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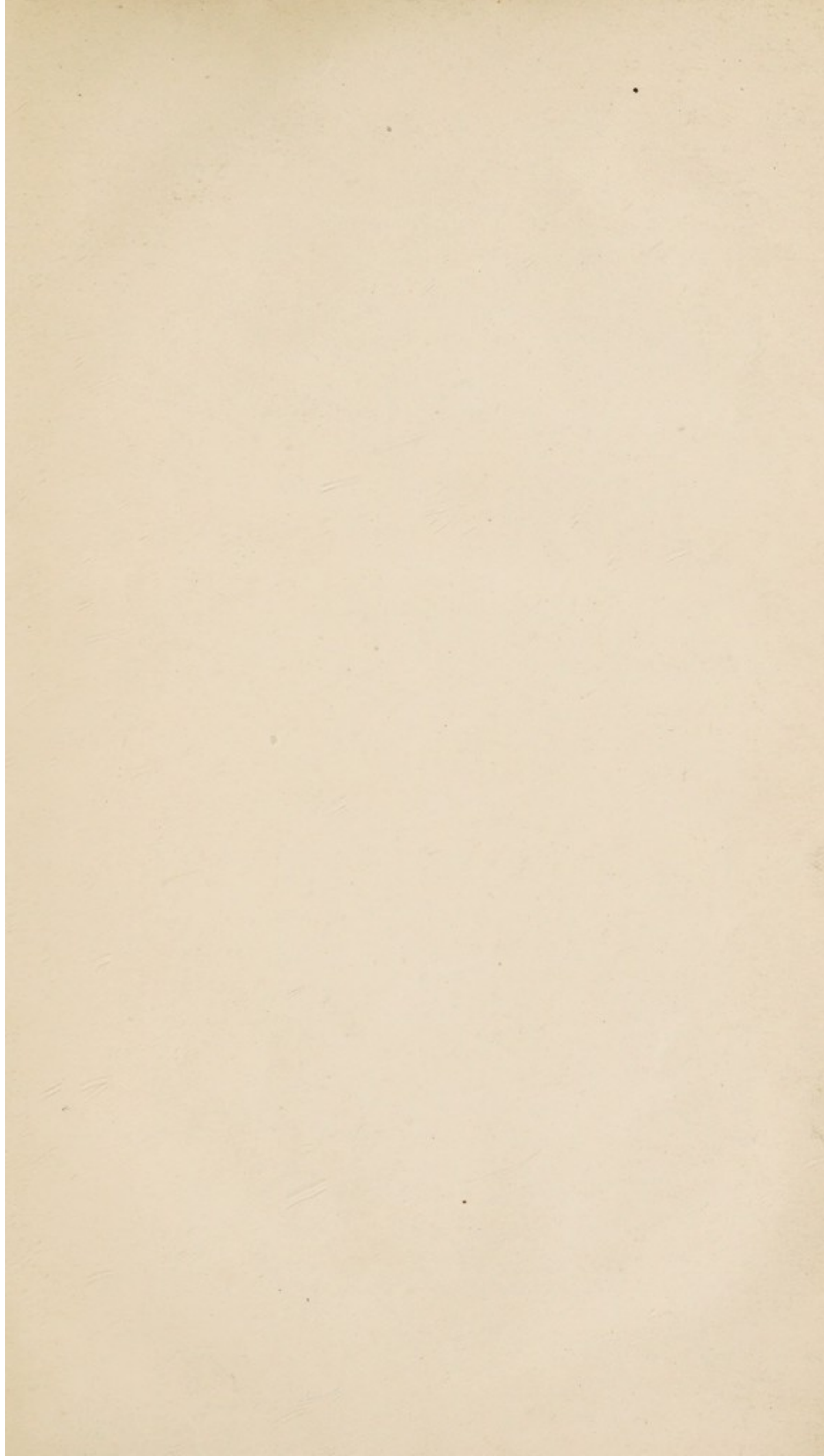
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Hebrew Manuscript
RESTORATION

OF THE

J E W S:

BEING AN

EXTRACT FROM AN ORIGINAL MANUSCRIPT,

INTENDED

TO BE PUBLISHED BY SUBSCRIPTION,

ENTITLED

“ TRUTH DISPELLING THE CLOUDS OF ERROR,

“ BY THE

“ FULFILMENT OF THE PROPHECIES.”

