

A

CRITICAL EXAMINATION

OF SOME OF THE

FUNDAMENTAL PRINCIPLES

OF THE

REV. GEORGE STANLEY FABER'S

SACRED CALENDAR OF PROPHECY;

WITH

AN ANSWER TO HIS ARGUMENTS

THE MILLENNIAL ADVENT AND REIGN

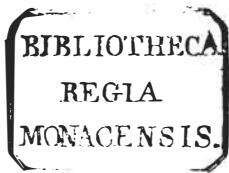
OF

MESSIAH.

By WILLIAM CUNINGHAME, Esq.
OF LAINSHAW, IN THE COUNTY OF AYR.

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resurrection of the witnesses ; and I am not aware that his novel scheme is in this respect at all less reconcileable than his former one with my general theory of Apocalyptic interpretation and chronology. It seems to me, however, upon other grounds, that I must give the preference to Mr Faber's original exposition of the witnesses, their death, and resurrection, before the one which he has offered in his recent work. But I have no intention of at present entering into the reasons of that preference. I have made these remarks simply with a design of showing, that though I have found myself obliged to controvert the leading principles of Mr Faber's Sacred Calendar of Prophecy, I feel no backwardness in rendering testimony to the learned author's services to the cause of prophetic truth, and in acknowledging my individual obligations to his first work on that important subject.

To return now to Mr Faber's objections to my manner of calculating the 1260 years, the learned author affirms that the principle of reckoning by *current time* is utterly untenable. He alleges that I avail myself, in contending for that principle, of the *carelessness of familiar speaking and writing* sometimes in use among the Jews in their appearing to reckon by current and not complete time. "Thus it is said of our Lord," adds Mr Faber, "that he rose after three days, and that he was three days in the

grave, though having died on the Friday afternoon, and having risen early in the Sunday morning, he was in truth dead and buried not quite two natural days."

Will Mr Faber then dare to assert that the solemn words of our Lord himself, recorded in Mat. xii. 39, 40. "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas: For as Jonas was *three days and three nights* in the whale's belly, so shall the Son of man be *three days and three nights* in the heart of the earth." I ask, will Mr Faber dare to assert that these words were uttered *in the carelessness of familiar speaking*? If Mr Faber shall affirm this, then I have done reasoning with him: but if the learned author dares not utter what would be blasphemy, then was he himself guilty of writing unadvisedly with his pen, when he committed to paper the sentiment which I have cited above from his work.

The truth of the matter is, that even in the present day in eastern countries, I believe no other principle is known than that of computing as the Jews did, by current time; and I myself, in the earlier part of my life, had opportunities of very often witnessing this in the examination of evidence in judicial proceedings in an eastern court of justice. I uniformly observed that Asiatics called a period

P R E F A C E.

THE prophetical books of the Old and New Testaments are the inheritance of the Church of God, given to instruct, admonish, comfort, and guide her during the dark night of sorrow, till that heavenly day shall dawn when the sun shall no longer be her light, nor the moon by night, but the Lord shall be her everlasting light, and God himself her glory. Every work then, which professes to illustrate or interpret these Sacred Writings, becomes the legitimate object of criticism and discussion, so that no apology is necessary for a tract of the nature of that now offered to the public.

But if in ordinary circumstances no excuse were requisite for a controversial work on such a subject, still less is it called for in the present instance, since Mr Faber himself has, by a formal attack upon the principle on which I have computed the 1260 years of Daniel and St John in my Dissertation on the Apocalypse, rendered it in a manner incumbent upon

me to buckle on the armour of controversy. Before entering on the very brief consideration of Mr Faber's note, wherein he criticises and rejects the principle of my chronology,* I wish, however, to say a few words the very opposite to a spirit of disputation, and to express my obligations to Mr Faber himself, and especially to the first of his prophetical works, viz. that on the 1260 years, for the great benefit I received from it in my own prophetical studies more than twenty years ago. It is observed by Sir Isaac Newton, that among the interpreters of a former age there is scarce one of note who has not made some discovery worth knowing. Now, the great points which Mr Faber's former work was instrumental in establishing were, as it appears to me, first, the sounding of the seventh trumpet at the era of the French revolution ; and secondly, the death of the witnesses at the era of the dissolution of the Smalcaldic League, and the establishment of the Interim. Mr Faber himself has indeed seen it fit to abandon this part of his scheme, and to adopt another theory in his Sacred Calendar. I must confess, however, that I do not yet feel convinced of his having made an alteration for the better. On this point at least, I judge impartially, as I adopted from the learned author himself my theory of the death and

* *Sacr. Cal. vol. I. p. 57—60.*

ing from the first autumn after Ezra's coming to Jerusalem, when he put the king's decree into execution, the death of Christ will fall on the year of the Julian period 4747, A. D. 34, and the weeks will be Judaic weeks, ending with sabbatical years; and this I take to be the truth: *but if you had rather place the death of Christ in the year before, as is commonly done, you may take the year of Ezra's journey into the reckoning.*" *

Here, then, Sir Isaac, by taking the year of Ezra's journey into the reckoning, expressly admits the legitimacy of the principle of calculating as I have done by *current time*; and he sees in it not one of the dangerous consequences of unhinging all the chronology of Scripture history, and other evils, which Mr Faber fears from its introduction. Now, as I presume no one will question the competency of Sir Isaac Newton to judge and decide in a matter of chronology, I do not mean to add one word more on the subject, except for the purpose of remarking, that Ferguson the astronomer has, upon scientific principles, shown that our Lord's death did take place in the year 4746 of the Julian period. "The dispute among chronologers (he observes) about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was cruci-

* *Observ. on Daniel.*

fied on the day of a Paschal full moon, and on a Friday, all that we have to do in order to ascertain the year of his death is only to compute on which of those years there was a passover full-moon on a Friday.”—“ And I find by calculation, that the only passover full-moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy’s canon.” *

Since, then, Sir Isaac Newton has pinned down the Nisan of the seventh of Artaxerxes to the year 4257 of the Julian period, and Ferguson the astronomer has also shown that our Lord suffered in the year of the same period, 4746, it follows, as already observed, that the seventy weeks, or 490 years, must be computed precisely on the same principle as I have reckoned the 1260 years, i. e. by current time.

I shall only remark further, that as Mr Faber expresses a fear, that to compute by current time would unhinge all chronology, I greatly marvel that a person so acute as Mr Faber has failed to discover that his own mode of reckoning by complete time is quite as inconsistent with strict chronological accu-

* Brewster’s Ferguson’s Astronomy, vol. I. p. 464.

four days, which we should term *three days*. Indeed, I have somewhere seen it asserted, that even in *France* the same principle obtains.

Next, as to Mr Faber's assertion, that this principle would reduce all the other prophetic numbers to an unit less than their nominal value,—that is, the three and a half days to two and a half days, and the 42 months to 41 months, my reply is short and simple. I do not reduce even the 1260 days to 1259 days, but I compute the 1260 days according to the principle established in the Scriptures themselves, and still received in *Asia*, which is that, not of *past*, but *current* time. Mr Faber indeed is pleased in combating my arguments, to pass over no less than three other Scriptural examples given by me of the same principle of calculation, besides that of the time our Lord was under the power of death. Mr Faber is therefore very far from doing justice to my reasoning.

