of Jericho "seven times" before God, on the sound of the seventh trumpet, miraculously appeared in their behalf, and gave them possession of the first city in the land of Canaan;—also by Elisha sending his servant "seven times" before he saw a "little cloud," though no bigger than a man's hand, indicative of another miraculous interference in their behalf;—and in other places.

SECOND. There exists a great probability that this "seven times" has a chronological import, from the actual time to which the event which it repre-



sents has already run, in connection with the signs of the times, and the general expectation of the church.

The second chapter has, according to the best chronology, fixed the exact time of Israel's final captivity to have taken place in the year before Christ 677 or 676; consequently, by adding to this the present year (now 1840 after Christ), it will make this captivity to have already lasted 2516, or 2517 years. Now as "seven times," or 7 multiplied by 360, is 2520, which gives the number of years this chronological term signifies, it follows that the whole period has only now three or four years to run before it will have expired. And as there are such manifest indications of great changes being at hand, and that we are living "in the latter days," the presumption is strong that this expression is in the highest degree significant and ominous!

THIRD. This probability is greatly increased by the fact, that the great national shocks which preceded, portended, and hastened Israel's and Judah's fall and captivity, have been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by which they have been oppressed, calculating "seven times," or 2520 years, as the intervening period.

The events that preceded the final and irretrievable destruction of the Ten Tribes, or the kingdom of Israel, were—first, the calling in of Tiglath-Pileser king of Assyria, by Ahaz king of Judah, to assist him



against the confederate forces of Rezin king of Syria, and Pekah king of Israel ; which alliance to destroy the house of David is noticed at length under the second chapter. From this circumstance it would appear that Ahaz, who was a wicked king, was not satisfied with the assurance of deliverance given him by the prophet Isaiah, but he must call in human help ; for it is said that “ Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, I am thy servant and thy son : come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him : for the king of Assyria went up against Damascus, and took it, and carried *the people of it* CAPTIVE to Kir, and slew Rezin.\*

This fatal step was the herald of Israel’s destruction : it gave an introduction to that formidable power, that terrible “ lion from the north,” which ultimately swept desolation and ruin over all the land—it was inviting a serpent that was to sting them to death. It was the first appearance of the “ head of gold.” It appears that, after taking Damascus from the king of Syria, the king of Assyria took from the king of Israel “ Ijon, and Able-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and

\* 2 Kings xvi. 7—9.



Galilee, all the land of Naphtali, and *carried them captive to Assyria.*"\* This, therefore, was the first shock, though but a faint one, felt by the nation of Israel from the invasion of the Assyrians, and happened in or about the year 740 B. C.

The remaining part of the reign of Tiglath-Pileser was a respite from any further appearance of encroachment or molestation. However, it lasted not beyond his death; for on the accession of his successor, Shalmaneser, which might be in the year 731 B. C., he, in the first year of his reign, invaded the land of Israel, because, it was said, he "found conspiracy in Hoshea" king of Israel; "for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel *away into Assyria*, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."† And so complete was this invasion, in rooting out the inhabitants from their own land, that it is generally considered as the final destruction of the kingdom; and were it not that this decisive calamity is by the second prophetic period, as explained in the second chapter, unerringly fixed at a later date, under the reign of Esarhaddon; and also by

\* 2 Kings xv. 29.

† 2 Kings xvii. 4—6.



some expressions in the history of Josiah, noticed under the consideration of the same Chapter, proved not to have been final, it would no doubt have been the universal opinion. So difficult is it accurately to fix upon dates, when we have not the certain guidance of the Holy Spirit !

In this intermediate space of time, between the first destruction of Israel by Shalmaneser in 727, B. C., and its final ruin by Esarhaddon in 677, 6, B. C., *Judah* was brought to the very verge of ruin by Sennacherib, and saved only by a miracle. In the year B. C. 715, on some pretext or other, Judah, as if ever to cohere and participate in the calamities of Israel, as she had participated in her sins, under Hezekiah the son and successor of Ahaz, felt the bitter consequence of Ahaz having called in the help of Assyria ; for Sennacherib for four or five years, with merciless cruelty ravaged the whole country. "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come against *all the fenced cities* of Judah, and took them."\* "Hezekiah, distressed to see his kingdom thus pillaged, sent ambassadors to desire peace on any terms he would prescribe. Sennacherib, seemingly mollified, entered into a treaty with him, and demanded a very great sum of silver and gold. The king exhausted both the treasury of the temple and his own coffers to pay it. But Sennacherib, regarding neither the sanction of oaths nor treaties, still continued the war, and pushed on his

\* 2 Kings xviii. 13.



conquests more vigorously than ever. Nothing was able to withstand his power ; and of all the strong places of Judah none remained untaken but Jerusalem, which was reduced to the utmost extremity.”\*

These particulars are related in the 2d of Kings, chaps. xviii. xix., where, in this great emergency in which Hezekiah was placed, one of those interesting and remarkable displays of Divine mercy, which are often found recorded in the word of God, was manifested ; for although Samaria, the capital of Israel, had been taken but a few years before, the time *was not yet arrived* when Jerusalem should be given into the hands of its enemies ; therefore, in the last extremity, when the city seemed to be inevitably lost, when it was so reduced that its insulting foe challenged Hezekiah’s ability to set two thousand riders on horses with which he in that case would furnish him—then the Lord appeared on their behalf, and the blasphemies uttered by the Assyrians against God met with awful and condign punishment. For “it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians *an hundred and four score and five thousand* ; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword : and

\* Rollin.



they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.”\*

Such are the events which, from the first introduction of the Assyrians into the land of Israel, on the invitation of Ahaz, hastened and preceded the ruin of the Ten Tribes. According to the best chronological tables, the date of these transactions stands in the following order :

B. C.	
740	Ahaz calls in Tiglath-Pileser king of Assyria to his help, who slays Rezin, and leads a small part of Israel into captivity.
731	Shalmaneser invadeth Palestine, and maketh Samaria tributary to him.
727	.. Shalmaneser carrieth away Israel into captivity.
724	Shalmaneser lays siege to Samaria.
722	Shalmaneser takes Samaria a second time.
714	Sennacherib invadeth Judea.
708	Sennacherib loseth all his army before the walls of Jerusalem.
677	.. Esarhaddon finally extinguishes the kingdom of Israel.

The corresponding dates to this chronology, calculating the intervening period of “seven times,” or 2520 years, are the following:—

B. C.	A. D.
740....	was responded to..in 1780
731.....	ditto.....in 1789
727 .....	ditto.....in ....1793
724.....	ditto.....in 1796
722.....	ditto.....in 1798
714.....	ditto.....in 1806
708.....	ditto.....in 1812
677 ....	will be responded to..in 1843-4.

Only the two more prominent of these dates are brought forward as decidedly fixed and correct, or as

\* 2 Kings xix, 35—37.



decidedly bearing upon the main question. Great probability indeed attaches to the others; and, accordingly, they strongly corroborate this *third proposition*, that the "great national shocks which portended and hastened Israel's and Judah's fall and captivity; have been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by whom they have been oppressed."\* Irrespective, therefore, of these particular minor dates, it appears undisputed that in the year 727 B. C. a certain power, which had a few years previously been introduced, interfered with and brought into captivity the greater part of the Jewish church and people; and that about fifty years afterwards, in 677 B. C., this captivity was completed. It is at the same time certain, that at or about the time of the other dates, the leading events which contributed to and hastened this great catastrophe, likewise occurred. The question, then, which requires to be satisfactorily answered, in connection with this proposition, is,—did any events transpire, answering to these corresponding dates, of such a nature as we might reasonably suppose would happen preparatory to the crisis in the history of nations on the restoration of Israel? If such events did occur, then the probability is great, that the hypothesis respecting this term of "seven times" implies a chronological term. And it is not an hypothesis to us of *distant* uncertainty: a few

\* See chap. vi. p. 117.



short years will give a full explanation to the whole *mystery*, when this question will be finally set at rest. The seventh trumpet will likewise be soon sounded, as the sixth, or the Turkish empire, is on the point of expiring; when it is expressly asserted, that "the MYSTERY of God will be finished, as he hath declared unto his servants the prophets." Before this time arrives, additional indications of the near approach of so important a period will no doubt be given, to the satisfaction of all who are willing to be convinced; and few, it is probable, will have reasonable excuse for not being on their watch-tower.

But, to pursue our present inquiry:—Did any events transpire, connected with one great era in the history of nations, that may be dated in their rise from the year 1780; come to perfection in 1793; begin to suspend their influence in 1812; and which at the present moment threaten to be renewed with seven-fold violence and desolation? The FRENCH REVOLUTION will instantly present itself to the mind of every reader, as being connected with events of such a character, and corresponding to such dates. The deeply momentous consequences that have followed in the train of this great event; the astonishment and consternation with which Europe beheld and felt its desolating course; the disruption and overturnings of kingdoms and states which it occasioned; and the atheistical principles which it brought into fatal and increasing operation, are terrifically expressed on the opening of the "sixth seal," in the book of Revelation, and by the pouring out of the first five vials, as will be noticed in the sequel.



The horrible confusion, wars, and bloodshed, which are there symbolically represented as the judgments and plagues attendant on this most unexamined revolution—a revolution which has developed the dreadful characters, and exhibited the actors of the "*last times*"—was connected with the most extraordinary circumstances that ever occurred on the stage of time. "The French Revolution," says an able writer quoted by Mr. Cuninghame, "was marked with all the characters of SUDDENNESS and MYSTERIOUS POWER which peculiarly appertain to the times of God's extraordinary visitation."—"It was," says another eloquent writer, "of all revolutions the least to be accounted for on the ordinary grounds of public overthrow. No disastrous war had shaken the system; no notorious waste of the public resources; no tyrannical master; no ruined finance:—the court was economical; the country was in profound peace; the great families were attached to the crown; the king was a man of singular lenity and liberality: he had granted much to the demands of popular representation; he was prepared to grant the fullest demands to rational freedom."\* Burke says that "it fell from its high and palmy state without a struggle;" that, "all things taken together, the French Revolution is the MOST ASTONISHING event that has hitherto happened in the world."

The language of Gibbon is, that "this proud and mighty monarchy—founded, as it might seem, on the rock of time, force, and opinion; supported by

\* Croly.



the triple aristocracy of the church, nobility, and parliament—was *crumbled into the dust*, and vanished from the earth.”

*Jris*  
*1819*  
The following quotation from Montgomery, written in 1819, will likewise assist in conveying some idea of this deeply-important event. “The French Revolution awakened more *thinking* than any similar event in the history of man. During twenty-five years, every nation in the world, that ship could reach or traveller could penetrate, became interested in its issue: not an individual of the human species could be said to be placed beyond its attraction; and throughout all its changes of fortune it never ceased to be an object of fear, expectation, or curiosity, wherever its hopes and its terrors had once been known. It furnished subjects of conversation in almost every language under the sun, and at almost every moment of his daily circuit, in one corner or another of the regions which were visited by his beams. Even in the heart of China, and on the forbidden shores of Japan (where a new form of thought is as rare as a comet, and regarded with as much superstitious terror), the French Revolution, known only by the last echoes that carried its confused rumours to the ends of the earth, *excited alarm and apprehension of evils* as undefinable as those of enchantment. Meanwhile, through all the countries of Christendom, and more or less in every quarter of the globe, the anomalous war, commenced to suppress it at home, only served to confirm it there, and extend and perpetuate its miseries abroad. *There is*

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with the inferential dates given in the above tabular view.

The great and leading characteristic of the French Revolution was the principle of *Infidelity*, or *Atheism*; the effects of which it most awfully developed; and the open avowal of which, by the leading members of the National Convention, and by the nation in general, was a most extraordinary moral phenomenon. It had been primarily caused by the fatal *persecutions and exile of Protestants*, which had banished from the nation all who truly feared God and loved righteousness, and left it a prey to licentiousness of manners, to the bigotry of Popery, and to the scorn and venom of such men as Voltaire, Diderot, and D'Alembert.

The first overt act which cherished and gave impulse to this diabolical principle—a principle which had been most industriously, insidiously, and successfully disseminated by these and other infidels—was Louis XVI., in the year 1780, sending an army to the assistance of the revolted colonies of America, in their attempt to throw off the allegiance to Britain. In this enterprise, under the command of the celebrated La Fayette, who was subsequently a leading actor in almost every revolutionary movement, the army imbibed Republican notions, and on its return home spread them throughout France; and these notions being in perfect unison with the godless spirit of the nation—consisting alike in a resistance to the Gospel of the Lord Jesus Christ, to the laws of man, and every constituted authority; alike to a hatred of



loyalty and contempt of the clergy—in due time produced their correspondent fruits, and presented so “noisome and grievous a sore” on the surface of society, as completely changed the whole political system. “The return of the French army from America, thus brought a strong body of auxiliaries to the popular, and now prevalent, opinions; and the French love of military glory, which had so long been the safeguard of the throne, became now intimately identified with that distinguished portion of the army which had been so lately, and so successfully, engaged in defending the claims of the people against the rights of an established government. . . . It was, accordingly, from *its ranks* that the revolution derived many of its most formidable champions; and it was *their example* which detached a great portion of the French soldiers from their natural allegiance to their sovereign.”\*

This event, by which the king of France, like the king of Judah in inviting the Assyrians to his help 2520 years before, took a serpent in his bosom, and nourished a principle which produced such bitter and awful consequences to himself, his family, his subjects, and the world, happened in the year in which this prophetic chronology requires it should have happened—namely, in the year 1780.

This principle of opposition to all established institutions, was likewise cherished by the Emperor of Germany, the head of the Western Roman Empire. In Millman’s History of the Jews is this remarkable

\* Life of Napoleon.



observation:—"In the year 1780, the important *AVANT-COURIER of the Revolution*, Joseph the Second, ascended the throne. Among the first measures of this restless reformer, was a measure for the amelioration of *the condition of the Jews*." "He published his edict of toleration, by which he opened to the Jews the schools and the universities of the empire, and gave them the privilege of taking degrees as doctors in philosophy, medicine, and civil law. It enforced upon them the wise preliminary measure of establishing primary schools for their youth: it threw open the whole circle of trade to their speculations, permitting them to establish manufactories of all sorts, excepting gunpowder, and to attend fairs in towns where they were not domiciliated. In all cities of the empire it made them liable to a toleration-tax, and certain other contributions, but it gave them equal rights, and subjected them to the same laws as the Christians."—Sir Walter Scott also says, in his *History of Napoleon*, "The reforms carried on through Joseph the Second tended to prepare the public mind for *future innovations*, made with a *RUDER HAND*, and upon a much larger scale." After naming some acts of spoliation of this monarch, he adds: "Joseph was also the first Catholic sovereign *who broke through the solemn degree of reverence attached by that religion to the person of the Sovereign Pontiff*. The Pope's fruitless and humiliating visit to Vienna furnished the shadow of a precedent for the conduct of Napoleon to Pius the Seventh."

In another place (p. 96) with regard to this year,



he thus fixes the attention to the important principles which it developed, and which marked it as the spring-head of the revolution:—"Looking back on the period of 1780 with the advantage of our own experience, it is possible to see a chance, though perhaps a doubtful one, of avoiding the universal shipwreck which was fated to ensue."

As the preliminary events which, under God, brought on *the fall*, and those which are to bring on the *restoration* of Israel, have thus corresponded to the period of "seven times;" so the next dates, of 1789 and 1793, equally correspond to those of 731 and 727 B. C., and bring us to the *acmé* of that awful catastrophe by which the nicely poised balance of power among the European nations (the work and boast of ages), and the old institutions and long established barriers of civil society, were *shattered to the earth*; the constitution of the republic formally proclaimed; the Christian era abolished; all religious worship suppressed; and *death declared to be an eternal sleep!* Thus was the important event of Shalmaneser's carrying the Israelites into captivity, and irrecoverably destroying the well-being of their nation, responded to by an equally important event, that has shaken all modern kingdoms, previous to their restoration.

The next date is the year 1796, which brings us to the first appearance of God's modern *scourge* and *destroyer of nations*, Napoleon Bonaparte, who in this year began his victorious career as the leader of the infidel hosts against the Papal nations. In the year 1798, the French army took and entered



ROME; making the pope a prisoner, banishing the cardinals, and abolishing for the time the whole system of Popery: after which they fell upon the Italian states, ravaged and spoiled them, and annexed Savoy and other territories to the French republic.

The year 1806 is exceedingly remarkable, in the farther successes of Bonaparte, as marking the time when, after the deepest humiliation of the Emperor of Germany, he obliged him to resign *his imperial headship* over the Western empire; thus abolishing for ever the "*sixth head*" or form of government, and establishing in his own person the "*seventh head*;" making himself king of Italy, and being crowned by the pope with all solemnity and formalities required on so great an occasion. And it was in the year corresponding to this, when Sennacherib, a similarly blasphemous character, first appeared in the land of Judea, and for several years—that is, from 714 to 708 B. C.—was a scourge both to Israel and Judah; until, in the latter year, his immense army was destroyed in a miraculous manner before Jerusalem. After this most memorable deliverance there appeared a reflux in the tide of affairs: a period of repose and quietness succeeded: there was *a long pause*—but it was a long pause in the work of desolation;—and during this season things returned, *as far as the nature of the case would admit*, to their accustomed channel. And hence it was that the kingdom of Israel might so far recover itself as to remain still a nation, and its final overthrow not be reckoned until it was afterwards destroyed by Esarhaddon.

In like manner Napoleon, after he became head of



the empire, for the same number of years—that is, from 1806 to 1812—rolled on his resistless course of conquest and tyranny; until, by a very similar interposition of Providence, he lost in the snows of Russia a host more than double in number the army of Sennacherib. This great event was attended by a similar reflux in the tide of affairs; things returning also in this case, as far as possible, to their accustomed channel; and affording for an *appointed time* a similar suspension to the work of devastation and ruin!

The parallel, indeed, between these two renowned conquerors, Sennacherib and Napoleon, is in some respects very striking, particularly in their blasphemy. The language of the former, in reference to Jehovah, was, “Let not Hezekiah . . . make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria . . . Who are they, among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?”\* The latter declared himself “*superior to all events;*” styled his army “*invincible;*” allowed himself to be addressed as “Your Providence;” and otherwise used the most impious language. Both were likewise in the very zenith of conquest, in the sunshine of prosperity, none daring to move hand or foot against them, when they were at length made to feel, like Nebuchadnezzar, that

\* 2 Kings xviii. 29, 30, 35.



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question, that it appears proper to notice them in this place.

The first is that fearful manner in which the nations of the earth, forgetful of the awful lesson that has so lately been read to them, are again rearing the standard of infidelity ; and, with as much zeal as if a conspiracy were formed for the subversion of all social order, are snapping the very heart-strings of political existence ; and men are unblushingly avowing their total denial of the Bible as the Word of God. In France to such an extent is this feeling said to prevail, that an imputation of having taken part in any religious observance, or of believing in Christianity, would be shrunk from as if it were a moral degradation. The blasphemies of Atheism, as they so awfully appeared at the early part of the Revolution, are giving fearful indications that they only wait the opportunity to exhibit anew the same revolting and diabolical scenes of ferocity as those which characterized the days of Robespierre. And in our own country, to a more fearful extent than many seem to be at all aware, is this fatal poison, in unison with other causes, and pre-eminently with the great increase of Popery, increasing in strength, virulence, and to an extent beyond all former example. Thus are the Apostle's words being fulfilled—  
“ This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, in-



continent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.\* Such things as these being set as a mark of the last days, they are in the same degree, a sign of the near restoration of the Jews, and undoubtedly ought to be considered as such.

A second most remarkable sign of the times, is the present expiring condition of that once formidable power, which, for so many centuries, has been in possession of the Jews' land; of that land which is emphatically termed—Immanuel's land.†

Contrary to the Lord's usual plan in the overthrow of nations, Turkey is not destined to be destroyed by conquest: it is to be "*dried up,*"‡ evaporated, wasted away, "broken without hand;"§ and this would appear to be for *the express purpose of more distinctly pointing out to the world, whenever it should happen, the time for the Jews' restoration;* AND THUS IT SPEAKS TO US. In subsequent prophecies we shall find the connection of these two great events—viz. the gradual wasting away of Turkey, and the immediate restoration of the lawful proprietors of Judea consequent upon it, most distinctly pointed out. The former therefore, as what forces itself upon the attention of all, calls for the most distinct mention in connection with the subject in hand, as a sign that cannot be mistaken.

Perhaps, looking at all the circumstances, there never was a great and fine empire, whose existence was

\* 2 Tim. iii. 1—4.

† Rev. xvi. 12.

‡ Is. viii. 8.

§ Dan. viii. 25.



prolonged for so many years in so totally enfeebled a state. If we look at the adjoining kingdom of Poland, a nation possessed of far greater vital energy and strength, as the late struggle against the overwhelming power of Russia proves, we see that it has been permitted by God to be swallowed up and effaced from the map of Europe. The true secret of the preservation of Turkey, and the reason why it has not long ago shared the same fate, is because its dissolution is set forth, as involving the greatest crisis the world ever experienced, both as it regards the Jews, the Christian church, and all nations! Its very gradual and vital decay, and its providential preservation under such decay, which may indeed almost be termed miraculous, appears therefore to be intended by God as A PROLONGED WARNING, and as a signal held up for universal notice. And it is a warning to which we ought to consider our attention has been called in every province that has rebelled, in every defeat that has been sustained, and in every disaster, either of fire, pestilence, or plague, that has ruined or depopulated Turkey and its capital for the last thirty years. And within this period how numerous these have been! How often has the voice spoken in all these particular calamities; and how loudly even within the last year, in the death of its Sultan, the loss of its fleet, and the greater part of its army!

Neither the inclination nor the means have for many years been wanting in its ambitious neighbours, especially as it regards Russia, to seize upon it like an eagle on its prey. The prize has been exceedingly



tempting ; and so much was it on the heart of that ambitious sovereign the empress Catherine, and so sure did she appear of effecting her purpose, that she named her second grandson, the late Grand Duke Constantine, after its capital. But the Lord God, as if to mock human purposes, and to shew that He would take his own plan, and accomplish his decrees in his own way, and at his own time, did not permit this prince, in the regular order of primogeniture, even to ascend the throne of his own ancestors. Contrary to all modern precedent, he was, by a most singular arrangement, set aside, and a younger brother, the present Emperor Nicholas, mounted the imperial throne—a man in all probability destined, in the all-wise counsels of Jehovah, to act a distinguished part in the coming tragedy of nations.

A remarkable attestation to the reality of the drying up of the Turkish empire, was given a few years ago by one who cannot be suspected of any wish to exhibit the accomplishments of the word of God. On the 8th of January, 1834, a speech was made by M. de Lamartin, in that assembly of infidels, the French Chamber of Deputies, in which he used the following expressions :—

“ I wish that Turkey may not perish, that an extensive empire may not be trampled down to nothing, or driven into the deserts of Asia. But what is the state of the case? Plains without ploughs, seas without vessels, rivers without bridges, lands without possessors, villages built with mud and clay, a capital of wood, ruins of desolations on all sides are what constitute the Ottoman empire. In the midst



of this ruin and desolation which they have made, and make daily, some thousands of the Turks in each province—all concentrated in the towns, drowsy, discouraged, never working, living miserably upon the spoils of Christian and laborious races—constitute the inhabitants and masters of the empire; and that empire is alone worth the whole of Europe. Its sky is finer, its earth more fertile, its parts more extensive and more safe, its productions more precious and more varied, than those of any other country: it contains 60,000 square leagues. You see by this rapid sketch, that the Ottoman empire is *no empire at all*; that it is a misshapen agglomeration of different races, without cohesion between them, without interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life which animated it—religious fanaticism—is extinct; you see that its fatal and blind administration has devoured the very race of conquerors, and that TURKEY IS PERISHING FOR WANT OF TURKS!”

Such is the condition of the once proud empire of the terrible Mahomets, Bazajets, and Solymans; an empire which rose to its summit of grandeur not yet four hundred years ago, while the two kingdoms of the western Roman empire have continued in their strength above twelve centuries.

I will close with one more striking quotation. It is from the remarks of the Rev. Dr. Walsh, who went to Constantinople in the suite of Lord Strang-



ford, and resided there several years. "I have now travelled," says he, "more than three hundred miles through the Turkish dominions in Europe, from their capital to the last town they possessed at the extremity of their empire. When I contemplated the extent of their territory, the fertility of the soil, the abundance of the resources, the cattle and the corn it produced, and the interminable capability it possessed of producing more; the large cities of Adrianople, Shumla, Rutschûk, and the multitudes of villages scattered over the country; when I considered the despotic government that had absolute power over all these resources, to direct them in whatever manner and to whatever extent it pleased, and that this was but a small portion of this vast empire which extended into three parts of the globe;—it seemed as if the Turkish power were a *sleeping lion*, which had only to rouse itself and crush its opponents. But when, on the other hand, I saw the actual state of this fine country,—its resources neglected, its fields lying waste, its towns in ruins, its population decaying, and not only the traces of human labour, but of human existence, every day becoming obliterated; in fine, when I saw the people about them advancing in the arts of civilized life, while they alone were stationary, and the European Turk of this day differing little from his Asiatic ancestors except, only in having lost the fierce energy which then pushed him on;—when I considered this, I was led to conclude that *the lion did not sleep*, but was DYING, and



after a few violent convulsions would never rise again." \*

I will only mention, in connection with the subject, one other sign of the times, as a proof that the time appointed for the end of their dispersion is nearly arrived; that is, the extraordinary movement that has in the present generation been made by many of the Lord's people, chiefly through the instrumentality of "The London Society for promoting Christianity among the Jews." Not that much may have yet been done in the way of their conversion; but because the attempt is connected with a Divine promise, and is of such a different character to the treatment they have met with in all former days. In the 102d Psalm, the prophet says: "Thou shalt arise and have mercy upon Zion: . . . for thy servants *take pleasure in her stones*, and favour the dust thereof." When these efforts are connected with the fact that the Jews themselves are beginning to confess their iniquity, which, when they do in the midst of their dispersion, God has promised in this prophecy† to restore them; and when in addition to this we see a spirit of attention to their national expectations founded on Divine promises, the first signs appear to be exhibited in the chain of events, that shall be connected with and usher in that happy termination of their sufferings.

FIFTH. The last reason which has induced me to

\* Narrative of a journey from Constantinople to England, p. 220.

† 1 Lev. xxvi. 40—42.



consider this term of *seven times* as chronological, is, that its termination, calculated from the final captivity of the Ten Tribes according to the date inferred in the Second Chapter, will happen in the year it is required it should happen, to harmonize with other unfulfilled prophecies. This will be immediately perceived by a reference to the chronological chart in this work; and still more particularly by the explanations subsequently given to the different periods to which it refers. These are the forty and two months, and the twelve hundred and sixty days, connected with the Papacy: and the two thousand three hundred days, and *the hour, day, month, and year* belonging to Mahometanism. And it will be found as this work proceeds, irrespective of all chronological calculations, that the end of Mahometanism, the end of the Papacy, and the end of the Jewish dispersion, are all to transpire at one and the same time, and to be dependent one upon another. See especially the remarks on the twelfth of Daniel, and the tenth of the Revelation, where these synchronisms are very apparent, and particularly noticed. This being the case, and when in addition we see the different chronological periods, without being at all forced, tell the same tale; and the finger of their respective dials pointing to the same division of time, it ought not to be on slight grounds that we suffer our attention to be turned away from them. If we do, it may well be asked what sort of evidence or demonstration do we require? what will satisfy us? Sure I am that in this as well as other important questions, if Moses



and the prophets are neglected, neither should we believe, although one rose from the dead; neither should we believe, although an angel spoke from heaven? The real state of the case appears to be this, that we have schemes and plans of our own, which we do not like to be broken in upon. We are full of activity and bustle, prophesying a thousand great things from our own exertions, which we consider must succeed, and to which we attach one degree of importance, whilst God attaches another. I allude, it will be perceived, to the different religious Societies; to all of which the most abundant success, in any way that may really tend to the glory of God and to the salvation of souls, must be gratifying in the extreme to every Christian mind; still as far as they are a sign of the times, the finger of the dial points exactly to the same momentous period as above explained. Our Lord hath told us, that "this Gospel of the Kingdom shall be preached in all the world for *a witness* unto all nations; *and then shall the end come:*" \* — a sign which, it will be found in Rev. xiv. 6, 7, is still more distinctly identified, not with the conversion of the world, as it is vainly imagined, but with the *hour of God's judgments*. We shall do well, therefore, in this as in all other cases, to bend our judgment to God's, and to fall down before "the word and the testimony;" else we shall find that *as snares* these things

\* Matt. xxiv. 14.



will come upon us when we are totally unprepared for them.

May we all, therefore, “watch . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”\* I have been the more particular and diffuse on this subject, because I am convinced, with one of the speakers in the “Dialogues on Prophecy,” that the conversion and restoration of the Jews is an important guide through the labyrinth of all the prophets; and that by following this pole-star of the providence of God, the church will have a beacon-light through the dark and cloudy times which are setting in.† St. Paul, in the eleventh of Romans, attaches to it an inexpressible importance; and I will therefore conclude with his words—“If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? and, “if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles: how much more their fulness?”

\* Luke xxi. 36.

† Vol. ii. p. 124.

## CHAPTER VII.

THE  
RESTORATION OF THE HOUSE OF  
DAVID TO THE THRONE.

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FROM THE DETHRONEMENT OF THE HOUSE OF DAVID  
BY NEBUCHADNEZZAR, B. C. 602, OR 601, TO ITS  
RESTORATION IN THE PERSON OF CHRIST AT THE  
MILLENNIUM, A. D. 1918 OR 1919,—A PERIOD OF  
2500 YEARS.

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(Leviticus xxvi., as quoted in Chapter V.)



## CHAPTER VII.

*Distinction of the tribe of Judah—Grant of the sovereignty to the house of David—Characters of the kings of Judah—Jehoiakim, the last king—Difficulty of fixing correct epochas—Genealogy of Christ, the legal heir to the throne—What David understood by the terms of the above grant—The Annunciation—Other prophecies relating to Christ as heir to the throne—The incorruption of his body—His resurrection and ascension—His second coming—The throne of Israel and Judah again re-united—The reign of Christ—Nebuchadnezzar's vision of the great tree—The Millennium.*

IF the chronological term of *seven times*, as it occurs in the twenty-sixth of Leviticus, and also as it is to be found in the fourth of Daniel, will bear the important signification which I have attached to it, there cannot be any doubt that its application ought not to be confined exclusively to the Ten Tribes; but that it must likewise have a *special* reference to the tribe and kingdom of Judah. Not but that it had an inchoate application to this tribe before; for in the same year that the kingdom of Israel was finally carried into captivity by Esarhaddon, the king of Judah was likewise taken captive and carried into Babylon. But the time was not arrived when the house of David was yet to be deprived of the throne; and therefore Manasseh, “when he was in affliction,

besought the Lord his God, and humbled himself greatly before the God of his fathers : and prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom," on the throne of which his posterity continued for about seventy-five years longer.

The tribe of Judah being that from which the Messiah was to spring, was on all occasions pre-eminently distinguished from all the other tribes. In the blessing which Jacob pronounced upon his children on his death bed, he said of Judah, "Thou art he whom thy brethren shall praise : thine hand shall be in the neck of thine enemies ; thy father's children shall bow down before thee. Judah is a lion's whelp ; from the prey, my son, art thou gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be."\* The whole of which prophecy conveys the idea of the high distinction for which this tribe shall be above all the others remarkable ; and most distinctly intimates that the "sceptre"—or, as it is more correctly translated by Bishop Newton, the tribeship or the separate being of the tribe—shall long continue after that of all the others is departed.

In the manner of encampment, and in the order of march during their forty years' journey in the

\* Gen. xlix. 8—10.



wilderness, the post of honour was always assigned to this tribe. The camp of Judah, which was likewise most distinguished in point of number, always marched first; and its ensign or standard was erected in the centre of the east side, "toward the rising sun," when they stood still; that of Reuben was on the south; Ephraim on the west; and Dan on the north; each having a tribe right and left, and thus making, in a square, the complete number of twelve.\*

But its chief pre-eminence as the favoured tribe from which Christ after the flesh was to spring, was shown in the distinct and formal GRANT of the *sovereignty*, which, in the house and person of David, was assigned to it, in perpetuity and for ever. Exactly therefore, by the same kind of title that the land of Judea belongs to the posterity of Abraham, Isaac, and Jacob, does the throne belong to the tribe of Judah and the house of David. And therefore, exactly the same kind of promise that secures the restoration to, and permanently future possession of, the one, equally secures and *demand*s that of the other. For if either the restoration to the land or to the throne could fail, then the promise, nay even the oath which God on both occasions hath sworn, fails likewise. But since the divine attributes forbid this thought—since God is declared to be the same "from everlasting to everlasting," and since He hath declared of himself that He is the Lord that CHANGETH NOT, I repeat that the terms of the gift, both as it regards the

\* Numbers ij.



throne as well as the land, *demand* a restoration alike to both. 2w

The terms in which the latter were conveyed have already been fully brought forward :\* those in which the former are given, are the following. Speaking of Solomon, the Lord says: "He shall build an house for my name, and I will stablish the throne of his kingdom *for ever*.....And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."† "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish *for ever*, and build up thy throne to all generations. ....Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."‡

It is therefore, with regard to *the throne*, that, in the present case, this prophecy of the seven times must have an application; because, for purposes essentially connected with the first coming of Christ, it being decreed that the tribeship should not depart from Judah until Messiah or *the Shiloh* came, it cannot, as in the case of the other ten tribes, have a reference to their dispersion, which did not take place until nearly six hundred years after their return from the Babylonish captivity, on the destruction of Jeru-

\* See chapters i. and v.

† 2 Sam. vii. 13, 16.

‡ Psalm lxxxix. 3, 4; 35—37.



saalem by the Romans. Applied to Judah this period must refer therefore to the grant of the sovereignty which was peculiar to that tribe ; and which grant, as it remains in equal force with the one given to Abraham, so it possesses, in an equal degree, the principle of resuscitation, which ere long, like Aaron's rod, shall bud, and blossom, and bear fruit.

The next inquiry is, presuming this view of the subject to be correct, from what particular year is this seven times, or 2520 years, in this its second application to be dated ?

It may be proper, in the first place, to notice, that as long as the kingdom of Judah stood, the crown did actually continue in the line and family of David. Unlike that of the Ten Tribes, which was continually changing from one family to another, and from one tribe to another, this crown continued in one unbroken line of succession from David to Jehoiakim, the last king who exercised the rights of an independent sovereign. And this succession from father to son included a space of about 450 years ; a circumstance unprecedented in the annals of history ! Not, indeed, that the kings of Judah were *all* men who walked after the ways of David, and did that which was right in the eyes of the Lord,—although such a succession of excellent men, in one kingdom, as Asa, Jehoshaphat, Hezekiah, and Josiah, men who truly feared God, are no where else to be found seated in one throne ;—yet there were some of them—particularly Jehoram, Ahaziah, Ahaz, and Manasseh—who were very wicked men, and who in a very horri-



ble manner provoked God. In virtue, however, of his oath and promise to David, and because they were the ancestors of Christ, he did not take away the crown for their wickedness. Speaking of Abijam's wicked reign, it is said : " For David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem : " \* Likewise in 2 Chron. xxi. 7, speaking of Jehoram's great wickedness, the same reason is given why the Lord continued his family on the throne : " Howbeit the Lord would not destroy the house of David, because of the covenant that he made with David, and as he promised to give a light to him and to his sons for ever."

Not indeed, speaking after the manner of men, that this line was not several times in danger of being broken, and indeed destroyed ; particularly when Athaliah conspired to murder all the seed royal, and proceeded so far in its accomplishment as to imagine she had actually accomplished her purpose. † And also, in the instance of the confederacy formed by the kings of Syria and Israel ‡ to dispossess Ahaz and his family of the throne, and set up in their place another family, " even the son of Tabeal. § " On both these occasions the house of David seemed to be on the very brink of destruction, but the blessing that was in it saved it ; and in these, as well as in every threatened danger, it was preserved up to the time

\* 1 Kings xv. 4.

† See chap. ii.

‡ 2 Kings xi.

§ Isa. vii. 6.



of Nebuchadnezzar's invasion, when, with the nation in general, it went into captivity.

In the consideration of the seventy years' Babylonish captivity, we have seen that there were two commencements from which it is to be dated—namely, the years 606 and 588 B. C. : it must, therefore, be somewhere between these two points of time, from whence the loss of this regal and sovereign authority is to be reckoned. I consider that the last independent act of sovereignty exercised by Jehoiakim, the last king of Judah, must have been what is related in 2 Kings xxiv. 1 : “In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years : then he turned and *rebelled against him.*” It is then added, in the next verse, that “the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it.”