Addressed to the JEWS.

Containing an EXPLANATION of the PROPHECIES in the Books
of DANIEL, and the REVELATIONS, that relate to the
CALAMITIES that have been poured out on that
Nation, and when their RESTORATION
will be accomplished.

With an ILLUSTRATION, applicable to the JEWS, of the TWO
OLIVE TREES, and the TWO CANDLESTICKS, that are
said to stand before the God of the Earth, and the
TWO WITNESSES, who were to prophesy,
clothed in Sackcloth, 1260 Days.

By L. MAYER.

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RESTORATION

JEWELRY

EXTRACT FROM AN ORIGINAL MANUSCRIPT

TO BE PUBLISHED BY SUBSCRIPTION

WITH ILLUSTRATIONS AND COPIES OF THE

REMARKS OF THE NOBLES

Addressed to the Jews



R. L. MAYER

LONDON

Bryer, Printer, Bridewell Hospital, Bridge Street.

ADDRESS TO THE JEWS.

AS your expectations have been for many ages excited with respect to the coming of the Messiah, and the period of your deliverance from your afflictions and disgrace, when you will be brought from among the nations where you have been dispersed, and exalted to an eminence in the political world, superior to any of the existing kingdoms on the earth, it cannot but be acceptable to you to see your hopes of speedily attaining to such a desirable situation, supported by the most rational and natural conclusions from the predictions of the prophets; and as it is my intention to bring forward from prophecy such testimony only as relates to you politically as a nation or people, it surely cannot give offence, nor be productive of any evil, should I err in my opinion on them, or be misled in my calculations—And since it is declared, in the 11th chapter of Isaiah, that “The Lord shall set his hand again, the second time, to recover the remnant of his people, and to assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the

earth;" and as, in the 66th chapter, it is said, the Gentiles shall bring all your brethren for an offering unto the Lord out of all nations, it doth not appear that you are required to use any means in opposition to the governments under which you live, or deviate from your allegiance to their sovereigns, or to hearken to any call from those who may come forward, influenced by motives of ambition and aggrandisement, with a view to induce you to engage in war, to accomplish your restoration; but that you are to wait until that period spoken of, Isaiah xix. 19. when "There shall be an altar unto the Lord in the midst of the land of Egypt, and a pillar at the borders thereof, to the Lord." At that time it appears, according to Isaiah xviii. a nation will come forward for your deliverance, denominated a land, shadowing with wings, that is giving support and protection to the distressed*; for that nation is described as sending am-

* It may be proper to observe, that, although the commencement of the chapter is rendered by our translators as a denunciation of vengeance, "*Wo* to the land," yet it was the opinion of some ancient Jewish writers, that it is to be considered as a call or acclamation, as, *O land*; in which light I here consider it, from its natural connection with the subject of the prophecy, which indisputably refers to the restoration of the Jews, who are represented as a people scattered and peeled; a nation meted out and trodden under foot, whose land the rivers have spoiled.

bassadors by the sea, and saying, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" to bring them as a present to the place of the name of the Lord of Hosts, the mount Zion."

Though Christians, in your estimation, may appear to be a deluded people, and though your prejudices against them are exceedingly powerful, yet I hope you will bear with me whilst I bring forward a prophecy from their records, which joins in evidence with those of your prophets, in pointing out the period when your restoration will be accomplished.

The prophecy to which I allude is recorded in the 11th chapter of the Revelations, and was written by St. John in the reign of Nero, previous to the destruction of Jerusalem by the Roman Emperor Vespasian.

This prophecy, I conceive, began with a denunciation against your nation by the Angel saying to St. John, "Arise, and measure the temple of God, the altar, and them that worship therein." By which is described the destruction of the temple, the abolition of its sacrifices and ordinances, and the termination of your existence as a nation.

These predictions were accomplished shortly after the delivery of the prophecy, in which I conceive that your nation is described by the appellation of Two Witnesses, who were to prophesy a thousand two hundred and threescore days, clothed in sackcloth. "These are the Two Olive Trees, and the Two Candlesticks standing before the God of the earth."—It is said that "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."