I shall now, however, offer reasons for supposing that the seventy weeks, or 490 years, from the decree of the seventh of Artaxerxes to the crucifixion of our Lord, are also to be reckoned on the very same principle of current time.

According both to Sir Isaac Newton and Prideaux, the first year of Artaxerxes coincided with the year 4250 of the Julian period, and Sir Isaac informs us, that his reign began two or three months after the

Summer solstice : * consequently, the Nisan of his first year must have fallen out in the year 4251 of the Julian period, and the Nisan of the seventh year of his reign, upon the first of which month Ezra began to go up to Jerusalem,† must have been in the year 4257 of that period, to which accordingly it is pinned down by Sir Isaac. But it is probable that the decree of Artaxerxes may have been issued some time before the month of Nisan, as it is not credible that Ezra would even prepare for the journey till he was in possession of the decree. † Now, from the 1st Nisan of the year of the Julian period 4257, to the 14th of the same month in the Julian year 4746, when our Lord suffered on the cross, are precisely 489 years and 14 days, and allowing the decree to have been given two months before, we have a period of 489 years and two and a half months from the going forth of the decree till the death of Messiah, and thus it appears, that the 490 years are computed, not by past, but by current time.

Sir Isaac Newton himself, after fixing the Julian year 4257 as the date of Ezra's commission, thus continues his remarks : " If you count in Judaic years, commencing in autumn, and date the reckon-

* Observ. on Daniel, p. 131, 143. † Ezra vii. 9.

† Mr Faber, in his work on the Seventy Weeks, supposes that the Decree of Artaxerxes was promulgated in Nisan of the seventh year of his reign, that is, not till Ezra set out. But the seventy weeks are dated from the *issuing*, and not the *promulgation*, of the Decree, and the issuing of the Decree was when it received the royal seal.

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racy as that of computing by current time. Let us, for example, suppose a series of ten sovereigns to reign in succession over a particular empire, each for ten years and a fraction, and that the mean fraction were six months, the result is, $10 \times 10\frac{1}{2} = 105$ years, as the exact duration of the reigns of the whole ten. Now, according to Mr Faber's principle of complete time in a popular historical narrative, the fractions would be left out, and the reign of each sovereign would be simply said to be ten years, $10 \times 10 = 100$. On this principle, then, the apparent duration of the whole ten reigns would be only one hundred years. If, upon the other hand, we reckon by current time, each reign would be considered as one of eleven years, $10 \times 11 = 110$, so that the sum total would be one hundred and ten years. Thus, either principle when applied to popular historical narrative is equally far removed from astronomical accuracy; and how to reconcile with such accuracy the chronology of history prior to the era of Nabonassar, when the principles of astronomical observations and the phenomena of eclipses were first applied to the chronological elucidation of history, is a question equally difficult to solve, whether we reckon by past or by current time.

I beg leave to observe, in concluding my remarks on Mr Faber's reasoning, that having, under the impulse of a sense of duty, recorded in these pages the

reasons of my dissent from the learned author's prophetic scheme, should he honour this tract with any public notice, I do not pledge myself to reply, or to continue the controversy. Finally, should I have either misunderstood or overlooked any thing material in Mr Faber's arguments, I beg leave to assure him that it has been done unintentionally.

It remains for me to observe, in conclusion, that, while these pages are passing through the Press, an awful crisis of our national affairs has arrived, and the Protestant Constitution of these realms is passing away. What may be the issue of this crisis, it is impossible for human wisdom to divine : but I myself believe it to be a part of the last great earthquake which has been held since the close of the French Revolutionary war, and which I doubt not is about, at no distant period, with new violence to shake, and convulse, and agonize, and bury in its ruins, the whole fabric of the Political and Ecclesiastical institutions of Christian Europe.

MARCH 20th, 1829.

A

CRITICAL EXAMINATION,

&c.

CHAP. I.

THE FUNDAMENTAL PRINCIPLES OF MR FABER'S CHRONOLOGY OF THE SEVEN PROPHETIC TIMES, OR TWO THOUSAND FIVE HUNDRED AND TWENTY YEARS, MEASURING THE TIMES OF THE GENTILES, EXAMINED.

ON opening the recent work of Mr Faber, entitled the Sacred Calendar of Prophecy, I find that the scheme of prophetic chronology which the learned author endeavours to establish, rests upon the following principles:—

1st, That the three times and a half, or 1260 years, of Daniel and St John, being an imperfect and broken number, which confessedly begins to run long after the downfall of the three first empires, does not singly contain the great calendar of prophecy, because it does not singly comprehend those times of the Gentiles which are the times of all the four empires. *

2d, That the great calendar of prophecy is a pro-

* *Sacr. Cal. vol. I. p. 61.*

phetic chronology measured by the succession of Daniel's four kingdoms ; or, in other words, by the allegorical life of the great image of Daniel. *

3d, That since the individual, Nebuchadnezzar himself, is declared to be the golden head, therefore the great almanack of prophecy commences at the birth of that prince. †

4th, That the three times and a half, or 1260 years, the latter portion of the sacred calendar, are evidently a broken or imperfect number, (the moiety as it may reasonably be presumed) of an unbroken or perfect number. "If then," adds the learned author, "the three times and a half are to be considered, not as an insulated or independent number, but as the designed moiety of a larger number, which comprehends the perfect number of *seven times*, we are instantaneously and almost irresistibly led to conclude, that *seven times* is the measure of the great almanack of prophecy."—And these *seven times*, being interpreted on the same principle as is universally admitted respecting the 1260 years, are made by Mr Faber to constitute the period of 2520 years, which he considers as the true measure of the duration of the whole prophetic period called the times of the Gentiles. ‡

On the foundation of these principles Mr Faber proceeds to build the whole superstructure of his prophetic chronology respecting the seven times ; although, in applying certain other prophetic num-

* *Sacr. Cal.* vol. I. p. 62. † *Ibid.* p. 63. ‡ *Ibid.* vol. I. p. 41, 62—64. ; vol. II. p. 39.

bers, for example, the 2300 days of the vision of the ram and he-goat, and the 1335 days of Daniel xii. and also in expounding the vision of the four beasts in Dan. vii., he introduces deviations and anomalies of no small moment, which have the effect, on the one hand, of carrying back the sacred calendar to the remote period of the year A. C. 2325, and on the other, of carrying it downwards to the year of our Lord 3200. Thus, although at first sight it might appear that the learned writer limits the sacred calendar of prophecy to the period of seven prophetic times, or 2520 years, yet it is discovered, that in reality he covers in the interpretation of the prophecies of Daniel and St John the space of 5525 years, or fifteen complete prophetic times, and one hundred and twenty-five days: and further, that from his supposed commencement of the earliest in date of the revealed prophetic numbers, viz. the 2300 days, in the year A. C. 784, to the year P. C. 3200, he covers with the revealed chronology of the different sacred numbers a period of 3984 years, or eleven prophetic times and twenty-four days. *

It is not my intention to controvert the first or the second of Mr Faber's principles,—That the 1260 years do not contain the complete calendar of prophecy; i. e. that they do not measure the chronology of the whole four empires, but only of a part of the last of them, is a prophetic truism. And that the great calendar of prophecy comprehends within its limits

* See Table of Chronology at the end of Mr Faber's book, vol. III. p. 487.

the times of the whole of Daniel's four kingdoms, has been acknowledged by every interpreter of note since the days of Mede.