Now, as Nebuchadnezzar first carried away Judah captive in 606, it would be three years after this, in 603, when Jehoiakim rebelled against him ; and it is probable that it was not longer than the following year that he was able to maintain himself against the mighty power of the king of Babylon, and the other nations that came against him. This would bring it to 602 or 601 B. C. ; and as he died two or three years afterwards, and his son and successor Jehoiachin was, immediately on his accession, carried captive to Babylon, where he lived many years, it appears to me that it must have been about the



time of this year that *the last independant act* of sovereignty was performed by the rightful king: for Zedekiah, whom Nebuchadnezzar placed upon the throne, could not be considered as the rightful monarch whilst Jehoiachin was living. Besides which he was not an independent monarch, being merely as a satrap, ruling with a delegated power. If this reasoning be correct, then the year 602 or 601 B. C. is the point of time from which to date the loss of the throne by the house of David; and, consequently, after the lapse of the long period of 2520 years, the year 1918 or 1919 after Christ will be the time when it will be again restored to its rightful owner.

The difficulty of fixing upon correct epochas from which to date chronological prophetic periods, has always been experienced by every writer on the subject; and that difficulty would have been felt to a greater extent in this instance, had not the attention been directed to this rebellion of Jehoiakim against Nebuchadnezzar, by Calmet's and other tables of chronology; and likewise been confirmed by a subsequent prophecy of Daniel, which will be hereafter noticed in this chapter, and which will be found to bring the season of "blessedness" to the same termination as the period under consideration. There can therefore be no reason to hesitate in saying that the commencement ought to be dated somewhere about the year 602, at least to within a year: for the first invasion of Nebuchadnezzar being in the year 606, and Jehoiachin being carried captive to Babylon in 600, if Jehoiakim, after three years' allegiance,



threw off for a short time Nebuchadnezzar's yoke, he was, for so long a time as he remained unsubdued, exercising the rights of sovereignty; and therefore the commencement of this period cannot be reckoned prior to this time. It is also clear it cannot be reckoned after Jehoiachin was carried into captivity; for no independent act of sovereignty was ever afterwards exercised. It therefore seems extremely probable that 602 or 601 B. c. is its correct date.

If, then, the restoration of the house of David to the throne of Judah is to be calculated from this year—and which great event, according to this hypothesis, will take place A. D. 1918 or 1919—it remains to be considered, WHO IS THE RIGHTFUL HEIR TO THIS HONOURED THRONE?

The genealogy of the royal house of David, from Jehoiakim downwards, is given as follows in the first chapter of Matthew, from the 12th to the 16th verses: "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Christ was thus "legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of



David ; for Mary his mother was of the posterity of David by Nathan, as may be seen in Luke's genealogy :\* but Joseph, the reputed and legal father of Christ, was naturally descended from Solomon and his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet by the law and constitution of the Jews he was Joseph's lawful heir ; he was the lawful son of Joseph's lawful wife, conceived while she was his legally espoused wife. The Holy Ghost raised up seed to him. A person by the law of Moses might be the legal son and heir of another whose natural son he was not ; as sometimes a man raised up seed to his brother : a brother in some cases was to build up a brother's house ; so the Holy Ghost built up Joseph's house. And Joseph being in the direct line of the kings of Judah, the house of David, he was the legal heir to the crown of David ; and Christ being legally his first born son, he was his heir ; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of his father David."†

The grant of sovereignty, therefore, which was entailed upon the house of David, is thus graciously accepted, in his person as God-man Mediator, by him who conferred it, and who is at once *the root as well as the offspring of David*. When we reflect on this great and infinite condescension, we shall not be surprised that David, who as a prophet well

\* Luke iv. 23—38.

† Edwards on Redemption.



knew the import of the blessing that was conferred upon him, should exclaim in overpowering gratitude: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? . . . For thou hast confirmed to thyself thy people Israel, to be a people unto thee *for ever*: and thou, Lord, art become their God. And now, O Lord God, the word that thou has spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee."\* The original language expresses much more fully than our translation, the idea that David's chief joy arose in this acknowledgment, from his knowledge of its being the Messiah, the promised Saviour, that was to sit upon his throne; accordingly Peter says, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up CHRIST to sit on his throne.*"

Though there may be, and undoubtedly are, as appears from Zech. xii. 12, some of the royal house of David yet in existence—they being there mentioned as among the first remnant of those that shall

\* 2 Sam. vii. 18, 19, 24—26.



be settled at Jerusalem—yet as Christ, the eternal Son of God, in condescending to be born, and taking our nature, made himself the true and rightful heir to David's throne, there appears to be no reason, when we remember the deep humiliation to which he subjected himself at his first coming, why the express language used by the angel Gabriel in announcing his birth should not be understood *literally*. It runs thus: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him THE THRONE OF HIS FATHER DAVID: and he shall reign over the house of Jacob *for ever*; and of his kingdom there shall be no end." \*

In fact, it is much more analogous to the general course of the Divine procedure, that Christ, in thus making himself the heir of David, *did intend* to take possession of David's throne, and to make himself literally—what he is and always was virtually—king in Zion. And from a passage in Ezekiel, it is difficult to understand any thing else but that it is his intention to do so. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, *until He*

\* Luke i. 30—33.



*come* WHOSE RIGHT IT IS ; *and I will give it him.*" \*

Besides, the comparatively short time that the house of David hath yet reigned, but ill comports with the language of this splendid grant. The present royal family of France has actually possessed the throne of that kingdom, in its direct and collateral branches, nearly double the length of time that the throne of Judah has yet been in possession of the house of David. The plea which the Lord puts into the mouth of his people, in supplicating for his mercy, as it regards their future restoration, may equally be applied to the sovereignty as it is to the land : "Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a LITTLE WHILE : our adversaries have trodden down thy sanctuary. We are thine : thou never bearest rule over them ; they were not called by thy name."†

David certainly understood from the language of this grant, as any one else would also understand, something more than the temporary enjoyment of the throne ; and that chiefly over only two out of the Twelve Tribes. The delight with which he often dwells upon the subject in the Psalms appears to place it beyond a question, that he saw, through the long vista of ages, Christ, as his descendant after the flesh, reigning in Jerusalem with a splendour and

\* Chap. xxi. 26, 27.

† Isaiah lxiii. 17—19.



glory of which nothing that the world has ever yet seen can give an adequate idea. "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the HORN OF DAVID TO BUD: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself SHALL HIS CROWN FLOURISH."\* And again, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth... The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."†

In the case of Christ, it is no objection, as it would be to a mere created being, that he has passed through the territories of the grave. Death had no power over him; for, after being under its dominion a part of three days only, he rose, leading captivity captive, *and his flesh saw no corruption*. He carried with him *our nature*, united to his own Divine nature, into Heaven; where he now appears, clothed *in that body* in the presence of God, for us.

This argument, as if the Psalmist had foreseen the

\* Psalms cxxxii. 13—18.

† Idem. lxxii. 7, 8, 10, 11.



objection that might arise from the death of Christ in reference to the kingdom, he brings forward very prominently and distinctly: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."\* In allusion to this, Peter said in his first sermon, Acts ii. 31, "He seeing this before, spake of the resurrection of Christ, that *his* soul was not left in hell, neither his flesh did see corruption." And again: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he, whom God raised again, saw no corruption."†

As death, therefore, had no power over his body, and as he *still lives* in that same incorruptible body in which he purchased our redemption, he consequently remains *in his own person* still the legitimate heir of the throne of David. Whenever that throne shall be re-established—and according to the anticipations of the elegant and accomplished Heber,

"E'en now perhaps wide waving o'er the land,  
The mighty angel lifts his golden wand;  
Courts the bright vision of descending power,  
Tells every gate, and measures every tower;  
And chides the tardy seals that yet detain  
Thy Lion, Judah, from his destin'd reign."

—whenever this consummation arrives, and God has pleaded with them, and placed them in a secure, settled, and happy state; then, who—besides the true

\* Psalm xvi. 10.

† Acts xiii. 36, 37.



and legitimate heir of David, to whose posterity in perpetuity the throne is confirmed by the oath and promise of God—who besides Christ *can* reign over them whose right it is ?”

When the disciples beheld the Saviour risen from the grave, and thus saw him triumph over death, their expectations revived that he was going to take possession of the kingdom ; and hence they asked, “ Lord, wilt thou at this time restore again the kingdom to Israel ?” He did not blame them for the question, nor did he contradict their hopes ; his answer rather seemed to confirm them. “ He said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up ; and *a cloud* received him out of their sight.” \* And the Psalmist tells how he was received and welcomed. Angels are represented as calling out and saying, “ Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of glory shall come in. Who is this King

\* Acts i. 7—9.



of glory? The Lord of hosts, he is the King of glory.”\*

After Jesus had thus disappeared from the sight of his disciples, “while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so COME IN LIKE MANNER as ye have seen him go into heaven.”† Here it is plainly asserted by special messengers from God, immediately after Christ had ascended into heaven, and while those who saw this wonderful event were still looking up, that He should *come again* in like manner as they had seen him go—that is, *in a cloud*; and this is confirmed in several other places in the Scriptures.

In a subsequent chapter, Acts iii. 21, Peter says, alluding to this subject, that he will remain in heaven “until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began:” which implies that after this restitution of all things, he WILL NOT remain in Heaven. It is a striking reservation, and, in connection with our Lord’s second coming to reign, deserves the deepest consideration. As it regards this *time of general restitution*, it can be no other than that so eloquently spoken of by Isaiah and the prophets; and that season of blessedness before

\* Ps. xxiv. 7—10.

† Acts i. 10, 11.

noticed, which is prophesied of in Daniel (chap. xii. 12), and which will be proved to take place at the same time as the termination of this present period. It is that happy time so beautifully described by Cowper in his "Winter's Walk at Noon," where he says:—

"The Time of rest, the promised sabbath, comes :

Six thousand years of sorrow have well nigh

Fulfill'd their tardy and disastrous course

Over a sinful world ; and what remains

Of this tempestuous state of human things

Is merely as the working of a sea

Before a calm, that rocks itself to rest :

For he——

Shall visit earth in mercy ; shall descend

Propitious in his chariot pav'd with love ;

And what his storms have blasted and defac'd

For man's revolt, shall with a smile repair."

The Saviour himself, speaking of the manner of his second coming, says, "Then shall they see the Son of man coming IN A CLOUD, with power and great glory."

At his first coming, which was to satisfy Divine justice, to make reconciliation for iniquity, and to work out a righteousness in which guilty sinners might be saved, he came *to suffer*. He was a root of a dry ground—a man of sorrows and acquainted with grief: there was no form nor comeliness in him ; and his poverty was so great, that he could say, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." The royal house of David had thus been suffered to pass into obscurity and poverty, that He, in these



his days of humiliation, might "in *all things* be made like unto his brethren ; for it became him for whom are all things, and through whom are all things, to make the Captain of their salvation perfect *through suffering.*"

But at his second coming the scene will be changed ; he will then not come to suffer, but to *triumph* ; he will come as he went—"in a cloud, with power and great glory." What is meant by these words we must wait to see. The magnificent scene is thus described in the Revelation : "And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were *many crowns* ; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." \*

The rule which he shall then exercise over the "house of Jacob," as an *united*, no longer a *divided*

\* Rev. xix. 11—16.



nation, is very strikingly described in Ezekiel xxxvii. The Lord commanded the prophet to take "one stick, and write upon it, For Judah, and for the children of Israel his companions: then" to "take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: and I will make them one nation in the land upon the mountains of Israel; *and one king shall be king to them all*: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all :...AND DAVID MY SERVANT SHALL BE KING over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have



dwelt; and they shall dwell therein, even they and their children and their children's children, *for ever*; and my SERVANT DAVID SHALL BE THEIR PRINCE FOR EVER."\*

David of course, in this place, as in many others, must refer to Christ; for it cannot mean David himself, who died and saw corruption, and has been succeeded in his kingdom by so many generations. Besides which, David, throughout a great part of the Psalms, speaks in the person of Christ as if he were Christ himself. Therefore the conclusion appears irresistible, from such a cloud of evidence, from so many strong passages both in the Old and New Testaments, that at the time *of the restoration of all things*, Christ will take unto himself his great power and reign; and that *at this time* "unto Him shall the gathering of the people be!"†

I cannot conceive of any language that could be used plainer, or less likely to misconstruction, than that above quoted. It affords the strongest confirmation of all that has been advanced as it regards the restoration of the descendants of Abraham, both to the land and to the throne. In the beautiful illustration which it gives of the union of the two kingdoms into one—in the assertion that both the people of Israel and Judah have been scattered among the heathen *on every side*, and that from such a scattering they shall be gathered in and brought to their own land, and be no more two nations, but one nation;

\* Ver. 17—22, 24, 25.

† Gen. xlix. 10.



and that they shall never more be divided into two kingdoms—finally, that one king shall be king to them all, and that king be David, that is Christ, and that He shall be their prince for ever—in these words, I say, events are spoken of clear, consistent, in perfect harmony with each other, and with all the Lord's former dealings with this people. And they are events which must be future, for nothing of the kind has ever yet happened—the Jews are not yet gathered in on every side, and restored to their own land—the Twelve Tribes are not yet firmly and indissolubly joined together in one nation—nor since this prophecy, has one king reigned over them, which when it happens is to be for ever !

What construction then can be put upon such predictions, but that if they have not happened, *they will happen* ? What can we possibly understand by them but that the Jews *will be* restored to their own land from their present wide-spread dispersion—that they will all be united in one body—and that Christ will reign over them ? We have an undoubted right to say, that, as all the former prophecies concerning the Jews, and likewise concerning the various particulars of the life and death of Christ during his incarnation, were literally fulfilled, so shall these be fulfilled in like manner.

The Jews have done right in expecting their Messiah to come as a king ; it is an expectation for which they have the strongest Divine sanction ; and which, whenever it happens, will be their crowning



blessing. The fatal mistake they made—the rock on which they split—was, overlooking their Messiah's first coming; and, as is done in our day respecting his second coming, perverting every thing that was said respecting it. They were wilfully ignorant; it was contrary to their pre-conceived ideas, their wishes, their schemes, and hence the very thought almost drove them to madness, and continues to do so up to the present moment. And yet, after all this opposition, this wilful rejection, this determined unbelief, after all *He was* their long expected Saviour—the burden of their prophecies—the end of all their types and shadows. Independently of His sufferings and death, their bloody sacrifices had no other end, no other object; and many of their clearest prophecies could have no other fulfilment: and yet they could not or would not see it. “He came unto his own, and his own received him not.”\*

Such was their mistake; and we are guilty of a similar one; if we reject the equally clear predictions of his second coming, which speak of him as a king. To say that all these unequivocal expressions merely express a spiritual reign, appears an unwarranted and an unnatural forcing of words from their plain straightforward meaning; for a spiritual reign comports not with our ideas of a sovereign. David, in his own person, had no doubt a spiritual reign in the hearts of the Israelites long before he possessed the throne;

\* John i. 11.



but had he never possessed more than this, had he failed of obtaining that throne, we could never have viewed him in a regal capacity—he would have been no king. In like manner, unless Christ takes to himself his great power, and reigns, I do not see how, speaking after the manner of men, we can view him as a king. We see him in his life as a prophet; and we see him as a priest; and we worship him, and adore him, as our Saviour and our God:—we say, to Him let every knee bow, but until we see him as a king we can neither view him in that character, nor conceive how the analogy of fulfilled and unfulfilled prophecy respecting him is to be preserved. It was his own question, and deserves a serious consideration, “Neverttheless when the Son of man cometh, shall he find faith on the earth?” \*

There appears no doubt but that Nebuchadnezzar’s dream, in the fourth chapter of Daniel, of the tree which grew and was strong, whose height “reached unto heaven, and the sight thereof to the end of all the earth;” whose leaves “were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it,” to the end of the chapter, represents the sovereignties of the world during the 2520 years. And this appears to be confirmed by the frequent repetition of the very term, *seven times*, which in *this* place is unques-

\* Luke xviii. 8.



tionably chronological, and runs parallel with the same term in the 26th of Leviticus: for the moment in which Judah was dethroned, and lost its regal honours, that moment was Nebuchadnezzar, *the head of gold*, invested with them. When therefore the house of David again resumes the throne in the person of Christ, "David's greater Son," and forms what has been the object of so many conquerors from Charlemagne to Bonaparte, a fifth general monarchy, then will every other rule and authority cease, and men shall know that the Most High ruleth over all; and then will commence that happy, happy *reign*, of the glory of which we have but a faint idea; but in the prospect of which, those *who look for him*, may well lift up their heads with joy, for their redemption draweth nigh.

That the Gentile monarchs, in Nebuchadnezzar their head, are represented as *insane* during this long period of 2520 years, is nothing more than expressing that the principles and maxims by which they have been governed, have been totally at variance with the principles of the Gospel, and the high commands of Heaven; for no one can strictly be said to be in his right mind, whose heart is not right with God. Hence, in the second Psalm the following exhortation is given; and happy those to whom God gives wisdom and grace to attend to it: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. KISS THE SON, lest he be angry,



and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

There is one other argument that seems to sanction the application of these seven times of Nebuchadnezzar's dream to the duration of the Gentile monarchies, and that is the expression *at the end of the days*, used in the 34th and 35th verses, where it is said, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Now this is the very expression that is used by Daniel in the last verse of his prophecy in immediate connection with the chronology of 1335 years, or 75 years beyond the *time, times, and half a time*. He does not say,—at the time of the end, or the end of *time*, but at *the end of the days*: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at THE END OF THE DAYS." So that I cannot but think Nebuchadnezzar's loss of the throne for *seven times* may be considered as a *type* of Judah's loss of the throne of David for the same period, according to the prophetic signification of that term;



and that its *being made sure to him* may be considered as that throne, amidst all the discouragements and long prostrations to which it has been subject, being made sure to its right possessor.

## CHAPTER VIII.

THE

### VISION OF THE GREAT IMAGE;

OR

THE OUTLINES OF GENTILE HISTORY, AND THE  
KINGDOM OF CHRIST.

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SHOWING THE FOUR GREAT MONARCHIES THAT WERE  
TO RULE DURING THE TIME OF THE JEWS' DIS-  
PERSION; THAT IS, DURING THE 2520 YEARS OF  
THE THREE LAST CHAPTERS.

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“THOU, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given unto thine hand, and hath



made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it it break in pieces and bruize. And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. 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. 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 these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—DANIEL ii. 31—45.

## CHAPTER VIII.

*Brief recapitulation—Importance of the study of this vision—The Idolatry of the Gentile sovereignties—Their warlike power and outward splendour—Their qualities—Babylon—Persia—Greece—The Roman empire—Its divisions into ten kingdoms—Their relative strength—Their division wonderfully preserved—The successive connection of the four great sovereignties—Ptolemy's astronomical canon—Destruction of the ten divided kingdoms—Will be effected by Christ—The typical Babylon—The incarnate state of Christ—The day of the Lord's vengeance—The kingdom and reign of Christ.*

THE chronological prophecies we have already considered may be very briefly summed up as exhibiting—

The time of the institution of the Jewish dispensation under Moses, on the deliverance from Egypt :

The time of the final ruin and captivity of the kingdom of Israel, or the Ten Tribes :

The time of the final dethronement of the House of David, and return from the Babylonish captivity :

The time of the abrogation of the Jewish dispensation by the death of Christ :

The time of the restoration of the Jews to their own land : and, finally,

The time of the restoration of the house of David to the throne.

From a minute examination of the various prophetic periods connected with each of these subjects,



we have seen reason to infer that the captivity or banishment of the Ten Tribes is to last from the year before Christ 676, to A.D. 1843-4, which long interval of time includes the predicted *seven times*, or 2520 years. Likewise, we have seen that the dethronement of the house of David, which took place about seventy-five years after the above captivity of the Ten Tribes, on Nebuchadnezzar's invasion of Judea, is to last from the year 601 B.C., to the year of our Lord 1918-9, including likewise the space of two thousand five hundred and twenty years.

Having endeavoured to establish these most important positions and data, the next prophecy which calls for consideration in immediate connection with the subject, and as the first great lesson of Gentile history, to which Church history becomes from this time incorporated, is that contained in the second chapter of Daniel, as above quoted. In this it pleased God to give, in anticipation, the grand outline of that Gentile—or, as it is usually termed, profane history, which was to fill up or float along the many successive ages and centuries which the posterity of Abraham were to be banished as outcasts from their own land. And I consider the close study of it to be essentially necessary, not only as a first lesson of history, but as forming a key to the apprehension of right views of the future. Of this I am convinced, that, if the views of futurity were formed more from such a study, the anticipations of the majority of Christians of the present day would be very different from what they are; it being certain that this is the



only vista we have into times beyond the present moment. If this therefore be neglected, men's fancies, prejudices, or wishes, and not God's decrees, must be their guiding star; and, as long as this is the case, must conduct them, as is now so lamentably the case, into labyrinths of inconsistency and error, and into paths of awful danger to themselves and others. And in these observations I refer not altogether to the prophecies of the word of God, but likewise to the holy principles of that sacred book, which are not sufficiently attended to,—rather should I say, which are awfully violated, by a large portion of the professing church in its political conduct.

In this vision the whole period of 2520 years is represented under the symbol of a great image or idol; intimating, I imagine, that it is a period that would, throughout its whole duration, be characterized by gross idolatry. And it is a fact that such has been the case—the former part of it, by the refined idolatry of Paganism, the obscure but captivating mythology of the heathen world; the latter part of it, even up to the present moment, by the still more strange and impious idolatry of Popery. It is a sad reflection, that the first high colouring that is laid as the foundation of a picture of the Gentile history, should be that which stigmatizes it as one mass of idolatry; and to us it is still more sad, to see the revival of this abominable state of things beginning again to shew itself in our own country: for it is indeed a truth, that those idols denounced in Rev. ix.



20, 21, are now insulting the Majesty of heaven, not only in our houses but in our streets.

This great image is said to be composed of metals ; which may indicate the very great strength and warlike power for which the monarchies which it represents have been distinguished ; and the peculiar and dazzling brilliancy and excellent brightness of these metals is no doubt intended to convey an idea of their uncommon magnificence and splendour. Everything that could be attractive, as it regards earthly grandeur and show, they have, from the time of Nebuchadnezzar to our own, possessed, and still with <sup>diminished</sup> ~~determined~~ refulgence do possess. The glitter and pomp of rank, wealth, and external prosperity, like a halo of glory—such glory as indeed it is—still encircles the throne of the sovereigns of this world, and confirms the strictest correctness of the symbol before us—not only as an idol, but an idol of dazzling brightness.

The various metals of which it is composed are said to be gold, silver, brass, and iron ; and these are intended to represent the various exterior and inherent distinctive qualities of the four successive great monarchies, that were to fill up and rule during this long space of time. Nebuchadnezzar himself, as king of Babylon, is declared to be the head of gold—that is, the kingdom or empire of Babylon, of which he was the head, and which is now especially brought on the stage of prophecy, and which continued until the fall of Belshazzar in the year 536 B.C., is that



which is signified by the upper part of the great image. The value and quality of the metal no doubt correctly symbolizes Babylon, in comparison of the kingdoms which succeeded it in its universal dominion—but from the great distance of time, it is a correctness of comparison, that, by those even best acquainted with ancient history, can be easier imagined and felt than described: and the same observation will apply both to the symbols of silver, brass, and iron of the other kingdoms.

The kingdom which arose on the ruins of Babylon was that of Persia, the founder of the greatness of which was Cyrus. This, it is declared, *should be inferior* to that which it succeeded, and it is therefore compared to silver, and composes the arms and breasts of the great image. It continued for about two hundred years, when in 336 B. C. it was overthrown under its last king, Darius Codomanus, by Alexander the Great.

The third great monarchy that in the appointment of Heaven was to be the human arbitrator of the church's affairs, was that of Greece, founded by the above-named mighty conqueror; of whom, alluding to his most extensive dominion, it is said, that he *should bear rule over all the earth*. It is here represented by the belly and thighs of the great image, which were of brass. The fall of this kingdom was not, like the two former ones, effected by one decisive blow, or even in one generation. It sunk as it were by piece meal under the all-conquering arms of Rome,



until it was finally extinguished in the fall of Egypt, the last of its four divided kingdoms, in the year B.C. 31.

By the last-named mighty and powerful empire, established at that time by Augustus Cæsar, it was therefore in its turn succeeded: and this, in the legs of iron, and feet of iron and clay, completed the image; and will, when the long, long time of its duration, in comparison at least to the former three, arrives, finish altogether the present system of human governments. The character given of this fourth monarchy is, that "*forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*"\* And thus with iron hand, and ferocity of countenance,† did it break in pieces and bruise, one after another, the various portions of Alexander's kingdom, until at length every one of them sunk under its ruthless sway: *stamping upon them with its feet*, and incorporating them indissolubly as a part of its own dominion.

But its toes are likewise noticed, and are said to be *part of iron and part of clay*, which is explained to signify the subsequent division of the empire into ten kingdoms. Nevertheless adding, that although the iron was mixed with miry clay, and thus became partly strong, and partly weak or brittle, yet still there should remain in it THE STRENGTH OF THE IRON. And hence we see that even up to the present moment this is literally fulfilled—more literally perhaps than it ever was since this division was effected. For although some of the ten kingdoms are weak

\* Verse 40.

† Deut. xxviii. 50.



in comparison as clay—and this is a proof that the metals signify strength—yet the strength of the ancient undivided Roman empire still remains in the others. This was very manifest during the late protracted and tremendous war, in the very strong position taken by the leading kingdoms, particularly by England and France; so much so, that in their quarrels the interests of the world were involved; and to the fluctuations of which they vibrated with as intense an interest, as when under the ancient imperial sway the eastern and western empires were fighting against each other. What in fact Babylon, Persia, Greece, and imperial Rome, were to the ancient world, and to the church, Rome, in its divided state, has been to the modern world—it has had in it *all the strength of the iron*.

But it is further added, “Whereas . . . iron was mixed with miry clay, they shall mingle themselves with the seed of men: but shall not cleave one to another even as iron is not mixed with clay.” The meaning of this is, that although there should be constant intermarriages between the respective royal families of these ten kingdoms *mingling their seed*, yet still they should be kept divided. And the fact is most remarkable, that through the long period of above twelve hundred years, which time it is since this division took place, the number corresponding to the ten toes of the image, and these of the comparative strength of iron and clay, should continue to have been preserved. At the same time nothing was more probable, according to the accustomed



course of events, than that from the intermarriages on the one hand, and schemes of conquest and aggrandisement of the greater powers over the less on the other, it should have been reduced ; or indeed, that they should altogether, like the seven kingdoms of the Saxon heptarchy, have been swallowed up in one. It has been repeatedly attempted, and that in the most determined manner, and with every probability of success, and has as repeatedly failed. To say nothing of the probable easy conquest of the lesser kingdoms, it was for a long period the great and persevering object of England to annex France to its dominions ; and at one time it was very near being accomplished by our Edwards and Henrys. In later times, particularly during the late war, France had hoped to possess itself of England and other countries, but signally failed. Charles the Fifth did actually succeed, by fair inheritance, both to the crowns of Spain and Germany ; but the hidden springs of this prophecy made the cohesion impossible ; and although he had a son to succeed him, these nations were quietly separated at his death, one to Philip his son, and the other to Ferdinand his brother. In taking this view of the subject, the truth forces itself into one's mind, that had this prophecy been more studied and attended to—and it is one of no difficult or uncertain interpretation—what innumerable wars, what rivers of blood would have been spared ! *They SHALL NOT cleave one to another*, had been uttered by God—the God whose voice spake, and the world was called into existence ; and that word was certain to



keep them separate, and has kept them separate! For who is he that saith, and it shall come to pass, when He commandeth it not? What schemes of human policy, however plausible or probable they may appear, shall or can succeed, when opposed to His decrees?

Thus expressively, by a highly significant emblem (and one much used, both in ancient as well as in modern times, to represent nations and cities—as we have even an instance on our own coins in the figure of Britannia,) is laid, with the utmost clearness, the ground-work of history; the great and leading events of 2520 years constituting the outline of one vast, unbroken series of the world's affairs. The succession of kingdoms, here so significantly delineated, may be considered in short the alphabet of history. Their connection with each other as the ruling powers of the world, is beautifully recognized in that surest and most useful guide of ancient chronology, where the sacred historians are silent, *Ptolemy's famous astronomical canon*. This valuable production begins a considerable time before the Old Testament history ends, and reaches beyond the times of the Christian era; and it is a remarkable fact, that in giving an entire series of reigns, it confines itself to an uninterrupted chronology of the sovereigns of the four successive monarchies of Babylon, Persia, Greece, and Rome; thus affording a fine illustration of this vision. For instance, after giving the list of the kings of Babylon, Cyrus is made the immediate successor of Belshazzar; and this is the point where the silver



joins the gold. Alexander the Great is made the successor of Darius, the last king of Persia; and this is where the brass joins the silver. While Augustus, who conquered the last remains of the kingdom of Greece in the person of Cleopatra, is made her successor; and this is where the iron joins the brass.\* This regular unbroken series was continued through the subsequent successive Roman emperors, the various epochs of whose history was formed by Constantine, Theodosius, Justinian, Charlemagne, and Charles the Fifth, until it ended in the late emperor Francis II., or perhaps, more correctly speaking, in the Emperor Napoleon. The formation of the ten kingdoms neither interrupted this line of sovereigns, nor destroyed the identity of the Roman empire, which still continued the kingdom symbolized by the iron part of the image, under a real though but nominal head. As long as it continued entire, it was still the great tree of Nebuchadnezzar's second dream before it was hewn down: after its fall it was in the state described as being bound together by a band of iron and brass—that is, by the eastern and western, or the Latin and Greek empires, which is the case at the present moment.

Having thus briefly gone through the *fulfilled* part of this interesting prophecy, we now come to that portion of it which the silent hours, in their never ceasing round, have not yet brought on the stage of

\* A copy of this valuable document is given at the end of this work.



time, but which is now likewise rapidly hastening to its accomplishment ; for the interpretation which Daniel gave of it to the king is *sure* (ver. 45). Howsoever new, strange, or contrary to our preconceived ideas, calculations, or expectations it may be, *IT IS SURE*. Thus far we may with the highest confidence assert ; and as *we* form a part of the empire of which it speaks, the proper understanding of it is most deeply interesting to us, and demands our fixed and solemn attention.

Nebuchadnezzar, it is said, saw “ till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them ; and the stone that smote the image became a great mountain, and filled the whole earth.” (ver. 34, 35.)

Here we have information, with regard to the future, which no one but the Holy Ghost could have given to us. Not all the depth of human intellect, not the most acute penetration of the wisest politician, not the utmost stretch of human curiosity, unassisted by Revelation from the Most High God, can lead us one step beyond the present moment. Without this help we do not, we cannot know what a moment may bring forth, what is in the womb of providence, nor what possibly will be the issue of events, which is indeed generally most opposite to



our calculations. It behoves us, therefore, *to use* this light as far as God hath given it to us, and to pray for the enlightening influences of the Holy Spirit, that in that light we may see light.

What is it then, which it is said, in the above verses, that God hath decreed? It is this—that the ten kingdoms of the Roman Empire, signified by the ten toes of the great image, SHALL BE SMITTEN AND BROKEN TO PIECES! Strange, that such an announcement as this should be so little regarded! Strange, that in all our calculations respecting the future, we hear nothing said of such a tremendous catastrophe, as in the plain signification of these words is predicted! It is true no date is *here* affixed when this is to happen; and if it had pleased God to withhold the information even in other prophecies, which he has not done, when we consider that the Roman empire has already continued five or six times the duration of any of the three former ones which constitute this great symbolical image, we have no right to presume upon a single moment longer. The wonder in this case might only be that the crisis spoken of has not taken place ages ago.

The expressions *smitten* and *broken to pieces*, imply sudden and overwhelming violence! a violence which shall not only involve the ten kingdoms on which the blow falls, in one tremendous ruin, but the whole territorial limits of the other empires which the image represents. The language is so express on this subject that it cannot be mistaken. The interpretation of the 34th and 35th verses appears clearly



to be this, that the Gentile sovereignties, which are now represented by the ten toes of the great image, and which ten toes signify the ten kingdoms into which the Roman empire is divided, shall fall under some fatal blow that will be permitted to be levelled at their very existence; and in that fall both themselves—that is, both the larger and smaller kingdoms, *the iron and the clay*; *the brass*, the empire of Greece; *the silver*, that of Persia; and the *gold*, that of Babylon—shall fall likewise. It is further added, that that destruction shall be so overwhelming, so complete, so irremediable, that it is compared to the chaff of the summer threshing floor; and this, it is said, the *wind carried away, so that their place was no more found!*

Before passing on, I would just ask the question, Does England, with her arts, her commerce, her perfection of beauty; does France, does Austria, do the other papal kingdoms and states, anticipate, or in the most distant prospect at all look forward to, such a crisis as this? Oh no! And yet if words have a meaning, such a dreadful and annihilating crisis is here sounded from the throne of the Eternal Jehovah in their ears! Oh that they had indeed ears, that they would hear! For this is what the great God hath made known shall come to pass.\*

The instrumentality by which this complete ruin and utter desolation shall be effected, is expressed, in the highly symbolical language of the vision, to be a *stone cut out without hands*. And in the interpreta-

\* Verse 43.



tion which is subsequently given, this stone cut out of the mountain is said to be a kingdom which the God of heaven shall set up in the days of the kings of the great image, which kingdom "shall never be destroyed, nor left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever."

In numerous places in the Scriptures a kingdom is emblematically spoken of as a mountain; and it will greatly assist in illustrating this part of the vision, if we refer to one such instance in Jeremiah that immediately points to the same period, and to the same crisis, as that which we are now considering.

I would first premise, that from the circumstance of Babylon constituting the head of this great image, the last of the four successive kingdoms is recognized repeatedly in several parts of the prophetic writings by the same appellation. See, for instance, Isaiah xiii. and xxi.: Jeremiah l. and li.: and Revelation xvi. xvii. and xviii. In reference to this point, Mr. Faber very aptly says: "The Roman empire of the Revelation is no other than the Babylonian in its utmost state of extension; while the Babylonian is the Roman in its infancy." And the question is set at rest in the seventeenth of the Revelation, by the direct assertion, that by the mention of Babylon in that place is to be understood the Roman Empire.\*

We are now prepared to notice the instance above named, where this great empire, under the appella-

\* The last verse.



tion of Babylon, is in the most direct manner spoken of as a mountain ; proving that it is a kingdom which is to be understood by such a simile, and that the mountain of this vision from which *the stone is cut* is the kingdom then in existence ; that is, the last of the four. For, speaking of Babylon, the prophet Jeremiah says, “ Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth : and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.\*” To form a correct idea of the force and intensity of what is meant by *a stone being cut out of the mountain*, we must keep in mind what an inconsiderable, inferior, and comparatively contemptible part of a great mountain a stone is ; and its qualities we must transfer to what it is intended to represent. In doing this, we shall at once perceive, that looking at it as implying something cut out, that is, brought to notice out of the Roman Empire, it must signify some very humble individual by birth, and in the world’s esteem ; but who, nevertheless, shall attract the most distinguished attention, not in comparison as a metal, in arms and outward splendour ; but as a *stone*, humble, useful, and peaceable.

And that stone, being said to be cut out *without hands*—that is, without anything of human instrumentality—proves that it points to CHRIST ; for this can be said of no one but the Son of God himself.

\* Jer. li. 25.



It may refer to his miraculous conception ; or it may refer to those marks of His Godhead that were visible throughout the entire course of his public ministry. The whole clearly points to our Saviour's first coming, born as a Roman subject ; and in a very striking light embodies the state of deep humiliation in which he came, illustrating what is elsewhere said, that " he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him."\* It is difficult to imagine how the Jews can, how they could, reject such a testimony as this ! In his second coming as king—in which capacity we shall immediately consider him, and in which they *exclusively* look for him—he could never be spoken of in the above terms, neither would the present simile be applicable ; for he could not, in that case, have been compared to a despised stone cut out of a mountain. They have quite as much ground to reject the one glorious coming which they expect, as that which is here spoken of ; for the same prophecy that foretells the one, with equal clearness foretold the other.

Before proceeding with the vision, I would just observe, that this same symbol of our LORD is frequently afterwards taken up in other parts of the Holy Scriptures, where He is called a corner stone, a foundation stone, a tried stone, a stone of stumbling and rock of offence, a precious stone, an elect, a living stone ; while his real spiritual followers are said to be lively stones, built up to a spiritual house.

\* Isaiah liii. 2.