But those Witnesses have been supposed, in the general opinion of commentators, to have a reference to the Albigenses and Waldenses, a people that sprang up in 1160, who dissented and separated themselves from the opinions and superstitions of the church of Rome, spread themselves over a considerable part of Europe, and were supposed to be politically slain in France, by Louis XIV. in 1685.

It is not probable that these two Witnesses could allude to that people; for they cannot be said, in any sense whatever, to shut heaven, that it rain not in the days of their prophecy, nor to have power over waters to turn them to blood, nor to smite the earth with all plagues, as often as they will.

In the 7th verse it is said, that when these two Witnesses “shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them; (8th) and their dead bodies shall lie in the street of the great city, &c.” The two witnesses, therefore, cannot justly be supposed to represent those who supported the Christian religion in France; for though they were excluded from the exercise of their religion in that country, yet they could not be said to be “a dead body,” as they united with those who supported their principles in other nations, to whom they fled for protection.

I consider the 3d verse of this chapter, already cited, as a promise to your fathers, that, although their temple was to be destroyed, the ceremonial law abolished, and they themselves to be politically “a dead body,” yet their offspring should not be totally destroyed as a people, but should prophesy, clothed in sackcloth, 1260 years; which denotes a state of deep affliction, but that they should be preserved by the providential care of God from a total extinction, agreeable to Amos ix. 9. “I will sift the house of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”

The time of their adversity commenced in or about the year 538, when they were wholly deprived of their political existence in Persia, where, until that time, they possessed cities and estates, and reaped many advantages as a distinguished people and favoured nation. This period of their adversity I suppose to have terminated in the year 1798.

The fourth verse I conceive to be intended as a description of the people or nation that was represented by the Witnesses, at the time the prophecy was delivered to St. John.

It is said of them, "These are the two Olive Trees, and the two Candlesticks standing before the God of the earth;" and they are considered as witnesses then in being: "I will give power unto my two Witnesses." These expressions, I conceive, allude to the Jews as two distinct bodies of people in union with each other, holding up the moral and ceremonial laws to the world, as the power of God, by which his will was made known, and his judgments declared to the Gentiles.

The appellation of Witnesses, therefore, may be truly applicable to you, as they may be considered as delivering a testimony for God, and are called his Witnesses, Isaiah xliii. 12. "Ye are my

witnesses that I am God ;” and you may justly be considered as God’s witnesses in every age since you were first known as a people. Your afflictions in Egypt for “four hundred years,” as foretold to your father Abraham, (Gen. xv. 13.) and your deliverance “on the self-same day,” which God had appointed ; your preservation and the supplies you received in the wilderness ; your establishment in the land of Canaan ; your victories over your enemies ; your captivity in Babylon, agreeable to the prophecy of Jeremiah, “They shall serve the king of Babylon seventy years,” (chap. xxv. 11.) ; your liberation at the end of those years, and your re-establishment in your own land ; your present appearance in this country, as well as every other nation under heaven, agreeable to the predictions of your own prophets,—are all corresponding evidences that you are, though involuntarily, **THE WITNESSES OF GOD**, and may justly be considered as a perpetual assurance to the world, that **HE** who has hitherto fulfilled all his kind engagements, as well as his declared judgments, will fulfil all that he has revealed respecting your restoration.—“He that scattered Israel will gather him.”

The propriety, therefore, of the appellation “*Witnesses*,” applied to you, is indisputable ; and a very probable reason

may be assigned why you are denominated
 “*Two Witnesses.*”

After the death of King Solomon, ten tribes of the Israelites revolted from his son Rehoboam, and made Jeroboam their king, leaving Rehoboam to reign over those only who dwelt in the cities of Judah.—
 1 Kings xii. 16, 17.

After this division of the people under two governments, they were distinguished by the appellations *Israel* and *Judah*, and were with strict propriety considered as two distinct political bodies; yet, as they of the eleven tribes who revolted from the house of David, and dwelt in Samaria, came up to the temple at Jerusalem to worship, they might still be considered as two bodies standing before the God of the earth, harmonising in the profession of one religion.