On the other hand, I deem the third principle of Mr Faber—that the great calendar of prophecy commences at the birth of Nebuchadnezzar, to be altogether erroneous, and opposed to the whole analogy of prophecy. It is indeed undeniable that Daniel informs Nebuchadnezzar that *he is the head of gold* of the image; but then it is sufficiently evident that he is the head simply as wielding in his own person all the energy and power of the first empire. In other words, the first kingdom is, as it were, personified in the reigning monarch. To suppose that the head of the image denotes the individual Nebuchadnezzar, and that as soon as he was born, the head was formed, is in flat contradiction to the words of the prophet:—“*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 into thine hand, and made thee ruler over them all. Thou art this head of gold.*” Now, if language have any certain meaning, it is evident from these words, that Nebuchadnezzar was the head simply as being in possession of the kingdom. *Thou, O king, not thou the individual Nebuchadnezzar, art this head of gold.* There is not only no intimation that his headship is to be dated earlier, but the very expressions of the prophet contradict such an idea. *The God of heaven hath given thee a kingdom. Thou art this head of gold.*

Indeed, Mr Faber himself seems to admit this in one passage of his work—“ The golden head is positively declared to be Nebuchadnezzar himself, *in his quality of sovereign of the first empire.*” * It is true that the learned author proceeds forthwith to reason in a manner quite inconsistent with this, by telling us that the rise of the head of gold is not the rise of the Babylonian empire, but the epoch of it is specifically limited to the age of the individual king Nebuchadnezzar, and the rise of the head must coincide with the birth of Nebuchadnezzar.† But if it is the kingship of Nebuchadnezzar which (as previously admitted, and as announced by Daniel) constitutes him the head, then it is his political birth, in relation to the empire, and not his natural birth, which constitutes him the head ; just as in the sacrament of the Supper, it is not the natural birth (to speak analogically) of the element of bread, but its mystical birth, in the act of consecration, that constitutes it the mystical memorial, sign, symbol, yea, in a spiritual, not a Popish, sense, the very flesh of our Lord.

Moreover, if the individual Nebuchadnezzar be the head, then it must follow that the head fell with the life of that prince in the year A.C. 561, and that there was a complete interregnum, a cessation of the continuity of the image, from that year till the year A.C. 538, when Darius the Mede took the kingdom. But, further, that the kingdom, and not the person, of Nebuchadnezzar, is the head, is manifest from the words of the 39th and 40th verses : “ *And after thee*

* Vol. II. p. 7.

† Vol. II. p. 8.

shall arise ANOTHER KINGDOM, inferior to thee, and another THIRD KINGDOM of brass. And the fourth kingdom shall be strong as iron." The phrases, *another kingdom, inferior to THEE, a third and a FOURTH KINGDOM*, demonstrate that the head represented the first *kingdom*, since, if it were not so, these expressions would not be correctly applied ; for how was the kingdom of the Medes and Persians ANOTHER kingdom, unless the *kingdom* of Babylon, and not the *individual* Nebuchadnezzar, was symbolized by the gold ? Moreover, what meaning are we to attach to the expression, a *kingdom inferior to an individual man* ? Did Mr Faber ever before hear of a comparison drawn between the magnitude or dignity of a kingdom and of a human person ? I observe, in the next place, that it is evident from the explanation given by Daniel, in ver. 44. of the breaking in pieces of the image, that the whole four kingdoms are represented as continuing in being till the last times. The kingdom set up by the God of heaven " shall break in pieces and consume all these kingdoms, and it shall stand for ever." But if the head of gold denote the individual Nebuchadnezzar, then must that individual continue in existence till the dissolution of the whole image in the last times ; or, like that far-famed personage, the wandering Jew, he must be gifted with immortality, which, being an absurd conclusion, the premises from which it flows are evidently false, and the head of gold cannot symbolize the individual Nebuchadnezzar.

It was impossible that a writer so acute as Mr Faber, should fail to anticipate the objections that

would be offered to this novel and strange theory respecting the head of gold. How then has he met these objections? He refers us to the abominations of heathen idolatry for instruction, as to the principles upon which the prophetic imagery is constructed. He tells us, that a striking feature of the ancient religious system of the Pagans and Hindoos, was the fable of four ages of gold, silver, brass, and iron, or clay; and that in the remarkable mythology of the Hindoos, the great universal Father Menu (who, as identified with the sun, was represented by the colossal image erected by Nebuchadnezzar on the plains of Dura) is supposed to preside over the four ages either visibly or invisibly.* Mr Faber further says, that in accordance with these ideas, is framed the vision of the metallic image, and that Nebuchadnezzar himself is mystically declared to be the golden head, and therefore the ruling or animating principle of the entire image. "So the king of Babylon identified with the golden head is thence, by necessary implication, described *as the ruling soul or principle of the whole image his body*, though like his prototype Menu, or Boddha, or Sacya, he is visible only during the first or golden age of the image." †

In answer to all this I observe, that unless when it is associated with the mythology of heathenism, the Pagan tradition of the four ages may be considered as a harmless fancy. It is not indeed impossible that it may have taken its origin from some patriarchal tradition of antediluvian or postdiluvian reve-

* *Sacr. Cal.* vol. II. p. 4.

† *Ibid.* p. 5.

lation obscured and corrupted. There seems, therefore, thus far, nothing derogatory from the unsullied purity of the divine word of prophecy, in supposing that it may have pleased the Holy Spirit to accommodate himself in the revelation of things to come, to such a generally received notion. But if we are to consider this fable of the four ages in connection with what Mr Faber terms the remarkable mythology of the Hindoos, but which in reality is a system of abominable idolatry, odious to God, and dishonouring his great name ; and if we are to view these four ages as under the guidance of a presiding Menu, a deified man, one of the abominations of the heathen, it seems to be utterly abhorrent to the spirit of holy indignation with which the sin of idolatry is ever mentioned in the Scriptures, to suppose that God would permit any such association to exist between this work of the devil, and his own sacred and unsullied word of prophecy, as is included in the idea of the machinery of the vision of Nebuchadnezzar being borrowed from so impure a source.* Accordingly, this

* Sacr. Cal. vol. II. p. 5. Mr Faber himself, when he composed his learned Treatise on the Origin of Pagan Idolatry, seems to have felt very much as I now do upon a point very analogous to this. Speaking of the theory of Warburton and other learned men, which supposes that the ritual of the Jewish worship was derived from that of the Egyptian idolatry, Mr Faber condemns it in very decided terms :—

“ With whatever plausibility this theory may be supported, it is almost impossible,” says Mr Faber, “ for the believer in divine revelation not to feel a strong antipathy to the very basis on which it rests : for it surely must be deemed a hard saying, to maintain, that, when God was delivering a law to his chosen people, he could find no more suitable foundation to build it on than the ritual of a gross and proscribed idolatry. Nor is the *reasonableness* of the thing (with reverence be it spoken,) a whit more satisfactory to common apprehensions.”—Origin of Pagan Idolatry, vol. III. p. 628.