It is Christ, therefore, whom we yet only know in his state of humiliation, as *a stone cut out of the mountain*, that is to smite the image; and the idea conveyed is, that this will not be altogether by means of human instrumentality. It certainly gives us to understand, that His Hand will, in the final consummatory blow, be distinctly visible. If this were not the case, it would mean no more than what happened in Cyrus's smiting and overturning the kingdom of Babylon, or Alexander's doing the same thing to that of Persia; and therefore nothing more than the common events of providence. But if this be all that were intended, the information that Christ would do it himself appears useless and unmeaning. The contrary however is the fact—it is His human nature that is here spoken of under the symbol of a stone; and it is of course to be understood, by the expression that the stone smote the image on the ten toes, that it implies Christ in that nature, and in his own person. Hence we have such language as the following: “Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.\**” Likewise in the 34th of Isaiah, after a vivid description of the fall of the nations, it is said, “For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my

\* Psalm ii. 7—9.



curse, to judgment. The sword of the Lord is filled with blood . . . and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance." And even still more direct to the purpose is the similar strong language in the sixty-third of the same book, beginning thus, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart!"\*

When we read of such vengeance as this; inflicted by the immediate hand of that compassionate Saviour himself, who when on earth went about doing good, and at last gave his life for the ransom of sinners, we see in the liveliest colours what a dreadful thing sin must be. And yet in the face of such a day, and that in immediate prospect, men go on insulting the Majesty of heaven by a life of ungodliness, as if they could do it with impunity, "saying, I shall have peace, though I walk in the imagination of mine heart,"† and forgetting that when they shall thus

\* Isaiah lxiii. 1—4.

† Deut. xxix. 19.



say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; *and they shall not escape.*"\* We do not, in reading such things as these—in reading of the kingdoms we inhabit, and which surround us, becoming as the chaff, and carried away with the wind, we do not consider the force and power of the words. We are too apt to read and admire them as beautiful figures of speech, but to heed them no more, at least for any practical purposes, than we do the words of Shakspeare, when, alluding to the same subject, he says:

"The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea all which it inherits shall dissolve,  
And like the baseless fabric of a vision,  
Leave not a wreck behind."

They fall upon our ears, as upon *the dull cold ear of death*; as *idle tales*; as the warnings of Lot on the inhabitants of Sodom, when it is said *he seemed as one that mocked unto them.*

We now come to speak of what is to follow this utter destruction of kingdoms by Christ. It is not the end of the world, but it is declared that it will be the setting up of another kingdom—*the stone which was cut out of the mountain without hands is to become a great moountain, and fill the whole earth.* And this mountain in verse 44th is said to be "a kingdom

\* 1 Thess. v. 3.



which shall never be destroyed ; a *kingdom* which shall not be left to other people, but which shall break in pieces, and consume all these kingdoms, and stand for ever." In reading this declaration it would seem as if nothing could be more explicit, nothing more easy to be understood, nothing more simple : whereas, from the words having been wrested from their plain and obvious meaning, there is scarcely any part of Scripture that has been more controverted.

What it appears necessary to prove, therefore, is, that the kingdom here spoken of means a kingdom in the common acceptation of the word. To my own mind this is very evident, and that from the following considerations.

1st. From its being spoken of in immediate connection with Christ, as the stone cut out of the mountain ; that is, with Christ in his human nature, *as man*. And just interpretation seems to require, that as the stone signifies Christ in his incarnate state, as an integral part of the Roman empire, or of an earthly kingdom, so the kingdom which, *in that capacity* he shall form, must likewise be a kingdom on earth ; a real visible kingdom, subject to Him as a visible king. And it ought to be kept in mind, that the kingdom here spoken of, is the direct divine interpretation of a symbol ; and it seems odd in this case, and at variance with all our ideas of consistency, to ascribe to it, as such, otherwise than a literal meaning — that is, if the mountain which the stone is to become, be interpreted to signify a great kingdom, it seems but just and proper to consider all further



mystery at an end, and that it signifies a kingdom in the literal meaning of the word. Particularly, and

2ndly. When the evident analogy of this kingdom, with the four former kingdoms of the vision, point to it as possessing the same identity and reality of character. In the regular order of historic narrative it is in the clearest language prophesied of to succeed the last of the four, and to be built on the ruins *of them all*—in other words these kingdoms are to be broken in pieces and consumed, to make way for the kingdom of Christ. If literal kingdoms, having kings to rule over them, were therefore intended in the reference of the vision to Babylon, Persia, Greece, and Rome, assuredly the same thing is intended by the same expression in reference to the next which is predicted to be in succession ; and this being Christ's kingdom, I consider that such a kingdom, *in manifestation* and not merely in principle, is to be understood.

3rdly. From such a conclusion being in perfect harmony with what was advanced in the last chapter respecting the future restoration of Christ to the throne of Israel and Judah, in virtue of the perpetual grant made to David and to his seed ; and the confirmation of the same by many other Scripture testimonies, it was there, and also in the two former chapters, proved that His ancient people would be restored, and that He would reign over them when the times of the Gentiles should be fulfilled, as the king of all the earth. *Here*, the history begins to be enlarged ; and we are told both the kind and the number of the Gentile sovereignties that should bear



rule ; of their complete final destruction ; and of the restoration of the house of David in the person of Christ for ever ; confirming in the fullest sense all that has been previously advanced on the subject. It may seem unnecessary to add, that this will be the happy millennial state, so rapturously described by Isaiah, and the burden of the writings of so many other prophets and apostles. I will close with a quotation from the former : "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in *the last days*, that the MOUNTAIN of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more."\*

Isaiah ii. 1—4.

## CHAPTER IX.

THE

### VISION OF THE FOUR WILD BEASTS;

SHEWING

THE RISE, CHARACTER, AND FALL OF THE PAPACY;

FOLLOWED BY

THE REIGN OF CHRIST AND HIS SAINTS.

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FROM THE GIVING OF THE CHURCH INTO THE HANDS  
OF THE PAPAL POWER, A. D. 533, TO THE FRENCH  
REVOLUTION, A. D. 1793. ALSO FROM THE FORMA-  
TION OF THE TEN PAPAL KINGDOMS, AND FULL  
DEVELOPMENT OF THE PAPACY, A. D. 583 OR 584 ;  
TO THEIR COMMON DESTRUCTION, A. D. 1843 OR  
1844,—EACH 1260 YEARS.

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“ IN the first year of Belshazzar. . Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another king shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws:



and they shall be given into his hand, until a TIME AND TIMES AND THE DIVIDING OF TIME. But the judgment shall sit, and they shall take away his dominion, 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 be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."—DANIEL vii. 1—3, 23—28.

## CHAPTER IX.

*The object of the Vision the Papacy—The mystery of iniquity—The man of sin—The adoration of the Pope—St. Paul's description of Popery—The four wild beasts identical with the four metals of the last vision—Their significations—The rise of the Roman Empire—Its greatness—Its northern invasions—Its division into ten kingdoms—Their names—Rise of the Papacy—Its geographical position—Its actions and character—Three kingdoms rooted up—Its ecclesiastical nature—Its political intrigue—Its arrogance and blasphemy—Its audacity and haughtiness—Its most cruel persecutions—Not fully known in England—Its presumption in changing times and laws.*

IN the last chapter, we had exhibited to us, under the master symbol of a great metallic image of exceeding brightness, the four great successive divisions of Gentile history, with the sub-division of the last of the four into ten parts. In the vision which we are now about to consider, we shall find the same great outline again brought forward under a very different sort of emblem, representing more especially the *characters* or *dispositions*, as the former vision did the outward qualities, of the subjects of the prophecy. But its more professed object is, in bringing forward the Gentile sovereignties under the new features of recognition in which they are here exhibited, to introduce another power, which although it is of the same general character, yet of a different complexion from all the former ones, and which should for a



very long period perform a most conspicuous part in the world. This is that most extraordinary and anti-Christian power known under the dark name of THE PAPACY.

What is to be understood by the *true church* was briefly explained in the fourth chapter, in speaking of the Death of Christ, and of the objects which that great event was to accomplish: what is to be understood by this most apostate power will shortly appear. The one is the *mystery of godliness*, implying the complete renovation of the heart through the influence of the Holy Ghost, and bringing forth the fruits of righteousness to the praise and glory of God's most holy name, and the present and eternal happiness of the creature. The other is most emphatically denominated the *mystery of iniquity*, embodying in its principles and in its conduct, as indelibly enrolled in the public and private history of the last twelve or thirteen hundred years, everything that is opposed to the nature and perfections of God, and everything that we can possibly imagine to be allied to the doctrine and practice of devils.

St. Paul, in 2 Thess. ii., speaking of the then speedy expectation of the second coming of Christ, alludes to it in the following terms: "Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first, and that MAN OF SIN be revealed—the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing



himself that he is God." In transcribing this verse for the first edition of this work, I was reminded of the comment made upon it by a friend, who, in a letter then lately written from Rome, thus expressed herself: "I only saw the Pope once—it was the last day of the year, at sunset, when *Te Deum* was sung in the Jesuits' church; and as there was no mass I took that opportunity of going. This splendid church, which is one of the richest in Rome, was hung with draperies of crimson and gold. The three altars were blazing with wax candles, and covered with silver ornaments, and flowers, and pictures, besides their richly decorated crucifixes. The long processions of priests, some clothed in white and scarlet, some in black; the soldiers, fully armed; the train of livery servants attending the cardinals; the fine opera music and singing, which went on all the time, reminded me so strongly of the scenes in a theatre, that I determined never again, in the house of God, to be a willing witness of such awful mockery. Some of the ceremonies in the magnificent church of St. Peter, which I have heard described, surpass any thing I could have imagined. When there was a new Pope last year, he was placed above the high altar above the crucifix; while crowds *prostrated themselves* before him, and kissed his toe. This ceremony is called, *the Adoration of the Pope*. Can any thing be more clearly described than this is in the Thessalonians?"

The Apostle further adds, "Remember ye not, that, when I was yet with you, I told you these



things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall **THAT WICKED** be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming: even **HIM**, whose coming is after the working of Satan with all power and signs and lying wonders, and with all' deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them **STRONG DELUSION**, that they should believe a lie.\* And in the 1 Timothy iv. 1—4, he says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

But we will now proceed to the prophecy before us. Daniel, in his vision by night, saw, "And, behold, the four winds of the heavens strove upon the great sea. And four great beasts came up from the

\* 2 Thess. ii. 5—11.



sea, diverse one from another. The first was like A LION, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to A BEAR, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like A LEOPARD, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and, behold A FOURTH BEAST, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."\*

There is something inexpressibly grand and sublime in the idea of four wild beasts, savage and ferocious, successively rising out of the raging of a tempestuous sea; and still more so in the dreadful significancy of representation which they embody of ages and centuries of the history of the world's great affairs, and of which the following is an infallible interpretation.

"These great beasts, which are four, are four kings

\* Daniel vii. 2—7.



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of surpassing strength as its distinguishing feature, both in the legs of iron in the one vision, and the teeth of iron in the other.

The great sea is interpreted (ver. 17.) to signify *the earth*; so that by the *strivings of the four winds*, out of which the four wild beasts came up, we are to understand the agitations and convulsions, or most destructive wars, out of which these four successive great empires were formed; for proof of which we have only to refer to the lives and exploits of Nebuchadnezzar, Cyrus, Alexander the Great, and the most distinguished subsequent Roman generals to the time of Augustus.

In the more particular elucidation of the vision, the first thing that calls for consideration is the master-symbol given to this succession of kings—that of wild beasts! As that of the former vision represented their general gross idolatry, warlike character, and outward splendour; so this represents their brutish principles, their savage policy, their cruel and relentless wars and thirst for blood. And all history but too clearly evinces, that it has been in the spirit of these ferocious animals that they have ruled, and by which they have been guided. Their conduct appears indeed to have been almost one undistinguished catalogue of crime; cruel, sanguinary, and tyrannical, both towards their own subjects and their neighbours; quarrelling, fighting, and murdering one another. In the vocabulary of men, it is true, war is associated with what is called glory; but in principle, it is neither more nor less than that kind of



glory for which Cain was distinguished when he slew his brother. It has truly been called the game of kings. It is, however, by whatever appellation it may be disguised, a game that likens them to wild beasts; and to go no further back than the late war, no symbol could more aptly designate the whole career of Bonaparte; or still more recently the character of the late unnatural and ferocious contest in Spain.

The application of the respective beasts to the kings which they are intended to represent, would, I have no doubt, as was observed in the case of the various metals to the same objects, could we but clearly explain it, be perfect. As far as we have the power of doing so, the lion with eagle's wings seems an apt simile of the greatness of Nebuchadnessar's conquests, and of the great dignity, wealth, and majesty of the Babylonian empire. By its being said to be plucked, made to stand upon its feet as a man, and a man's heart being given to it, it is evident some great change is referred to, that must have passed upon it, of a strange and marvellous nature. And such a change, it is evident, did pass upon Nebuchadnezzar, as recorded in the 4th of Daniel, when brought to bless the Most High, and to praise and honour him that liveth for ever; "all whose works" (he acknowledged) "are truth and his ways judgment, and those that walk in pride he is able to abase." (verses 34 and 37). The expression in fact of "a man's heart being given to it" as a wild beast, appears to me as if it could have a reference to



nothing but a real conversion to the living and true God ; and hence I think there is reason to believe, from the very humble and contrite language used, as recorded from the 34th to the 37th verse, that this great heathen monarch and conqueror was made a trophy of Divine grace. We hear of no such mercy having been shewn to Cyrus, Alexander, or Augustus ; they lived and died in the gross idolatry around them, and therefore no such change in any of the other beasts is recorded.

The bear, from its rapacity, savageness, and cruelty, represents the Persian kings, who are described to have exercised the most cruel dominion recorded in the annals of history ; and the actions of Cambyses, Xerxes, Ochus, and other of their monarchs, fully bear out the resemblance. From its more slow and sluggish movements, it may also have a respect to the cautious and persevering military tactics of Cyrus, to which most probably it more particularly refers, and to whom it is most applicable. The beast, raising itself upon one side, shews the insidious rise of the Persian above the Median kings ; that is, of the weaker kingdom above the stronger ; Persia, before the conquest of Babylon, being subject to the Medes, but subsequently swallowing up both its kingdom and name. The *three ribs in the mouth, between the teeth of it*, typify the nations of Babylon, Lybia, and Egypt, which it conquered and oppressed, but which were nevertheless not properly parts and members of its body. The command given to *arise and devour much flesh*, signifies its greedy appropriation of the wealth



and revenues of the conquered provinces, by the introduction of the most pernicious exchequer system; or, in other words, to be very much enriched by, and greedy of the spoils of, their enemies.\*

The leopard, which is represented with four wings of a fowl, is chosen for its swiftness and impetuosity in overtaking its prey, as well as for its savage qualities of a wild beast; this being its most distinguishing peculiarity, as appears from Hab. i. 8, where it is said, "Their horses are *swifter* than the leopards." And with the view of giving a still clearer idea of this peculiarity, it is furnished with four wings of a swiftly flying fowl; whereas the Babylonian lion had only two wings of an eagle. All this expresses, in a very lively manner, the unparalleled rapidity of the conquests of Alexander the Great, who, in the short space of eight or ten years, subdued a great part of Europe, the immense regions of Asia, and a part of Africa, to his dominion; and thus most significantly is it said, "*and dominion was given unto it.*" The symbol will appear most striking, when looked at in connection with the conquests of Cyrus, which, as was before observed, answer not to the swift and impetuous movements of a leopard, but to the slow and cautious ones of a bear, holding fast and never letting go its prey; so that the two symbols only suit those for whom they were intended. The leopard, it is added, had *four heads*, which signifies the four independent kingdoms into which

† Micah iii. 2, 3.



Alexander's conquests were after his death divided, the whole still retaining the name of the Grecian kingdoms ; and their kings, which were in the first instance four of his captains, ever retaining, as long as their respective kingdoms continued, the name of " Alexander's successors ;" so that, although divided, it was still the Grecian empire, and so continued as long as any of the four remained in existence.

The last of the four beasts has no name given to it : it was a nondescript, as if the vocabulary of nature had been exhausted, and no wild beast could be found horrible enough to represent the rapacity, tyranny, and other hideous qualities of the fourth empire. It is described as being *dreadful and terrible, and strong exceedingly, having great iron teeth ; that it devoured and brake in pieces, and stamped the residue with the feet of it : and that it was diverse from all the beasts that were before it.* How just and correct this description is of the ancient Roman Empire, must strike the mind of every person acquainted with its history. It was essentially different in its arms, its arts, its government, from all other nations. In the thorough incorporation of all the countries which it subdued into itself, placing them under its own laws, citizenship, and polity, it may be said to have *devoured them, trod them down, and broken them in pieces.*

Connected with the growth of this stupendous empire, we do not, as in the case of the three former kingdoms, merely meet with one name as its founder : the very mention of Rome, in the days of its com-



monwealth, calls to mind the recollection of a host of names associated with all that the world calls illustrious, splendid, and great ; and these, from the time of Romulus to that of Augustus, connected with the victories of seven centuries. An empire thus founded, seemed destined, to human appearance, to stand for ever. It was Satan's proudest work : the whole strength and power which he possessed on earth, was collected and concentrated to bring it to perfection ; and as such, it was, and continues to be, the object of the world's admiration. Such it was, *dreadful and terrible, and strong exceedingly*—the mistress of the world, the ruler of nations, with the temple of Janus open, having no enemy to contend with, proud not only in arms, but in learning and wit, in ingenuity and art—and perfect in natural powers and accomplishments. Such was Rome in the reign of her first emperor, proudly called the Augustan age ; such was the citadel of strength which Satan possessed, when it pleased God that He who was to destroy the works of this arch-enemy to the human race, should be born. Such was the kingdom—the *mountain*, as it is figuratively termed in the former vision—of which the Saviour of the world was born a subject ; and out of which, he, as *a stone*, having nothing to do with its honours, its grandeur, or any of its distinctions, was cut out or separated from, *without hands !*

But the prophet goes on to say, that the monster had TEN HORNS, and that these ten horns are *ten kings that shall arise out of this kingdom*. When the



Roman empire had stood for three or four centuries after it had thus arrived at its climax of strength and grandeur, having spread its foundations too deep and wide for any existing known power to move, its frontiers were, about the beginning of the fifth century, unexpectedly attacked by numerous tribes of hitherto unknown barbarians from the northern regions, and it began to crumble in pieces. Providence, in the mean time, as if to mock and humble the loftiest pretensions of man, and shew what a little mere human nature can do to stem corruption, or maintain even an appearance of dignity, permitted many of the emperors of this colossal fabric to degrade their nature even below that of brutes. For if a feeling of respect be cherished in reflecting on the characters of the Brutuses, the Fabiuses, and the Scipios of the Roman republic—men who, by the valour, wisdom, and abilities which God had given them, raised the empire to its pinnacle of greatness; no feeling but that of extreme scorn or pity can on the contrary be cherished, on reflecting on the madness, the brutality, and the baseness of its Nero's, Caligulas and Domitians; nor, it may be added, other than a feeling of horror at the atrocious and cruel persecutions of its more refined tyrants, the Trajans and the Dioclesians.

After this terrific empire—which, with little real deviation of character, these tyrants had ruled—had been at length, not indeed destroyed, but levelled with the ground by the repeated ravages of the Goths, Vandals, Huns, and other savage nations, the western



part of it, or Rome Proper, rose again from the desolations they had occasioned, in the divided form we considered in the last chapter; that is, in ten kingdoms. The territorial limits of this the original portion of the Roman empire, and known by the name of the Western or Latin empire, were, towards the west, the Atlantic ocean; towards the south, the Mediterranean sea; northward, as far as the Danube and the Rhine; and eastward, to the limits of the original Grecian empire. Reckoning from the time when Rome, the imperial city, was *at the very lowest point of depression* in respect to its dependence on and acknowledgment of the emperor of the East; and at which time (*the time of the permanent fall of the capital*) this changed existence, from a whole to a divided empire, may be considered to have taken place in the year 584, as will be demonstrated in the next chapter. The ten kingdoms into which it was then separated, may be enumerated as follow: 1. Ravenna; 2. Lombardy; 3. The duchy of Rome; 4. Naples; 5. Sardinia; 6. France; 7. Austria; 8. Spain; 9. Portugal; and 10. Great Britain! After the particular remarks made on these ten kingdoms in the last chapter, to which the reader is referred, it is unnecessary to do more, in this place, than to give the above list.\* I will therefore proceed now to what is more particularly the main object of this prophecy, that of introducing the extraordinary power that was to arise in the midst of them.

The prophet goes on to say, after naming that the

\* See chap. viii. 180—183.

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dom into four *heads*, implying that each division had no superior; the division of the fourth kingdom into ten *horns*, implying that they *had* a common head or superior; and now the springing up among the latter of another power as a *little* horn, diverse from all the others, and of so marvellous a character and description as to cause the prophet, on seeing it twice, to utter an exclamation of surprise—are what truly and properly constitute the broadest and strongest lines in the chart of God's providence in the great affairs of the Gentile world. Indeed so exact is the reflection here, from anticipated or prophetic history to that which is fulfilled, that we at once may pronounce it complete. The geographical position, therefore, in which this extraordinary little kingdom or state appeared, rising among the ten Latin kingdoms, fixes its identity to the papacy. This will appear, if we consider, further,

Its actions and character.

It is first described as plucking up or eradicating three of the first kingdoms by the roots; which three were those of Ravenna, Lombardy, and Rome; and which three now form the Secular Papal or Roman States. Compelled by an unseen hand, the Popes give their sanction to all the world, that they are the power here described, by wearing a triple crown, the insignia of three kingdoms! "Here then," observes Mr. Faber, "we behold a little horn springing up among and behind the first ten horns, and advancing itself upon the ruins of *three of those horns*, which were successively eradicated before it. No other



power but the papacy arose under similar circumstances ; no other corresponds in every respect with the character of the little horn ; whence it is concluded, that the symbol of the little horn is designed to typify the papacy, and nothing but the papacy."

It is next described to be *different* from all the other ten kingdoms ; that is, although springing up and identified with them and their existence, it was to be a kingdom of a different kind and description from them all ; it could not, therefore, under these circumstances, be any of the secular kingdoms that were in existence at the time, because there were none that were essentially *diverse* one from the other. It must therefore be the papacy which, in all its characters, operations, and principles, as will appear from the further description that is yet to be considered respecting it, was thus different ; indeed so different, that nothing in the world has ever appeared at all like it either before or since.

The next characteristic that calls for notice, is, that it had *eyes like the eyes of a man*. To have a proper understanding of this peculiarity, we must bear in mind that the symbol by which the Roman empire is here represented, is a beast, a monstrous wild beast ; and consequently that, as a horn growing out of it, it partakes, according to its figurative signification, of all its beastly and destructive propensities ; and, therefore, as such, it can rise no higher than a brute in any of its perceptions or actions. But it is here said, that in one of its senses it is superior to a beast ; it has *eyes like the eyes of a MAN*, in the same way



that Nebuchadnezzar, under the symbol of the lion, was said to have his *heart* changed from that of a beast, and the heart of a man given to him. Now eyes, in many parts of the Scriptures, not only refer to the organs of sight, but are taken for the understanding and judgment. Deut. xvi. 19: "A gift doth blind *the eyes* of the wise." Likewise in Acts xxvi. 18: I send thee to the Gentiles "to open their eyes:" and in other places. The papal power, therefore, being said to have the eyes of a man, signifies that, although it should have the heart and bad qualities of a wild beast, it should nevertheless have the intelligence and quick perception of a man; that it should be ever vigilant and alert, full of political intrigue, craft, and ever giving a sharp look out in furtherance of its own interests. In short, it means what we understand by that common mode of expression, of a person's having all his eyes about him. No language could have more forcibly or correctly expressed the never varying policy which has at all times characterized the court of Rome! It has ever had, and *now has*, its eyes everywhere; so much so, that let who will sleep at the present moment, popery *does not*. Well would it be for England, if its character, in the light of this Scripture, were more intently studied, as it has, throughout all ages, been illustrated by the plotting, the cunning, the unprincipled circumventing displayed in its transactions with all nations, and as it is indelibly written in the pages of history. I need not refer to distant events—to the plots of the gunpowder treason, the St. Bartholomew



massacre, or to the Irish rebellion; the traits of its character and policy, which have lately been dragged to public view by the Rev. Mr. M'Ghee, are sufficient to shew how *those eyes* are now at work: and to the printed documents of this noble champion for the truth, as addressed to the English and the Irish Universities, it is sufficient to refer for evidence of the awful perjury to which this nation has been, and still is, the astounding dupe.

*It had a mouth speaking great things*; in verse 20 it is said, *very great things*; and in verse 25, *great words against the Most High*: and here it may be safely asserted, that no human beings have ever arrogated to themselves so much as the Popes. It is awful to reflect on the daring pretensions which breathe through their edicts, or what is called their bulls, decrees, and anathemas; and in their most extravagant titles. That worms of the earth; that men who, of all men that have ever breathed, should, in their successive generations, have given such glaring and distressing proofs of their beastly passions and propensities; of their vileness, wickedness, and overflowing guilt; who, of all men that have ever trod on God's earth, have most of all scandalized His holy name by profligacy, cruelty, and deep-rooted pride,—that such should not only call themselves God's vicars on earth, but arrogate to themselves His most holy name and titles, and assume the divine prerogatives of forgiving sins, and opening the gates of Heaven, is indeed speaking such *very great things*, and such daring blasphemies, as none but men



of such a character and stamp could ever have been guilty of. It is not solitary specimens that might be brought forward of this distinguishing trait of the Papal character—they abound in the proceedings of the Court of Rome in every age ; and, to bring it still more home, they abound in our own age. “ Even to this day,” says Mr. Whitaker, in his Commentary (page 357), “ the Romanists continue the blasphemous practice of calling the Pope *the Lord God*, as appears from a confession of faith found in the pocket of a priest during the late rebellion in Ireland ; and reported by Sir R. Musgrave.”

Though generally raised to their elevated stations from a comparatively low—oftentimes indeed from the lowest—origin, the Cardinals call themselves princes of the church, pillars of the world, senators of the universal church ; and are placed above secular princes, to whatever race or family they belong : whilst the Pope styles himself, Our Most Holy Lord, Our Lord God the Pope, His Divine Majesty, Sovereign Monarch and Vice-God, with other titles, if possible, still more blasphemous, and which I care not to repeat. It is sufficient to refer to history to find all this, and much more, respecting the great things, the lofty and arrogant pretensions, the intolerable haughtiness and pride, and the diabolical blasphemy of the Popes, most fully confirmed. Our astonishment is, remembering the jealousy of God for the honour of His most holy name and attributes, that such deep-dyed rebellion has been so long permitted with impunity ; and that thunderbolts of divine wrath have not at



once sent such guilty wretches to hell. We are told, however, that vengeance for *this*, as the highest and greatest of all their crimes, though long delayed, will ere long arrive. "I beheld," says Daniel, "*BECAUSE of the voice of the great words* which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame!"

As a necessary consequence of these very great words which the horn spake, it is said to have a *look more stout than his fellows*, alluding to the audacity and insolence which the Popes, whenever they had power, would shew towards emperors, and kings, and princes, *their fellows*, and which they have shewn on very many occasions. It has been at all times customary with the monarchs and sovereigns of the world, to shew a certain degree of respect and courtesy towards each other; but in the instance of these proud men, there has been uniformly a notable and remarkable exception—they have exalted themselves above all others, and demanded a homage due only to God himself. Emperors have been obliged to receive their crowns from their hands, and to dread their displeasure as they would dread the immediate curse of Heaven. Indeed, several emperors have actually been deposed, ejected, and have died by their means. They took away, for instance, the crown from the emperors Henry IV., Frederick I., and Frederick II.; while the former was made by Pope Gregory, with his queen and heir, to wait three days in frost and snow outside, before they could



gain admittance to his presence. They have deprived several families of the kingdom of Naples, and bestowed it upon others. Innocent III. gave the kingdom of England to Philip Augustus, king of France; afterwards he assumed it himself, and made king John do homage for it, as his tributary and vassal. Their audacity has in some instances increased to such a height, that they have obliged the greatest monarchs to kiss their feet, to hold the stirrup of their horses, and to ask pardon on their knees, stripped of their royal robes. In other instances, they have trod upon the necks of princes, kicked the crowns from their heads, and sent them swords, intimating they held their power and authority from them. And as an act of very recent occurrence, the Archbishop of Cologne has been encouraged, by the present Pope, to rebel against his lawful sovereign: and it being the boast of the Papists that their principles are unchanging and unchanged, we may be assured that this divinely-drawn mark of their identity will remain to the last period of their existence; and it is one that we cannot but reflect upon—at least ought not—in connection with their very rapidly increasing power in England, without alarm.

But the prophet adds a still further mark of identity, one which has been witnessed to by the blood of innumerable multitudes of the martyrs of Jesus in all the Papal nations; and that is, that this little horn should *make war with the saints, and prevail against them* (verse 21); or, as it is subsequently

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several occasions literally run down with Protestant blood. In Spain, Italy, and Germany, and in other places, that engine of cruelty, the Inquisition, has tortured, and massacred, and publicly consigned to the flames, its thousands and tens of thousands. In England, in the fires of Smithfield, and in other places where the martyrs suffered, it has left the print of its feet: and indeed in every part of the world, where Popery has had the power, it has persecuted *the Saints*, and prevailed against them; and where it possibly could, has literally *worn them out!*

Though a veil as thick as midnight has been attempted to be thrown over its atrocities, though but a solitary echo of the unnumbered groans that have almost pierced the gloomy walls of the Halls of the Inquisition has now and then reached the public ear, and escaped the vigilance of those vile murderers the Inquisitors, yet enough has transpired to give some idea of the dreadful scenes of suffering transacted within those gloomy mansions. And if we turn our attention once more to the murders and tortures which the Papacy has committed in *the face of day*; and how, in addition, Protestants have been hunted like wild beasts, and treated worse than dogs, we may form some idea what must have been the nature of those persecutions and those tortures which those who have perpetrated them *dared not have to to meet the public eye.*

Thus has Popery “made war with the saints, and



prevailed against them, and killed them ;” and thus, even in a great part of the British empire, is this blood-stained power adding to its murdered victims. “ Popery,” it has been truly observed, “ is the curse and bane of Ireland, as it is of all countries where it has thoroughly entwined itself with the population. The low Portuguese or Italian is not more debased by this poison, than is the poor priest-ridden peasant of Ireland. But are the lower orders of the Protestant Irish of this stamp ? Not at all. No country in Europe is more prosperous than that part of Ireland which is delivered from this scourge. Leave the Protestant part, enter the Popish region ; be astonished at the change ! a change relieved only as you proceed in those spots where Protestantism has set down its towns, villages, and hamlets : there anew the deserts begin to blossom. Leave them, and the wide waste spreads itself around in hopeless desolation.”\*

We have, in our own hitherto happy country, in consequence of the restraints under which the Papists have lain since the glorious Revolution of 1688, been so accustomed to consider it as impossible there could be any thing further to dread from them, that it is with the utmost difficulty the mind can be brought to entertain any apprehensions from such a quarter ; and hence, in the astounding inroads which it is now making in the Constitution, persons in general appear to think it is something very different from what it was formerly, and many, un-

\* The Record Newspaper.



happily, appear willing to rest in the delusion. Great efforts are indeed now making, to shew that in all its essential and worst principles, it is still the same as it ever was, persecution *to death* not in the least excepted. It is, nevertheless, to be feared there will ultimately be found too much truth in the following lines, transcribed from the Pre-millennial Hymns :

“The Papal web is round thee wrought,  
And in its crafty snares thou’rt caught.”

The last distinctive mark of identity, as regards the actions of the Papacy, *is its thinking to change the times and the laws* ; or, as it is rendered by Wintle, “presuming to alter appointed seasons or solemnities, and the Law.” In the very concise language of Scripture prophecy, we do not sufficiently consider the strong and intense meaning which a few words such as these are intended to convey. All such expressions are like wedges of gold, that will bear to be beaten out to an immeasurable extent ; they are in fact like all other scriptural truths, inexhaustible mines ; on which we may reflect, and reflect, and reflect, and still new beauties—still greater fulness and depth, appear. Such is the case with all we have yet considered as identifying this awful apostacy, and such is the case with that immediately under review. It expresses one of the great distinctive traits of the disposition of Popery, which is that of thinking or presuming to change, for the purpose of serving its own diabolical purposes, the most sacred institutions and laws ; and it is on this account that it has, at



all times, made the most determined efforts to shut out the light of the word of God, and to keep the Scriptures from the common people and the laity. The whole of the Popish doctrines, ceremonies, and institutions are a comment on this passage—they are not according to those found in the volume of inspiration. They are *changed—the times and the laws*, as revealed by the eternal Jehovah, the maker of all things, and the judge of all men, are presumptuously and audaciously and most wickedly changed! Oh! that men were warned by this announcement; and, whilst they have Bibles in their hands, that they would search and see how ill the dogmas of purgatory and indulgences; of absolution, auricular confession, penance, pilgrimages, worship of saints, angels, images, relics, and the Virgin Mary; the mass, transubstantiation, worshipping in an unknown tongue, celibacy of the clergy, and tradition of men, are not only anti-scriptural, but fruitful and certain sources of that mass of corruption and impurity that has in every age overspread the Roman Catholic church. Mosheim well observes, “When we consider the multitude of causes which united their influence in obscuring the lustre of genuine Christianity, and corrupting it by a profane mixture of the inventions of superstitious and designing men with its pure and sublime doctrines, it will appear surprising, that the religion of Jesus was not totally extinguished. All orders contributed, though in different ways, to corrupt the native purity of true religion. The Roman



pontiffs led the way; they would not suffer any doctrines that had the smallest tendency to diminish their despotic authority; but obliged the public teachers to interpret the precepts of Christianity in such a manner as to render them subservient to Papal dominion and tyranny. This order was so much the more terrible, in that such as refused to comply with it, and to force the words of Scripture into significations totally opposite to the intention of its Divine author—such, in a word, as had the courage to place the authority of the Gospel above that of the Roman pontiffs, and to consider it as the supreme rule of their conduct, were answered with the formidable arguments of fire and sword, and received death in the most cruel forms, as the fruit of their sincerity and resolution. The priest and monks contributed, in their way, to disfigure the beautiful simplicity of religion; and, finding it their interest to keep the people in the grossest ignorance and darkness, dazzled their feeble eyes with the ludicrous pomp of a gaudy worship, and led them to place the whole of religion in vain ceremonies, bodily austerities and exercises, and particularly in a blind and stupid veneration for the clergy.\* Popery, in short, may be described in its *changes of times and laws*, as having reversed the laws of God and man!—as having reversed the decalogue, reversed the doctrines of our Lord and his apostles and prophets,

\* Mosheim, cent. xii. ch. 3.

reversed all gospel institutions ; and by having done so, made the world the counterpart of the habitation of devils. Well may the command be given to the Lord's people to come out of her, that they be not partakers of her sins, and that they receive not of her plagues.\*

\* Rev. xviii. 4.



## CHAPTER X.

THE

### VISION OF THE FOUR WILD BEASTS

(continued.)

SHEWING THE RISE AND DURATION OF THE PAPACY ;  
ITS DESTRUCTION,  
AND THE SUBSEQUENT REIGN OF CHRIST.

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“ But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass ; which devoured, brake in pieces, and stamped the residue with his feet ; and of the ten horns that were in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise : and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saint of the Most High,

and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, 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 be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—DANIEL vii. 18—27.



## CHAPTER X.

*Popery of long duration—Its symbolical date—Its end near at hand—The true point of inquiry as to its beginning—St. Paul's man of sin—Its early appearance—Constantine—The edict of Gratian—Of Valentinian III.—The Gothic invasions—The eastern and western portions of the Empire but one—Justinian—His Institutes—His re-conquest of Italy—His ecclesiastical interference—His putting down Arianism—His removing the seat of Empire—Phocas—The Lombard Kingdom—The Impediment to the Papal Sovereignty, the imperial authority—The removal of the Impediment—In what year—The distress of Rome—The middle point of seven times—The doom of Popery—A conflagration—Kingdom of Christ—Kingdom of the Saints—The Millennium.*

WE are now come to that part of the vision or prophecy, which to us is the most important; and that is, what remains to be fulfilled—to the future. And here we may remark, as the first thing that attracts our attention—and it is an idea that cannot but afford much consolation—that although the Papal power has existed for so many centuries, and entwined itself as a chief and prime actor in the affairs of all European nations from their earliest annals, yet that there is an assigned period, at the end of which its existence is to terminate, when it will be annihilated from the earth to which it has been so long a curse.