The distinct appellations of *Israel* and *Judah* were continued after the return from the Babylonish captivity, when the Jews were united under one government; for in the 8th chapter of Zechariah, verse 13, it is written, “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.” The same distinction is observed by Malachi, chap. ii. verse 11. “*Judah* hath dealt treacherously, and an abomination is committed in *Israel* and in

Jerusalem ; for *Judah* hath prophaned the holiness of the Lord," &c. and in the 16th verse it is said, " The God of *Israel* saith, that he hateth putting away." Thus the distinctions of *Israel* and *Judah* are continued by the last of the Old Testament prophets; and it may be fairly presumed that the same distinctions are again recognised in prophetic language, in the 11th chapter of the Revelation, though the precise terms of those distinctions are wisely varied : *Israel* and *Judah* are now politically dead, yet, as the *Two Witnesses* of God, they are still alive. As the Jews held out the only light of divine revelation to all nations in the first ages of the world, they correspond also with the figurative representation of the *Two Candlesticks* standing before the God of the earth ; and as the *Olive Tree* is an emblem of peace, so they, by the various ordinances of the ceremonial law, represented, typically, " God reconciling the world unto himself, not imputing unto them their trespasses."

In the 4th of Zechariah, where the Jews are probably considered as represented in their King and their High Priest, they are called the " *Two Anointed Ones*, that stand before the Lord of the whole earth," ver. 14 ; and in the 11th verse they are called " *Two Olive Trees*," which agrees with the repre-

sentation in the 11th of Revelations, verses 3d and 4th; which it is my desire particularly to explain.

It is said of them, verse 5, that "If any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies."

Fire proceeding out of their mouths, probably refers to the testimony they were delivering, which if any man reject, he must fall under the curse of the law, and the wrath of God, which may be said to proceed out of their mouths in the denunciations of his judgments.

They are also said "to have power to shut heaven that it rain not in the days of their prophecy; and to have power over the waters to turn them into blood, and to smite the earth with plagues as often as they will." This seems to have an immediate allusion to the miracles performed by their prophets, from Moses and Aaron to Zerubbabel and Joshua, at their return from Babylon. Elijah and Elisha had power to shut the heavens, that it rained not for three years, and to command fire to come down from heaven to destroy their enemies. Moses turned the waters of Egypt into blood, and smote his enemies with a variety of plagues.

This power of the Witnesses, therefore, has already been exercised, and will pro-

bably be revived on a future day; but at present, while *ordinary* means are sufficient to answer all the Divine purposes, those *extraordinary* exertions are at least suspended. Without intending any offence to the Jewish reader, I shall endeavour to illustrate this by a quotation from the New Testament, which will tend to prove that the power ascribed to the Two Witnesses may be taken in a limited, and not a general sense. Historical facts will never offend a candid reader.

In the 16th of Mark, verse 17, it is said, "These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; (18) they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Agreeable to this, the apostles performed many miracles; Paul cast out a spirit of divination; all the Apostles spoke with new tongues on the day of Pentecost; Paul took up a serpent at the island of Miletus, without receiving any injury; and Peter and John laid their hands on the sick, and they recovered: but, at present, these extraordinary signs, like the powers ascribed to the Two Witnesses, are not visible.

It is said of the Witnesses, "And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and

kill them, and their dead bodies shall lie in the street of the great city," &c. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

It is evident from this, that the Witnesses represent a nation which had a political existence when John wrote his prophecy; for the Beast that ascendeth is to make war against them, and overcome them, and kill them; that is, when they have finished their testimony. This implies that they, as a nation, resisted the power of the Beast, otherwise he would have had no occasion to make war against them.

The circumstances of the Witnesses being slain, and their dead bodies lying in the street of the great city, I conceive, refers to the Jews as politically slain by the Romans, and becoming a dead body in the Roman empire.

"The Beast," I conceive, represents Vespasian, the 10th emperor of the Romans, who was a general under Nero at the time the prophecy was delivered to St. John, but afterwards *ascended* to the government of the empire, and cast down the Jewish temple and the altar, and destroyed (as a nation) them that worshipped therein.—This desolation was accomplished in the 70th year of the Christian æra.