I hope Mr Faber will permit me to apply to his own Prophetic Theory

association is nowhere to be found but in the pages of Mr Faber. It is wholly unsupported by evidence; and I feel myself obliged to reject it utterly, not only as failing to rest on those principles of induction which, no less in our scriptural inquiries, than in our philosophical conclusions, are the only sure guides to truth, but as being in itself unworthy of the word of God. Indeed, even were there not more powerful objections to its reception, the maxim universally received in all sound philosophy, of not unnecessarily multiplying first principles, would be alone sufficient to warrant us in repudiating it. I observe also, that in the different prophetic visions of Daniel, all the leading symbols are authoritatively explained by the prophet, or by an interpreting angel, so that we are not left at liberty to expatiate in the regions of conjecture, as to their abstract signification. And since, in this vision, the gold, silver, brass, and iron, and clay, are respectively applied by Daniel himself to the empires of Babylon, Persia, Greece, and Rome; and this application of the symbols has guided the Church of God in past ages to a view of the prophecy which has been received with almost perfect unanimity by interpreters, both Jewish and Christian, and is completely sufficient to account for all the phenomena of the image; we are not now at liberty to listen to an imagination derived from the impure fables of heathenism, that the man Nebuchadnezzar is the inspiring principle of the four mon-

the principle of his own objections to the Scheme of Warburton, one of which is likewise "*a defect of evidence.*" See p. 629.

archies,—an imagination indeed, which, as it is wholly destitute of Scriptural evidence, so it is, to my mind at least, altogether unintelligible. To say that Nebuchadnezzar, who died nearly 2400 years ago, is now the inspiring principle of the kingdoms of Europe, savours not of Christianity but Paganism; and it seems to be irreconcileable with sound reason and common sense, and to be wholly incapable of conveying to the mind any distinct or tangible idea.

Having thus offered the reasons which compel me to reject Mr Faber's third principle—identifying the head of gold with the individual Nebuchadnezzar, I proceed now to consider his fourth principle, which may be thus concisely expressed: “The three times and a half of Daniel and St John, or 1260 years, form the latter moiety of a period of double that length, equal to seven prophetic times, or 2520 years, which larger period measures the whole life of the symbolical image of Daniel from the birth of Nebuchadnezzar to the destruction of the fourth monarchy in the day of Armageddon.”*

Mr Faber, in entering on the proof of this position in his second volume, writes as follows: “As yet, however, this last particular is nothing more than an assertion: our present business, therefore, is to establish it, so far as it can be established, by evidence. That the term of seven times is not mentioned in direct connection with the metallic image, I readily allow; but we shall find it mentioned no less positively, though obliquely and mystically, through the

* *Sacr. Cal.* vol. I. p. 40, 41, 63, 64.

intervention of that remarkable type, or ruling principle, of the great idolatrous image Nebuchadnezzar himself.” *

Nothing is more necessary in order to sound and correct reasoning, than clearly to define the meaning of terms. Now, in this passage of his work, Mr Faber has used, in a synonymous sense, two terms which I have always understood to have significations entirely different. He calls Nebuchadnezzar the *type* or *ruling principle* of the great image. A type, according to Johnson, is an emblem, or mark, or that by which something future is signified: a principle, on the other hand, is the element, original cause, or operative cause, of that of which it is predicated. I am therefore quite at a loss to conceive how, consistently with the rules of sound reasoning, Mr Faber uses these two terms synonymously; and how Nebuchadnezzar could be both the *type* and *ruling principle* of the same object. Moreover, we have already been informed by Mr Faber, that the individual Nebuchadnezzar is the golden head of the image. Thus, he is at once the head, i. e. a constituent part of the image, the type of the image, and the ruling principle of the image: but to affirm that a head is the type of a body of which it forms a part, i. e. a type of itself, appears to my mind not only a proposition altogether incomprehensible, but to involve a direct contradiction. I am therefore obliged to reject the idea, that Nebuchadnezzar is the type of the image, as being no less fabulous than the po-

* *Sacr. Cal.* vol. II. p. 25.

sition that he is the ruling principle of the image ; and, at any rate, it is supported by no evidence, and is therefore wholly gratuitous.

I shall next consider the evidence which Mr Faber endeavours to deduce from the vision recorded in the fourth chapter of the prophecies of Daniel, in favour of the position, that the life of the image is measured by seven prophetic times. Nebuchadnezzar saw in vision a tree, lofty, fair, and with far spread branches, affording shelter and food for the whole earth ; a watcher and a holy one comes from heaven, and commands it to be hewn down, and its branches cut off : the stump of the roots is, however, to be left in the earth, with a band of iron and brass, in the tender grass of the field,—it is to be wet with the dew of heaven, and his portion is to be with the beasts ; his heart to be changed from man's, and a beast's heart is to be given to him, and seven times are to pass over him.

This dream is infallibly expounded by the prophet to the Babylonian king. The tree is that monarch himself ; the cutting down of the tree signifies the *departing of the kingdom from him* ; see v. 31. The stump of the roots being left in the earth denotes that his kingdom shall be confirmed, i. e. restored to him, after he shall know that the heavens do rule ; v. 26. The stump being left, with a band of iron and brass, in the tender grass of the field, wet with the dew, and its portion with the beasts of the field, and his heart being changed from man's, and a beast's heart given to him,—denote Nebuchadnezzar shorn of his kingly power, requiring restraint on account of mad-

ness, which is symbolized by the band of iron and brass, and his being driven from the society of men to that of the beasts of the field, for a period of seven years.

Mr Faber takes a totally different view of the signification of the band of iron and brass, but in other respects his explanation of the *primary* meaning of the vision accords with that which I have offered. With respect to the symbols above mentioned, the learned author supposes that “the securing of the stump with a band of iron and a band of brass, showed, that although the monarch might be deranged in intellect, yet his kingdom should not on that account be taken away from him, or experience a political dissolution.” * And again, “The stump was still left in the ground, firmly rivetted to the soil by a band of iron and a band of brass. The import of this hieroglyphical action as literally applied to the king of Babylon, denoted, we are told, that his kingdom should be made sure to him.”†

In the above remarks, Mr Faber appears to me to be altogether mistaken. I observe, in the first place, that Daniel, in expounding the vision, connects the promise of the kingdom being at length made sure to Nebuchadnezzar, not with the emblem of the band of iron and brass, but with that of the root being left in the earth; *whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule;* (v. 26.) Secondly, I conceive

* Vol. II. p. 28.

† Ibid. p. 32.

that Mr Faber errs in supposing that the band of iron and brass was for the purpose of rivetting the stump to the ground. If the roots of the tree had sufficient strength to uphold it at the time when it reached to heaven, and gave shelter and food to the beasts of the field, the fowls of the heaven, and all flesh, it were contrary to nature to suppose that it needed any new and artificial strengthening to rivet it to the earth when nothing remained but the stump. Further, the Hebrew root **רָם**, and its Chaldee derivative **רָמָא**, cannot bear the meaning which Mr Faber here attributes to the last word. Neither of them are employed in the Hebrew Scriptures to signify the fastening of any thing into the earth, or of one thing to another, except for the purposes of confinement or restraint. The radical idea of each word is restraint, confinement, or imprisonment; and accordingly, the Chaldee word **אָסֹר**, is in Ezra vii. 26. used in the decree of the Persian king, to signify imprisonment; and the same Hebrew word denotes a prison in Jer. xxxvii. 15. * The words used for fastening into the ground, or fastening or binding one thing to another, for security or strength, are altogether different, as may be seen by referring to Judges iv. 21. 1 Chron. x. 10. 2 Chron. ix. 18. Isa. xxii. 25. xli. 7. ; also Prov. iii. 3. Job xxxi. 36. In these passages the reader will find the following six Hebrew roots, or their derivatives, used: 1. **חַנְחָה**, 2. **עַקְרָב**, 3. **חַזָּק**, 4. **עַטָּה**, 5. **שָׁרֵךְ**, 6. **עַנְדָּה**. Seeing then that **אָסֹר** and its derivatives is in no passage of the

* I refer the Reader also to Ps. cv. 22.; cxlii. 8.; Genes. xxxix. 20.; 2 Chron. xxxiii. 11.