As a preliminary observation to our inquiries on

this part of the subject, I would first desire to draw attention to the fact, as it is intimately concerned with the right interpretation of this assigned period, that it is proved by the event to be one of *long duration*. All the characteristics with which we have, in the former chapter, identified the Papacy, even to the plucking up of all the three horns, prove it to have existed above a thousand years: and by consent of almost every person who has well studied the subject, above twelve hundred years. When it is therefore said, in the symbolical language of the vision, that the blasphemy, the persecutions, and the daring presumption of this apostate power are to continue until *a time, times, and the dividing of time*, it is manifest that this must signify, whatever its precise meaning may be, a length of duration corresponding with this prolonged period of its existence. It cannot signify a short period, because if so it could have no meaning as a chronological term applied to Popery—as applied to that power which was to *wear out* the saints of the Most High: for this verb in the original implies, to grow old as a garment does by continual wearing.\* I conceive, therefore, it has the same general import as other similar chronological periods which are found scattered up and down in the Bible, some of which are given in literal, some in symbolical terms. Such for instance, to notice only those which have already been considered as the 430 years of the affliction in Egypt, the 70 years' captivity in Babylon,

\* Wintle on Daniel.



the 490 years' restoration from that captivity to the death of Christ, or the 2520 years of the dispersion of Israel; all of which are more or less long, as the occasion required, and intended, to give the chief lines of chronology to new and particular orders of things.

From these considerations we are prepared to give our assent to that mode of interpretation of this chronological period which is generally received in the church, and which has been sanctioned by the almost unanimous approbation of all ages. To mention names would be to enumerate almost every writer of eminence on the subject—perhaps it may be said of *all* who have attempted to give anything like a connected exposition of the prophetical books, particularly of Daniel or St. John. That mode is to calculate from the date explained in Chapter IV. page 80, and to consider *a time* as signifying a Jewish year of 360 days, *times* as two such years or 720 days, and *the dividing of time* as half a year or 180 days; the whole added together making 1260 days, or three and an half prophetical years; which, calculating a day for a year, signifies 1260 literal years.\*

Thus interpreted, the plain, literal, and, it may be added, the consistent reading of the immediate context will be as follows: "And ten kingdoms shall arise out of the ruins of the Roman empire: and another kingdom or power shall arise after them: and this power shall be of a different description from

\* See ch. iv. p. 77—80; likewise ch. vi. p. 114.



the other ten kingdoms, and it shall subdue three of them. And it shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until twelve hundred and sixty years.\*

Twelve hundred and sixty years are indeed a long time; so long, that had we not ocular proof of the fact, we should have conceived it impossible that God would have permitted his vengeance thus to sleep; and crimes of the deepest dye, of more than crimson stain, to have been committed by so many successive generations. But He spake the word, that it should be for *a time, and times, and the dividing of time*; and as it was that powerful Word which said, "Let there be light, and there was light"—that Word which spake, and the whole creation came into existence—*there was virtue in it*; and therefore above twelve centuries have rolled their resistless and unchecked course over such unprecedented rebellion, guilt, and apostacy, and the papacy yet exists—it exists, because God decreed it should exist for 1260 years; and it *still* exists, because this pre-determined period has not yet fully expired.

But the shades of evening are now fast closing in, and the time cannot but soon arrive when the exulting shout will rend the Heavens, "She is fallen, the great Babylon is fallen!"† What, though there be

\* Verses 24 & 25. † Rev. xviii. 2. Woodhouse's Version.



a mighty movement at the present moment in the Romish Church, and popery is every where manifesting vitality and renewed exertion, dreaming of anything rather than that fearful doom which is coming upon her; though not in England alone these signs are manifesting themselves, but "whether we turn to the continent of Europe, or throw a glance across the great valley of the Mississippi, the United States, or our own colonies in America, Africa, and Australia, our possessions in India, or to the remote islands and groups in the vast Pacific, and there Popery is seen putting forth its claims, and displaying new and unwonted energy,"\* yet shall it be only to make her fall more signally marked; and in that tremendous fall, to make the hand of God more triumphantly apparent.

Perhaps there is no one point of prophetic investigation more deeply interesting, nor any that has so unremittingly, and perhaps I may add so unsatisfactorily, engaged the attention of prophetic writers, as the attempt to discover the correct data from which to calculate the commencement of this chronological period of 1260 years. The simple state of the question appears to me to be this—to endeavour to ascertain the exact point of time when Popery became a horn, or a power exercising sovereign authority; because only *as such* it is here presented to our view, and only as such could it possibly be in a capacity to

\* The Record Newspaper.



perform the acts appointed for it, as described in the last chapter.

And I conceive this inquiry may be narrowed into a very small compass. Looking at Popery as still in existence—in existence with renewed strength, activity, and vitality—we may with confidence assert, that this could not have been the case previous to the year 580; because if it had, if Popery had met the requirements of the prophecy, and become a horn at or before this time, it must have now terminated; because 580 added to 1260 would bring us to the present year. We will therefore, in the first place, trace its rise up to this date A. D. 580.

Every person at all conversant with church history, is well aware, that the growth of this apostacy and fearful corruption was very gradual. It is—and that with the most intense depth of colouring, both before and after it became a horn—traced generally in the history of the times as given in the four first seals of the Revelation; to the explanation of which the reader is referred. A more particular notice, however, is here required, in order to anything like a demonstration of the subject.

The Apostle Paul, in setting the Thessalonians to rights in their views, with regard to the second coming of our Lord, informs them that they were wrong in supposing that event would be soon. He says, “Let no man deceive you by any means; for THAT DAY SHALL NOT COME, except there come a falling away first,” or the Apostacy, “and that man of sin be revealed, the son of perdition; who opposeth



and exalteth himself above all that is called God ; or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God."\* Now here is, in the most distinct manner, a great apostacy foretold ; and it is embodied in a character called the man of sin, described with exactly the same blasphemous qualities as are attributed to this little horn of Daniel. The one is a fine comment upon the other. If the reader will refer to the actions and character of the latter, as explained in the last chapter, he will pronounce that that power, whatever it may be, when weighed in the balances of the sanctuary, must be *a man of sin, a son of perdition, one who opposeth and exalteth himself above all that is called God* ; for only such a character could display so much audacity, blasphemy, and presumption against the Majesty of heaven. The Apostacy, therefore, as well as the character spoken of both by Daniel and St. Paul, must be the same ; for there never has, in the sense here used, been two such great apostacies, nor two such men of sin.

St. Paul goes on to say, that this *mystery of iniquity* had already, even in his days, *begun to work* ; that the seeds of this state of fearful backsliding had already begun to appear : and indeed it is but too evident, both from several other of his epistles, as well as from our Lord's own epistles to the Seven Churches of Asia, as given in the second and third of Revelation, that before the canon of Scripture

\* 2 Thess. ii. 3, 4.



was closed, the simplicity of Gospel truth was to a certain extent very much darkened, first by one unscriptural yoke and then another being imposed upon the church, and likewise by the partial appearance of heresies and divisions. Nevertheless, though this state of things did appear so early in the primitive church, and went on, more or less, from age to age increasing; although pilgrimages, reverence for relics and monastic austerities, the invocation of departed saints, and other unscriptural practices, had, up to the commencement of the fourth century, made fearful and melancholy progress, yet at this time there were very many holding the truth in its simplicity, and with a pure conscience. The ten severe persecutions under the Pagan Roman emperors, which had made the very name of a Christian a source of hazard, plunder, and death, had been a powerful means of keeping under, until this time, these rising corruptions, and of preserving the church in a greater state of purity than it probably could have continued in uninterrupted outward prosperity.

Of the truth of this observation, there was the most distressing proof, when, in the days of Constantine, Christianity at length triumphed over Paganism, and was seated on the throne. The great and glorious outward change thereby occasioned, which brought to the ground a religion guarded and fought for by the armed strength of the most powerful of all governments; to their connection with which, thousands and tens of thousands owed their daily bread, to which many noble families owed their rank and



influence, and of which even the emperor himself was high priest, in transferring its honours and emoluments to the church of the living God, associated those things with it, which, in the present state of mankind, are so completely at variance with its real glory and true prosperity, that from this splendid period may be dated its first great ostensible step into that vortex of corruption and sinful conformity to the world, into which it subsequently plunged.

Not that this evil, with others that flowed from the same sunshine of royal favour, are so much to be charged on Constantine personally, as on the spirit of the times in which he lived, and the influence which the Christians who surrounded him had upon his mind; since almost every declension, both in doctrine and practice, that afterwards disfigured the church, had in a partial degree existed before his time. In the providence of God, he—and the same observation will apply to other similar characters, who in after ages succeeded him—directed the stream of deterioration into this particular channel, with probably little conception of what would be the ultimate tendency of the policy he adopted, particularly in its effect upon the advancement of the See of Rome.

The bishop of this, the first capital of the empire, had almost, from the first establishment of Christianity, a sort of pre-eminence over all other bishops; and in proportion as the church deteriorated from its primitive simplicity, and still more, as it rose in the consideration of the world, in that proportion this



pre-eminence increased. When, therefore, in the reign of Constantine, it was made the religion of the emperor; and in that of the great Theodosius, about sixty years afterwards, the religion of the empire; the bishops of Rome, being first in episcopal rank, and surpassing all other bishops in the magnificence and splendour of the church over which they presided, soon became great in the riches of their revenues, in the number and variety of their ministers, in their credit with the people, and in their sumptuous manner of living, and the first and most important of the subjects of the emperor. Various edicts from time to time were given by successive emperors, conferring upon them the most extensive privileges, the greatest immunities, and very high and increasing authority.

Sir Isaac Newton gives a copy of one issued about the year 379, by the emperors Gratian and Valentinian, which he observes set up the Pope's standing dominion over the nations of the Western empire. It was directed to the Prætorian Prefects, or what we should call viceroys or lord lieutenants, of Italy and Gaul, and therefore was general, these prefectures, including Italy, Illyricum, and Africa; Gaul, Spain, and Britain. "The granting of this jurisdiction to the pope gave several bishops occasion to write to him for his resolutions upon doubtful cases, whereupon he answered by decretal epistles; and henceforward he gave laws to the Western churches by such epistles."\* His own proper pro-

\* Newton on Daniel and St. John, p. 90, 91



vince, over which he ruled as bishop or temporal vicar of Rome, consisted of what were called the Suburbicarian regions, and comprehended Sicily, a great part of Italy, and the neighbouring islands of Sardinia and Corsica; while the other Metropolitan bishops of the great cities of Ravenna, Aquelia, Milan, Arles, and others, had bishops and councils of their own over which they presided. But the bishop of Rome, after the above edict of the emperor Gratian, not only presided in his own council, but also gave orders to the metropolitans of all the other provinces, who were from this time subject to him, of which several instances are on record.

The next great advance of which we have particular account of the more absolute establishment of the authority of the Roman See over the churches of the Western Empire, was made by an edict of the emperor Valentinian III. in the year 445. Sir Isaac Newton, who likewise gives a copy of the edict, makes the following observation upon it; and it serves to show to what a height the power of the pope had by this time risen. “By this edict the emperor Valentinian enjoined an absolute obedience to the will of the bishop of Rome, through all the churches of his empire; and declares, that for the bishops to attempt anything without the pope’s authority, is contrary to ancient custom, and that the bishops summoned to appear before his judicature must be carried thither by the governor of the province; and he ascribes these privileges of the See of Rome to the concessions of his dead ancestors; that is, to the edict of Gratian



and Valentinian II. as above; by which reckoning, this dominion of the church of Rome was now of sixty-six years' standing: and if in all this time it had not been sufficiently established, this new edict was enough to settle it beyond all question throughout the Western Empire."\*

From this time, the declining power and supine indolence of the emperors (whose reigns, from Valentinian to that of Augustulus, A. D. 496, were peculiarly short and unfortunate) left the pope almost without control. And whilst his ecclesiastical dominion was thus rising up by the favour of the emperors, it was at the same time prodigiously increased by the successful invasions of the Empire, which at this time took place under the Goths and Vandals, and which invasions laid the foundation of its division into the ten kingdoms, all of which, by degrees, renounced their own religion, and, embracing that of the Romish church, submitted to the Pope's authority. For these barbarian conquerors, after the extinction—or, more properly speaking, the suspension—of the Western Empire in Augustulus, found their advantage in reconciling the Roman pontiff to their interests; so that the misfortunes of the times, however calamitous they might be to others, were in all respects favourable to the objects of his ambition.

Before, however, his stature as *the man of sin*, or

\* Newton on Daniel, p. 109—112.



*the little horn*, was completed, the above joint causes of his most extraordinary elevation—that of *imperial favour* on the one hand, and that of NATIONAL MISFORTUNES on the other—were each yet once more to exert their separate influence in the most signal and marked manner, and that with consummating effect: and these, I conceive, will each support a datum that will bring us to the exact point of time which is now the object of our inquiry.

This sunshine of imperial favour, that, with such decided effect, was destined to ripen the papal power, as far as a direct human instrumentality could do so, was experienced during the long and eventful reign of the emperor Justinian. It may be necessary here to mention, that, as far back as the third or fourth century, it had occasionally been the practice to have two emperors ruling at the same time in different portions of the Empire—one at Constantinople, over the Eastern portion; the other at Rome, over the Western portion; and that, after the death of Theodosius, this division became more permanently settled in the posterity of his two sons, Arcadius and Honorius. It is very important, however, to be kept in mind, that although there was this peculiarity in the government of the Empire, yet that “according to the account of all historians, though they seemed to have a divided empire, yet they acted in almost all the public affairs, as but *one* government of the *whole* empire. They had both their authority confirmed at Rome; they owned the



same laws, and joined together in the making of them. The laws bear the names of both the emperors; and no laws could be made but by consent of both princes; and if either of them died without children, the other succeeded him in that part of that empire. The supreme authority of Rome was divided betwixt them; part of the Roman senate did always sit at Constantinople; one of the consuls did ordinarily belong to that city. There was indeed a promiscuous right of choosing the consuls betwixt the two imperial seats; as Onuphrius Panurinus does shew; (Lib. Fastor, p. 290.) Sometimes, both consuls were made at Rome; sometimes both at Constantinople; sometimes none at all; sometimes one in the East, another in the West; so that, as Pancirollus doth very properly express it, *They seemed to be two half empires joined together.*

“And accordingly, in the *Notitia Imperii*, which was the imperial standard of all dignities and offices of the Empire, both civil and military; and was in use *in the time of this division of the Empire*; the military ensigns and the arms of the chief dignities are there described, as representing the perfect unity of the two emperors, in their design of governing the whole world. All the greater civil magistrates, as the præfects, consuls, pro-consuls, vicarii, &c., had always the two emperors’ heads raised upon gilded pedestals, and carried before them as the ensigns of their authority. The coins also of the empire, in the time of this division, had both the emperors’ heads,



with this inscription: *The mutual love of the two Augustii.*”\*

This being the case, although the Western imperial government was destroyed by the Goths, A. D. 476, and was not again revived, until the time of Charlemagne, above three hundred years afterwards; yet, there being all this time, and for hundreds of years onwards, an uninterrupted succession of emperors in the eastern portion of the empire, it is consequently clear that no part of it was, at any time, without at least a nominal head; a head, which it was the singular ordination of Providence all the great nations of the west should, almost from the first, acknowledge as their superior and legitimate lord. When, therefore, for the accomplishment of the inscrutable purposes of the Almighty, so important a character in the world's great affairs, as the emperor Justinian, ascended the throne, “as if he had been raised,” says Echard, “by some chance which forced him to act for some time contrary to the law of nature, and then disappeared again on a sudden, and vanished into nothing,” he was armed with lawful authority, not only as sole remaining emperor of the Roman world, to intermeddle with, and regulate the concerns of the Western church, but he was armed with the actual power by the re-conquest of Africa and Italy, including the city of Rome itself. Our attention is the more fixed on these achievements as the

\* Cressoner's Dem. of the Apocalypse, p. 156—158.



result of a special Providence, and permitted for a special purpose, from the circumstance of the tide of barbarian conquest, not many years after the death of Justinian, rolling back again from one end of Italy to the other, effacing almost every vestige of ancient Roman greatness, leaving the West permanently to other masters, and the pope to the undisputed exercise of that greatness and power which had been conferred upon him.

In tracing the establishment of popery to the acts and reign of Justinian, I would observe, that I do not do so on the ground of any particular edict, as I was once inclined, and as is still done by some eminent writers; but because I consider there is more solid and efficient ground to go upon. It was one of the first tasks which this emperor imposed upon himself after ascending the throne, A. D. 527, to reform the jurisprudence of the Empire, in reference to which Gibbon observes: "The vain titles of the victories of Justinian are crumbled into dust, but the name of the legislator is inscribed upon a fair and lasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the CODE, the PANDECTS, and the INSTITUTES: the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations."\* In a subsequent chapter he adds,

\* Gibbon, ch. 44.



“Justinian has been already seen in the various lights of a prince, a conqueror, and a lawgiver : the theologian still remains, and it affords an unfavourable prejudice, that his theology should form a very prominent feature of his portrait. The sovereign sympathized with his subjects in their superstitious reverence for living and departed saints : his Code, and more especially his Novels, *confirm and enlarge the privileges of the clergy.*”\* In other words, in these celebrated Novels, which, up to the present time, form the basis of European jurisprudence, *the canons of former councils, and the edicts of former emperors,* in favour of the Romish Church, ARE TURNED INTO STANDING LAWS OF THE EMPIRE.† And the emperor, by so doing, improved the advantage which his re-conquest of Italy had given him, to accomplish his design of a universal conformity in religious matters, and for strengthening his own authority over the Western kingdoms ; for he considered there was no surer way of reducing them all to one religion, than by the advancement of a spiritual Roman authority, or universal head of the church, to be the principle of unity among them, whose business it should be to overawe the conscience with the curses of the church, and to enforce the execution of the heavy penalties of the laws.

Dr. Cressener, speaking of this part of Justinian's conduct and policy, observes, that “he appears in this design, like a new blazing star in the east, whom

\* Gibbon, ch. xlvii.

† See 45th Justinian's Novels.



all the world began to be afraid of. His contemporary, Procopius,\* gives a character of him, that shows how much the concerns of the church were the concerns of his heart: he says of him, that Justinian was so continually taken up with churchmen in private, for determining the niceties in matters of faith, that he lost his best time among them, which he should have spent in more weighty concerns. And we do accordingly find him as fierce and severe in his injunctions for a general conformity to the definitions that were made about them." As what follows appears to bear very much upon the subject, and to fix the establishment of that tremendous ecclesiastical power which so soon after became a horn, or independent power, upon Justinian, and the issuing of his code of laws; I must beg the reader's patience, in giving the quotation at full.

"In the beginning of his reign," the Doctor goes on to say, "he set out† an edict concerning his faith, therein threatens all who should dissent from it; that they should have no manner of indulgence; and that, upon the discovery of them, they should suffer the law as professed heretics, which was to be banished the Roman territories, and which was never executed upon the generality of dissenters before. And here doth his faith appear to be made the rule and measure of orthodoxy to the whole empire, upon a penalty which had terror enough in it.

"This faith sends to pope John for his concurrence

\* See Præfat. in Cod. Justiniani.

† See Lib. 5, Cod. Justinian. de Summâ Trinitate.



with him in it ; and he tells him that he did it to conform all to the church of Rome ; that it was always his desire to preserve the unity of the Apostolic See, and the state of the holy churches of God ; and for that purpose to bring all the eastern churches under his subjection, and to unite them to the see of his Holiness.

“ Pope John’s answer to him does repeat the same thing out of his letter, with great thanks to him : as that he did preserve the faith of the Roman church, and did bring all else under the subjection of it, and did draw them into the unity of it.

“ Therein also Justinian expressly calls the church of Rome the head of all churches, and desires a rule of faith from the pope, for the bishops of the east.

“ The pope, on the other side, confirms the emperor’s faith to be the only true faith, and that which the Roman church did always hold ; and that whosoever contradicts that faith, must judge himself to be none of the Catholic Church. *And all this intercourse between the pope and the emperor is inserted in the code of the Imperial law, as the standard and rule for all to conform to, under the penalty of being judged to be heretics, that should either deny the faith or the authority of the church that enjoined it ; and the penalty against heretics was banishment.*

“ Though the emperor’s faith should be accounted orthodox, yet the inducing such a penalty, which should force it upon the consciences of all men, as so necessary to salvation, that a man could not be a mem-



ber of the Catholic Church, without a profession of it, was certainly unwarrantable, and THE FIRST BEGINNING of that tyrannizing power in the Roman church, which made the whole world to conform to all its arbitrary decrees, and to worship it with a blind obedience to all its most unreasonable commands."\*

Besides all these more direct acts devoted to the aggrandisement of the see of Rome, the whole series of the great public events of the thirty-eight years of Justinian's reign, from 527 to 565, had the same effect, and conduced to the same end. When he first ascended the throne, but a very small portion of the West was in actual communion with the church of Rome. It was almost all Arian. The consequences of his victories, first in Africa, and then in Italy, were, that ultimately the whole of what constituted the ten kingdoms were brought to renounce that heresy, and subject themselves to the pope.

Another effect of his conquests was, the removal of the seat of the Western government from Rome to Ravenna, thereby degrading the capital to the second rank; and by withdrawing his own representative, whom he established to govern Italy under the name of Exarch, to the latter city, he gave the Papacy more room for expansion, and for the development of its most ambitious designs—apparently shewing himself willing, by thus leaving the most important post of

\* Cressener's Demonstration of the Apocalypse, A. D., 1690. p. 305.



Italy to the Pope's management, to eclipse his own authority, in order to advance that of the haughty pontiff. His silently extinguishing the Consulship, which ancient dignity had ever been revered both by the Romans and Barbarians, and which he effected in the 17th year of his reign, had likewise the same tendency, and assisted still further to the more full manifestation of the *man of sin*, or *the little horn*.

Thus in every possible way did the entire conduct, policy, and exploits of this sovereign, whose reign forms so important an era in history, conduce to this one point, the advancement to the See of Rome; and hence, by all historians, both Papal and Protestant, is his name ordinarily put in connection with those of Constantine, Theodosius, and Charlemagne, as one of the greatest raisers of that apostate church; and that most justly. The name of Phocas is indeed sometimes put in competition with it, in consequence of a solitary edict, which is said to have been issued by him, A. D. 606, giving the Pope pre-eminence over the Bishop of Constantinople. As a good deal of stress is laid upon this edict by several modern writers, I will just bring before the reader the manner in which the interference in church affairs of this murderer and usurper, who reigned from 602 to 610, is disposed of by those who have no system to uphold. Gibbon says, speaking of the death of Justinian, "that the reigns of his four successors, Justin, Tiberius, Maurice, and PHOCAS, are distinguished by a rare though fortunate vacancy in the ecclesiastical



*history of the East.*"\* Sir Isaac Newton sets both this edict of Phocas, and that part of the emperor Justinian's which relates to the Eastern church, in its true and proper light, by the following observation ; as the Western Empire is truly the *exclusive* stage or platform, marked out by God for the tyranny and supremacy of the Roman beast's little horn. He observes, that " In the reign of the Greek emperor Justinian, and again in the reign of Phocas, the Bishop of Rome obtained some standing over the Greek churches, but of no long continuance. *His standing dominion was only over the nations of the Western Empire*, represented by Daniel's fourth beast." †

Mr. Hallam even doubts whether the edict attributed to Phocas was ever issued ; though, as far as I can form a judgment, I think without sufficient foundation, as it rests not, as he supposes, alone on the authority of Mosheim. In the above quotation from Sir Isaac Newton, it will be seen it was alluded to above an hundred years ago ; and Dr. Cressener, in his " Demonstration of the Apocalypse," published an hundred and fifty years since, expressly names it, giving his authority.‡ The following are Mr. Hallam's words : " I observe that some modern publications annex considerable importance to a supposed concession of the title of universal bishop, made by the emperor Phocas in 606 to Boniface III., and even

\* Gibbon, ch. 47.

† Newton on Daniel, p. 90.

‡ Cressener, p. 286.



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Lombardy, France, and other Western countries, where nevertheless the Papal supremacy was incomparably more established than in the East. 3. Even within the Empire it would have had no efficacy after the violent death of that usurper which followed afterwards. 4. The title of universal bishop is not very intelligible; but whatever it means, the patriarch of Constantinople had borne it before, and continued it ever afterwards."

We have now brought the history of the rise of the Papacy to the year proposed at the beginning of this chapter, viz. A.D. 580; for up to this date, which was fifteen years only after the death of Justinian, the Exarchs of Ravenna continued to rule in the West for the emperors, without any other alteration than the increasing misery and distress of the times. The Lombards in this interval had conquered a great part of Italy; but, having quarrelled among themselves, the regal office had been suspended among them since the year 573; and the country, at the point of time we have arrived at, "was divided and oppressed by a ducal aristocracy of thirty tyrants." Finding however that in this divided state they were unable to contend with their powerful enemies the Franks, they united, in 584, under one valiant and able king, and in the same year extended their sway from one end of Italy to the other; thus cutting off the communication between Ravenna, the seat of the emperor's viceroy, and Rome. To this effect Gibbon speaks, in alluding to the Exarchate of Ravenna:



after describing his immediate jurisdiction, he says, "The three subordinate provinces of Rome, of Venice, and of Naples, *which were divided by hostile lands from the palace of Ravenna*, acknowledged, both in peace and war, the supremacy of the Exarch."\* And it is a memorable fact, that in this very same year, 584, among other strong measures adopted by the Emperor for the defence of Rome against the Lombards, negociations were entered into with Childebert, king of France, for the protection of the ancient imperial city; and it was so far abandoned, that *the passes of the Alps* were delivered up to the Franks for that purpose.

I have now come to the exact point of time to which, in a particular manner, I wish to direct the attention of the reader, in connection with that very remarkable and distinct prophecy of St. Paul, in the Second of Thessalonians, to which reference has several times been made. The apostle, in that chapter, speaking of the Man of Sin, or the little persecuting Roman horn, which signifies a succession of individuals who jointly constitute the governing power of the Papacy, intimates that he cannot be revealed until some IMPEDIMENT, then in existence, should be removed. His language is, "the mystery of iniquity doth already work: only he *who now letteth will let, until he be taken out of the way*. And THEN shall that Wicked be revealed, whom the

\* Gibbon, ch. 45.



Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.”\* Now, it is very evident, that the revelation of this lawless and wicked power, or in other words, the true and proper commencement of Popery, is the time when the hindrance or let here spoken of, was removed out of the way; for this event St. Paul makes the chronological token from which it must be dated.

The question that arises then is, what was this hindrance or impediment, that, even from the apostles’ time, stood in the way of the full manifestation of the Bishop of Rome, as a power exercising sovereign authority?

Dr. Cressener, speaking of Constantine, says, “The IMPERIAL POWER was the supreme authority at that time in the church upon earth. General councils were but his senate; and whether they were in the right or wrong, it was *his consent* that gave them their actual force for a general outward compliance; and with this imperial assent, we find scarcely any symbol of faith, or canons of discipline, publicly or universally enjoined, after the emperors were become Christians; but after the decrees of either of those kinds were concluded upon in council, it was the *Emperor’s sanction and edicts* that gave them the effectual force of a law to the whole church; which shows the Emperor’s share in the legislative power of the church to be near akin to his power in the senate

\* 2 Thess. ii. 7, 8.



about civil affairs ; but at least very near as great in the councils *as the papal authority was afterwards* before it came to its full height.\* In the fifteen or twenty following pages there is much more to the same effect, with many proofs from ancient authors. I will however only give one more quotation, observing, by the way, that he signalizes the emperors Constantine, Theodosius, and Justinian, as having in a particular manner exercised this supreme ecclesiastical authority. In page 270 he observes, that “ the *Imperial authority* was for a long time the only commanding head of the Roman religion, and the only sovereign authority upon earth, that was acknowledged in all ecclesiastical affairs.”

From these extracts, which are only an echo to the general voice of history, it is clear, that whilst the imperial authority continued paramount in the church—which it did to the utmost up at least to the end of Justinian’s reign—it was an effectual let or impediment to the exercise of any other, and therefore to the Pope’s. Thus indeed it ever continued in the Eastern empire ; and, therefore, although the Bishop of Constantinople so often and so ambitiously struggled with the Bishop of Rome for the supremacy, yet the former city continuing to be the seat of the imperial power, *the impediment continued there*, and no ecclesiastical horn consequently arose in the Eastern Christian church, as it did in the Western. To this purport, and as a fine illustration of this argu-

\* Dem. of the Apoc. p. 260.



ment, is the following pointed observation of Gibbon :  
 “ In ecclesiastical rank and jurisdiction, the Patriarch of Constantinople and the Pope of Rome were nearly equal. But the Greek prelate was a domestic slave under the eye of his master, at whose nod he alternately passed from the convent to the throne, and from the throne to the convent. A distant and dangerous station, amidst the barbarians of the west, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans ; the public and private indigence was relieved by their ample revenues ; and the weakness or neglect of the Emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the priest insensibly imbibed the virtues and the ambition of a prince ; the same character was assumed, the same policy was adopted, by the Italian, the Greek, and the Syrian, who ascended the chair of St. Peter ; and, after the loss of her legions and provinces, *the genius and fortune of the Popes again restored the supremacy of Rome.*”\*

What is here called, in the language of infidelity, *the genius and fortune of the Popes*, is in the prophecy before us attributed to its true and proper source, the spring of all the movements of the world, *the providence of God !* “ AND THEY SHALL BE GIVEN into his hand,” says the voice of the inspired oracles. There were the greatest of all impediments

\* Gibbon, ch. 49.



in the way of the Bishop of Rome ever being able to restore, in his own person, the supremacy of the greatest empire the world ever saw ; nevertheless, the slow hand of time brought about so extraordinary an event ; for the word had proceeded from the throne of the Most High, that the saints, the times, and the laws *should* be given into his hand ; *His* providence therefore, and not the genius of the Popes—for no doubt the genius of the Bishop of Constantinople was fully equal to theirs—brought about what His mind had afore determined should happen. His providence caused Constantine to remove the seat of empire from Rome to Constantinople ; His providence changed the religion of the empire from Paganism to Christianity ; inclined the hearts of its emperors to favour the Roman pontiffs ; and brought down upon the West the barbarous nations to supplant the imperial authority, and effectually to be the instruments of removing all restraint to the Papal supremacy. By these great and leading steps therefore was this part of the prophecy fulfilled ; by the combined effect of these various causes was he, whom the apostle said, “ Now letteth,” *taken out of the way*, and the saints, times, and laws given into the hands of the Pope.

We now come to the last inquiry connected with this interesting question, and that is, to ascertain in what particular year the imperial authority in ecclesiastical concerns, may be considered as completely removed from the city of Rome, and the jurisdiction of the Roman pontiff ; for this, it appears, is the



point of time from which the commencement of the *time, times, and the dividing of time*, is to be reckoned?

I would first observe that there is, from the negative character of this event, as well as from the confused and imperfect history of those times, a peculiar, and no doubt an intended, difficulty attending the investigation. As I have said above, this difficulty may now be narrowed into a small compass, since it could not have happened previous to A. D. 580, because if it had, the period would now have terminated; and because very soon after this date, a state of things commenced, which in its essential features has remained to the present time. That state of things, as it bore with permanent effect upon the supreme ecclesiastical authority of the pope, it appears to me ought to be dated from the firm establishment of the Lombard kingdom in Italy in 584, as above explained; because at this time the communication may be said to have been cut off between Ravenna and Rome for any purposes of imperial government, and because at this time the city and immediate territory of Rome *was reduced to the very lowest point of distress and misery*. But let the voice of history again speak: "From Italy the emperors were incessantly tormented by tales of misery, and demands of succour, which extorted the humiliating confession of their own weakness. The expiring dignity of Rome was only marked by the freedom and energy of her complaints: '*If you are incapable,*' she said, '*of delivering us from the swords of the Lom-*



bards, save us at least from the calamity of famine.'”\* Again, “Amidst the arms of the Lombards, and under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, *about the close of the sixth century*, THE LOWEST PERIOD OF HER DEPRESSION. By the removal of the seat of the empire, and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the shapeless trunk was left to wither on the ground.”†

After spending two or three pages exclusively on the *misery of Rome*, this historian at length makes this remarkable observation; “Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honour and dominion.”‡ This vital principle with which God had animated the capital of the Roman world, was the apostle’s *mystery of iniquity* which had been so long working, and which the misery of the times brought to a head. “And THEN,” after the imperial authority had been taken out of the way, and the humiliating confession of its weakness was extorted by the public distress and national misfortunes, “and then shall that Wicked be revealed!”§ Accordingly at this time we ought there-

\* Gibbon, ch. 45.

† Idem.

‡ Idem.

§ 2 Thess. ii. 8.



fore to consider that it was revealed ; for Gibbon goes on to observe, that the Pope's "temporal power insensibly arose from the calamities of the times ; and the Roman bishops, who have deluged Europe and Asia with blood, *were compelled to reign* as the ministers of charity and peace."\* And to this effect, speaking of the pontificate of Gregory I., which commenced a few years after this point of time, in 593, he says it was that of an *ecclesiastical dictator*, and of a *sovereign*. The writers also of the Universal History observe, that at this time the power of the Eastern empire was so weak in Italy, that "the Popes found means to obtain the temporal as well as the spiritual jurisdiction over a considerable part of it ; while the Lombards seized upon another part, and erected a kingdom in it.†

From these considerations there appears extreme probability, that the schemes of ambition which the Popes had so long contemplated, but which they could not effect, whilst the actual power of the Cæsars continued in Rome, were at this time, on the Lombard kingdom being established in Italy, A.D. 584, attained ; and therefore that this year ought to be received as the time when the Pope first became a horn, and consequently as the commencement of the 1260 years.

But what appears in this view as only in a very high degree probable, receives the strongest corroboration, if not actual confirmation, from the fact, that the

\* Gibbon, ch. 45.

† Uni. His. vol. xix. p. 67.



above year, viz. 584, forms, as it is required it should do, the MIDDLE POINT of the great period of *seven times*, or what has been called the great almanac of prophecy. For instance, considering this period to commence (according to the calculation given in page 122, chapter vi.) in the year 676, B. C., and thereby to end A. D. 1844, the latter half of it, consisting of *three times and a half*, or 1260 years, must necessarily commence at its bisection, which is A. D. 584: and, therefore, this removal of the imperial power, and the passes of the Alps having been delivered up in this year, the presumption is very strong that it will be found the correct date of the commencement of the papal power. At the same time, the year 533, which was the time when the emperor Justinian embodied the papal prerogative in the laws of the empire, is in the same way the middle point between the year 727, B. C. (the year that led to the events of Israel's final captivity, and the consequent dominion of the Gentile monarchies) and the year of our Lord 1793; for the events of which, and their bearing and consequences, see Chapter VI. p. 122 and 131; so that the half-period has the same peculiarity as had the full and complete period, viz. that of a double commencement and double termination. The probability, therefore, is very strong, let appearances be what they may, that very great and most extraordinary events are at hand; for very extraordinary and unexampled events must those be, that will bear to be recorded in the following language.

“ I beheld till the thrones were cast down, and the



Ancient of days did sit, whose garment was white as snow, and the hairs of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even till the beast was slain, and his body destroyed, and given to the burning flame.*" (verses 9—11). These words, in verse 26th, are thus interpreted: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

It would appear from these words, that a most special, solemn, divine judgment is to sit upon the papal little horn, and the general tenor of the language of all prophecy is, that it, along the whole Roman empire over which it has extended its most baneful sway, is to be *consumed by fire*. The same expression is used in giving the interpretation of the great image, where it is said the kingdom of Christ "shall break in pieces and *consume* all these kingdoms."\* In Jeremiah it is called, "a *burnt* mountain."† And in that striking prophecy of St. Paul, in his epistle to the Thessalonians, so often already quoted, the Apostle says, speaking of the removal of the impediment above spoken of: "and then shall that wicked

\* Dan. ii. 44.

† Jer. li. 25.



be revealed, *whom the Lord shall CONSUME with the spirit of his mouth, and shall destroy with the brightness of his coming !*"\* The same idea also occurs in the 18th and 19th of the Revelation; and is confirmed by St. Peter, who says, "But the heavens and earth which are now, by the same word are kept in store, *reserved unto fire* against the day of judgment and perdition of ungodly men." (2 Pet. iii. 7). "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein, the heavens, being *on fire, shall be dissolved, and the elements shall melt with fervent heat?*" (verses 11, 12.) And to show that when he here speaks of fire he means a literal conflagration, he contrasts it in verse 6, with the destruction of the world by the deluge.

From all these concurring expressions it would seem that when it is said in this prophecy that *the body of the beast is to be destroyed, and given to the burning flame,*" we are to understand that the Roman empire, for that is the beast here referred to—is to be subject to a calamity similar to that of Sodom and Gomorrah; and looking at the long accumulated and deeply-dyed guilt of above twelve hundred years, guilt of deeper and more malignant stain than even Sodom ever knew, we need not wonder at any destruction however terrible, nor at any vengeance howsoever great and overwhelming, coming upon it.

\* 2 Thess. ii. 8.



And here again the observation may be made, how little is God believed in the utterance of these dreadful threatenings? I am persuaded that no ideas we can form, no language that we can use, no explanations that we can give, even with our minds most fully awake and alive, can tell what the fearful doom is, that is hanging over these apostate nations. To know what the sublime and fearful language above quoted means, we must take it to a throne of grace, and beg for the enlightening influences of the Holy Spirit; and well will it be if its effects upon our minds is to cause us to *stand in awe and sin not*; for it will indeed be found a bitter thing to have sinned against God.