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.” The former part of this verse, I apprehend, alludes to their dispersion over all nations; and the latter refers to their exclusion from political and religious connections with the nations among whom they are dispersed. State policy prohibits their political *burial*, by excluding them, as Jews, from all authority in political and civil government; and their own singular prejudice stands as a barrier between them and the *tomb* of religious profession. Thus are they preserved from those *graves* which have buried other political *dead bodies*, and are still kept a distinct people.

“Three *days* and a *half*,” agreeable to several other prophecies, denote *years*, or *years of years*; and according to this supposition, the *three days and a half* here specified, will amount to 1277 *years*; on which account this prophecy can be applicable only to the Jews; for history cannot furnish us with an account of any other people that existed in a state of dispersion, persecution and disgrace 1277 years after their government was destroyed. Their mournful situation is described by their being “clothed in sackcloth.”

It appears to me, from the tenor of this prophecy, that the RESTORATION of

the JEWS will be accomplished in or before the year 1815 of the Christian æra; for at that period they will have been a dead body, and dispersed among all people and kindreds and tongues and nations 1277 years.

The period of their restoration is also described in the prophecy of Daniel, viii. 13, where it is asked, "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? (14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It is evident that the *sanctuary* means the first temple, which, together with the host, the Jews, were trodden under foot at the time this prophecy was communicated to Daniel; and, from the number of prophetic days, it is equally evident that the desolation spoken of, extends beyond the Babylonish captivity, and includes all the desolations which have since been poured on the Jews; for at the accomplishment of the prophecy, the desolations will cease.

As the Jews, during the reigns of Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes Longimanus, enjoyed their liberty, and, assisted by those monarchs, rebuilt the city of Jerusalem, and were increasing in

strength, population and prosperity, this part of their history, which forms an interval of nearly 100 years, cannot be included in Daniel's 2300 days of desolation.

On the arrival of Nehemiah at Jerusalem, in the 32d year of Artaxerxes Longimanus*, (Nehemiah, xiii. 6, 7,) the temple was cleansed; that is, the observance of the sabbath was enforced, a faithful priesthood appointed; and a pure religion established. But Artaxerxes Longimanus was soon after this succeeded by Artaxerxes Mnemon, who was an enemy to the Jews; and, according to Josephus's *Antiq.* Book II. ch. 4, in his reign the Jews lost their liberties, and the temple was defiled by the Persians; so that it was not in the reign of Artaxerxes Mnemon, as stated by some, that Nehemiah cleansed the temple, but Artaxerxes Longimanus; for Eliashib was then high priest; but in the reign of Artaxerxes Mnemon, according to Josephus, his grandson John was in that office, having just succeeded his father Judas. The occasion of

* Although there is some confusion between sacred and profane chronology respecting the reign of Artaxerxes, yet it is evident from the testimony of Eusebius, Thucydides, Cornelius Nepos, and Charon of Lampsachus, that Xerxes was slain by Artabanus, the captain of his guard; and Artaxerxes, his son, succeeded him in the 460th year before the Christian æra; for the banishment of Themistocles, which took place in the beginning of his reign, is placed towards the end of the 76th Olympiad, and near the 280th year of Rome; therefore the 32d year of his reign is the 428th year before the Christian æra, and 92 years from the first year of Cyrus.

the Jews losing their liberty, and the temple being defiled by the Persians, was from John killing his brother, who opposed him in the priesthood at the altar.

The treading under foot the sanctuary and the host, therefore, commenced again at the death of Artaxerxes Longimanus, and has in reality continued ever since; for though they received many favours from succeeding monarchs, yet, as they were never raised to a state of independence, but only rendered more capable of bearing greater calamities, they might still be considered as a nation trodden under foot.

CALCULATION.

From the commencement of the Babylonish captivity to the Christian æra - - - - -	588	} Years, 2400
From the Christian æra to the supposed year of restoration 1812		
From which deduct the years of their prosperity, already spe- cified - - - - -		} 100
This produces exactly Daniel's days - - - - -		} 2300

If the reader should think I have passed over the subjects in this pamphlet too superficially, I would inform him, I have considered them at large in my intended publication, and shall make my opinion public on Daniel's Seventy Weeks, at a future opportunity.

In the 12th chapter of Daniel, verse 6, it is asked, "How long shall it be to the end of these wonders?" and in the 7th verse it is answered, that "It shall be for a time, times, and an half."