Hebrew Scriptures used to signify the fastening or pinning of any thing into the earth, or of one thing to another for strengthening it *, all that Mr Faber has written respecting the primary meaning of the band of iron and brass falls at once to the ground, as well as the ponderous superstructure which he afterwards raises on this foundation of quicksand, in treating of the supposed hypertypical meaning of the whole vision.† It is nothing to the purpose to say, as Mr Faber does, in anticipation of such an objection, that “Nebuchadnezzar never was bound, *so far at least as we are informed*, with fetters of iron and brass ‡.” We have quite as little information of the manner in which he was fed with grass like oxen ; Dan. v. 21. : but if he was thus fed, the presumption certainly is, that he must also have been restrained with bands or fetters to hinder his escape into the forests or mountains. But even if he were confined, as Mr Faber supposes, only in an enclosed park or paddock, the type of a band of iron and brass is sufficiently fulfilled ; for we do not think more to be certainly implied by this type than the simple fact of his being in a condition of restraint ; and with what consistency Mr Faber insists upon this band being understood of *literal fetters* of iron and brass if referred to the individual Nebuchadnezzar, I comprehend not, seeing that he himself must interpret the tree and its stump *symbolically*, even in its primary sense, as relating to the same individual Nebuchadnezzar.

* The *binding*, יְמָנָה, spoken of in Gen. xl ix. 11. is for restraint, and, therefore, is a confirmation of these remarks. In like manner, also, the binding in Ps. cxviii. 27. But, on this text, see Lightfoot.

† Sacr. Cal. vol. II. p. 33—36. ‡ P. 35. Note.

Mr Faber having, as he supposes, established his own view of the primary meaning of the vision under consideration, proceeds to apply it in what he considers to be its ultimate, and, as it may be termed, its *hypertypical* sense.

That I may not do injustice to Mr Faber's argument, I shall cite a passage of his work which seems to embody in it the sum and substance of his ideas respecting the hypersymbolical tree and its stump.

“ Since the king of Babylon,” reasons Mr Faber, “ was a type of the great image ; for it is equally said to him by the prophet, *Thou art this head of gold*, and *the tree which thou sawest is thou, O king* ; his predicted destiny will shadow out the destiny of that great empire to which he was the declared head, (according to the notions of oriental mythology) the animating principle ; or, in the language of hieroglyphics, as employed by the onirocritical writers, the fate of the lofty tree is the fate of the colossal image.” *

It appears to me, that in this passage of Mr Faber's work there is a great want of that perspicuity which is the inseparable adjunct of all clear and sound reasoning. So far however as I understand the learned author, the following seems to be an analysis of his argument :

Nebuchadnezzar, king of Babylon, is a type of the great image,—

Therefore the history of the king must shadow out the destiny of the great empire, of which the image is a symbol ;

* Vol. II. p. 30.

But the lofty tree and its detruncated stump is a symbol of the same individual king of Babylon, and shows forth his history,—

Therefore this tree, and its stump left in the ground, must equally symbolize the great image and the history of the four kingdoms.

Now, it is manifest that the conclusiveness of this syllogism wholly rests upon the truth of its major proposition, that Nebuchadnezzar is a type of the great image. But it has been shown, in a former page, that this position is either self-contradictory, or at least wholly destitute of evidence ; and therefore, in assuming it as the basis of his reasoning in the foregoing passage, Mr Faber is chargeable with a glaring *petitio principii*.

It may not, however, be altogether superfluous for me here to enlarge a little on the manifest contradictions which seem involved in the whole of Mr Faber's reasoning with regard to the image.—The image itself is undeniably a symbol of the four kingdoms of the Gentiles, the first of which was Babylon, and of this kingdom, or (if Mr Faber will have it so, let us for argument's sake concede it) of Nebuchadnezzar, king of Babylon, the golden head is a type or symbol. The relation between the golden head and Nebuchadnezzar being then that of type and antitype, how can this relation be reversed by Nebuchadnezzar being made the type of the very image of the head of which he is the antitype ? how can one object be at the same time type and antitype of another ? The picture of a man is his type ; how then can the man be the type of his own picture ?

If then the position, that Nebuchadnezzar is the type of the great prophetic image, be thus pregnant with contradictions, and, to say the very least, be destitute of evidence, the conclusion which Mr Faber deduces from that position, that the great tree seen in the vision recorded in the fourth chapter of Daniel, (and declared to be a type of Nebuchadnezzar himself,) is a symbol of the image and of the four empires, falls at once to the ground, together with the whole chronological reasoning in reference to the seven prophetic times, or 2520 years, which the learned writer grounds upon that basis. The tree, therefore, is simply what Daniel pronounces it to be, and nothing more. “ *The tree which thou sawest, it is thou, O king.*”

A more minute examination of this part of Mr Faber’s scheme will, however, furnish us with further arguments to show its unsoundness. The tree is, according to this hypothesis, a symbol of the great image. “ Hence,” argues Mr Faber, “ the seven times during which the king was to be physically deranged are the figure of seven prophetic times, or 2520 natural years, during which the great compound empire,” i. e. the four kingdoms, “ should be subject to the moral madness of Paganism, or Popery, or Mohammedism, or infidelity: hence, as at the end of those times the king was restored to the use of his intellect, and became a faithful worshipper of the one true God, so at the end of those corresponding prophetic times the great compound empire is to be RESTORED to a state of moral sanity, and is

to serve the Most High with a pure adoration during the long-expected Millennium." *

Now if Mr Faber would establish upon a solid basis this typical parallel between the physical derangement of Nebuchadnezzar and the moral derangement of the four kingdoms, or, as he terms them, the great compound empire, it will be necessary for him to show that these kingdoms were morally sane, i. e. were worshippers of the true God, till the commencement of the seven prophetic weeks, or 2520 years, and fell into moral insanity at that precise era ; for otherwise, the parallel will altogether fail, seeing that it is manifest that before the visitation which afflicted Nebuchadnezzar with insanity at the beginning of the prophetic week, he was physically sane, and his reason and his kingdom, Dan. iv. 31. departed from him at one and the same instant. But Mr Faber cannot possibly show such a state of moral sanity in the four kingdoms at the era in question, as all history, both sacred and profane, testifies, that at a much earlier period the whole heathen world had departed from the worship of the true God. Therefore the supposed parallelism between the history of Nebuchadnezzar and that of the four kingdoms wholly fails in one of its most essential features ; and consequently, Mr Faber's theory falls to the ground.