We are now arrived at the last and concluding scene of this prophecy, and in doing so we are again left amidst the glories of the Millennium. After Daniel had named, verse 12, that the Roman empire should be destroyed by a conflagration, but that the rest of the beasts, that is, Babylon, Persia, and Greece, should be for a short time longer preserved from destruction, he says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. *And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,*" (verse 14.) And in the 18th verse, he adds, that "the saints



of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever!"—which circumstance of the saints possessing the kingdom is again repeated in verse 22. And again, in verse 27, when it is said, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to *the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Respecting this kingdom of Jesus Christ, I have expressed my own opinion pretty largely, both in the seventh and eighth chapters above; and in now referring again to the same subject as brought forward in this prophecy, with the additional information so fully given, of the saints reigning with their Lord, I do not know that I can do better than lay before my readers the judgment of a valuable old writer, whom I have already used very freely in this chapter, and whose reasoning on almost all points is very sound, close, and conclusive,—I allude to Dr. Cressener, who says, "If it be objected, that Christ's coming to glory is the beginning only of a *spiritual* or *heavenly* kingdom; whereas it is here said (Rev. ii. 15) the kingdoms of *this* world are become the kingdoms of Christ."\* He adds, "The first thing that is most necessary to be resolved about, as the general basis of all that is to follow, is this proposition, That the kingdom of the Son of man in Daniel,

\* Dem. of the Apoc. 6.



vii. 13, 14, is some kingdom of Jesus Christ upon earth. 1. *That it is some kingdom upon earth*, is manifest from ver. 27, where it is said that it is the *greatness of the kingdom under the whole heaven*. 2. *That it is the kingdom of our Jesus*, is as certain as it is that our Jesus was the true Messiah. For there is no other name of the Messiah's any where so peculiarly owned by Christ, as this name of the Son of man is all over the Gospel.\*

The reality of this kingdom is further very apparent, from the circumstance so repeatedly dwelt upon in this prophecy, that it is likewise the *kingdom of the Saints*; and this at least cannot, by the most forced interpretation, be a spiritual kingdom. "The whole number of the four kingdoms in the 7th chapter seem to be plainly for no other end, but only to measure out the time of the last kingdom of the Saints, about which all this prophecy is, as may be seen in the 17th and 18th verses: where, after the interpreting angel had said, *These great beasts are four kings*—without mentioning anything of them, he adds, *But the Saints of the Most High shall take the kingdom, and possess it for ever.*"† For this purpose it is to be considered that this kingdom of the Son of man, and that of the Saints, is the same kingdom; for they are both here described as beginning at the same time, and at the destruction of the *little horn*, and have the same characters of an universal and eternal dominion, which it is

\* Demo. of the Apoc. 6.

† Cressener, p. 108.



impossible for two kingdoms to have at the same time.

The kingdom of the Saints has these properties attached to it.

1st. It is to begin at the destruction of a kingdom that did *devour the whole earth*, and of a great tyrannizing power in it, who did *wear out the saints of the Most High*; that is, at the destruction of the Western Roman empire, and of the little horn of the papacy which so imperceptibly sprung up in the midst of its divided kingdoms.

2dly. To be in actual possession of the obedience of *all people, nations, and languages*, and of *all dominions under heaven*.

3rdly. To be *eternal*, from the first beginning of such an universal dominion.

And this can be nothing but Christ's coming in glory: for though all power, both in heaven and upon earth, was given unto Him at his ascension into heaven; yet St. Paul tells us, That *all things were not then put under him*,\* and that he had not then *put down all authority, and rule, and power*; nor had *he put all enemies under his feet*;† which yet we see is necessary to be done, to have his kingdom be that of the Saints; and which, when it does come to pass, St. Paul, in the same place, shews to be his coming in glory.

This kingdom therefore cannot be the kingdom of Christ, or the throne of God in heaven, because in

\* Heb. ii. 8.

† 1 Cor. xv. 26, 27.



that he now reigns, whereas this is future : it cannot be his kingdom in the heart of his Saints, because there, too, he reigns by His Spirit : it must therefore be the millennial kingdom, the throne of His father David, which, as the kingdom itself, is to last *for ever* ; and on which throne *he has not yet reigned* !

It is interesting to observe the different situations in which *the Saints* are exhibited in this vision, and the striking contrast which thereby they present. In the first place, they are represented as having been *fought against* and *overcome* (ver. 21.) and *WORN OUT* (ver. 25.) by the Papal power ; and, for more than twelve hundred years of its existence all this has come to pass, and is yet before our eyes : for Popery still watches with sleepless care, and with satanic zeal as far as the circumstances of the times give it power, to destroy whatever is calculated, or whoever endeavours, to promote the spread of the glorious Gospel, or exhibit its influence in their own lives. In the second place, the Saints are represented, after the judgment has sat, and the sentence has been executed on the little horn, as raised from their state of depression and suffering to the possession of a kingdom—a kingdom, *the greatness* of which shall be given unto them (ver. 27), and that for ever and ever.

As surely therefore as the one state has been experienced, and the prophecy has come to pass in the deep affliction of the Saints, so surely shall this other have, in due time, its happy fulfilment, and they be raised to the highest state of honour, glory, and hap-



piness, of which none can form any conception, and that *on earth*. For the triumphal song now sung by the redeemed church in heaven is, "And we shall reign on the earth!"\*

"Hitherto," adds the prophet, "is the end of the matter." Thus the sum of earthly sorrow and suffering for Christ closes!—"Ye are they," said our Lord, "which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."† *This is the end of matter!*

\* Rev. v. 10.

† Luke xxii. 28—30.

## CHAPTER XI.

THE

### RISE, CHARACTER, AND FALL OF MAHOMETANISM;

OR

### THE VISION OF THE RAM AND HE-GOAT.

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FROM THE FIRST EDICT OF ARTAXERXES GIVEN TO  
EZRA, B.C. 456 OR 457, TO THE TIME OF THE END,  
A. D. 1844,—2300 YEARS.

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“ IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto



him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered. Then I heard one saint speaking, and another said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? And he said unto me, Unto TWO THOUSAND AND THREE HUNDRED DAYS ; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man : for *at the time of the end* shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall

stand up. And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand. And the vision of the evening and the morning which was told is true : wherefore shut thou up the vision ; for it shall be for many days. And I Daniel fainted, and was sick certain days ; afterward I rose up, and did the king's business ; and I was astonished at the vision, but none understood it."—DANIEL viii.



## CHAPTER XI.

*This prophecy concerns the East—Symbol of the Ram—The He-goat—Division of the Grecian Empire—Appearance of Mahomet—Geography of Arabia—His conquests—Their limits remarkably preserved—Mahometan ferocity—The Koran—Instruments of Mahometan greatness—Scourge to the Church of Christ—Its comparison to Popery—Its destructiveness—Its fraud and hypocrisy—Dr. Hales's character of Mahomet contrasted with that of Christ—Its pride and haughtiness—Its casting down Christianity in the East—Chronology of the Vision 2300 years—Rapid rise of Mahometanism contrasted with that of Popery—Encouragement to the study of prophecy—Great length of the Vision—Its commencement—Persian edicts—Artaxerxes—Ezra—Nehemiah—Signification of the term, Latter time—Full apostacy of the Church—Gradual fall of Mahometanism—Time of the End—The Millennium.*

As the vision which formed the subject of the last two chapters, was explained to concern and have a reference chiefly to the Empire of the West, and had for its most prominent object the introduction of Popery, the apostate power that darkened and utterly corrupted the church of Christ in that quarter; so, in like manner, the present vision, after running in the same general channel by the exhibition of new and equally striking symbols, until it arrives at the division of Alexander's conquests, takes then the direction of *the East*, and again, under the emblem of a little horn, introduces Mahometanism, the apostate power that was destined utterly to overthrow and annihilate the once fair and flourishing churches in



that division of the empire: the two visions thus having respect to the two great ecclesiastical impostures, that for so long a time have been the means of shutting out the light of Divine truth from so great a portion of the earth.

It commences by giving, under the symbols of a ram and he-goat, a clear but very concise history of the Persian and Grecian monarchies, as they were respectively brought upon the stage of the world in connection with the church, the former in the person and by the exploits of Cyrus; the latter in the person and by the exploits of Alexander the Great. In the application of this part of the vision there can be no mistake, because the interpretation is given by God himself in the after parts of the chapter, where the ram is explained to signify the kingdom of Media and Persia. By his pushing westward, and northward, and southward, is represented the series of Cyrus's conquests, first in Syria and Palestine; secondly, in Lesser and Upper Asia; and thirdly, Babylon and Arabia, and subsequently Egypt. Thus it is said, he did according *to his own will*, and *became great*; enjoying a progress of uninterrupted but slow and cautious victories, which may be said to have commenced in 556 B. C., when he first defeated the Babylonians, to the time when he took the city and slew Belshazzar in 538 B. C. "It is not unworthy of observation, that, as the scene of the vision is laid at Sushan, the capital of Persia, so the symbol of a ram has been chosen, with singular poetical decorum, to represent the Medo-Persian empire.



That symbol was in fact the hieroglyphic of their sovereignty, as adopted by the Persians themselves, much on the same heraldic principle as in modern times an eagle is the symbol of Austria, and a lion of England. Travellers have observed, that rams' heads, with horns, the one horn higher, the other lower, exactly as they are described in the vision of Daniel, may still be seen sculptured on the pillars of Persepolis."—(Faber's Sacred Calendar.)

The He-goat is explained to signify the king of Grecia ; which symbol, as explained by Bishop Newton and others, was the national ensign of his kingdom, as the ram was of Persia. This He-goat, in the person of Alexander, about two hundred years after the time of Cyrus, attacked with the utmost fury the Persian empire, moving with such unexampled rapidity, that he appeared scarcely to touch the ground.\* The seventh verse, in a very lively manner, describes this rapid, resistless, and successful course of victory, the precipitancy and vindictive temerity of Alexander, which stayed not, until he had totally subverted and ruined his powerful enemy, and established a new empire. He came close unto him, and was moved with choler against him, and smote him, and destroyed both him and his kingdom, and there was no power in the king of Persia to stand before him ; but he cast him down to the ground, and stamped upon him ; and there was none that could deliver him out of his hand. He then waxed

\* See chap. ix. p. 208.



very great, extending his conquests to Egypt, Parthia, Hyrcania, Bactria, and even as far as India, to a great extent beyond the utmost limits of the Persian kingdom.

Great however as was Alexander's empire, in about fifteen years after his death, by the murder of his brother Aridæus and his two sons, it was broken. Four of his principal captains, Cassander, Lysimachus, Ptolemy, and Seleucus, who, so long as any of his legitimate posterity remained, kept up the appearance of their allegiance, after the death of the last of his sons, assumed the independent and sovereign title of kings, and divided his extensive dominion among themselves, into the respective kingdoms of Macedon, Thrace, Egypt, and Syria. These four divisions formed *the four notable horns* which sprung up in place of the first great horn,\* extending towards the four winds of heaven, *but not in his power*. To be more particular—on the *east*, Seleucus reigned over Babylon, Syria, and all the provinces in Asia; on the *west*, Cassander over Macedon, Greece, and Epirus; in the *north*, Lysimachus over Thrace and Bithynia; and in the *south*, Ptolemy over Egypt, Lybia, *Arabia*, Coelosyria, and Palestine.†

We are after this informed of another horn, “a little horn,” which in process of time should sprout out of this goat, or the Grecian kingdom, and from very small beginnings become exceedingly great. This new power was not, like the Roman little horn, to

\* See chap. ix. p. 208.

† Sir Isaac Newton, p. 30.



rise *among* the other horns of the empire ; but at the extremity or borders, or in the hinder part, of one of the four horns. It was to have a certain distinct character of its own, to be of long continuance, and at length it was to crumble gradually to pieces without any particular human agency. Of its name we are not informed by the Divine interpreter, as we are of the nations signified by the Ram and He-goat ; nevertheless, by an attention to the very clear notes of recognition, both geographical, circumstantial, and chronological, which are given, and which will be immediately noticed, we shall find no difficulty in pronouncing it to be the ecclesiastical dominion of the impostor Mahomet.

In the first place it is said to arise out of or behind one of the four Grecian kingdoms. Now Macedon and Thrace were soon swallowed up, or reduced to insignificance, by the growing power of Rome ; and Syria and Egypt alone remained, and were the only ones of the four that made any particular figure after Alexander's death. Of these two, Egypt was by many years the last to survive, and it will be perceived its entire race of Grecian kings was in consequence engrafted on the list in Ptolemy's Canon, to the exclusion of the other three. It was in the dominions of this kingdom, as above described, that Arabia, where Mahomet was born, and where he sprung up as a little horn, was situated : and it is very remarkable that in marking its geographical position, Gibbon, with his usual acute perception and sagacity, gives it *the same identity as this prophecy*. He com-



mences his history of the rise of Mahomet and the Saracenic empire in the following graphic language. "After pursuing six hundred years the fleeting Cæsars of Constantinople and Germany, I now descend, in the reign of Heraclius, ON THE EASTERN BORDERS OF THE GREEK MONARCHY. While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the Eastern empire: and our eyes are curiously intent *on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.*"\* It is therefore, as forming so broad a line of history, a fit and indispensable subject for a marked notice in prophecy. To make prophetic history complete, it could not in fact have been omitted; and it is introduced in all the beauty and proper order of historical narrative, and in the exact position in which it is brought forward by Gibbon.

"It waxed exceeding great." In order to obtain the full import of these words, we should refer to the preceding verse, in which, speaking of Alexander, it is said he waxed *very* great, which signifies he had

\* Gibbon, chap. l.



most extensive dominion, according to what is prophesied in Dan. ii. 39, and vii. 6. Pre-eminently great however as his dominion was, an epithet implying still more extensive territories is here used, to represent that of this little horn, inherently this insignificant sovereignty. It waxed EXCEEDING great—that is, its dominions even exceeded those of the kingdom of Greece under Alexander, for they are only represented as very great. Accordingly, in a very short time, Mahomet and his followers did establish an empire answering to this extent, embracing the kingdoms of Greece, Persia, Syria, Asia Minor, Tartary, Arabia, Hindostan, Egypt, the whole northern coast with a considerable part of central Africa, and penetrating into Spain. And the geographical accuracy of the prophecy is still more manifest, in all these countries exactly answering to the prescribed limits—viz. “*towards the south, towards the east, and towards the pleasant land!*”

So remarkably, indeed, have these territorial limits been observed, that whenever the Saracenic or Turkish armies have attempted to force the prescribed barriers, either northward or westward, they have been uniformly unsuccessful in establishing a permanent footing. In their more early irruptions, when they broke into the Western empire, and had so far succeeded as to possess themselves of Spain, the south of Italy, and a part of France, they experienced in the plains of Tours one of those kinds of defeats, which, as Gibbon expresses it, *change the history of the*



*world.\** Subsequently, when, under the Turks, they have penetrated into the more northern countries of Hungary, Germany, and Poland, they have been equally unsuccessful; and hence, on looking at those countries, that at the present moment acknowledge the Mahometan religion, great and extensive as they are, we find that they are in a most wonderful manner confined to those which are considered *the south and the east*, including *the pleasant land*, or Palestine.

On the other hand, it may be noticed, that when the instances of invasion have been reversed, and the combined armies of the west, under the most gallant leaders, and with an enthusiasm almost more than human, have poured like successive torrents upon the plains of Asia, and on so many different occasions engaged in crusades to dispossess the Mahometans of the *pleasant land*, they have been equally unsuccessful; and the myriads that embarked in those chivalrous expeditions, went almost to certain destruction, either from famine, slaughter, or disease. † In like manner, when, in our own times, the French, under the aspiring ambition of Bonaparte, attempted the same countries, in bitter disappointment they were driven back from beneath the walls of Acre, and the shores of Egypt, and every conquest in the East was obliged to be surrendered. Thus accurately has the vision been confined within its allotted bounds, and the two *little horns* of the

\* See this particularly noticed under the Fifth Trumpet.



West and East, or of the Papacy and Mahometanism, have not been permitted to encroach upon each other's jurisdiction and territories. It is likewise remarkable, that ever since the separation of the two great portions of the ancient Roman empire, the Eastern one should retain, and still be known, as the Greek Empire ; thereby, with as great a certainty as the Western one, fixing and identifying it as the territorial stage of the actions of the little horn, that was to spring from the hieroglyphic of Alexander's empire.

The first characteristic given of this Grecian little horn is, that it should be of *fierce countenance*, and accordingly we find that the cruel and savage barbarity of Mahometans, is embodied in the very name of a Saracen or Turk, even so as to have become a proverb ; and it is expected that the outward lineaments of a Turk's or Saracen's head should always be marked by this characteristic, a ferocity of countenance. It indeed is only necessary to trace the progress of their armies, their navies, and their pirates—to trace the histories of their domestic factions—or to hear the groans of their unhappy slaves and captives, and we shall have sufficient proof of this dreadful national distinction : as Gibbon expresses it, in the quotation above given, *the sword in one hand, and the Koran in the other*, have marked their every tract, and appear in every page of their history, public and private.

The next peculiarity is, that it should *understand dark sentences*, or be a teacher of enigmas or spiri-



tual mysteries; or perhaps more properly, the true meaning is better embodied in the translation of Mr. Wintle—*mysterious craft*. It is evidently to be considered by this expression, that this little horn should have as its standard *a book*, and that the sentences of that book should be dark, mysterious, unintelligible; and therefore that its reference is to THE KORAN, the pretended revelation of Mahomet, and what in fact is the standard of his impious religion. His followers swear by it, take omens from it on all weighty occasions, carry with them to war, write sentences from it on their banners, and adorn it with gold and precious stones. In this production, Mahomet absurdly and impiously aimed to sensualize the purity of the Divine essence, to fabricate a system of incoherent absurdities, to establish a religion of depravity which but too well accorded with the appetites and conceptions of a most corrupt age, and with the natural propensities of the human heart; and having done this, he audaciously challenged both men and angels to imitate the beauties of a single page. His mystical, unmeaning ribaldry, calculated only to perplex the understanding; to confound all ideas of right and wrong, and of sin and holiness; to darken counsel, stifle inquiry, and prostrate the human mind into blind and abject submission, finds its counterpart in the fruit it bears in the lives of its followers, and the fruit it bore in its impious founder! Even Gibbon describes it as “an endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea;



which sometimes crawls in the dust, and is sometimes lost in the clouds.”\*

“*His power shall be mighty, but not by his own power.*” Nebuchadnezzar, Cyrus, Alexander, and other similar conquerors, were mighty by their own power, and by the power of the empire which they governed, and no further; for when their respective empires fell, their names fell. But the ecclesiastical kingdom of Mahomet, in all the successive overthrows of the different nations that have embraced its principles, has suffered no diminution by any such changes. It has continued throughout the wide extended range of the Grecian empire, and in southern lands, which never owned Alexander’s sway, irrespective of the peculiar people or nations which have ruled over them. Whether it has been the might and power of the Persians, the Saracens, the Turks, the Hindoos, or the Moors, still it is the name of Mahomet in which, and by which, they have exercised their authority; so that they are emphatically styled the kingdoms of Mahomet. Most true it is, therefore, that *his power is mighty, but not by his own power.* It may even be remarked that the two most distinguished empires that have successively kept up his name and authority, the Saracens and the Turks, were both originally a wandering people, and had no nation of their own called by their names.

*It waxed great, even to the host of heaven.* The

\* Gibbon, ch. l.



host of heaven is the sun, moon, and stars, which symbolically mean, the emperor of the Roman world, his court, and chief men. *And it cast down some of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered* (verses 10—12).

This highly symbolical language, I conceive in a few words to mean, that Mahometanism waxed as great as the Roman empire, *even to the host of heaven*—that in the first place it cast down some part of it to the ground, and insultingly and oppressively triumphed over it. Yea, that it magnified itself even to the imperial authority, *to the prince of the host*; and ultimately superseded it in one portion of the empire. That it prohibited the public profession of Christianity, *the daily sacrifice*; and finally—that it abolished or cast down all places of Christian worship, the visible or outward sanctuary.

And this host, or the symbolical sun, moon, and stars, was given to the little horn; in other words, the Eastern empire was given to it, on account of *transgression*, because in the profession and worship of Christianity it had awfully back-slidden. And it cast down the truth to the ground, and went on in its rebellious actions, in an uninterrupted course of prosperity, *practised and prospered*.



In this description there is very apparent a broad and distinct line of demarcation between this *little horn* and the one described in the last two chapters. In the one above we trace a constant, determined, and successful opposition, both against the Roman empire, and against the very name, profession, and even the existence of Christianity, which cannot, by any possibility, apply to popery, corrupt, degenerate, and blasphemous as it assuredly is. And the observation may be extended, by asserting that there never was any other power in the world, to which the description could apply, but that of Mahometanism. For instance, in the broad surface of history, there does not, in any instance, appear any other power that ever arose in the East, that has waxed to a permanent equality with the Roman empire. But Mahometanism did; and it very conspicuously appeared in the contemporary reigns of Charlemagne and Harun Al Raschid, and under many of the Turkish emperors. At the same time, although Mahometanism and Popery were thus very different from each other in their political features, there were some other leading characteristics in which there was a striking likeness. Springing up, as they both did, out of the superstitions and corruptions of the church, they were alike in their blasphemy, their uncharitableness, their intolerance, and their hatred of the truth as it is in Jesus; and likewise, as all corrupt religions are, in their burthensome ritual of stated prayers, fasts, and pilgrimages, and their most excessive superstitions. But the vision



goes on to say, in what is to be considered as a kind of interpretation to the foregoing description, that *he shall destroy wonderfully*; again repeating that *he shall practise and prosper, and shall destroy the mighty and the holy people*. And in all Mahometan countries, the insecurity of life is almost proverbial, both at home and abroad; instances of which, in the most unnatural, cruel, and revolting forms, stain almost every page of its history; and it requires but a slight acquaintance with that history, to know that that spirit of destruction has been most fearfully shown, both against the *mighty* people, which must signify the Romans, and the *holy* people or Christians. And in all this barbarity of conduct it was decreed they should practise and prosper.

*And through his policy also he shall cause craft to prosper in the land*, which expression is generally considered to have a reference to that characteristic mark of the genius of Mahometanism, its shameful perfidy, and most exquisite fraud and hypocrisy; which detestable principle is so deeply rooted, that their treaties have amounted only to a temporary remission of the exercise of that implacable enmity which they feel against every thing and every person not of themselves. And in this, as in every other part of his shameless conduct, Mahomet has been copied by his followers. Gibbon observes, that "in the exercise of political government, Mahomet was compelled to abate the stern rigour of fanaticism, to comply with the prejudices and passions of his followers, and to employ even the vices of mankind as



the instruments of their salvation." Before proceeding, I cannot suffer such a sentiment as this to pass without one word as to its enormity—the vices of men the instruments of their salvation! What a contrast to the perfect purity of the Gospel!—one is light in the abstract, the other darkness. But the historian proceeds to observe that, "The use of FRAUD AND PERFIDY, of cruelty and injustice, was often subservient to the propagation of the faith; and Mahomet commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By the REPETITION OF SUCH ACTS, the character of Mahomet must have been gradually stained; and the influence of such pernicious *habits* would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a prophet among his sectaries and his friends. Of his last years, ambition was his ruling passion; and a politician will suspect, that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth, and the credulity of his proselytes. In the support of truth, the ARTS OF FRAUD AND FICTION may be deemed less criminal; and he would have started at the foulness of the means, had he not been satisfied of the importance and justice of the end."\* In transcribing such sentiments as these, I must entreat the reader, and particularly young readers, to bear in mind that this character, although drawn with his-

\* Gibbon, ch. l.



toric truth and faithfulness, is nevertheless drawn by the pen of an infidel. In Dr. Hales' Analysis of Chronology and History, we find, however, the same character delineated by a Christian author with equal force and truth, and with correct religious feeling; and as it is set in a light that may not be displeasing to the reader, I will transcribe it. "Light and darkness," he truly says, "were not more opposite than CHRIST and *Mahomet*. It is no wonder, therefore, that a sensual and corrupt world loved darkness more than light, because their deeds were evil : more congenial to the *Koran* of *Mahomet* than to the GOSPEL of CHRIST. The pure and holy Jesus, who did no sin, nor was guile found in his mouth, who went about doing good to the bodies and souls of men by his beneficent miracles and still more salutary doctrines, nobly and boldly challenged his enemies *to impeach his moral character if they could* : 'Which of you convinceth me of sin?' And even his betrayer and persecutors bore testimony to the 'innocent blood' of the 'SON OF GOD,' THE RIGHTEOUS SON OF MAN."

"On the contrary, boundless ambition, and unbridled lust, cloaked under the most consummate and presumptuous *hypocrisy*, possessed, like fiends, the heart of Mahomet. He was indeed a true son of Belial. '*None but great souls can be completely wicked* : ' little souls want the ability to contrive and to execute splendid mischief on a great scale.

"Mahomet wore the mask of sanctity and mortification, while he was preparing his imposture, and



establishing his reputation as an apostle of God, and a reformer of the world. But when his mission was acknowledged—and his deluded followers became disposed to swallow the greatest impieties and absurdities, implicitly surrendering to him *all authority over their souls*, their senses, and their understandings—he quickly threw off the mask, and broke through all the restraints that prudence and policy had hitherto laid on his impetuous passions, and went about as a raging and roaring lion, seeking whom he might devour. And with the most matchless effrontery, and most daring impiety, he deliberately brought down pretended revelations from heaven, to sanction his lies, and pander to his vices.”\*

Again: “If ever there was a finished *hypocrite*, possessed of the most audacious and shameless effrontery, it surely was Mahomet, whose God was his belly, who gloried in his shame, who minded earthly things, under the garb of sanctity and religion!”†

“Islamism, therefore, in its whole extent, is adverse to the mild spirit and liberal genius of Christianity. It was hatched and matured in hypocrisy and falsehood. It was addressed to the appetites and passions of a sensual and corrupt people. It was distinguished by a spirit of hatred and hostility to the rest of mankind, Christians, Jews, Pagans. It befriended arbitrary and despotic power over the souls and bodies of men. It encouraged ignorance,

\* Hale's Analysis, vol. iv. p. 310.

† Ibid. p. 313.



by representing all liberal arts and sciences as unnecessary or as prejudicial, either if not warranted by, or if contrary to, the Koran; and it produced a torpor and apathy, which chilled and deadened every tendency to speculative exertion and moral improvement, by the desolating doctrine of fixed fate or predestination.\*

*And he shall magnify himself in his heart, and by peace shall destroy many.* The translation given of this part of the prophecy by Mr. Wintle, is, "And he shall be elated in his heart, and *in times of tranquillity* shall destroy multitudes."† And by Mr. Faber, "shall destroy many, whilst in a state of *negligent security*:" which, as it better accords with the actual state of the world at the rise of Mahometanism, may perhaps be, strictly, the more correct reading; for the age and country in which Mahomet propagated his imposture were both peculiarly favourable to his ambitious projects. "The mighty Persian and Roman empires, which, at an earlier period, would singly and jointly have opposed his impudent invitations to embrace Islamism, and have crushed his armed missionaries, *were both on the decline, and fast verging to ruin*: the former, distracted and convulsed by intestine divisions; the latter, harassed and inundated by fierce barbarian hordes; and both, weakened and exhausted by their incessant and bloody wars, and incursions into each other's dominions, which drained them of men and money,

\* Hale's Analysis, vol. iv. p. 320.

† Wintle on Daniel.



lay panting and defenceless, an *easy prey* to the irresistible fury and impetuosity of the 'swords of God,' when wielded by such able generals, and such ferocious armies, as those of Khaled, Omar, and their successors, who overran the eastern and part of the western world, with a rapidity altogether astonishing."\* To the same purport is the language of Gibbon: "The birth of Mahomet was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe: the empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia."†

In one sense indeed it was, *by peace*, literally, that Mahomet and his followers destroyed such multitudes; and that was, by making peaceable professions and offers, requiring an acknowledgment only of the Koran, and a submission to his pretended religion; which a refusal to do invariably subjected the parties to the direst effects of their resentment.

It is, lastly, said, as it regards Mahomet's actions, *that he shall also STAND UP against the Prince of princes*. By the expression *stand up*,‡ we are to understand the permanent rise of a power, in the same way as by being *cast down*, so often used in this prophecy, we understand a permanent fall: as for instance, in the *casting down of some of the host of*

\* Hales's Chron. vol. iii. p. 309.

† Gibbon. ch. li.

‡ See Dan. xi. 2, 3. Likewise xi. 20, 21, 31.



*heaven ; casting down the sanctuary ; and casting down the truth.* (v. 10, 11.) In this sense, to *stand up* against the Prince of princes, must be understood to rise up and make a permanent stand against CHRIST and his authority in the world. And this did Mahomet, by blasphemously assuming His titles and functions, calling himself the APOSTLE OF GOD, and the *Advocate* of man with GOD ; giving himself out as the last and greatest messenger or prophet of God, commissioned to reform and perfect all preceding dispensations. And though he at first temporized with Christians, as he did likewise with Jews, yet, when his power was established by conquests, he termed them *infidels* ; and his successors, both the Saracen caliphs and Turkish sultans, have implicitly followed his example and doctrines, in persecuting them as “ *dogs*,” with the most unrelenting severity ; and thus likewise is the same perfect impression preserved, after the revolutions of twelve centuries, of his *standing up against the Prince of princes*, by the Indian and African, as well as by the Turkish proselytes of the unhallowed Koran ; as they all show the same most perfect hatred of THAT NAME, which is, and will ere long be, universally acknowledged to be above every name.

Having thus identified the prophecy as belonging to, and being descriptive of, the ecclesiastical kingdom founded by Mahomet, and which, from the extent of the Ganges to the Atlantic, has for so long a period maintained such wide-spread dominion, we now come to that portion of it which is chronological ;



and this, we shall find, further confirms the application of it to the same impostor.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto TWO THOUSAND AND THREE HUNDRED DAYS; then shall the sanctuary be cleansed.”

The first idea to which I would direct attention, with regard to this chronological period, is, *that it runs through the whole length of the vision*. In this respect, it essentially differs from that of the four wild beasts explained in the two last chapters, which gives only the duration of the little horn. And the reason is twofold: 1st, Because the whole length of the four empires which it represents, is to be found in other prophecies under the recognized term of seven times: and, 2nd, Because if it had been otherwise, from the very gradual and almost imperceptible rise and growth of popery, no data could have been afforded, from which to have made any calculation; and therefore such a chronology, in the interpretation of the prophecy, would have been useless. But in the present vision the case is totally different; the chronology affixed to the entire vision is sufficient, because the exact rise of *its* little horn was not gradual and imperceptible like the former, but instantaneous and rapid to the view of the whole world. And here we perceive another proof of the divine wisdom that runs through the whole of the



prophetic Scriptures: had the chronology been affixed to the duration of the little horn of Mahometanism, instead of the whole vision, it would have made it too clear; had it been affixed to the whole vision of the four wild beasts, instead of the little horn of popery, it would have been too obscure! This was the manner of *their* rise. It is no less remarkable, and no doubt for equally wise purposes, that in *their* fall the case will be reversed: Mahometanism is destined to sink gradually, and imperceptibly to be *dried up*; whilst Popery, on the other hand, is to be annihilated by sudden and tremendous violence.

Another idea which strikes my mind in connection with this chronological term, is the countenance it would seem to give, from the peculiar manner in which it is introduced, to inquiries of this nature, with respect to future events. It appears that, as a part of the scenery of the vision, *saints* were spectators of what had been exhibited to the view of the prophet; and that when it was finished, so deep an interest had been excited in their minds, that one saint spake, and another saint said unto that certain saint—or, as it is more intensely translated, said unto THAT EXCELLENT ONE; or as it is rendered in the marginal readings, “the numberer of secrets,” or “the wonderful numberer,” and therefore the Lord Jesus Christ,—How LONG shall be the term of the vision? He was not reproved, but immediately an explicit answer was given to the question: “And he answered *him*,” (see Wintle’s translation,) “Unto two thousand three hundred days,” or *evening*



*and morning* 2300; according to the order in the Mosaic account of the creation, “the *evening* and the *morning* were the first day,” &c.”\* And the countenance which this gives to prophetical chronological inquiries, is the greater, from the question being said to be asked by a *saint* on being spoken to by *another saint*; and as the word has but one meaning in the Scriptures, if it were right and approved for Saints in this instance to ask “How long?” what should hinder it from being right now?

And, as a further encouragement to prophetical investigation, it is a fact that every interpretation that was given to Daniel, was in answer to his great desire for information, and to his request and prayer—*none was given otherwise*. For instance, after the vision of the wild beasts was shewn to him, he was in the greatest anxiety to know “the truth of all this,” and therefore he asked *one of them that stood by, who told him*.† In the present vision, he says, (verse 15): “And it came to pass, when I, *even I Daniel*, had seen the vision, AND SOUGHT FOR THE MEANING, *then*, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, *make this man to understand the vision*.” The great revelations in the ninth chapter were likewise given in immediate answer to confession and prayer, not even waiting till the request was finished. “And *whiles I was speaking*, and praying, and confess-

\* Gen. i. 5, &c.

† Dan. vii. 15, 16.



ing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; *yea, whiles I was speaking* in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, *being caused to fly swiftly*, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. *At the beginning of thy supplications* the commandment came forth, and I am come to shew thee; for thou art greatly beloved: *therefore understand the matter, and consider the vision.*"\* And the same thing appears with regard to the last great vision, that which will form the subject of the next chapter. Respecting this, it is said: "Fear not, Daniel: for, *from the first day that thou didst set thine heart to understand*, and to chasten thyself before thy God, thy words were heard, AND I AM COME FOR THY WORDS."†

But to return from this digression: I would first observe, with regard to this chronological term, that the events to be transacted, running through very many generations, and having respect to the rise and fall of kingdoms, they must necessarily, as was likewise noticed to be the case with the little horn of popery, have a reference to a *long period*; and therefore it is most emphatically said, at the conclusion of the vision, that *it shall be for MANY DAYS*. The period, consequently, must be considered, not only

\* Dan. ix. 20—23.

† Dan. x. 12. See the same thing, ch. i. p. 13.



from the usual mode of computation, *a day for a year*, as 2300 *years*; but from the historical requirements of the vision itself. For, commencing from some point of time during the existence of the Medo-Persian empire, which lasted from 536 to 330 B. C., and running through the ancient Grecian empire to the rise of Mahometanism, and onwards to the present time, it involves upon the very face of it a period of somewhere about this great length of duration, and therefore it is imperatively required that these *days* should be considered *years*.

This being premised, the inquiry will be, what that particular point of time is, in the reign of the Persian kings, from which these 2300 years are to be calculated?

I would observe, in the first place, that it is not to be dated from the time the prophecy was given.\* This is said in the first verse to have been in the third year of Belshazzar, king of Babylon; but this was before the Medo-Persian empire, or the empire signified by the Ram, was founded, and therefore before the scene of the vision commenced; besides which 2300 years, reckoned from this date, would have ended A. D. 1747, nearly a hundred years ago.

In fixing upon the event designed by the Holy Spirit to mark the commencement, it is necessary that we should not lose sight of those prophetic maxims that have been laid down in the "Introduction;" for, deduced as they are from the unexceptionable data of other prophecies, they afford a certain

\* See chapter i. p. 13.



guide for the investigation. I particularly refer to that which expresses, that prophetic eras on all occasions have a respect to the events of profane history, or to the affairs of the world, only as they bear on those of the church, and as they are connected with the history of redemption. Such has eminently been the case with all that have yet been considered ; and therefore, looking at the vision before us, it is not from the mere *pushings of the ram*, or the conquests of Cyrus, that we are to calculate, but from some of those remarkable interferences in behalf of the church which distinguished the Persian dynasty of kings.

An adherence to this rule will bring us, at one glance of the Jewish history, to those four royal Persian decrees or edicts which have been already noticed ;\* and there was no particular event besides, happening within a century, that could be at all considered to form anything like an historical or prophetic era, or which marked a particular divine interference in favour of the Jews. As these edicts settled them, and left them, so they continued, without any material alteration, as a state and people, in their government and polity, until the time of Christ, and the destruction of the kingdom by the Romans.

It appears, therefore, that it is from one of these edicts (three of which have confessedly formed important eras in the church, having been in the third and fourth chapters shewn to mark the commencement and termination of other periods) that

\* See ch. iii. p. 34, 35 ; and ch. iv. p. 47—50.



the commencement of the one now under consideration ought to be reckoned. The time at which they were respectively issued, stands thus :

The edict of Cyrus .....	B. C. 536.
That of Darius Hystaspes .....	518.
That in the 7th year of Artaxerxes ..	457-6.
That in the 20th of ditto .....	444.