	Years
<i>A time</i> * probably means - - - -	1000
<i>Times</i> - - - - -	2000
<i>Half a time</i> - - - - -	500
All which amount to - - - - -	3500

These 3500 years may represent the whole duration of time, from the commencement of the captivity during which the prophecy was delivered to Daniel, to the end of the world, to which the prophecy seems to allude; for in the 2d verse it is said, "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."

The calculation, therefore, must be made thus :

From the captivity to the sup- posed time of the restoration of the Jews, A. D. 1812 - - - - -	} Years. 2400
For the Millenium - - - - -	1000
From the Millenium to the end - -	100
	3500

* This refers to the duration of the world, which is supposed to be divided into seven of those periods.

That there is to be a Millenium, or a thousand years, in which all the nations of the earth will unite in the worship of God, and after that period a time of great delusion, is evident from Revelations xx. 1, 2, 3, which is also described in Dan. vii. 11th, and three following verses. He saith, "I beheld then because of the voice of the great words which the horn spake: I beheld even until the Beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the Beasts they had their dominion taken away." This refers to the destruction of superstition and infidelity; for in the following verses it is added, "I saw in the night visions, and, behold, one like the Son of man,"—"and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him;" and as his kingdom is shewn by Daniel to be a spiritual kingdom; that is, what shall not be destroyed, the slaying of the fourth Beast, and taking away the dominion of the others, undoubtedly alludes to the period previously stated; and as it is said that their lives shall be prolonged for a season and a time, it certainly denotes the continuance of the governments which are then on the earth; that is, during the period of a season and a time, which I suppose refers to the Millenium, and the delusion which is to

precede the end of the world; the former 1000; the latter, as it is denominated "a little season," only 100 years.

In whatever light the Revelations of St. John may be viewed through a prejudiced opinion, it must be acknowledged that many parts of them have been already fulfilled, and that they agree with the prophecies of Daniel, and others, which the Jews profess to hold in the highest estimation. For instance, the destruction of the temple, the altar, and those that worship therein, which I conceive was implied by *measuring* them, was also foretold by Daniel, ix. 26: "The people of the prince that shall come shall destroy the city and the sanctuary."

In like manner they agree in the character of the person who was to be the instrumental cause of their desolation. Daniel calls him "a king of a fierce countenance, and understanding dark sentences;" that is, he was qualified, by possessing a fierce disposition, to execute vengeance on a city devoted for the present to desolation.

By his "understanding dark sentences," no doubt implies, that he understood those predictions which he was appointed as an instrument to fulfil; and history informs us, that while he was employed in the destruction of Jerusalem, his energy was increased by the idea he had that he acted under the authority of God.

In the Revelations he is called "the Beast that ascendeth out of the bottomless pit." This probably implies that he then possessed that fierce and sanguinary disposition which proceeds from the bottomless pit. Wicked men are sometimes said to be of *infernal* extraction. Judas Iscariot is called the *son of perdition*; and it has been said of persecutors, *Ye are of your father the devil*.

The correspondence between the prophets in the Old Testament and the New is clearly proved by the Two Witnesses being slain, and their dead bodies laying in the street of the great city, and they of the people and kindreds and tongues and nations seeing their dead bodies three days and a half, and not suffering them to be put in graves. In this is fulfilled the principal denunciations contained in the prophecies respecting the Jews.

Again, their restoration is pointedly implied in the 11th verse of the 11th chapter of the Revelations: "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." This prophecy, it has been shewn (page 16) will probably be fulfilled in the year 1815.

Daniel's 2300 days, the period the sanctuary and the host were to be trodden under foot, terminates at nearly the same period, according to the previous statements.

As there is every reason to suppose that the restoration of the Jews is nigh at hand, I shall now conclude this address by congratulating them on the happy prospect before them, in the beautiful language of Ezekiel, chap xxxvi. 6th and nine following verses :

Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen : Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel ; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown : And I will multiply men upon you, all the house of Israel, even all of it : and the cities shall be inhabited, and the wastes shall be builded : And I will multiply upon you man and beast ; and they shall increase and bring fruit ; and I will settle you after your old estates, and will do better unto you than at your beginnings : and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel ; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God ; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations ; Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

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