In the next place, I remark, that during those seven times of the history of the mystic tree, which symbolize the period of the insanity of the Babylonian king, the tree was wholly cut down, and its

* Vol. II. p. 30.

stump only was left in the ground. This cutting down of the tree does not however in itself indicate the insanity of the monarch, but simply *his kingdom departing from him*, (Dan. iv. 31.) and his *being deposed from his kingly throne*, and *his glory taken from him*, (ch. v. 20.); and that this is the simple meaning of the symbol will appear if we refer to Ezek. xxxi. 12. where the cutting down the mystic tree, representing the king of Assyria, is used to signify the destruction of that kingdom. The difference between the two symbols is this, that whereas the stump and roots of the Babylonian tree are left in the ground, to denote the restoration of the kingdom to Nebuchadnezzar at the end of seven times, the Assyrian tree seems to be cut off, root and branch, and nothing left.

But while the primary symbolical meaning of the cutting down of the tree is thus confessedly the deposition of Nebuchadnezzar from his kingly throne, and the departing of the kingdom from him, it bears, in the scheme of Mr Faber, a hypersymbolical meaning, altogether contrary to this, and in its application to the four Gentile kingdoms the learned author refers it to the period of the reigning power of these kingdoms,—a power which was so absolute that it is said of the fourth empire, that it was to devour the whole earth, and tread it down and break it in pieces. Thus one and the same symbol, viz. the detrunctated stump of the great tree, erst flourishing in the pride of unresisted dominion, is by Mr Faber made to signify, at one and the same moment, a *monarch shorn of his power, deposed, and chased from his*

kingdom, and the four kingdoms in the exercise of powerful, and absolute, and irresistible sovereignty. This symbol thus at once signifies *weakness and power, degradation and exaltation, dishonour and honour, dethronement and the investiture of regal authority*, things in their own nature as opposite as day and night. Now, such a contrariety in the application of a symbol is inconsistent with the whole analogies of the language of symbols, which are all founded in nature, and approve themselves to our understandings much more easily than the language of words. Whatever may have been the intimate relation between the language of Adam in paradise and the principles of our nature, it is manifest from the history in the eleventh chapter of Genesis that our present languages are those of Babel or confusion. It is therefore a labour of the severest kind to make ourselves acquainted with the words of all foreign tongues, whether ancient or modern. On the other hand, symbols are a sort of universal language, so nearly associated with nature as to be at once understood when the leading idea is presented to the mind. Their signification does not depend upon sounds, but upon sensible images irrespective of sound, and with which the mind of man in every age and every country is equally familiar. Thus the symbolical association between a terrible wild beast and a ravenous tyrannical empire, a mountain and a kingdom firmly established, the sun and imperial dignity, the sea and the peoples, nations, and tongues ever agitated and never at rest, the air and the political constitutions through which the ruling powers act upon the

governed, are all founded upon nature, and approve themselves at once both to our imagination and reasoning faculties. To violate these analogies, by presenting to the mind a symbol to which are attached different significations, contrary to each other, is therefore to violate the very principles of universal language. Now with this violation I charge the double interpretation offered by Mr Faber of the detruncated stock of the tree.

I observe, finally, on this subject, that if, according to the hypothesis of Mr Faber, Nebuchadnezzar was a type of the great image, and if his predicted destiny did shadow out the destiny of the great compound empire, then will it be incumbent upon the learned author to show that the great compound empire itself did, prior to the commencement of the seven prophetic times, or 2520 years of his scheme, erect its head like the mystic tree to the heavens, in the exercise of sovereign power over the earth ; that at the commencement of these seven times it was deprived of its sovereignty, and that at the end of them it shall be restored to dominion, all which being equally opposed to historical and prophetic truth, the theory which includes these consequences must be false.

But this theory is chargeable with yet another departure from the prophetic record. In the book of Daniel we find no chronology connected with the history of the great image, but simply a succession of four kingdoms. * Now Mr Faber's seven prophetic

* This, as we have already seen, is acknowledged by Mr Faber, vol. II. p. 25.

times is composed of two equal moieties of 1260 years each, the last of which is by the Holy Spirit appended to the second prophetic vision of the four empires, (Dan. vii.) under the symbol of four beasts. In interpreting the leading features of the vision of the great image and that of the four beasts, Mr Faber has established such an intercommunity of symbolical relation between them, as to have propounded to us the mystic tree of Daniel as the type both of the image and the four beasts. In expounding the vision of the tree, the learned author thus reasons : “Of the king it is said, *Let his heart be changed from man’s heart, and let a beast’s heart be given unto him* ; of the four empires, in the language of symbols, it is said, *Four great beasts came up from the sea*. Thus the physical madness of the type reduced him to the condition of a beast, so the moral madness of the antitype caused it to be represented by a *succession of beasts*. Accordingly, from the commencement of the seven prophetic times, down to the present hour, *the great image*, with the exception of a single brief lucid interval, has laboured under the grievous evil of moral insanity.”*

But in applying to these visions his chronological period of seven times, or 2520 years, Mr Faber seems inclined to admit no such intercommunity. Instead of following the analogy already established in the prophetic record, wherein the latter 1260 years are appended to the vision of the four beasts, which would have taught him to apply the

* Vol. II. p. 31.

former 1260 years in like manner to the same vision, the learned author has done manifest violence to the principles of analogy, by applying the 2520 years to the vision of the image alone, with which the sacred record has connected no chronology ; and while he thus violates the analogies of the inspired book of the prophet Daniel, he appears to me no less to transgress against the consistency of his own fundamental canon of interpretation for ascertaining the chronology of the latter period of 1260 days, which is connected, not with the vision of the image, but with that of the four beasts of Daniel ; nor do I find, that in his reasoning on this chronology the learned writer at all brings into view the metallic image. *

For the reasons which have been given, I find myself obliged to reject the whole of Mr Faber's scheme respecting the seven prophetic times, or 2520 years, in connexion with the symbolical image and the mystic tree seen in the visions of the Babylonian monarch.

On the other hand, it appears to me that Dr Cressener, in his Demonstration of the Apocalypse, has given very convincing reasons for concluding that the three times and a half of Daniel and John do refer to a whole prophetic week of seven times, or 2520 years, which measures the entire captivity of the church, Jewish and Christian ; and he refers to various typical representations of this bondage in the Old Testament, of which the most striking appears to me to be that of the period of Jacob's double

* Sacred Cal. vol. I. p. 129, 135.

servitude with Laban for two successive periods of seven years. But in applying the former moiety of this large period, or the first 1260 days, we must, with Dr Cressener, carefully attend to the analogy of the chronology of the latter moiety; and as the 1260 days of Daniel and St John do confessedly measure the captivity of the gospel church, and take their commencement when this church is delivered into the hand of the little horn; so must the former 1260 days be in like manner applied to the captivity of the Old Testament church, and they can, consistently with analogy and homogeneity, have no relation to the life of an individual monarch, as is erroneously imagined by Mr Faber. The beginning of the captivity of the Old Testament church is dated by Dr Cressener in the year A. C. 720, when the ten tribes were finally led captive by Salmanasar, king of Assyria, and he brings them down to the year of Christ 540, when the Gothic kingdom of Italy was subverted, and Vitiges, king of the Goths, led captive by Belisarius. But it appears to me that they may with equal propriety be computed from the time when Salmanasar brought the kingdom of Samaria under tribute to Assyria, which was, according to the writers of the Ancient Universal History, in the year A. C. 728, from which era 2520 years being computed, we are brought down to the year 1792, precisely in which year, according to the scheme of chronology which I have endeavoured to establish in my work on the Apocalypse, the latter period of 1260 years expired, and the judgment on the Roman beast began to sit.