Two thousand three hundred years, calculated from each of these dates, will respectively bring us to the years of our Lord 1764, 1782, 1843 or 1844, and 1856. From the two former of these having *already past*, our inquiry is limited to the last two; viz. to those given by ARTAXERXES, the one to Ezra and the other to Nehemiah.

By referring to the fourth chapter, page 47, it will be perceived, that the former of these two edicts of Artaxerxes has a very great importance attached to it, as have likewise the events with which it is connected—the advancement of Esther and Mordecai. It is the point of time that marks the commencement of the 70 weeks, relating to the first coming and death of Christ; and AS SUCH, and happening under the reign of one of the greatest of the Persian monarchs, and about the time when his arms were particularly victorious—or, to use the symbol of the prophecy, when the ram was in the height of his power, and manifesting an angry and successful defiance to the power of the goat,\*—it seems to form

\* See Rollin, vol. III. Book VII. ch. i.



a proper commencement of the vision. And in this conclusion I am happy in agreeing with Mr. Cuninghame, who says, "I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or in the year B.C. 457, and consequently that it will terminate in the year 1843."\* It may be noticed likewise, with the view of shewing the importance of the character of Artaxerxes, that Gibbon, who, in points of real history, touches with admirable accuracy the strings that vibrate in exact harmony with prophetic history, places his name in preference to that of Cyrus as representing the Persian empire. His words are, speaking of the rapid conquests of the Arabian Caliphs, the immediate successors of Mahomet; "With the same vigour and success they invaded the successors of Augustus, and those of ARTAXERXES; and the rival monarchies, at the same instant, became the prey of an enemy whom they had been so long accustomed to despise."† The capitals are his own; and thereby give more force and poignancy to the high position in which he considers this name ought to be placed, and as far as it goes gives a strong sanction to the use here made of it.

With regard to the subsequent edict of Artaxerxes

\* Examination of Irving and Frere, page 80.

† Gibbon, chap. l.



given to Nehemiah, the account which is recorded of it is very brief, and no particular importance is attached to it, and no copy is given of it, as in the case of Ezra: in short, it is only named as a letter or letters. The history of it is given in the book of Nehemiah, ii. 1—8, which thus concludes: “Moreover I said unto the king, If it please the king let *letters be given me* to the governors beyond the river, that they may convey me over, till I come into Judah; and a letter unto Asaph, the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.” Besides which, the intrinsic importance of the work which Nehemiah performed, in consequence of this favour from Artaxerxes, appears rather for the greater perfecting of Ezra’s commission, than for any original or new privileges which it conferred; and the latter is in all respects on this account to be preferred.

But this preference appears still more decisive and conclusive, from the fact above stated, that Ezra’s commission is responded to in the year 1843 or 1844, which it will be recollected synchronizes with the termination of the other unfulfilled prophecies already considered, and *which it is required it should be*, as will very clearly appear in the consideration of the latter part of the next vision, where the termination of both Mahometanism and Popery, and likewise



the restoration of the Jews, are represented as happening at one and the same time ; and the same thing is made equally clear in the Book of the Revelation.

The time of the immediate rise of this little horn is declared to be *in the latter time of the Grecian kingdoms*, WHEN TRANSGRESSORS ARE COME TO THE FULL.

With regard to the first part of this chronological note, I would remark, that neither the kingdom of Greece, nor that of Persia or Babylon, lost, in the view of prophecy, their identity, when they lost their dominion. They are all contemplated in the preceding visions as having a co-eval existence. For instance, the symbolical great image is spoken of as standing complete, until the ten kingdoms come to final destruction :\* and in the vision of the four wild beasts, it is expressly asserted that “ As concerning the rest of the beasts ” (Babylon, Persia, and Greece,) “ they have had their dominion taken away : *yet their lives were prolonged for a season and time.* ” † And it is an interesting fact, that all the four great successive monarchies had actual existence as kingdoms before the *great calendar of prophecy* commenced ; Rome, the last of them, having been founded by Romulus in the year B. C. 754.

*The latter time* of the Grecian kingdom does not mean, therefore, the latter time of the period *it had dominion*, but *existence* ; and this existence having

\* Dan. ii. 34, 35. See likewise chap. viii. of this Work, p. 186.

† Idem., viii. 12.



been during the whole of the *seven times*, “the latter time” of it must allude to the latter half, or *the time, times, and the dividing of time*. Now, according to the demonstration of the last chapter, this latter half, or the 1260 predicted years’ duration of popery, commenced A.D. 584: therefore I consider that the expression, *in the latter time of their kingdom*, must signify some point of time after this date; and accordingly it was about thirty or forty years afterwards that Mahomet appeared.

But the chronological note here given is two-fold. Mahometanism was not only to arise in the latter time of the Gentile monarchies, but at a time *when transgressors were come to the full*—that is, when the great apostacy of the church was completed; and this affords another proof that the above expression, “in the latter time,” signifies the latter half; because in the complete revelation of popery, *transgressions were come to the full* both in the East and West, for the iniquity and apostacy of both portions of the empire was much the same. Hence this reason is expressly assigned for so awful a judgment as the scourge of Mahometanism being permitted; for thus the 12th verse literally reads, “And a great empire was given to Mahomet against the Christian church, BY REASON OF TRANSGRESSION.” In other words, the transgressions of the church, both in the East and West, being come to the full, God, according to His all-wise and inscrutable decrees, sent what is in this and the preceding prophecy, called two *little horns*, to infect their very vitals, and



punish their sins—that in the West being an apostate ecclesiastical power arising from *within itself*; that in the East one arising *from without*.

The last peculiarity which is ascribed to this eastern little horn is, that *it shall be broken without hand*.

It has already been observed, in speaking of the now expiring condition of the once formidable empire of Turkey, the present representative of the Mahometan power, that contrary to the Lord's usual plan in the overthrow of nations, it is not destined to be destroyed by conquest; but to be dried up, evaporated, or wasted away: and it was there proved, (see chapter vi. from page 136 to 141,) that such a process is at the present moment, and has been for some years, going forward; gradually, but most fearfully undermining its strength, reducing its resources, and diminishing its territories; and indeed, to the view of all the world, threatening its very existence. To the illustrations above advanced, the reader is therefore referred for the understanding of this peculiarity of the vision. I would only add, that the expression *without hand*, seems to have the same meaning here as in Daniel ii. 34; to the observation upon which verse, in a former chapter, reference is likewise requested.\*

There is now only one other particular that remains to be noticed, which is, that the period of the termination of this power is styled, THE TIME OF

\* Chap. viii. p. 189.



THE END (verse 17.) This term has an expressive and determined signification, and is derived from a verb, which signifies to *cut off*, or to *cut short*. Its intense meaning appears to be, *a remnant cut off at the end*; and this, in its application to a chronological period, to signify, A PORTION OF TIME CUT OFF AT THE END. It is a mode of expression that demands very particular notice, from the circumstance of the important use which is made of it in the next and last great vision of Daniel, where it is brought forward several times as a note of chronology, to mark the date and synchronization of all the most important and consummating events of prophecy.

By the *time of the end*, therefore, we are to understand, that portion of time which is cut off from the Great Calendar of prophecy: that is, from the 2520 years of the seventh chapter; or that portion of time between the first termination of this period in 1844,\* and the second in 1919.† This latter date has been shewn to be what is styled *the end of the days*,‡ when Christ will take possession of “the throne of his father David;” and I consider the reason why the termination of the 2300 years of this vision is called *the time of the end*, is, because at that time Mahometanism, as a power, *quietly ends*, is CUT OFF. On the contrary, the chronology of the two other periods, both that connected with the Jews and with Popery, RUNS ON *to the end*—that of the *seven times* of the former, by means of a double termina-

\* See chap. vi. p. 122. † See ch. vii. p. 154. ‡ Chap. vii. 171.

tion ; and that of the *time, times, and the dividing of times*, of the latter, by a prolongation of the period to *one thousand three hundred and five and thirty years*,\* and both ending according to the above calculations, A. D. 1919.

THEN *shall the sanctuary be cleansed*, (verse 14.)

“ And Time speeds on ; for tho’ the Impostor’s power  
Fiercely hath rag’d its dark and dreadful hour ;  
Tho’ rude o’er Afric’s sands the whirlwind pass’d,  
And Asia rock’d beneath the rolling blast—  
Yet Hope, soft smiling, lifts her Seraph form,  
And points to sun-bright days beyond the storm.  
Hail, sun-bright days ! more fair than was of old  
Saturnian age, by fabling Fancy told—  
Hail, sun-bright days ! bring on your radiant train,  
Peace, mercy, love, resume your halcyon reign ;—  
While heav’n-born truth, (tho’ dimm’d forbid to fade,)  
With beam, more strong from error’s transient shade,  
Breaks forth unclouded, and on Mecca’s night  
Pours the full flood of everlasting light.”

“ MAHOMET,”

*An Oxford Prize Poem by Mr. Rolleston.*

\* Dan. xii. 12. See the next chapter.





## CHAPTER XII.

### THE GREAT VISION

CONTAINED IN THE THREE LAST CHAPTERS OF  
DANIEL :

SHEWING THE CONNECTION OF THE FUFFILLED PART  
OF IT WITH JEWISH HISTORY ;

AND WITH THE LAST THREE VISIONS.

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FROM THE THIRD YEAR OF CYRUS TO THE CLOSE OF  
THE CAREER OF THE EMPEROR NAPOLEON.

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“ Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision : for the men that were with me saw not the vision ; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this GREAT VISION, and there remained no strength in me : for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright : for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he



unto me, Fear not, Daniel : for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days ; but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia. *Now I am come to make thee understand what shall befall THY PEOPLE in the latter days: for yet the vision is for many days.*"—(DAN. x. 5—14.)

" And the king shall do according to his own will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all. But in his estate shall he honour the god of forces : and a god whom his father knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain."—(Chap. xi. 36—39.)

## CHAPTER XII.

*Daniel's last and clearest vision—His great age—Good and bad angels—The appearance of Christ—The Vision concerns the Jews—It is true—Its duration long—Not symbolical—The Persian kings—Xerxes—Alexander the Great—The four-fold division of his empire—The kings of Syria and Egypt—Their history—Antiochus Epiphanes—The Romans introduced—The Maccabees—Individual history—Rollin—General history taken up—Apostacy of Popery—Its persecutions—The Reformation—The time of the end—The Jews, the Lord's witnesses—Appearance of the Roman king—Description of his character, principles, and policy—Applied to the Emperor Napoleon—A great conqueror—An Infidel—A Mahometan, Pagan, and Papist—His army and marshals, his god—Honours and spoils and principalities given to them—Nor able to save him—His fall—Striking application of the prophecy—Pause.*

THE vision which we are now about to consider is the last with which Daniel was favoured; and he denominates it, no doubt on account of its superior clearness and importance, THE GREAT VISION. (verse 8.) It was revealed to him in the third year of Cyrus king of Persia (verse 1), which was in the seventy-second year from the commencement of the captivity, and within a year or two of the same length of time since he had interpreted Nebuchadnezzar's dream; so that he must have been at this time at least ninety years of age. It has been remarked that, like Isaac, and Jacob, and Moses, persons have



been favoured with the brightest and clearest illumination before their death; and such in the present instance appears to have been the case with Daniel. He had already, in the three visions of the great image, the four wild beasts, and the ram and he-goat, had very clear intimations of the kingdoms of the world revealed to him: the first, for the purpose of introducing the kingdom of Christ; the second, for the purpose of bringing to view the great apostacy of the West, or Popery; and the third, for the purpose of bringing forward that of the East, or Mahometanism. The whole is now wound up by shewing their more immediate connection with Jewish history. “I am come,” saith the angel, “to make thee understand what shall befall THY PEOPLE *in the latter days*. (ver. 14.)

It is to be found in the three last chapters of his book, (the tenth, eleventh, and twelfth;) the former of which details the preparatory circumstances to the final revelation of the two latter; and contains an account of the sublime and imposing manner in which the contents of the vision were made known to him—the effect which such a manifestation of the divine glory had upon his mind—how he was strengthened to bear the important disclosures that were about to be made to him—and the gracious assurances that were conveyed to him of personal divine favour. This chapter likewise confirms what is mentioned in the book of Job, as well as in some other parts of Scripture, how much the affairs of mortals occupy the minds, and engage the attention, not only



of the highest celestial, but also of the highest infernal, spirits !

The particulars of this interesting preface are given in the following words.

“ In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar ; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel ; then I lifted up mine eyes, and looked, and behold *a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the noise of a great multitude.*” (verses 1—6.) This great personage, from the above description, compared with Rev. i. 13—15, can be no other than THE SON OF MAN, for both have the same original ideas, but with that varied expression which two persons viewing the same object might be supposed to use. “ They describe,” observes Dean Woodhouse, “ the same thing, by the intervention of ideas, which at first sight appear to have no mutual relation, but on comparison will be found truly and symbolically



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mediate events which are here so plainly prophesied of, to be blended with Jewish history, have been found *true* in their accomplishment, that so likewise will be the all-important crisis which now alone remains unfulfilled. ALL WILL BE FOUND TRUE!

The vision has likewise, like all the others, another peculiarity that is particularly noticed—*the time appointed is said to be long*, (chap. x. 1): and this again is repeated in the 14th verse, where it is said, “the vision is for MANY DAYS,” which is exactly the same language that was used in expressing the 2300 years of the last prophecy;\* and which was likewise said to be *true*. We are certain that there must have been in the Divine mind some peculiar necessity for these things to be thus noticed: the infidelity, scepticism, and hardness of heart of men, on the one hand; and on the other, the great gaps or interregnums which there are in both visions, if not met by some such assertions as we here find with regard to their long continuance, would have given wrong ideas as to their real duration, and consequently have made their right application more difficult. It may be remarked, in passing, that as two thousand three hundred and seventy-three years have passed since the vision was given, it is not long *now*: and as the consummatory events are the greatest and most important, and concern us as well as the Jews, and *personally* concern us, may we be enabled to *feel* that they are “true.”

\* Daniel viii. 26.



This vision, unlike the former ones which have been considered, and which were communicated through the medium of symbols or hieroglyphics, is given literally, or in the plain language of history—that is, kings are represented as kings, and kingdoms as kingdoms; and are not given under the symbols of beasts, or horns, or parts of an idol. It may likewise be noticed as shewing the minuteness to which the prophecy descends, that by the term king as here used, is not to be understood, as in the former visions, a whole dynasty, but individual sovereigns.

The eleventh chapter commences by enumerating, in the order of succession, the next three kings of Persia after Cyrus, who, as above-mentioned, was reigning at the time the vision was given, after having above two years previously subdued Babylon, and slain Belshazzar, its last king. These three kings were Cambyses, Smerdis, and Darius Hystaspes. It then relates, that after these a fourth shall arise, “far richer than they all.” This was Xerxes, who commenced his reign, 485 B. C.; and of whom, by his strength and through his riches, it was said he should stir up his whole empire against the realm of Greece (verse 2.) And it is a settled point in history, that so generally were all the nations of Greece roused by his unprovoked and alarming invasion, that the spirit of retaliation and revenge which it caused never ceased, till, in the person of Alexander the Great, king of Macedon, it was satiated by the complete overthrow of the empire; as beautifully set forth



in the last vision by the actings of the He-goat. The aggression and riches of Xerxes therefore, which first excited this ruling principle of action among the Greeks, being named, the eight succeeding Persian kings are passed over. All that is particularly striking or interesting concerning the Jews during this intervening space of time, which was between the years 485 and 336 B.C., will be found related in the Books of Esther, Ezra, and Nehemiah.

It is then said that *a mighty king shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to the dominion which he ruled: for his kingdom shall be plucked up even for others besides those.* (verses 3 and 4). In these words we have a clear illustration of the remark above made with regard to the plain historical narration of this vision, as contrasted with the former ones: for what was in those latter prophesied of Alexander the Great—in the one, as a Leopard with four horns and four wings of a fowl; and in the other, as a He-goat with four horns springing up in the place of the first large horn—is here introduced without any symbol at all. Nothing can be plainer, nor more confirmatory of the preceding prophecies. The characteristic is again mentioned for the third time, of the great extent of Alexander's dominion—of his being a great conqueror, *doing according to his own will*—and of his kingdom being divided after his death among four of his captains,



*and not to his posterity, nor according to the dominion which he ruled.* For what was said on the subject in the former visions, see Chapter viii. page 179; Chapter ix. page 208; and Chapter xi. page 253.

The remaining part of the chapter, as far as the thirteenth verse, is taken up in recording the various transactions connected with the kingdoms of Syria and Egypt, which, as was observed above, (page 254,) were the only ones of the four that made any particular figure after the death of their immediate founders. They are called throughout this vision, with respect to their relative situation to the Jews' country, or to the Holy Land, *the kingdoms of the North and South*. The prophecy then goes on to notice the most prominent events in both nations, on which hinged the turn of affairs, specifying in a succinct narrative, full of various and complicated interests, their alliances, treaties, treachery, marriages, and respective successes; in all of which, from the circumstance of Judea lying immediately between them, Syria to the north and Egypt to the south, the interests of the Jews were involved, and therefore is the history given. It is at length, in verse 21st, brought down to Antiochus Epiphanes, who was the greatest enemy the Jews ever had amongst the successors of Alexander; and therefore, in consequence of his wanton and barbarous attempt to exterminate the Jewish church, and of the savage and tyrannical violence of which he was guilty towards the nation in general, he is more particularly pointed at than any of the former kings, his history continuing to the



thirtieth verse. He is represented as going on an expedition to Egypt, which was his fourth invasion of that country, when in the midst of conquest he was effectually stopped by a mandate from the Romans, *the ships of Chittim*. Being grieved at receiving such a check, he returned, and vented his rage against the Jews, killing all the men capable of bearing arms, selling women and children, and committing other atrocities; to which cruelties he was chiefly instigated by the apostate Jews, *them that forsake the covenant*.

At length, after plundering the city of Jerusalem, breaking down its walls, and polluting the service of the Temple by all manner of profaneness; after issuing a decree that the Jews should worship his idol-gods; after dedicating the Temple to a heathen deity, and abolishing the Jewish rites and institutions, God, in this hour of distress, raised up the family of the MACCABEES, at whose call the dormant energy of the whole nation was roused, and by their instrumentality it was brought to a higher state of prosperity than it had known since the return from the Babylonish captivity, and in which it continued for nearly a hundred years, until it sunk under the power of the Romans. As to Antiochus himself, he was struck by the hand of God whilst uttering imprecations and blasphemy against His people, and died in the most exquisite torments.

In the course of the minute details which, up to the 30th verse, are given of the leading events that occurred in the history of the kings of Syria and



Egypt, it deserves to be particularly noticed, that with so much precision are they recorded, that *above twenty individual persons are directly pointed at* before they were born. Of these, Ptolemy Soter (ver. 5), Ptolemy Philadelphus (ver. 6), Ptolemy Euergertes (ver. 7), Ptolemy Epiphanes (ver. 14), and Ptolemy Philometer (ver. 25), were kings of Egypt, or *kings of the South*:—Seleucus Nicator (ver. 5), Antiochus Theus (ver. 6), Seleucus Callinicus (ver. 7), Seleucus Ceraunus (ver. 10), Antiochus the Great (ver. 10—19), Seleucus Philopater (ver. 20), and Antiochus Ephiphanes (ver. 21—30), were kings of Syria, or *of the North*. *The king's daughter of the South* (ver. 6), was Berenice, daughter of Ptolemy Philadelphus; and *the daughter of women* (ver. 17), was Cleopatra, daughter of Antiochus the Great:—*a prince on his own behalf* (ver. 18), was Scipio Africanus, the Roman Consul; and *the prince of the covenant* (ver. 22), was Onias, the High Priest.

The particular application of events to these individual personages, will be found briefly given by Sir Isaac Newton and Bishop Newton; and more fully by Rollin. The former closes his remarks by observing, that “there is not, from the death of Alexander to the time of Antiochus Ephiphanes, so complete and so regular a series of their kings, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history.” The following is the reflection of Rollin, who, it may be observed, cannot, as an historian, be too much read :

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and was communicated to the church through the apostle John, in that wonderful book the Apocalypse.

The manner in which this change is introduced, from *individual relation* to *extreme generalities*, is as follows. *And arms shall STAND UP on his part* (ver. 31); that is, in the place of, or on the part of, Antiochus Epiphanes, the *arms*, or *armed power of the ships of Chittim*, or *the mighty powers*, shall stand up, make head against, or be paramount by conquest. For wherever this expression, *stand up*, is used, it relates to the permanent and victorious introduction of a new sovereignty. Accordingly from this time forward we find that every political act, in which the affairs of the church, both Jewish and Christian, have been involved, is connected with the Roman arms, power, and authority.

The very rapid glance which is given at the Christian era is summed up in the following particulars.

1st. The destruction of Jerusalem.

*They shall pollute the sanctuary of strength.* By these words we are brought, on the direct testimony of our Lord himself, to this stupendous event. When he was denouncing the woes that were so speedily coming upon the Jews, he said, "When ye shall see Jerusalem,"—which was indeed the sanctuary of strength, so strong indeed as to extort from Titus that memorable saying, that if God had not fought for him he could not have taken it,—“When ye shall



see Jerusalem encompassed with armies, then shall ye know "that the desolation thereof is nigh :"\* which desolation he explained elsewhere to be, "that which was spoken of by the prophet Daniel."† On this occasion it was the Jews began to drink that bitter cup of sorrow, which through so many slow revolving centuries they have been made to empty to the very dregs. It was, as has been before observed, the awful event that closed for ever the Jewish economy, and scattered the last sad wreck of Judah among all the nations of the earth.

2d. The next thing noticed is the superseding of the true worship of God, called *the daily sacrifice*, by the setting up the abomination of Popery—*the abomination that maketh desolate*, or, as it is rendered in the margin, *that astonisheth* (ver. 31.)

This cannot have a reference to the abolition of Jewish worship, because, as far as that could be considered *the daily sacrifice*, it was virtually abrogated and taken away by the death of Christ ; and therefore would not be thus called by the Spirit of God. What is to be understood by the expression in reference to Christian times, must be the Christian religion, and it must mean Popery, and not Mahometanism ; because it was the Romans that brought in the former, but not the latter : whereas it is said *they* shall take away the daily sacrifice, and *they* shall

\* Luke xxi. 20.

† Matt. xxiv. 15, and Mark xiii. 14. See likewise Chapter viii. of this work.



place the abomination that maketh desolate. Another reason is, because nothing but the abomination of popery will answer to what follows.

3rd. The artifices and alluring promises, and the deep hypocrisy, which the popes have made use of, in all ages since the time the abomination of the papacy was set up, to corrupt and draw away believers from the truth; and the success they have met with among those that have not a firm hold on Christ. *And such as do wickedly AGAINST THE COVENANT, shall be corrupt by flatteries.* Such a conduct has marked the character of the popes ever since they were set up as *the Man of sin*; they have, by their artifices, drawn away every person they could; and have in fact corrupted, by the cup of their fornication and their flatteries, the world.

4th. Nevertheless, during this awful backsliding, that has so pre-eminently distinguished the profession of the Christian religion, there have always been some that have borne a noble testimony to the truth. *But the people that do know their God shall be strong and do exploits* (v. 32), was to be another feature that should distinguish these times; and it has happened accordingly. Amidst the cloud of ignorance that should prevail, the Jews are told in these words, that God would preserve a remnant, who shall be uncontaminated by the corruptions around them; who should be strong in His cause, display the triumphs of His Gospel in their lives, and honour His great name by a good confession.

5th. We are further told, that during the preva-



lence of this abomination, God will raise up, from time to time, a succession of faithful ministers : *and they that understand among the people shall instruct many.* And there have been in all ages, among the number of faithful witnesses during this period of declension, faithful pastors, who have boldly preached the truth, and instructed many in the way of righteousness. Yet—

6th. It is fearfully added, that it should be a period of long and severe persecution ; *yet they shall fall by the sword and by FLAME*, an instrument of torture that fearfully distinguishes popery, *by captivity and by spoil* MANY DAYS, (vi. 33). Here at least there can be no mistake : *the abomination that astonisheth*, hath, as we have seen, in the contemplation of it as *a little horn* \* been already pointed out as a power making war with the saints, and overcoming them, and indeed *wearing them out* ? In the language above quoted, the various means used for their destruction, are with historic veracity particularized. *They shall fall*, says the prophecy, by sword, by flame, by captivity, and by spoil : they have fallen, says the voice of history, by the sword, they have fallen by the flame, by captivity, and by spoil—MANY DAYS : proving that this language describes a state of things that is to last, according to the explanation given to these words in page 281 of this work, for a very long period of time—a period of time consisting of many hundred years.

7th. It is further said, that in the midst of this

\* Ch. ix. p.



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reign of Lewis XIV. in France; the persecutions of the Duke of Alva in the Low Countries; and the Irish rebellion. And it is not yet over, for it is to last *until the time of the end*; words conveying the idea that the church shall continue to be sifted by this dreadful process, even to the last moment of the duration of the Mahometan power, that is, to the very end of the period of the 2300 years. I consider, therefore, from these words, that another persecution is yet to arise; and as the *time of the end* was proved in the last chapter to be so near, that it will SOON ARISE! And that this will be the case, receives the highest confirmation it is capable of from other prophecies, as will appear in the subsequent part of this work,\* as well as from other expressions yet to be noticed in this prophecy.

Thus do these few verses, from the 31st to the 35th, supply very briefly the interregnum in the Jewish history, caused by their dispersion; and they do so by giving, in very strong outline, the general complexion of the Christian era, as distinguished for apostacy, persecution, and the comparatively short season of the Reformation. In the checquered scenes which have marked the various and varied periods which have diversified this long period of time, and which have been so disastrous both to Christianity and to Christians, it may be truly said the Jews have come in for their full share of suffering; from the tyranny of the papal power, as

\* See explanation of the 11th of Revelation.



well as for their share of relief afforded by the events of the three last centuries. As it respects their sufferings, it may be remarked, that no fanatic monk set the populace in motion, no public calamity took place, no extravagant or atrocious report was propagated, but the evil fell upon their heads. During this long and unhappy period, they have, as a people, still been in covenant with God; and, as appealing in common with Christians to the unadulterated Scriptures—as far, at least, as the Old Testament is concerned—have been the Lord's witnesses on the earth; though, compared with the noble life-giving testimony of his blood-bought people, that are here described as *knowing their God* (v. 32), they have been but his negative witnesses. Mr. Addison, in one of the papers of the *Spectator*, (No. 496), thus speaks of them: "Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the old Bible; their dispersion spreads those witnesses throughout the world; their adherence to their religion makes their testimony unquestionable." And the Rev. H. McNeil, in his lectures on the Jews, says, "The curtain of Judah has never for a moment dropped to hide them from the view of either the church or the world; but they have stood prominent from generation to generation, as God's witnesses on the earth." He asks, "Who are the Jews? They are God's witnesses, living witnesses; bearing a testimony to the genuineness, the authenticity, and consequently to the inspiration of the Holy Scriptures—a testimony which may be denied, (ignorance



and obstinacy may deny anything), which may indeed be cavilled at or evaded, but which can never be refuted."

Having thus given the general aspect of affairs for the space of near eighteen hundred years in the above very brief manner, and having identified the termination of such a state of things by a previously recognized period, called the "time of the end," *the manner of relation again changes; and individual history, broken off with Antiochus Epiphanes (verse 30th) is again resumed.* The intention of this is evidently for the purpose of furnishing such particulars of the extraordinary individual with whose history it commences, and who is immediately to precede the "time of the end," (as appears from the way in which the 40th verse begins,) that when he shall appear, the event may serve as a signal or warning of the near approach of so important a period.

It has been already observed, that after the time of Antiochus Epiphanes, the Romans, under the general terms of *arms* or *mighty powers*, are recognized as the rulers of the world: and such they have continued to be, although with many changes and revolutions through all the scenes of the apostacy and persecution above described. THE KING, therefore, who, in the 36th verse, is introduced in an individual character, it would appear, must of necessity be some person who, as head of the empire of Rome, answers, a short time before the time of the end, to the portrait which is here so circumstantially



delineated. But if the "time of the end" be so near, as in the preceding vision has been calculated—so near as to happen in the year 1844,—then, from the few years that have to elapse before it arrives, *this king* must of necessity have already appeared; because, after the particulars which are related of him up to the end of the 39th verse, there is evidently an intervening space of time before passing on to the 40th; a manifest chasm in the course of events, which Mr. Faber styles "an hiatus of quiescence, because nothing deserving of prophetic notice is performed," and this chasm or suspension of events must therefore be *the exact point of time in which we are at this moment living*.

The question to be solved, therefore, is this: Has any such extraordinary character appeared at the head of the Roman world, or the Western empire, immediately preceding the present quiescent state of the world, whose principles and life correspond with the character here drawn? If such a person has appeared; if the strong features which are described exactly fit any individual who has lately filled this exalted situation, as sovereign head of Rome; then I conceive the most certain possible confirmation is afforded, and the strongest assurance thereby given, that the chronological conclusion of the preceding vision is correct, and that the "time of the end" is indeed very near at hand. But if, on the contrary, such a character has not appeared, then that such chronological date cannot be correct, nor the time of the end be so near as I have computed. The test,



however, is easy and simple, as it is a matter that concerns our own times, and one of which we had ocular proof.

“The king,” it is said, in the first place, *shall do ACCORDING TO HIS OWN WILL*. This expression signifies that he shall be *a great conqueror*, for as such it is applied to Cyrus, (ch. viii. 4.), and to Alexander the Great, and Antiochus the Great, in the present chapter (ver. 3 and 16); and therefore must have a similar meaning in the present instance, and refer to a person whose name shall be equally conspicuous in history, and whose exploits are of a similar nature.

The next thing noticed of this king is his *PRINCIPLES*, and they are thus expressed: “HE shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the GOD OF GODS; neither shall he regard the God of his fathers; nor the *DESIRE OF WOMEN*,” that is Christ, “nor regard any God; for he shall magnify himself above all.” Nevertheless, though such be his impiety and infidelity, yet, *in his estate*, or in his kingly office (for this signification the same expression bears in the 21st verse) “shall he honour the God of forces,” Mahuzzim, or strong military protectors—that is, his God, in whom he places all his confidence, shall be his strong fortresses and armies—or more intensely speaking, his chief captains and military officers, “protectors or defenders.” And this God, “whom his fathers knew not,” shall he honour with the highest rewards it is in his power to bestow,



“with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds,” in the strongest and most warlike places and nations, and in the face of all opposition, “with this strange God whom he shall acknowledge and increase with glory; and he shall cause them,” his chief captains, in whose prowess he trusts, “to rule over many, and shall divide the land for gain,” (verse 39). There is yet one important intimation that calls for notice, and that is, that the season of his prosperity shall not last; “he shall prosper,” it is said, “UNTIL the indignation be accomplished;” implying that he would only be favoured with prosperity and success for a limited period, and *until* a particular work was accomplished; and then that his career would, in a very signal manner, be interrupted, and indeed ended: “for that that is determined shall be done,” (v. 36).

Such is the character, such are the principles, the policy, the exploits, and the end of the individual “king,” who is here prophesied of to appear at the particular time in which he is introduced in this vision. The question therefore recurs, Has any such person, standing in the position of the acknowledged head of the Roman empire, as the successor of Augustus and Charlemagne, appeared in our time, answering to this description? There can be no hesitation in replying in the affirmative, and in fixing upon that person as Napoleon Bonaparte, the emperor of France, and king of Rome; and of adding further, as prophecy is not loose in its appli-

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ably attach to him, it makes the probability of him being the character intended the more certain.

In the other marks by which he is identified *he stands alone* ; for in his principles and policy there were never any like him ; and these marks, therefore, the Holy Spirit has seized, in order to hold him up to our view and recognition. Nebuchadnezzar, Cyrus, Alexander, and Augustus—Constantine, Justinian, and Charlemagne—men, who, in the long line of Gentile sovereigns, rose, like himself, far above the common level ;—all respected religion ; although that religion might be the idolatry and superstition of paganism, or of paganized Christianity. It could not be said of any of these, that they “exalted and magnified themselves above every god, and did not regard any God ;” for the very reverse was the fact. They were all remarkable for religion in their way ; and therefore it can apply to no such characters—to none who have “regarded the God of their fathers.” Bishop Horsley, in reference to this prediction, has left on record, that he considered it to refer to a person who should be “neither a Protestant nor a Papist ; who should be neither a Christian, nor Jew, nor heathen ; who should worship neither God, nor angel, nor saint ; who would neither supplicate the invisible majesty of heaven, nor fall down before an idol.”\*

It would be almost difficult to conceive of such a character ; and yet in the person of Bonaparte it

\* Letter on Isaiah, xviii. p. 105—106.



existed, and is drawn to the life. It was the most remarkable characteristic of him, that he actually did make no real pretensions to religion of any kind—that we never heard of him having bowed the knee, or engaging in any religious services and worship of any kind or description whatever—that even at his coronation, although the Pope was present, yet he took the crown from his hands, and put it upon his own head. Embodying the infidel and atheistical principles of the French revolution in his own person, he appeared to look with sovereign contempt, not only on the superstitions around him, but on the holy and ineffable name and religion of Jehovah, THE GOD OF GODS: and on one occasion expressly denying Christ, *the desire of women*,\* declaring himself superior to all events; styling himself invincible, and allowing himself to be addressed as Your Providence. “At times he would speak like A DEITY; at others, in the style of a very ordinary person.”† As it served his purpose he would proclaim himself a Pagan, which he did by consecrating the chapel of the Invalids to Mars, and declaring that he had always followed the god of war—or a Mahometan, which he did in Egypt, taking the name of Ali Bonaparte—or a Papist, which he did by procuring the Concordat from Rome—or a Protestant—for in an interview with various ministers at Rotterdam, in 1811, he declared that “but for the very superior number of his Roman Catholic sub-

\* See Faber, Vol. II. p. 239.

† Scott's Life of Napoleon, Vol. IX. page 323.



jects, he would instantly become a Calvinist," or in fact anything; only with this proviso, *magnifying himself above all*.

But *in his estate* as head of the Roman empire, paradoxical as the assertion may appear, it is said *he should honour the God of forces, a god whom his fathers knew not* (ver. 38), or, as it is expressed in the next verse, *a strange god*; which it is evident is intended to express, by the phraseology onwards in this verse, that the only god which he had, was his marshals, or high general officers. On these, each of whom exercised full military authority over from fifty to one hundred thousand men, totally independent of each other, and without any other control than his own, he placed his confidence and trust in a way which it is said *his fathers*, the former renowned captains of France, *knew not*; and the name of each of which chief of such high pretension was almost as formidable as his own. As this part of his character is set in a clear light by Mr. Faber, I will transcribe his own words. "Thus have events explained an otherwise inexplicable prophetic paradox. In the abstract, it seems a palpable contradiction, that a power, described as alike disregarding *every* god, whether true or false, should nevertheless be represented as venerating a foreign god unknown to the ancestors of those who constituted that power: yet such has been precisely the conduct of the Roman king, as exemplified most eminently in the conduct of his principal member, revolutionary France. Had the king adored his foreign god, really believing in



the divinity of that god, as the old idolaters devoutly believed in the actual deity of their hero-gods, he would not have fulfilled the prophecy: because it declares, that the king should not regard ANY god, but that he should magnify himself above ALL. Yet, if he had not adored a god unknown to his fathers in *some* manner, whatever that manner might be, he would equally have failed in accomplishing the prophecy: because it declares he should worship a god thus described. What, then, has been the conduct of the Roman king? With an open profession of atheism in his mouth, and with a direct attack on all religion in his practice, he has adored a foreign deity unknown to his fathers, whom he nevertheless disbelieved to be a deity: and thus he worshipped a god of his own, without regarding *any* god.'\*

Thus did he honour what is here called *the god of forces or munitions, or God's protectors*, as it is in the margin; bestowing upon them, by a well-organized system of rapine, *gold, and silver, and precious stones, and pleasant or desirable things*, by which latter expression perhaps may be intended works of art, as these, in the spoils of the vanquished countries, were not the least sought after and prized, both by Napoleon and his marshals. Thus, it was said, *shall he do in the most strong holds*—or thus shall he spoil the strongest places; and the idea is continued to be kept up of his wretched trust, by calling it, as it were ironically, a *strange god* whom he thus was to

\* Sacred Col. Vol. II. page 255.



*acknowledge, and increase with glory*; and which he *did* increase with glory, by bestowing upon each of his great officers the highest titles of honour, such as dukes, princes, and even kings. *And he shall cause them*, it finally goes on to say, *to rule over many, and shall divide the land for gain*, or for his own profit. Accordingly, in the erection of the new feudal empire which he established, his marshals and generals were not only increased with glory by being raised to the highest ranks of society, and distinguished by the most splendid titles, but they had each a sovereignty assigned to them; and western Europe was parcelled out into provinces amongst them, subservient to his will and pleasure; they being shifted about from one throne or principality to another as might best suit his views of widely extended ambition—and thus *did he cause them*, that is, his “god,” to rule over many, and thus did he *divide the land for gain*.

The event proved that it was indeed *a* STRANGE *god* in which he trusted. There can be no doubt, but that, surrounded by such an army, and by such generals, as he was, he did, as he expressed himself on many occasions, consider that he was *invincible*; and so thought many others:—these were truly his god. But when the work *was accomplished* which he was raised up by THE GOD OF GODS *to perform*; when *that that was determined was done* (ver. 36), his prosperity ended! *He shall prosper TILL the indignation be accomplished*, was heaven’s high mandate; and *he did accordingly prosper* in the face of the most unparalleled dangers, difficulties, and



straits, and that to the wonder, admiration, and alarm of the world; a divine shield being then thrown around him, he prospered, "streaming over the political hemisphere like a comet, inspiring universal dread and distrust," until the divine purposes, or *the indignation* was accomplished. His fall then was as great and as signal as had been his rise; and the various rapid steps by which it was marked and accelerated, and the apparent fatality that appeared to attend him in all his projects and undertakings, and urge on his ruin, placed in contrast with his former career of prosperity, shewed to the most sceptical that it was the hand of God. And *his god*, in the hour of need, was found, as anything short of "the God of gods" always will be, but a broken reed: his army was annihilated in his invasion of Russia, and his generals were beaten and driven from post to post, until the whole fabric of his greatness was dissolved, and he himself became a fugitive and a captive.

All these things so vividly exist in the remembrance of all persons of mature age now living, as scarcely yet to be considered matters of history. Without having recourse to books, we know them from the strong impressions they made on our minds in their progress; and hence we know, in a way in which we cannot know prophecies of more distant fulfilment, that the portrait is correct—so correct, that we may safely assert that no other language or description, however full, could convey the idea of the principles and policy of Napoleon half so perfectly.

We have now arrived at the *fulfilled* part of this



prophecy ; for the next verse begins with “ the time of the end,” or the end of the 2300 years of the last vision ; or to speak still more intelligibly, at the end of the Mahometan power, which of course has not yet taken place. Here then we will pause, and conclude the chapter. In doing so, I would beg to ask, should not both we, and the Jews for whom the prophecy is so specially intended, consider that the above clear and faithful description of a character that has passed before our own eyes is given to answer some very particular purpose ? Is it not intended as a warning, a sign, more deeply to rivet our attention on what is to come next ? For myself, I consider that it is intended to have this effect ; and as what is to follow is in such perfect harmony with the concluding scenes of all the preceding visions, both as to their narration and chronology, we are perfectly inexcusable if we do not attend to the voice that so clearly speaks, and to *a sign of the times* that is so manifest. Thus far the character of TRUTH, so prominently brought forward at the beginning of this chapter, has been borne out by the events up to the present moment. We may be assured, therefore, that *what next* appears on this important roll, will likewise be found *true—true to the very letter!*

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"And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever."—DANIEL xi. 40—45 ; and xii. 1—3.

## CHAPTER XIII.

*Importance of this part of the prophecy—It is future—Who the kings of the North and the South will be—Who “the king” will be—What the next event will be—The conquests of the king of the South—Of the king of the North—What is meant by his coming as a whirlwind—By chariots and horses—By the description of his conquests—The certainty of its fulfilment—Preservation of the Lord’s people—Conquest of Judea—Of Egypt—Fury of the king of the North—Michael’s standing up for the Jews on this occasion—Illustrated by the prophecy of Ezekiel. The king, the time, his allies, and his end the same in both prophecies—The converted Jews alone saved in this great deliverance—Their resurrection, the first resurrection—Its peculiarity.*

“AND AT THE TIME OF THE END SHALL THE KING OF THE SOUTH PUSH AT HIM: AND THE KING OF THE NORTH SHALL COME AGAINST HIM LIKE A WHIRLWIND, WITH CHARIOTS, AND WITH HORSEMEN, AND WITH MANY SHIPS; AND HE SHALL ENTER INTO THE COUNTRIES, AND SHALL OVERFLOW AND PASS OVER,” (ver. 40.)

IF the interpretation that has been offered with regard to the individual described in the preceding verses be correct—if it really applies to the Emperor Napoleon: and, likewise, if the Mahometan power is to fall, as was attempted to be demonstrated, and “the time of the end” be so near, as the year of our Lord 1844—then it is out of the power of language to describe the importance of the communication made in the verse



above quoted ! The great catastrophe of all the preceding Visions here is made to take a definite form ; and it is brought as closely home to us in the way of narrative, as it appears possible. It is no obscure prediction, involved, like others, in symbols ; but it is a plain, direct, continuous announcement of great historical events. The 39th verse finishes with the battle of Waterloo ; for it was then that the career of Napoleon finally closed ; and it is remarkable that the principal event since that year, marking a prophetic era, and one to which the attention of mankind has for the last five and twenty years been chiefly directed, is the rapid and permanent diminution of the Turkish power ! that is, the direct operation for bringing on “ the time of the end.” The rumours of war, repeated and loud as they have sometimes been, whether in Poland, Belgium, Spain, Egypt, or even in Turkey itself, have been hushed to silence ; and the calm still continues, while all the time the *little horn* has been gradually *breaking without hand*.\* This, I apprehend, is the reason why our attention in this prophecy is so repeatedly called to “ the time of the end,” as a recognized period implying the fall of Mahometanism. As was said to Daniel, so in like manner it is said to us, “ Understand, O Son of man : for at the time of the end shall be the vision.”†

This point of time therefore is clearly yet FUTURE

\* See chap. vi. 136—140

† Daniel viii. 17.



—it is future, not only because the Mahometan “little horn” is not yet finally extinct; but it is future, because nothing has happened that at all comports with the prophecy contained in this verse (the 40th). “At the time of the end,” it says, “the king of the South shall push at him; and the king of the North shall come against him like a whirlwind.” Now, the kings of the South and North who here appear, must be, as Mr. Faber very justly expresses, “still the kings of the same South and North who appeared through all the middle part of the vision; in other words, unless we unhinge and dislocate the whole harmony and homogeneity of the vision, for the purpose of making the prophecy speak just what we please, they must inevitably be the kings of Syria and Egypt.”\* Who the existing sovereigns of these once great kingdoms may be at the “time of the end,” short as the time is, that are to perform these great things, we cannot of course say; but it is manifest, that whoever is pointed at must be now in being, and performing a distinguished part in the world’s great affairs.

With regard to the present ruler of Egypt, it is possible, perhaps probable, that he or his son may be the king of the South; and it is remarkable, in this point of view, that just at this time Egypt should have become an independent kingdom: but as it regards the KING OF THE NORTH, *this must be some other*

\* Sacred Cal. Vol. II. p. 276.



*potentate*, because the removal of the present or the Turkish race, is the signal for the arrival of the "time of the end." On this subject, however, I prefer again quoting words already to my hand, because they exactly concur with my views. "Certainly," says Mr. Faber, "I will not venture to say, that, at that epoch, Russia *cannot* be the king of north; because I know not whether Russia, at that epoch, may not have become possessed of Syria. But *this* I will assuredly say, that *at no time* can Russia, simply as Russia, and merely because Russia is a great *northern* power, be the king of the north who appears in Daniel's vision. Should Russia, at the "time of the end," have acquired Syria by conquest or negociation; then, doubtless, *under the aspect of the existing sovereignty of Syria*, Russia will have become the prophetic king of the north: but this character would then belong to Russia, not as a mighty Slavonic northern power, but solely and exclusively a sovereign of Syria. At *present*, whatever may hereafter be the case, Russia, in the phraseology of the prophecy, is NOT the king of the North.

"As for the power, which, at the time of the end, may be the sovereign of Egypt, it were vain even to conjecture. But clearly, whatever power may then be master of Egypt, whether a native power in the character of an independent Pacha, or a foreign power whose seat of government is in another country, that power *in its quality of the*



*Lord of Egypt*, will be the prophetic king of the South.\*

All this line of argumentation, as applied to the kings of the North and the South, will likewise apply to "the king" of the 36th and following verses. It is not necessary, therefore, that the pronoun *HIM* in this verse, where it is said, "the king of the South shall push at *him*; and the king of the North shall come against *him* like a whirlwind," should any more be the same *individual person* spoken of in the preceding verses, than that the kings of the North and South should be always the same respective individuals. In the same manner as the actions of these sovereigns, in the middle parts of the prophecy, point out the individuals they are intended to represent, so in like manner the actions as well as the time points out who *the king* is intended for in this verse, or rather make it certain, that while it must be the king of Rome, it cannot be the individual king before spoken of. We must conclude therefore—and the 17th of Revelation makes it certain that it will be so—that at or before the "time of the end," although such is not the case at present, yet that another king will stand in the place of Napoleon, as head of the Western Roman empire,—perhaps by general consent, it may be by conquest—but most probably the former; and that he is the person to whom reference is here made.

We have now therefore pointed out THE PARTIES

\* Sacred Cal. Vol. II. page 273 ; written A.D. 1828.



in the tremendous war or invasion that is here predicted soon to take place. On the one hand, there will be the then existing sovereigns of the ancient kingdom of Syria and Egypt; and on the other, the then existing head of the "*countries*" of the western empire. We have likewise explained that THE TIME when this will take place, being said to be "at the time of the end," it signifies that it will be when the *breaking up* of the Turkish empire, now so rapidly going forward, is completed; and that this, if the demonstrations of the former visions be correct, will be in 1844.

We come, in the next place, to consider ITS ISSUE OR CONSEQUENCES. Forming as we do one of the kingdoms of the West, it is deeply interesting and momentous to us, to ponder over the meaning of the language here made use of, in reference to this most important prediction; for, whether the particular year which I have calculated be considered to be correct or not, *the event itself at least* IS THE NEXT THING THAT IS TO HAPPEN! And from the reading of the context in connection with it, it would not, I think, strike any mind, as referring to a longer suspension of action, from the preceding verse, than one generation; and twenty-five years, as above observed, have already rolled away!

The first thing that is said, is, that "at the time of the end the king of the South, that is, the king of Egypt, SHALL PUSH AT HIM;" that is, push at the person who stands in the dominion or estate of the emperor Napoleon; for such a sense the words



are intended to convey. Now the expression, *to push*, in this connection, must have the same meaning as when applied to Cyrus in Dan. viii. 4, where it is said, "I saw the ram *pushing* westward, and northward, and southward ;" which signifies, as explained in chapter the eleventh, his great conquests. The pushing of the ruler of Egypt, in this place, must therefore mean, his hostile attitude, and his *successful* hostile attitude in some way or other against the Western nations or their dependencies.

This is the part to be taken by "the king of the South." But the most important actor is to be "THE KING OF THE NORTH: and the king of the North shall come against him LIKE A WHIRLWIND, with chariots and with horsemen, and with many ships." As a very strong metaphor is here used, it will be as well, before we proceed, to explain it by other Scripture passages where it is used.

In Proverbs i. 27, it is brought forward as signifying destruction: "When your destruction cometh as a whirlwind." In Isaiah xvii. 13, it is written, "that the nations shall be chased as the chaff of the mountains before the wind, and like a rolling thing before THE WHIRLWIND." In Jer. xxv. 32, 33: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and *a great whirlwind* shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but they shall be dung upon the ground."



In these and other places, the word is thus shown to express the most complete destruction and ruin *from hostile armies*; something, in fact, in the political world, similar to what would be the effects of such a visitation in the natural world, tearing and rooting up everything before it.

Here, therefore, it must mean the same thing, since it is said, that this king shall come like a whirlwind, "with chariots, and with horsemen, and with many ships;" that is, with all the paraphernalia of war. Chariots and horsemen are usually coupled together in the Scriptures, to signify great armies. See Exod. xv. 4, "Pharaoh's chariots and his host hath he cast into the sea." 2 Kings xviii. 24, "Wilt thou put thy trust on Egypt for chariots and for horsemen," is the language of Rabshakeh; and that of his master, the king of Assyria, is thus expressed, 2 Kings xix. 23, "With the multitude of my chariots I am come to the height of the mountains, to the sides of Lebanon." In Psalm xx. 7, it is said, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." The king of Syria, in 2 Kings vi. 15, is said to have compassed the city with a host, consisting both of *chariots and horses*. And when, at Elisha's prayer, the Lord opened the eyes of the young man, "he saw, and behold, the mountain was full of *horses and chariots* of fire round about Elisha." And in Psalm lxviii. 17, it is said, "The chariots of God are twenty thousand, even thousands of angels." I have brought forward these quotations, which might



still be multiplied, to show, as the expression is peculiar to the Scriptures, that in every case it means large hosts or armies. In Isa. lxvi. 15, 16. it is again used, and in connection with a whirlwind: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." When, therefore, it is said that the king of the North shall come against THE KING, "with chariots, and with horsemen, and with many ships," it means that he will come with an immense army and navy, and that, thus armed, the effect of his invasion shall be like that of a whirlwind: "AND HE SHALL ENTER INTO THE COUNTRIES, AND SHALL OVERFLOW AND PASS OVER!" It shall be no abortive invasion—he shall enter into the countries, and shall overflow!—*the countries* of which "the king" is the head, proving that he is the head of more than one country. And with respect to the ominous word, *and pass over!* Pass over—where! The most remote and greatest nation of the Roman empire, it must be remembered, cannot be reached without *passing over*, and without the use of *ships!* Is it then England, that in this last instance is here pointed at; and by *the countries*, the other Roman kingdoms that are intended? Rather should it not be asked, Can it be anything else?

Many readers, it is to be feared, will dismiss the subject altogether, with the observation that it is all



a delusion. I would, however, submit, is there not enough of probability attached, to call forth the most serious consideration and inquiry? When it is looked at in connection with the other prophecies that have been considered; with those in connection with the restoration of the Jews; with the destruction of the great symbolical image which is to be smitten on its *ten toes*; with the destruction foretold to happen to popery, in the vision of the four wild beasts; and further, when it is considered, that during the almost four and twenty centuries that have gone by since this prophecy was written, up to the 40th verse of the eleventh chapter, it is FULFILLED HISTORY, that not one iota has failed, there can be no ground to doubt of the fulfilment of the rest. On the contrary, from these considerations, there are the strongest of all reasons to believe, that He (who has, during this long period and so many revolving ages, made the contests, the passions, the schemes of men, all subserve to the bringing about his own decrees, as here revealed up to the present moment,) will assuredly, whatever we may say or think, or whatever appearances may be, bring about, at the appointed season, what remains to be accomplished. It must be, therefore, that ere long it will have to be said, in the past tense, as it is now in the future: "At 'the time of the end,' the king of the South *did* obtain great conquests over the Western nations; and that the king of the North *did* come against them with the fury, impetuosity, and destructiveness of a whirlwind—that he entered into them—and (whatever it



means) that he passed over!" These will be the days of vengeance, respecting which our Lord, addressing his disciples, said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."\* And we shall find, when we come to the book of the Revelation, that all these details respecting them, as well as the deliverance of the Lord's believing people from them, are there much enlarged upon and confirmed.

In the remaining verses of the chapter, the career of "the king of the North" is very circumstantially given to the end of his life. After he had finished his desolating course in the West, it is added, "He shall enter also into THE GLORIOUS LAND, that is the land of Judea, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." These, being countries bordering on the Holy Land, appear to be named, not only for the purpose of more distinctly pointing out the tract of this terrible conqueror, but of preventing any mistake with regard to the glorious land. These in fact appear to be reserved for the conquest of the Jews themselves; for it is said in Isaiah xi. 14, that after Ephraim and Judah are again united into one kingdom, "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Edom was a very considerable country

\* Luke xxi. 28.



about the time of David, who made war with it, destroyed its city, and dispersed its inhabitants (2 Sam. viii.); he likewise smote Moab and the Ammonites. The two latter people were descended from Lot, and the former from Esau.

“He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over the precious things of Egypt, and the Lybians and Ethiopians shall be at his steps.” It would appear from these words, that the king or ruler of Egypt, who, in the destruction of the West, was in league with the Northern king, now falls under his displeasure, and, in his turn, becomes—with the spoils of gold and silver, and precious things which he had collected in his *pushings* or conquests—his prey; and that, in this expedition, the more remote neighbouring countries of Lybia on the west, and Ethiopia on the south, were his allies; thus cutting off all escape in the African interior for the Egyptian king; and it is perhaps for this end they are mentioned.

The next thing of which we are informed, is, that whilst engaged in this war, “Tidings out of the East and out of the North shall trouble him; therefore, that he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacle of his palaces between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.”

I consider that we are now, in an especial manner,



come to the more immediate object of the vision, which is, what "SHALL BEFALL THE JEWS IN THE LATTER DAYS," (ch. x. 14.) There can be no doubt but that the first conquest of the Holy or glorious Land, as above noticed (v. 41), was intimately connected with their restoration, which, perhaps, for good reasons, "the king of the North" had befriended; for, as we shall immediately see, from the consideration of the next chapter, their scattering will have terminated, "at the time of the end." Most probably, therefore, these doleful tidings out of the North and the East, (that is, north and east of Egypt), which puts him into such an ungovernable fury, and causes him immediately to retrace his steps for the purpose of *making away many*, is some great movement in their favour. For it is immediately added: "And at that time shall Michael stand up, the great prince, which standeth for the children of the people." Michael, in the former parts of the vision, is introduced as *one of the chief princes* (ch. x. 13), who favoured and assisted the Jews against "the prince of the kingdom of Persia;" and in verse 21st of the same chapter, he is called THEIR PRINCE.

In speaking of this part of the vision, Mr. Wintle makes the following beautiful observation; "Daniel was certainly highly favoured; and the Almighty, who delights in hearing and answering the prayers of his servants, directs the angel to apologize (if I may so speak) for his delay in attending to the patient solicitations of the prophet. The



angel also is represented as pleading the difficulty of the task, and another higher power or chief in the regal court of heaven, favours his business, and comes to his assistance. In whatever light this is to be understood, it is a strong and affecting instance of the Deity's accommodating himself and his measures to the manners of men."\*

What is to be understood by this mighty angel, the great prince who standeth up for the children of Israel: *STANDING UP* at this particular time for them, is taking the command in this extreme emergency against the countless number of their enemies, and utterly overwhelming them; for this is the meaning of the expression in other places. Accordingly, when the king of the North *shall plant the tabernacles of his palaces*, (that is, concentrate the whole strength and glory of his kingdom—his chief, princely, military tents, his victorious legions,) between the seas in the glorious holy mountain, *HE SHALL COME TO HIS END AND NONE SHALL HELP HIM*. Wintle observes, that the expression, *the tabernacles of his palaces*, in the Hebrew, denotes the beauty and splendour that attends royalty; and he considers, and I think justly, that "between the seas in the glorious holy mountain," must signify the seas near Jerusalem, probably the Dead Sea and the Mediterranean.

Although the great deliverance, which on this occasion is to be effected in behalf of the Jews, is given in this prophecy in but few words, yet the deficiency is made up by Ezekiel, who was a contem-

\* Wintle on Daniel.



porary prophet with Daniel. In the 38th and 39th chapters of his book, many particulars are given, which evidently refer to the exact point of time of which we are speaking; and as they illustrate so essential a fact of this most important vision, and give it a deepening interest, I will, before proceeding further with it, bring them forward.

In the first place, it requires to be noticed, that the *king of the North* is called by Ezekiel “Gog, the land of Magog, the chief of the prince of Meshech and Tubal:”\* and this name, according to Mr. Mede, is the very same with Magog—and he conceives that it pleased the Spirit of God to take away the first syllable, which is not a radical, but an additional letter to the primitive word, to distinguish thus between the land and the people of the land, by calling the people or the king Gog, and the land the land of Magog.† It is further said, that they come from the *NORTH quarters*: “Gomer and all his bands; the house of Togarmah of the north quarters and all his bands” (v. 6); and in verse 15th of this, and the 2nd of the following chapter, from the *north parts*. With regard to these names, according to Genesis x. 3, 4, Magog, Meshech, Tubal, and Gomer, were sons of Japheth, and Togarmah was his grandson; and it appears from Dr. Wells’s *Historical Geography of the Old Testament*, that, in the peopling of the world, these all settled in the northern parts, or that part generally which now forms the

\* Ezek. xxxviii. 2.

† Mede’s Works, 374.



Russian empire. For instance, *Magog* settled about Mount Caucasus, and is esteemed the father of the Scythians, who dwelt in the east or north-east of the Euxine or Black Sea; *Gomer* and his son *Togarmah* peopled the northern track of the Lesser Asia; *Meshech*, in part Cappadocia or Armenia; and *Tubal* still farther to the eastward, towards the Caspian Sea.\* And bishop Newton observes, that "Gog and Magog seem to have been formerly the general name of the northern nations of Europe and Asia; as the Scythians have been since, and the Tartars are at present."

In the second place, the events here spoken of are not only said to happen, after *many days*, and in *the latter days* (verses 8 and 16); but what especially makes the time cohere with the present vision, AFTER THE RESTORATION OF THE JEWS. "In the latter days," speaking of Gog, "thou shalt come into the land that is *brought back* from the sword, and is *gathered out of many people*, against the mountains of Israel; which have been always waste; but it is *brought forth out of the nations*, and they shall dwell safely all of them." Again, after naming that they dwell in unwalled villages, it goes on to say: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day *when my people Israel dwelleth safely*, shall thou not know it," (v. 14).

\* Wells's Geog. Vol. I. ch. iii. Sect. 2. See likewise Bicheno's Signs of the Times, p. 101, and Bishop Newton's Dissertation, ch. i. and xx.



*"And thou shalt come against my people of Israel, as a cloud to cover the land,"* (ver. 16); all clearly shewing, that this expedition shall be against the Jews, after their return from their long captivity.

In the third place, he will come with an exceedingly great army, having the same allies, viz. the Ethiopians and Lybians. *"And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Lybia with them, all of them with shield and helmet; Gomer and all his bands; the house of Togarmah of the North quarters and all his bands, and many people with them,"* (v. 4—6); *"as a cloud to cover the land,"* (v. 9—16); *"a great company, and a mighty army,"* (v. 15).

In the fourth place, this great and furious invasion of Judea will rouse the anger of the Lord against him, who will, in consequence, in some very remarkable manner, fight against him, *and bring him to his end, so that none shall help him.* *"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come in my face.* For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all men that



are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him *with pestilence and with blood*: and I will rain upon him and his bands, and upon the many people that are with him, *an overflowing rain, and great hailstones, fire, and brimstone*. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ez. xxxviii. 18—23.) Almost the whole of the following chapter is to the same effect, and describes in such fearful language the great destruction of the Lord upon his enemies, and his people's enemies, that it may well be said it "SHALL BE A TIME OF TROUBLE, SUCH AS NEVER WAS SINCE THERE WAS A NATION EVEN TO THAT SAME TIME," (Dan. xii. 1). Some faint idea may be formed of it from the following passages: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; *and there they shall bury Gog and his multitude*; and they shall call it The valley of Hamon-gog. And SEVEN MONTHS SHALL THE HOUSE OF ISRAEL BE BURYING OF THEM, that they may cleanse the land," (verses 11, 12.) "And, thou son of man, thus saith the Lord God; speak



unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains, that *you may eat flesh and drink blood*. Ye shall eat *the flesh of the mighty, and drink the blood of the princes of the earth*, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with *horses and with chariots, with mighty men and with all men of war*, saith the Lord God," (verses 17—20.

It will be at this point of time, no doubt, and in this terrible and deadly strife, that the predictions relative to the future valour of the Jews, as brought forward in chap. v. p. 99, will be fulfilled; when they will "be as a lion among the beasts of the forest, as a young lion among flocks of sheep; and when the nations shall see and be confounded at their might!"\* And this, likewise, without doubt will be that greater deliverance, noticed in ch. i. p. 10, and more particularly in ch. v. p. 110, which shall throw even the great deliverance from Egypt into the shade! "It shall be to them a renown the day that I shall be glorified, saith the Lord God." Great as have been the events of their former history, this shall eclipse them all. "And the heathen shall know

\* Mich. v.

† Ezek. xxxix. 13.



that the house of Israel went into captivity for their iniquity :” (ver. 23). “ Therefore thus saith the Lord God ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ; after they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations ; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, *and have left none of them any more there.* Neither will I hide my face any more from them ; for I have poured out my spirit upon the house of Israel, saith the Lord God.”\*

Thus does it appear very manifest that “ the tidings out of the east and out of the north,” which shall trouble “ THE KING OF THE NORTH,” in the very zenith of his unprecedented conquests, and when no doubt he will be anticipating the founding of a greater empire than was ever created by man, will be some movement in favour of the Jews : some decisive act, perhaps of a similar nature to that of Moses and Aaron’s going before Pharaoh, and *demanding* Israel’s release from captivity ; which excited in the breast of that monarch such boiling

\* Ezekel xxxix. 25—29.



fury, at what he considered their daring presumption. Some such movement as this, perhaps, may now have transpired. The Lord's time to favour his people being come; and the king of the North having accomplished His vengeance against the nations; now comes his turn. Like Pharoah, he is bent upon their utter destruction; "therefore," it is said, "he shall go forth with GREAT FURY TO DESTROY, AND UTTERLY TO MAKE AWAY MANY." And for this purpose he shall concentrate his immense armies in shining military array, and flushed, it may be said, with the conquest and spoils of the world, "plant the tabernacle of his palaces between the seas in the glorious holy mountain." YET, in the fearful manner above described from Ezekiel's prophecy, HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM. To quote the language used with regard to the deliverance from Egypt, adequate means will be adopted by the God of Abraham for the delivery of his people; and the divine purposes will be triumphantly fulfilled, as they always must be, to the utter confusion of every enemy, and to the praise of his own glory. See ch. i. p. 12.

Accordingly, "AT THAT TIME" shall Michael stand up for them, THEIR OWN PRINCE, and the unprecedented time of trouble will ensue: and "at that time," it was said to Daniel, "THY PEOPLE shall be delivered, *every one that shall be found written in the book.*" (Dan. xii. 1.)

We have read of "the conquering might of Joshua's blade"—of Gideon, of Jephtha, of David,



and of Asa; how they fought and conquered against superior and most disproportionate numbers; but we have yet to learn what it will be for an Archangel to take the field, clad with celestial armour and with the sword of God! Yet such an unparalleled event—unparalleled at least in our world—it is here predicted is to happen, and that at no great distance of time. No wonder the destruction will be so great and so complete: so great, that it will only bear to be compared to that of Pharaoh and his host when they were drowned in the Red Sea, and

“Not a wreck was seen,<sup>1</sup>

To tell to future times that they had been.”

The awakening and significant expression, that “every one shall be delivered that shall be found written in the book,” shows that *not all* the Jews who are in the first place restored, will partake of this great, and happy, and final deliverance!—only those found *written in the book*!—in other words, only those that are truly converted to God; for this is the import of the words in other places. See Phil. iv. 3; Luke x. 20; and various passages in the Revelation, especially one which has reference to the period to which these events are an immediate prelude. Speaking of the New Jerusalem in chapter xxi. 27, it is said, “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb’s book of life.” And here again we are brought back to the deliverance from Egypt—to the recollection of how few of those



who left that land were permitted to pass the stream of Jordan, and enter the land of Canaan!

“And many *of them* that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.” (Dan. xii. 2, 3.)

In language as plain as it seems possible in which to express it, the Jews are next informed of a new scene of wonders that will succeed to the marvellous events above described, *in a partial RESURRECTION OF THEIR DEAD!* This is another thing that *will befall them in the latter days*. “Many,” or according to the more just and exact translation of the Hebrew, “Multitudes of them that sleep in the dust of the ground shall awake!” and those, both of the righteous and of the wicked:—“some to everlasting life, and some to shame and everlasting contempt.” We have here revealed some of the most important of all truths: 1st, The certainty of the resurrection of the dead; in regard to which I would observe, that death is here called, as it is universally in the New Testament, *a sleep*. The dead therefore are in reality only sleeping! 2nd, That the future states of both the righteous and the wicked to which they shall rise, is here declared to be *eternal*, perpetual in their duration: *everlasting* life on the one hand, and *everlasting* shame and contempt on the other. 3rd, That these two states are therefore to be the oppo-



site ones of perfect happiness and glory, and of perfect shame, contempt, and misery. On the former the prophet most delightfully dwells, while he confines himself generally to the latter: *they that be wise*, he goes on to say, shall shine *as the brightness or splendour of the firmament*, exalted to the highest pitch of distinction; and *they that turn many to righteousness as the stars for ever and ever*; pointing out the duration of their happiness in the strongest form of expressing eternity. "The glories of the future world," observes Wintle on this passage, "are adumbrated in Scripture by the loftiest and most splendid images in this; but after all, so inadequate is language, and so inferior the conceptions of the human mind, to this great subject, that the finest description of the joys of eternity is that negative one of St. Paul's, which he hath in some measure borrowed from Isaiah, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.'"<sup>\*</sup> 4th, We have here likewise revealed that there shall be more than one resurrection, for this is but partial. *MANY, or multitudes of them that sleep in the dust of the earth shall awake*, NOT ALL. Besides which, I consider, according to the declared object of the vision, that this resurrection has a more special reference to the Jews; and accordingly that it is intended to say, particularly the second verse, that many *of them* that sleep in the dust

<sup>\*</sup> See Bishop Lowth on Isaiah lxix. 4.



of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Not that this resurrection will be confined to them any farther than as it regards the wicked; for as we shall hereafter notice in the Revelation, as well as from what appears from some of St. Paul's Epistles, *the dead in Christ*, under the Christian dispensation, shall likewise at this time awake from the dust: "Christ, the first fruits; afterward they are Christ's at his coming."\* So that it appears to be, according to the Divine ordination, that of those who lived under the Jewish dispensation, multitudes both of the righteous and the wicked should arise in this resurrection; while of those under the Christian dispensation, it will be confined to the righteous. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. xx. 4, 5.)

\* 1 Cor. xv. 23; see likewise 1 Thess. iv. 13—17.



## CHAPTER XIV.

### THE GREAT VISION,

(continued.)

SHEWING THE SIGNS OF THE TIMES THAT ARE TO  
BE THE PRELUDE  
TO THE TIME OF THE END, AND TO  
THE CONSEQUENT RESTORATION OF THE JEWS  
AND  
THE CHRONOLOGY OF THE MILLENNIUM.

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“ But thou, O Daniel, shut up the words, and seal the book, even to the time of the end : *many shall run to and fro, and knowledge shall be increased.*

“ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be *for a time, times, and an half* ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

“ And I heard, but I understood not : then said I, O my Lord, what shall be the end of these things ? And he said, Go thy way, Daniel ; for the words are closed up and sealed till the time of the end. *Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.*

“ And from the time that the daily sacrifice shall be taken away,

and the abomination that maketh desolate set up, there shall be *a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS.* But go thou thy way till the end be : for thou shall rest, and stand in thy lot at the end of the days,"—DANIEL xii. 4—13.



## CHAPTER XIV.

*The real commencement of Jewish history in this vision—Signs of the times—(1) The emperor Napoleon—(2) The extinction of the Turkish empire—(3) Steam travelling by Land and Sea—(4) The increase of Knowledge—(5) The termination of the Papal power—The sublimity of its announcement—(6) A great persecution foretold—(7) Extraordinary wickedness—(8) The understanding of these signs—What, the prolonged date of thirty years—The additional one of forty-five years, the Millennium.*

AFTER this great prophecy is thus brought down to the first resurrection, and consequently the history of the Jews to the period of the Millennium, Daniel is ordered to “shut up the words, and seal the book, even to the time of the end,” (ver. 4.) The signification of this is, that “the words” respecting what shall befall the Jews in the latter days, *will not begin to be accomplished till the time of the end.* It must signify this, because *the words* of the former part of the vision as explained in the 12th chapter—that is, the fulfilled part of the vision—are both known and applied to the events of history: they are therefore neither shut up nor sealed, as referring to what they signify in the ordinary acceptation of the expression. Neither can it refer to “the words” as *mere words*, even in respect to the unfulfilled parts of the pro-

phesy ; because the narrative, as explained in the last chapter, appears too plainly expressed not to be understood *in the letter*. The reference must therefore be, *to the performance* of the declared objects of the vision, that is, to what shall befall the Jews in the latter days ; for this, in the interpretation of the vision, ought never to be lost sight of, as it appears to be a kind of key that unlocks all its difficulties. We are to understand therefore, from this verse, that the place in the narrative of the prophecy which is to form the decisive era in the history of the Jews, and where they are again to come to light as a distinct nation, will be at that part which is said to be “ the time of the end.”

This is at the 40th verse of the 11th chapter, and as the events there predicted are not yet arrived, therefore it is that no political movement has been, or yet can efficiently be, made in their favour ; because until then, the words are shut up and the book closed. The verses in connection, as they are intended to be read, would stand thus—“ But thou, O Daniel, shut up the words, and seal the book, even to the time when the king of the South shall come against ‘ the king,’ the last of the Gentile sovereigns ; and until the time when the king of the North shall come against him like a whirlwind, with chariots and with horsemen, and with many ships.”

1st. With regard to the SIGNS that shall indicate this all-important period of time, the event preceding the present calm in the affairs of the world, in the



career of the Emperor Napoleon, has already been largely considered.\*

2d. The second remarkable and very visible sign of the times prominently brought to notice in this latter part of the vision, is, the silent operation that has, during the period of this calm, being going forward, bringing on the extinction of the Ottoman empire, and the consequent time of the end; this has likewise been particularly noticed."†

These, one would suppose, with the clear chronological notices with which they are connected, might be sufficient to excite a spirit of watchfulness, and put us on our guard, that the coming days of vengeance might not "overtake us as a thief, and as travail upon a woman with child." But we are not left here—the remaining part of this 12th chapter of Daniel, contains several other important and ominous notices, to which we shall do well to take heed; for they cannot be placed here, and in this position, without meaning.

The whole of the verse now under consideration, reads thus: "But thou, O Daniel, shut up the vision, and seal the book even to the time of the end: **MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED,**" (ver. 4.) As much as to say, *take notice, that when this period shall arrive, THESE SIGNS SHALL ATTEND IT.* Before our own time, it was impossible to have

\* See chap. xii. p. 329–340; and likewise chap. vi. p. 131–134.

† See chap. vi. p. 136–141, and chap. xi. p. 305.



imagined to what peculiarity of circumstances such expressions could possibly apply, so as to be of that definite character as to mark a prophetic era : and hence the vague conjectures that have from age to age been hazarded on the subject. But on our own minds no such uncertainty, no such perplexity, need to rest. Every part of the world resounds with the very expressions, altering only the tense from the future to the present. It is a remarkable fact, however, that although one of the commonest objections against the study of prophecy is its alleged obscurity, yet that when it is expressed in plain language, the most ingenious and laboured attempts are often made to give it a directly opposite meaning. And the observation applies to the words before us, as well as to others which will follow ; I conceive, however, we have nothing to do, but to take them in their plain straight-forward meaning, like all the rest of the vision, and in this way I shall now consider their application.

3d. The third sign of the times will therefore be, that which is expressed in these very few words, "many shall run to and fro ;" for this, we are to take notice, it is here said, will form one characteristic of the "time of the end."

It is indeed a truism that requires no laboured explanation or proof, that many are now running to and fro. The present state of things in this respect is so unprecedented, so glaring, so astonishing, that it may well be considered to mark an era of the world, and



a sign of the times: for where, a few years ago, only one person travelled, it may be truly said that there are now multitudes both by sea and land. And it having thus pleased God—that God who called by name Bezaleel and Aholiah, and “filled them with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of of workmanship:”\* it having pleased God that in this our day the application of the power of steam for the purposes of travelling should be discovered, and perfected as we now see it; and that the results, both as to the greatness of accommodation and speed, should be so wonderful as to attract universal attention, give new habits of thought, and in some respects to change the face of society,—who can say that all this is not for the purpose of fulfilling a prophecy *to the terms of which it responds*, and that it is not thereby intended as a signal of approaching events? The fact is certain, that, at the time of the end, many will be running to and fro, for God hath said that it shall be so—that is, He has said, that multitudes shall be doing just what they are actually at the present moment doing; and in plainer language it cannot be given. I will only add one other observation, and that is, if men were to view the subject in

\* Exodus xxxi. 2—6.



this light, how different would be their language and conduct in reference to it with regard to the often agitated question of Sabbath desecration!

4th. But in addition to many running to and fro, it is subjoined that KNOWLEDGE SHALL BE INCREASED. This is another sign of the times that stands prominent to our view; so prominent that "the march of intellect" has become a proverb. As the spirit of the observations above made in reference to travelling will, in a general way, apply likewise to this peculiarity of the times, I would merely remark, that we have only to look back half a century, and to compare it with the diffusion and increase of the knowledge of the present time, to observe the superior and multiplied sources now open for the intellectual improvement of all classes of society, to be convinced that the present is above all others that ever were known, the age of knowledge, of reading, and of discovery!