I shall however add, in concluding this chapter, that though it appears to me that Dr Cressener's remarks, in reference to the larger period of 2520 years, are highly probable, and very convincing, yet as the period in question is no where expressly revealed, whereas the 1260 years are mentioned no less than seven times in the Scriptures,* and alluded to in two others, I do not conceive that the larger period of 2520 years rests on so certain a foundation as to be made the main principle of any scheme of scriptural chronology.

* The seven places where the 1260 years are mentioned are Dan. vii. 25. xii. 7.; Rev. xi. 2. xi. 3. xii. 6. xii. 14. and xiii. 5.—See my work on the Apocalypse, ch. xiv. p. 192, 3, 2d Edit.

CHAP. II.

THE PRINCIPLES OF MR FABER'S CHRONOLOGY OF THE LATTER THREE TIMES AND A HALF, OR THE TWELVE HUNDRED AND SIXTY YEARS OF DANIEL AND ST JOHN, EXAMINED ; AND HIS ARGUMENT, THAT THE UNANIMOUS RECOGNITION OF THE PAPAL POWER BY THE TEN GOTHIC HORNS, MARKS THE COMMENCEMENT OF THE TWELVE HUNDRED AND SIXTY YEARS.

HAVING in the preceding chapter examined the principles upon which Mr Faber builds his general system of prophetic chronology, in reference to the larger period of 2520 years, I proceed now to consider those arguments whereby he endeavours to fix the date of the latter 1260 years.

In the fourth chapter of his first book, the learned author prepares the way for the more special discussion of this subject, by a view of St Paul's prophecy of the man of sin in 2 Thess. ii., wherein, though he accords generally with the great body of Protestant commentators, with respect to the character of that power, yet as to the obstacle or impediment which St Paul alludes to, as preventing the revelation of the threatened enemy, he deviates widely from the path trodden by all who have preceded him in the field of prophetic inquiry. I shall, however, at least for the present, wave the consideration of his reasoning with respect to this impediment, remarking only, that in discussing this point he endeavours to evolve a leading principle which is intended

to serve as one of the bases on which to erect his chronology of the latter 1260 years.

The principle here alluded to, and from which he deduces the second of his chronological tests, to be afterwards noticed, is embodied by him in the following brief proposition: that *the revelation of the lawless one, and the commencement of the latter three times and a half, are strictly synchronical.** Mr Faber tells us that both the early fathers and the Romanists concur in this synchronism, and speaks of it as a point fully allowed both by Mede and Bishop Newton. That Mede held this opinion is unquestionable, but it is no less certain that Bishop Newton did not hold it; for while he maintains that the hindering power was the western empire, which was removed out of the way in the year 476, and while he holds that, according to "St Paul, the man of sin is revealed when the Roman empire is taken out of the way;"† yet he (the Bishop) does not date the commencement of the 1260 years till the year 727, being no less than 251 years after the removal of the withholding power.

Mr Faber having introduced the foregoing principle, proceeds to argue from it as from an axiom. Thus, we find him in the same chapter‡ reasoning as follows: "As soon as the impediment is completely withdrawn, the lawless one, we are assured by the Apostle, is immediately revealed. *Now, the lawless one is revealed at the commencement of the three times*

* Sacred Cal. vol. I. p. 91. † Dissert. on Proph. Diss. xxii.
 ‡ Vol. I. p. 103.

and a half. Hence, the complete removal of the impediment, and the commencement of the three times and a half, must of necessity be synchronical." Again, in the sixth chapter of the same book, he affirms, that *the revelation of the man of sin* is unanimously acknowledged to synchronise with the three times and a half. But the learned author afterwards adds, that as he has made this synchronism "the basis of a test, it will be proper to establish by argument" its reality ; which he accordingly endeavours to do in his next paragraph.

As, however, the position in question, that the man of sin is revealed precisely at the commencement of the latter three times and a half, or 1260 years, is chiefly employed afterwards in connexion with the second of the texts upon which Mr Faber builds the whole edifice of his chronology, respecting the latter 1260 years, it will, I conceive, give greater perspicuity to my own reasoning, in opposition to the learned author, if I somewhat anticipate the order of his argument, by first laying before the reader the three chronological tests already alluded to, and afterwards return to the consideration of his reasoning, in such order as may most naturally present itself to my own mind.

The *first* of these *tests* embodies in the pages of Mr Faber the scriptural proposition contained in Dan. vii. 25. ; and being in itself undeniably true, it is only in its application to events of history that it can be the subject of controversy. It simply declares, "*That the times and the laws, and the saints of the Most High, shall be given into the hand of the*

*little horn of Daniel's fourth beast, until a time, two times, and the dividing of time, and that this must take place at the beginning of the three times and a half.”**

The *second test* is the alleged synchronical revelation of the lawless one (St Paul's man of sin) as the authoritative head of the apostasy; which revelation Mr Faber, as already seen, states to be unanimously acknowledged to synchronise with the commencement of the three times and a half.†

The *third test* is the alleged immediately consecutive rise of the eastern little horn of the he-goat,‡ in which Mr Faber discerns the features of the spiritual empire of Mahummud, with which he accordingly identifies it.§

In the remarks which I shall offer upon these three proposed tests of the chronology of the 1260 years, I shall exactly reverse Mr Faber's order, and begin with the last. It is not, however, my intention to enter into the discussion of the signification of this little horn mentioned in Daniel's vision of the ram and he-goat, as I have treated it minutely in my work on the Apocalypse, and also in my Critical Examination of the system of Mr Irving and Mr Frere, to which I refer the reader. I shall content myself at present with remarking, that, as it is a point in dispute, I cannot permit Mr Faber to reason from it in his own sense of the symbol, as if it were already beyond dispute. I have observed also, in Mr Faber's

* Cal. of Proph. vol. I. p. 129, 135. † Ibid. 130, 1, 5.
 ‡ Dan. viii. § Sacr. Cal. vol. I. p. 134, 5.

translation of the eighth chapter of Daniel,* the following examples, as it appears to me, of erroneous rendering of the Hebrew, all with a view of supporting his own scheme. 1st, In the 19th verse he alters the translation of the words, *in the latter end of the indignation*; and would render the phrase, *during this future angry defiance*. In one passage, Num. xxiii. 7. our translators have indeed given to the verb וַיַּעֲזֹב the sense of *defying*; but Gessenius shows, that the substantive, as well as the verb, applies properly to the *punitive anger of God*. Such, I believe, is its meaning here, and in Dan. xi. 36.; and I think, that in both places Mr Faber has entirely erred in applying it to the indignation of the creature, instead of the wrath of God. 2^d, In verse 23, the phrase בְּאַחֲרַת מֶלֶכְתֵּם, at the end of their kingdom, is rendered, by the learned author, *in the hinder part of their kingdom*, making the expression chorographical instead of chronological. 3^d, In the same verse, he renders the word פְשָׁעִים *Apostates*. Now, on referring to the Seventy, I have not been able to discover any passage where they render the above word, which is the participle Benoni of the Hebrew verb, by the Greek αφιστημι. On the contrary, I find that in four passages, the first I have referred to, the Greek verb used to express it is αθετεω † and in another passage,‡ it is rendered by ανομεω. In this identical passage both Theodotion and the Seventy understand the word to be a noun substan-

* Sacred Cal. vol. I. p. 295-6.