5th. The signs however by which the Jews are to ascertain when the period of their restoration, and the wonders which will accomplish it, are to take place, clear as they have been explained to be, are not yet finished. The chief, the most important intimation, if we may judge from the solemn grandeur of its announcement, is yet to be considered. In the opening of the vision we noticed the appearance of the Lord Jesus Christ described as upon the river Hiddekel. Daniel now says, having arrived at its completion, that he "looked, and, behold, there stood other two, the one on this side the bank of the river,



and the other on that side the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, *How long shall it be to the end of these wonders?*" Here again we may observe, that in a similar way to what we so particularly noticed with regard to the revealing of the chronology of the last vision, (Dan. viii. 13), two persons are introduced as having been listening to the long and interesting disclosure that had been made to the prophet. Now that it was concluded, the chronological portion of it which had been reserved, is again communicated, *as a reply to an inquiry!*\* This enquiry was not addressed to him who had been the chief speaker in the vision (chap. x. 18), but it was asked of the illustrious personage of whom such a shining description had in the first instance been given. Their curiosity was not, any more than on every former occasion, rebuked and deemed out of place, but was immediately gratified, and an instant answer was returned; and in a way to shew that the question had been waited for. "And I heard," says the prophet, "the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever and ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished;" or more literally, "and after the accomplishment of the

\* See ch. xi. p. 294—297.



scattering of the Jews, all these things shall be finished."

By this Divine asservation we are referred to the vision of the four wild beasts, as the place where the chronological term has been before used, and where of course its signification is to be sought for.\* It is as much as to say (and a most important communication it is) that the restoration of the Jews shall take place when the time of the duration of the Papal power shall be ended. That this is here intended nothing appears to be more clear; for, for the same reason that the frequent repetition of "the time of the end" signifies the end of Mahometan power, and the extinction of the eastern *little horn*; so the bringing forward, in this most emphatic way, of the peculiar term of *time, times, and an half*, which belongs to and stands identified with the Western *little horn*, or the papacy, must be intended to convey the idea, that the present state of the Jews will not be reversed until that period is ended; and that then it will be reversed. It is the same thing as if it had been expressly said, "the times and the laws are given into the hands of the Pope for 1260 years; and at the end of this 1260 years the dispersion of those who are here called the holy people, shall be finished. It looks like as if the existence of either one or the other of these great and awful apostacies, and particularly that of the West, was totally incompatible with God's favour to his ancient people; and therefore

\* See chap. x. p. 231—254.



before that begins to be shewn in their happy restoration, these two enemies to them and the truth, are to be moved out of the way, and annihilated from the earth.

Such is the nature of the answer that was returned to the question, with regard to "the end of these wonders;" and such the awfully solemn manner in which it was given! Daniel said respecting it, "I heard, but I understood not." He therefore repeats it himself, and says, "O my Lord, what shall be the end of these things?" The Lord replied, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end:" thus repeating what was said in the 4th verse, for the purpose of introducing *additional signs* that shall mark the approach "of the end of these wonders," and of giving a more satisfactory answer to Daniel's inquiry.

6th. The next sign of the times therefore *is to be*, (for this hath not yet, at least in a definite form, made its appearance,) that MANY SHALL BE PURIFIED, AND MADE WHITE, AND TRIED! This is the same thing, and nearly expressed in the same language, as what was noticed in the 35th verse of the 11th chapter, and which was considered to predict a persecution.\* Anticipating the time of the end, it was there said, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Both verses relate to the same event, as the same chrono-

\* See ch. xii. (of this work), p. 327.



gical term attached to each, evinces; and the language of both must refer to a severe sifting time which will close the present dispensation. Mr. Wintle considers "the whole refers to the righteous, who shall be cleansed by various tribulations and trials," and he explains that the word *to purify* is borrowed from wheat which is cleansed from the chaff; *to make white*, to cloth that is whitened by the fuller; and *to try*, from goldsmiths, who try and essay the metal, and separate it from the dross.\* In the same sense it is used in other parts of Scripture: "And I will bring a third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God." (Zech. xiii. 6; see likewise 1 Peter i. 6, 7; and Rev. ii. 10.) Near therefore as the chronological calculations bring the time of the end, it cannot arrive before this sign is manifested. If they are therefore correct, and the time be within so very few years as A. D. 1844, how soon must this persecution commence! Much additional light however is thrown upon this particular in the book of the Revelation, particularly in the eleventh chapter, to which the reader is referred.

7th. The next sign of the times mentioned is in immediate connection with the above, and like that has not yet taken a definite form—it has yet to appear. THE WICKED SHALL DO WICKEDLY. Of

\* Wintle on Daniel.



the intensely dreadful meaning of these words, I conceive we can have but a faint idea; perhaps the scenes that took place during the reign of terror in France, between the years 1793 and 1796, may best assist our imagination in realizing the awful state of things which they are intended to describe. In whatever way however they may be developed, of this we may be assured, that there will be found a fulness in the words as great as in those above considered. Who could have supposed, for instance, until the event explained, what an intensity of meaning there was to be in the expression, "many shall run to and fro?" and that for the accomplishment of this prediction, a new power of motion, unknown to any former age, should be called into use, distancing, to an incalculable extent, whatever could have been previously conceived possible either with regard to speed or force? In like manner, who can conceive what may be the terrific effects of the more ripened principles of infidelity, as God may permit them to be manifested, and in fact, as He hath said in these words, they shall be manifested; for yet, and unquestionably, the wicked shall, in the highest sense of the words, do wickedly? This, however, will be likewise found to be confirmed in the Revelation, both as it regards the actors and the duration of these dreadful scenes.

8th. The last sign of the times here mentioned is, that NONE OF THE WICKED SHALL UNDERSTAND; BUT THE WISE SHALL UNDERSTAND.

By the *wise* is to be understood the righteous, as opposed to the wicked; the word has the same mean-



ing as in the former part of the chapter, where it is said, "*the wise shall shine as the brightness of the firmament.*" From the two descriptions of characters thus opposed to each other, it seems intended to express that they shall both, at this time, come out and stand revealed. It would almost seem to imply that on the particular subject to which it refers, that the understanding of both the righteous and the wicked is at present the same. It may at least be asserted, that the views which prophecy unfolds are decidedly at variance with those of the professing church. But it will not continue to be so with the truly wise—when they are passing through the deep waters and refining fire of persecution, they will be glad to abandon schemes of earthly wisdom both as it regards the church and the world, and to lay hold of the unspeakably joyful realities opened for their comfort in the dawning prospects of Messiah's second coming and reign; and of millennial blessedness. "*None of the wicked shall understand; but the wise shall understand!*" God has thus graciously promised eventually to remove every obstruction to the light of truth, and to dispel the darkness from the minds of his own people: "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; for the mouth of the Lord hath spoken it." (Isaiah xxv. 7, 8.)

From all that has been said, it is very clear that these important signs of the times are brought forward in this last chapter of Daniel, to sum up and



recapitulate as it were the former prophecies, and to shew not only *when* the leading events should take place, but that they shall all take place at one and the same time; *and that that time is at the end of 1260 years' duration of popery and the papal nations!* For to this end it was, as the crowning scene of the vision, that the Lord Jesus Christ, when he held up his right hand and his left hand to heaven, swore by him that liveth for ever and ever: and to this end He is again brought forward in the Revelation in a similar impressive way, amidst the same scenes, and for the same purpose, then pronouncing that it was past! that time shall be no longer!\*

But there is yet more information given in answer to Daniel's question, when he asked, "O my Lord, what shall be the end of these things?" He was told that "from the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there should be *a thousand two hundred and ninety days.*" In the explanation of the 31st verse of chap. xi., it was proved, that by the taking away of the daily sacrifice, and placing the abomination that maketh desolate, was to be understood in that place, the taking away the true worship of God in Christ, and setting up the abomination of popery.† By the words above quoted therefore we read, that from the time of the establishment of popery, or from the time of the commencement of the 1260 years, there shall be twelve hundred and

\* Rev. x. 6.

† See chapter xii. p. 323.

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rized—and the city and temple of the New Jerusalem very accurately described. In respect of these things the Lord said unto the prophet, “Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children Israel for ever.” (Ezekiel xl. 4; xliii. 7—9.) And in the last verse of the last chapter, the whole is summed up by saying that, *The name of the city from that day shall be, THE LORD IS THERE.*

Thus “all Israel shall be saved : as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.”\* And in conclusion, Daniel is again bid to “*Go his way until the end be;*” for he is assured that HE SHALL REST, AND STAND IN HIS LOT AT THE END OF THE DAYS.†

\* Romans xi. 26.

† Chap. vi. p. 171.

## CHAPTER XV.

### SYNCHRONISMS AND CHRONOLOGY.



## CHAPTER XV.

*General remark on Daniel xii.—Probable correctness of calculations—Synchronisms, what—Of the Babylonian empire—Of the Persian—Of the Grecian—Of the Roman—General—Of the Millennium—The seven thousandth year—Bible Chronology, excellency of—(1) To the deluge—(2) To the call of Abraham—(3) To the Exodus—The double period of—(4) To the building of the Temple—(5) To its destruction—(6) To the birth of Christ—(7) To the Millennium—The Abstract of the whole—Conclusion.*

IN closing, I cannot but express my own conviction of the very great importance of the last chapter of Daniel, as containing a summary of the whole of his prophecies ; and in a beautiful and conclusive manner showing their chronological bearing upon each other. In language which it appears impossible to mistake, it informs us that the time of the end, the termination of the time, times, and a half, and the restoration of the Jews, are all to happen at one and the same time. We have, therefore, the certain assurance that no interpretation of these respective prophecies can be correct, but what makes them synchronize. Reckoning, as I have done, the 2300 years, forming "the time of the end," from the celebrated edict of Artaxerxes to Ezra:\* "the time, times, and an half," or 1260 years, from the removal

\* Ch. xi. p. 300.

of the impediment that stood in the way to the full revelation of popery :\* and the “seven times,” or 2520 years of the Jews’ predicted captivity, from the final ruin of the Ten Tribes;† they do synchronize, and are all proved to take place A. D. 1844. As far, therefore, as such a coincidence may be presumed to favour the calculations in this attempt to illustrate the sacred prophecies, they may be presumed to call for a proportionate degree of attention; and I conceive, in connection with the complete and exact harmony that pervades in other respects, and connected as they are with events of so all-important a nature, even the extreme probability of their being correct, attaches to them the deepest interest, and demands the closest investigation.

On the supposition that the above date is the right one, and that “the time, times, and a half,” will terminate A. D. 1844; then the two prolonged periods of one thousand two hundred and ninety years, and one thousand three hundred and five and thirty years, must respectively terminate in 1874 and 1919. From the remarkable circumstance of this latter date of the year 1919 being, as it is required it should be, synchronical with that in which it has been demonstrated from different premises, that the sovereignty of the house of David should be resumed in the person of Christ,‡ it is again submitted, whether

\* Ch. x. p. 262.

† Ch. vi. p. 122.

‡ Ch. vii. p. 153, 154—171.



another most powerful argument is not thereby afforded of the correctness of these calculations? Had *any* of the above coincidences failed, they could not have been correct: as none of them do fail; as they do in every instance corroborate each other, the presumption appears very strong, that this can neither arise from chance, from fancy, nor from deception.

“By a synchronism of prophecy,” observes Mr. Mede, in his *Clavis Apocalyptica*, “I mean, when the things designed run along in the same time; as if you should say contemporaneous, or co-eval, (*i. e. agreeing in time or age*), because the prophecies of things contemporary (*i. e. falling out in the same time*) synchronize (*i. e. run on in time together.*)” And, as the plan which he adopted with regard to the Apocalypse, and for which his name is so justly celebrated, of comparing the prophecies first among themselves, and then by synchronism with each other, is calculated to bring the whole more into one focus; and as I have, in the course of this work, already adopted the first, I will very briefly endeavour, in doing the latter, to form a similar key to the book of Daniel, as he did to the Revelation.

#### SYNCHRONISM I.

##### *The Babylonish Monarchy.*

The head of gold, p. 178.

The lion with eagle's wings, p. 206.

## SYNCHRONISM II.

*The Persian Monarchy.*

The breasts and arms of silver, p. 179.

The bear with three ribs in its mouth, p. 207.

The ram with two horns, p. 275.

The kings of Daniel, ch. xi. 2., p. 316.

## SYNCHRONISM III.

*The Grecian Monarchy.*

The belly and thighs of brass, p. 179.

The leopard with four heads and four wings, p. 208.

The he-goat with four horns, p. 276.

The "mighty king," and four subsequent kings of Dan. xi. 3, 4, p. 317.

## SYNCHRONISM IV.

*The Roman Empire.*

The legs and feet of iron, and ten toes of iron and clay, p. 180—184.

The nondescript wild beast, with ten horns, p. 209—212.

The "ships of Chittim," and "arms" of Daniel xi. 30, 31, p. 322.

## SYNCHRONISM V. (A. D. 1844.)

The little horn of the Grecian monarchy, or *the Mahometan power*: the termination of the chronological period of 2300 years, called the time of the end, p. 300—306.

The little horn of the Roman empire, or *the papal power*: the termination of the time, times, and a half, p. 232—262.

*The Restoration of the Jews*, or the termination of the "seven times," p. 122.

## SYNCHRONISM VI. (A. D. 1919.)

*The Millennium.*

The restoration of the house of David to the throne, 153—171.

The commencement of the season of blessedness, p. 241.



It may give a deeper interest to this conclusion to inquire how it suits with the commonly received tradition—and no doubt with the correct tradition—that this happy period is destined to commence at the end of the sixth millennium from the creation, and to form the seventh, or a Sabbatical millennium. To this end, I will very briefly lay before the reader the great outlines of Bible chronology, according to the Hebrew text; for, after all the numerous systems that have been devised—and, according to Dr. Hales, they exceed three hundred in number—this is the only one that is clear, distinct, and well defined. It has received the highest authority, and that great stamp of all excellence, the test of time, and the most diligent and critical inquiry; and is “the only sure and certain pole-star to guide our wandering steps through the mazes, the deserts, and the quicksands of ancient and primeval chronology, in which so many adventurers have been lost or swallowed up, by following the ignis fatuus of their own imagination, or the treacherous glare of hypotheses.”\*

It may be divided into the following distinct and well defined eras.

I. *From the Creation to the Deluge*, 1656 years.

This will be found in Genesis v., where in one unbroken series, the ages and genealogies from Adam to Noah are given, marking the age of the father at the birth of the son.

\* Hales's Chronology, vol. i. 267.

Gen. v. 3.	Adam.....	130 years.
6.	Seth .....	105
9.	Enos .....	90
12.	Cainan .....	70
15.	Malaleel.....	65
18.	Jared .....	162
21.	Enoch .....	65
25.	Methusaleh .....	187
28.	Lamech .....	182
vii. 6—11. }	Noah .....	600
viii. 13. }		
		<hr/>
		1656

## II. *From the Deluge to the call of Abraham,* 427 years.

This is given in the same manner as the preceding, as follows :

Gen. xi. 10.	Shem .....	2 years.
12.	Arphaxad .....	35
14.	Salah .....	30
16.	Eber .....	34
18.	Peleg .....	30
20.	Reu .....	32
22.	Serug .....	30
24.	Nahor.....	29
32.	Terah .....	130
xii. 4.	Abraham.....	75
		<hr/> 427 <hr/>

## III. *From the call of Abraham to the Exodus,* 430 years.

This, it will be perceived, by referring to the first chapter, forms the first chronological prophetic period, where all the particulars of it will be found. The subdivisions are as follow :



Gen. xii. 4.	}	From the call of Abraham	
xxi. 5.		to the birth of Isaac....	25 years.
xxv. 26.		To the birth of Jacob....	60
xlvi. 9.		To the going into Egypt..	130
l. 22.	}	To the death of Joseph ..	71
xli. 46.			
xlvi. 6.			
		To the birth of Moses ....	64
Exod. vii. 7.		To the Exodus out of Egypt	80
			430

IV. *From the Exodus to the foundation of the Temple, 480 or 573 years.*

This era embraces the forty years' abode in the wilderness, the times of the judges, and the reigns of Saul and David to the fourth of Solomon. Respecting its length of duration, some perplexity arises, owing to an apparent discrepancy between what we find in the 1st of Kings and the Acts. In the former case it is said, "And it came to pass, in *the four hundred and eightieth year*, after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord," (1 Kings vi. 1.) Nothing appears to be more express than this testimony; and although it is considered by Dr. Hales and others as a forgery, yet it has: (1) The uniform testimony of the Hebrew text, the original inspired oracles. (2) The substantial concurrence of the Septuagint. For although the number varies, being 440, it seems conclusive, first, that some number was there originally, and next that it could not be cor-



rupted by the Jews after our Lord's coming, as some are fond of supposing, with regard to genealogies. (3) A number is needed there for the contiguity of Scripture chronology, in which otherwise there would be two breaks, at the time of Joshua and Samuel. (4) The reckoning of the generations from Salmon to David seems the most conclusive ;\* since supposing the former, who married Rahab, to have been only ten years old when they entered Canaan, it would still give an average of 94 years to a generation. This is of itself a high reckoning, but corresponds with the peculiar *mystery of delay on the sacred line*, and falls within the recorded instance of Isaac's birth. But on the longer reckoning, there will be an average of 117 years, which seems most improbable. The only escape from this argument, is by alleging the three names omitted in the first "fourteen generations" of the 1st of St. Matthew. The testimony, however, both in Ruth, Chronicles, and St. Luke, agree with this actual genealogy of this Evangelist.

The ground for the longer period is found in Acts xiii. 16—21, in a speech or sermon of St. Paul's at Antioch. "Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

\* Matt. i. 5, 6. Luke iii. 32. 1 Chron. ii. 11—14. Ruth iv. 20—22.



And about the time of *forty years* suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges, about the space of *four hundred and fifty years*, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of *forty years*."

In these verses the following numbers are mentioned :

Acts xiii. 18.	In the wilderness.....	40 years.
20.	The time of the Judges .....	450
21.	The reign of Saul .....	40
	To which if we add	
2 Sam. v. 4.	The reign of David .....	40
1 Kings vi. 1.	And of Solomon, to the foundation of the temple .....	3
		<hr/>
		It gives..573

That is, ninety-three years beyond the time ascribed to the same period in the 1st of Kings. In favour of this, observes a valuable young clergyman and friend, who furnished the substance of the preceding arguments, we may reckon: (1) The most natural reckoning, as it seems, of the separate dates in the book of judges; and the difficulty of making the several particular number of years, ascribed to the several judges and captivities under them, harmonize with the shorter period. (2) The testimony of St. Paul, which seems to ascribe 450 years to the judges alone. (3) The reckoning of Josephus and other chronolo-

gers who follow him. (4) The discrepancy between the Hebrew and the Septuagint in the number in Kings. (5) The making of the time of blessedness coincide almost exactly with the 6000th year of the world, and so with the fundamental tradition of Scripture chronology. These reasons of themselves seem certainly very strong; and when we add the authority of Clinton, who maintains in general the Hebrew reckoning, as well as that of most advocates of the Seventy, they must require strong motives to warrant us in rejecting them.

V. *From the foundation of the temple to its destruction by Nebuchadnezzar,\* 425 years.*

This era takes place in the remaining part of the reign of Solomon, and the whole series of the kings of Judah, as is made up as follows:

			years.	yrs.	mths.
1 Kings xi.	42.	Solomon . . . .	(37)	37	0
xiv.	21.	Rehoboam . . . .	(17)	16	8
xv.	2.	Abijah . . . . .	(3)	2	7
xv.	10.	Asa . . . . .	(41)	40	10
xxii.	42.	Jehoshaphat . .	(25)	25	1
2 Kings viii.	17.	Jehoram . . . .	(8)	4	0†
viii.	26.	Ahaziah . . . . .	(1)	1	6
xi.	3.	Athaliah . . . .	(6)	6	4
xii.	1.	Joash . . . . .	(40)	38	10
xiv.	2-17.	Amaziah . . . .	(29)	29	2
xv.	2.	Uzziah . . . . .	(52)	51	2
xv.	33.	Jotham . . . . .	(16)	15	9
xvi.	2.	Ahaz . . . . .	(16)	15	10

\* See ch. iii. p. 29—35.

† Four years conjointly with Jehoshaphat, and four years alone.



		years.	yrs.	mths.
2 Kings xviii. 2-10.	Hezekiah ....	(29)	29	5
xxi. 1.	Manasseh ....	(55)	55	4
xxi. 19.	Amon.....	(2)	2	2
xxii. 1.	Josiah.....	(31)	31	1
xxiii. 31.	Jehoahaz.....	( $\frac{1}{4}$ )	0	3
xxiii. 36.	Jehoiakim ....	(11)	10	9
xxiv. 8.	Jehoiakin ....	( $\frac{1}{4}$ )	0	3
xxiv. 18.	Zedekiah ....	(11)	11	1
			<hr/> 425	<hr/> 1

## VI. *From the Destruction of Jerusalem to the Birth of Christ, 588 years.*

With regard to this era, as Scripture history here ends, the authentic records of profane history\* are the chief authorities for its chronology, checked and confirmed indeed by the books of Ezra and Nehemiah, in connection with the "seventy weeks" of Daniel.† Its chief subdivisions are therefore the leading events of profane history; it will be sufficient to give the following:

From the destruction of the Temple to the fall of Babylon by Cyrus .....	52 years.
From Cyrus to the fall of the Persian monarchy under Alexander .....	205
From Alexander to the establishment of the Roman empire.....	304
From the commencement of the reign of Augustus to the birth of Christ .....	27
	<hr/>
	588

\* See ch. v. p. 96.

† See ch. iv.

VII. *From the Birth of Christ to the Millennium*  
1919 years.

I have thought it better thus to carry on the chronology according to the preceding calculations, as it will, right or wrong, give a clearer and more connected view of the entire subject; and I will subdivide this era as follows :

	years.
From the Birth of Christ to the rise of Popery..	584..ch. x.
The duration of the Papal power .....	1260..ch. x.
The prolonged period of 1290 years.....	30..ch. xiv.
The prolonged period of 1335 years.....	45..ch. xiv.
	<hr/>
	1919
	<hr/>

It now only remains to give THE ABSTRACT of these various Epochas, and thereby to shew how near they approach when added together to the commencement of the seventh Millennium. I will first give the abstract with the *lesser* number of the fourth Era.

I. From the Creation to the Deluge.....	1656 years.
II. Thence to the Call of Abraham .....	427
III. Thence to the Exodus from Egypt ....	430
IV. From the Exodus to the foundation of the Temple .....	480
V. Thence to its destruction .....	425
VI. Thence to the Christian Era.....	588
	<hr/>
Before Christ .....	4006
VII. From the Birth of Christ to the sup- posed period of the Millennium....	1919

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5925 years.  

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THE ABSTRACT showing the number of years from the Creation, with the *larger* number of the fourth Era, or putting 573 years instead of 480 as above,



would bring the total sum of SIX THOUSAND AND EIGHTEEN.

I will close with the following just and eloquent observations which lately appeared in the Church of England Quarterly Review, as I think their echo should be reverberated as far as echo can reach.

“ We are living in times when the Christian and the Infidel, the Statesman and the Divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the Church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an eager gaze on the dark and coming future. But who shall unravel its mysteries? Who can decypher its solemn roll of fate? Who can pierce with steady eye into the depths of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy world, or unlock to the faith of the Church the royal treasure-house of the good things to come?

“ It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves in vain; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery, and every effort of human pride to decipher the solemn handwriting proves utterly in vain.



“ Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of His providence, and enables them, by patient search, to trace through the past and the future the grandeur and majesty of His high counsels of love. Here nature, providence, and grace are all combined for their comfort and instruction in the faith in glorious harmony. In two short books of Scripture, all nature is laid under contribution for rich and varied emblems, whereby to express the mighty course of God's providence through two thousand years, and the mysteries of redemption therein contained. There, to the diligent search and patient study of the humble and devout Christian, it spreads before his eyes, in one vast expanse, a landscape of wondrous grandeur and surpassing beauty, and whose horizon is fringed with the bright and dawning glories of eternity. The providence of God in times past and present thus becomes one continual pledge of His mercies in time to come; and that whatever the trials of the Church may be now, and however mighty the enemies that surround her, the Captain of her salvation is leading her, by a pathway which he himself has appointed, to a sure and final victory, and the possession of her long-delayed inheritance.

“ Those trials seem indeed fast approaching. Those enemies are now active, boastful, and strong. The vessel of the Church seems ready to be hurried by fresh waves into the deep. And what shall she do in this time of peril? Could our feeble voice reach her ears, the words of the Roman poet to his storm-tost



country should be our language also. We would say to her, amidst these signs of tempest—‘Fortiter occupa portum.’ Let her beware of losing the firm anchor-hold of the word of prophecy. There let her secure a knowledge of her place in the safe harbour of Divine Providence. Let no crude or novel theories of any of her children tempt her to weigh the anchors of her hope, and to commit herself without chart or compass to the tossing waves of time. Instead of casting aside the precious truths which Fathers and Reformers have committed to her keeping, through the unthinking haste that will not wait to free them from the incrustated error, let her rather abide by the old landmarks, while she goes on to perfection by a fuller understanding of the truth. Let the Church of God, and especially our own favoured Church, follow this course, and she will not fail to trace, in the word of prophecy, the unbroken line of God’s judgments and mercies, through all the days of her widowhood, till her Lord shall return. While the children of this world walk on in darkness, and all the foundations of the earth are out of course, she will thus dwell in a Goshen of heavenly light and blessed liberty. The wiles both of her inward and outward enemies will thus be unmasked—their approaches laid bare—and their violence repelled. And even should the darkness and the storm thicken around her, she will still be able to lift up her head with joy and gladness, and will know the more assuredly that her redemption draweth nigh.”—(*Church of England Quarterly Review for April, 1840.*)



THE  
ASTRONOMICAL CANON OF PTOLEMY,

REFERRED TO IN CHAPTER VIII. p. 184.

As it is unnecessary for the purposes of this work, I leave out the current years of the Nabonassarian Era, and confine myself to the names of the Kings, giving the corresponding names of some of the Chaldean kings in sacred and profane history, with the length of their reigns, and their accommodation to the Christian Era.

CHALDEAN KINGS.

	Years.	B. C.
Nabonassar .....	14	747
Nadius .....	2	733
Chinzirus and Porus .....	5	731
Jugæus .....	5	726
Mardoc-Empad, or <i>Merodoch Baladan</i> .....	12	721
Archian .....	5	709
Interregnum I. ....	2	704
Belibus .....	3	702
Apronadius .....	6	699
Regibelus .....	1	693
Mesessomordak .....	4	692
Interregnum II.....	8	688
Asaradin, or <i>Esarhaddon</i> .....	13	680*
Saosduchin .....	20	667
Chyniladon .....	22	647
Nabopolassar, or <i>Labyntus</i> .....	21	625
Nabokolassar, or <i>Nebuchadnezzar</i> .....	43	604
Ilvarodam, or <i>Evilmerodach</i> (2) .....	3	561
Nericassolassar, <i>Neriglissar</i> (4) .....	5	558†
Nabonadius, <i>Belshazzar</i> .....	17	553‡

\* Page 26, 122.

† Page 33, 154, 168, 178, 205.

‡ Page 21, 183, 298..



## PERSIAN KINGS.

	Years.	B. C.
CYRUS (9) .....	7	536 <sup>a</sup>
Cambyses .....	8	529 <sup>b</sup>
Darius I., <i>Son of Hystaspes</i> .....	36	521 <sup>c</sup>
Xerxes .....	21	485 <sup>d</sup>
Artaxerxes, <i>Longimanus, Ahasuerus</i> .....	41	464 <sup>e</sup>
Darius II., <i>Mochus</i> .....	19	423
Artaxerxes II., <i>Mnenon</i> .....	46	404
Ochus.....	21	358 <sup>f</sup>
Arogus, or Arses .....	2	337
Darius III., <i>Codomanus</i> .....	4	335 <sup>g</sup>

## GRECIAN KINGS.

ALEXANDER the Great .....	8	331 <sup>h</sup>
Philip Aridæus .....	7	324 <sup>i</sup>
Alexander Ægus .....	12	317

*Egyptian Line of Alexander's Successors, see page 278.*

Ptolemy Lagus .....	20	305 <sup>k</sup>
—— Philadephus .....	38	285 <sup>l</sup>
—— Euergetes .....	25	247 <sup>m</sup>
—— Philopater .....	17	222
—— Epiphanes .....	24	205
—— Philometer .....	35	181 <sup>n</sup>
—— Euergetes II.....	29	146
—— Soter .....	36	117
Dionysius .....	29	86
Cleopatra .....	22	52 <sup>o</sup>

## ROMAN EMPERORS.

AUGUSTUS .....	43	30 <sup>p</sup>
		A. D.
Tiberius .....	22	14
Caius Caligula .....	4	36 <sup>q</sup>
Claudius .....	14	40
Nero .....	14	54 <sup>r</sup>

<sup>a</sup> p. 33, 46, 179, 184, 204, 275, 312 316.

<sup>b</sup> p. 207.

<sup>c</sup> p. 35, 46, 518.

<sup>d</sup> p. 46, 207, 316.

<sup>e</sup> p. 48, 300, 301.

<sup>f</sup> p. 207.

<sup>g</sup> p. 179.

<sup>h</sup> p. 179, 184, 205, 276, 317.

<sup>i</sup> p. 277

<sup>k</sup> p. 227, 320.

<sup>l</sup> p. 320.

<sup>m</sup> p. 320.

<sup>n</sup> p. 320.

<sup>o</sup> p. 184.

<sup>p</sup> p. 180, 134.

<sup>q</sup> p. 21.

<sup>r</sup> p. 211.

	Years.	A. D.
Vespasian .....	10	68
Titus .....	3	78
Domitian.....	15	81 *
Nerva .....	1	96
Trajan.. .....	19	97 †
Adrian.....	21	116
Antoninus Pius .....	23	137

Here Ptolemy's list ends; but as it may serve a useful purpose in connection with some of the observations in this work to give the whole line of Roman Emperors complete, I will proceed with the CONTINUATION of it to the present time.

	Years.	A. D.
Marcus Aurelius .....	19	161
Commodus .....	13	180
Pertinax .....	1	193
Septimus Severus .....	17	194
Caracalla.....	6	211
Æpilus Macrinus .....	1	217
Heliogabalus .....	4	218
Alexander Severus .....	13	222
Two Gordians .....	3	235
Gordian II.....	5	238
Philip the Arabian .....	6	243
Decius.....	2	249
Gallus Hostilius .....	2	251
Valerian and Gallienus.....	15	253
Claudius .....	2	268
Aurelian .....	5	270
Tacitus and Florian .....	1	275
Probus .....	6	276
Carus .....	2	282
Diocletian .....	20	284 ‡
Constantius Chorus .....	2	304
CONSTANTINE the Great .....	31	306 §
Constantine II. ....	4	337

\* p. 211.

† p. 211.

‡ p. 211.

§ p. 184, 237, 255.



	years.	A. D.
Constantius alone .....	20	341
Julian the Apostate .....	2	361
Jovian.....	1	363
Valens.....	15	364
THEODOSIUS the Great .....	16	379*

From this period the division of the Empire became more permanent in the two sons of Theodosius and their posterity (see page 242); and therefore we must, in order to shew the long break in the one, and the entire extinction of the other, give the two streams of Emperors—

*Western Line.*

	yrs.	A. D.
Honorius .....	28	395
Valentinian†.....	32	423
Maximus .....	0	455
Avitus .....	1	455
Majoranus.....	5	456
Severus .....	4	461
Anthemius .....	7	465
Olybrius .....		472
Glycerius .....	2	472
Julius Nepos .....	1	474
Romulus Augustulus‡	1	475
——deposed.....		476

*Eastern Line.*

	yrs.	A. D.
Arcadius .....	13	395
Theodosius II.....	42	408
Marcianus .....	7	450
Leo I. ....	17	457
Leo II. ....	2	474
Zeno Isaurus.....	15	476
Anastasius .....	27	491
Justin I. ....	9	518
JUSTINIAN .....	38	527§
Justin II. ....	13	565
Tiberius II. ....	4	578
Mauricius .....	20	582
Phocas .....	8	602
Heraclius .....	31	610¶
Constans. II. ....	27	641
Constantine III. ....	17	668

\* 184, 239, 256.

§ 184, 242—250, 256.

+ 240.

|| 250, 253.

‡ 241.

¶ 279.

*Western Line.**Eastern Line.*

	YRS.	A. D.		YRS.	A. D.
			Justinian II.....	9	685
			Leontius .....	3	694
			Aspimar, or Tiberius	7	697
			Justinian II. again ..	7	704
			Phillippicus Bardanes	2	711
			Anastasius II. ....	2	713
			Theodosius III. ....	2	715
			Leo III. ....	24	717
			Constantine IV. ....	34	741
			Leo IV. ....	5	775
			Constantine V. ....	17	780
			Irene .....	5	797
CHARLEMAGNE ....	14	800*	Nicephorus .....	9	802
Lewis le Debonnaire	26	814	Michael .....	2	811
			Leo V. ....	8	813
			Michael II. ....	8	821
			Theophilus .....	13	829
Lotharius .....	15	840	Michael III.....	25	842
Lewis II. ....	20	855	Basilicus .....	19	867
Charles the Bold....	2	875			
Lewis III.....	2	877			
Carloman .....	1	877			
Charles the Deposed	19	880	Leo VI.....	24	886
Lewis IV. ....	13	899	Alexander I. ....	1	910
Conrad I. ....	7	912	Constantine VI. ....	49	911
Henry I. ....	17	919	Romanus .....	3	960
Otho I.....	1	936	Nicephorus II.....	6	963
Otho II. ....	46	937	John Remisces.....	7	969
Otho III. ....	19	983	Basilus II. ....	50	976
Henry II. ....	22	1002	Constantine VII.....	2	1026
Conrad II.....	6	1024	Romanus II.....	6	1028
Henry III. ....	26	1030	Michael IV.....	7	1034
			Michael V. ....	1	1041
			Constantine VIII. ..	12	1042
			Theodora .....	3	1054
Henry IV. ....	26	1056	Isaac Comnenus ....	2	1057
			Constantine IX. ....	9	1059
			Romanus III. ....	3	1068



*Western Line.*

	yrs.	A. D.
Henry V. ....	50	1106
Lotharius II. ....	19	1125
Conrad III. ....	13	1138
Frederic Barbarossa ..	14	1152
Henry VI. ....	38	1190
Philip .....	7	1197
Otho IV. ....	10	1208
Frederic II. ....	10	1218
Rodolphus .....	32	1250
Adolphus .....	40	1291
Albert .....	7	1298
Henry VII. ....	10	1308
Lewis V. ....	34	1313
Charles IV. ....	31	1347
Winceslaus .....	22	1378
Robert .....	10	1400
Sigismund .....	27	1410
Albert II. ....	2	1437
Frederick .....	56	1439
Maximilian .....	26	1493
CHARLES V.* .....	39	1519
Ferdinand † .....	6	1558
Maximilian II. ....	12	1564
Rodolphus .....		1576
Matthias .....	36	1612
Ferdinand II. ....	2	1619
Ferdinand III. ....	18	1637
Frederick IV. ....	9	1646
Leopold .....	8	1654
Joseph .....	49	1705
Charles VI. ....	6	1711
Charles VII. ....	31	1742
Francis .....	3	1745

*Eastern Line.*

	yrs.	A. D.
Michael VI. ....	7	1071
Alexis Comnenus ....	37	1078
Nicephorus III. ....	3	1115
John Comnenus .....	25	1118
Manuel Comnenus .....	37	1143
Alexis Comnenus II. ..	3	1180
Andronicus .....	2	1183
Isaac Angelus .....	9	1185
Alexius III. ....	10	1194
Theodore Lascaris ..	18	1204
John Ducas .....	33	1222
Theodore II. ....	3	1255
John Lascaris .....	1	1258
Michael Paleologus ..	24	1259
Andronicus II. ....	37	1283
Andronicus III. ....	21	1320
John Paleologus .....	50	1341
Manuel Paleologus ..	33	1391
John Paleologus II. ..	24	1424
Constantine Paleologus	5	1448
Slain in the taking of Constantinople by the Turks .....		1453

\* p. 182, 184.

† p. 182.

*Western Line.*

	yrs.	A. D.
Joseph II.....	22	1764*
Francis II. ....	20	1786†

The imperial form of government which had continued since the reign of Augustus, ended in the late Francis II. resigning the title of emperor of Rome ; when it gave way to a new form in the person of the emperor of France, who took the title of King of Rome, as his second title, making Rome the second city of his empire.

NAPOLÉON .....	9	1806 ‡
—————Deposed		1815

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\* p. 130.

† p. 184.

‡ p. 131, 184, 332—340.

FINIS.





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