† 2 Kings i. 1. iii. 5—7. viii. 20—22; Isaiah i. 2. ‡ Jerem. ii. 29.

tive with the affixed pronomial **ו**, and render it πληρουμενων ἀμαρτιων αυτων, *when their sins are filled up*, viz. the sins of the Greek kingdoms.* Once more in the same 23d verse, Mr Faber renders the phrase מבין הידות *teaching enigmas*, and informs us in a note that the verb being in the Hiphil form, it will not signify *understanding* as rendered in our English version. But the learned writer forgets apparently that he himself, just two pages before, (p. 294,) renders the Imperative of the self-same Conjugation, Hiphil, of the very same Hebrew verb, in the absolute sense, “*Understand, O son of man.*” In this place, both the Greek versions agree in giving the Hebrew verb not a causal, but an absolute, sense ; the Seventy have it διανουομενος αινιγματα, and Theodotion συνιων προβληματα. Having thus stated my objections to Mr Faber’s renderings of the above passages, I am quite willing that the decision of this particular point should be left to Professor Lee, or any other com-

* The Hebrew noun substantive יְשֻׁבָּה I find to be rendered in the Seventy by Αδικημα, αδικια, ανομια, and ἀμαρτια,—never by αποστασια. Lexicographers do not, however, quite agree as to the meaning of this word. Buxtorf explains it by *defectio, rebellio*. Gesseniuss, on the other hand, gives to it the general signification of *sin, transgression, crime*. Perhaps stronger than ΓΝΩΜΩΝ ; and in one passage, Prov. xxviii. 2, he gives it the sense of *rebellion*. Mr Faber cites Bishop Horsley in favour of the last signification ; but, then, the learned author has omitted telling us that the Bishop applies it to all opposers of revealed religion, “*atheists, deists, idolaters, and secular powers, opposing revealed religion.*”—Horsley, notes on Hosea xiv. Therefore, the Bishop’s sense is quite favourable to the view I myself have taken of it in my work on the Apocalypse and Critical Examination of Messrs Irving and Frere, wherein I apply it to the act of Antiochus Epiphanes in setting up the statue of Jupiter Olympius upon the altar of incense, and sacrificing a sow on the altar of burnt-offerings. Bishop Newton’s view is the same. I shall only add, that Mr Faber’s assertion, that יְשֻׁבָּה exactly answers to αποστασια, will, I believe, be found without support in the version of the Seventy.

petent Hebrew scholar, who has no peculiar prophetic system to support ; and as I have sufficiently recorded my dissent from Mr Faber with respect to his third test of the commencement of the 1260 years, I shall now proceed to the consideration of his second, beginning what I have to offer upon it by shortly examining the argument whereby he attempts to establish its fundamental principle, namely, that *the revelation of the lawless one, and the commencement of the latter three times and a half, are strictly synchronical.* The learned author thus reasons :

The man of sin, we are told, is revealed as THE LAWLESS ONE, or as THE POWER SUPERIOR TO ALL LAWS. Now he cannot be revealed as the LAWLESS ONE until the laws are given into his hand. But the laws, we are told by Daniel, are given into his hand at the commencement of the latter three times and a half : therefore his revelation as the LAWLESS ONE must clearly take place at the commencement of that period.

Now in this argument there are two fallacies ; 1st, The apostle does not say, Then shall the man of sin be revealed AS THE LAWLESS ONE, but he informs us simply, then shall *that lawless one be revealed*, * i. e. then shall he, whose essential character is lawlessness, be revealed. That these two things are quite distinct, is manifest in the experience of daily life ; a man may be well known and highly esteemed in the

* 2 Thes. ii. 8.

world, while his real character is covered over with the thickest veil of hypocrisy. Of the thirteen who sat at table at our Lord's last passover, the character of Judas, as a devil,* was known only to one, but Judas as a man was known to all. 2d, In the next place, it is far from being necessary to constitute the character of lawlessness, that the laws should be delivered into the hands of a wicked person, as is evident from 1 Tim. i. 9. and also from the experience of every day. How many thieves and robbers, who are essentially lawless, live under constant dread and terror of the laws.

Waving, however, the above fundamental objections to Mr Faber's argument, I shall now meet the learned author upon his own ground, and on the supposition of there being no defect observable in the elements of his reasoning. I proceed therefore to remark, that Mr Faber has not told us *to whom* the man of sin was to be revealed *as the lawless one* at the commencement of the 1260 years,—whether it was to the world and the Romish church, or to the saints, the true church. If he shall affirm the former, then I shall deny it, seeing that to the world he has not even yet been revealed as the lawless one. The worldly politicians of our own days, on the contrary, evidently court an alliance with the Pope, as a very convenient and harmless political engine for swaying the mass of the people: and still less has he been revealed to the Romish church as the lawless one, since this church, even in our own times, main-

* John vi. 70.

tains and believes that the Pope is the only lawful vicar of Christ upon this earth.

If, on the other hand, Mr Faber means to tell us, that at the commencement of the 1260 years, and not earlier, the Pope was revealed to the true Church of God as the **LAWLESS ONE**, I shall controvert the truth of the assertion on the authority of Mr Faber himself, who informs us, that the Church of the Valenses seceded from that of Rome as early as the age of Constantine in the fourth century, “and maintained Pope Sylvester to be the Antichrist, the Son of Perdition, who is foretold in the epistle of Paul as extolling himself above every thing that is called God.” *

So far is Mr Faber therefore from having made good the position, that the revelation of the man of sin, and the commencement of the latter three times and a half, are synchronical, that it appears, from what has been already said, quite evident that he has himself refuted it.

But I have to observe further, that while it is strenuously asserted by the learned writer, that the man of sin was not revealed till the commencement of the latter 1260 years, which he places in the year 604, he yet maintains, that as early as the year 493, forty years before the date of the edict of Justinian, one of the primary Gothic horns, which *had stood before, and in the immediate presence of the little horn*,† viz. that of the Heruli had already been eradicated, and that another of the primary horns, that of the Franks, had already,

* *Sacr. Cal. vol. III. p. 36 and 38.*

† *Sacr. Cal. vol. II. p. 102.*

at the end of the fifth century, submitted to the Pope's authority.* Now, either this authority was lawless, or it was not. If it was ; then the lawless one was revealed already : if it was not ; then, since, when all the ten horns submitted, it was to no *other* or *different* authority, it follows, that no lawless authority, and, by consequence, no lawless one was even at that time revealed. Moreover, how one of the horns could have stood *before*, or *in the presence of*, a little horn, which was not yet revealed, i. e. was invisible ; and how another horn could submit itself to a human authority which was not yet seen, the learned author himself has not attempted to explain. These things appear to belong to a class of prophetic phenomena peculiar to the school of our modern spiritualists, of which that **BRIGHT COMING of the Son of man, which NO ONE IS TO SEE**, forms a conspicuous part.†

Having thus given my reasons for entirely rejecting the proposition which serves as the basis of the second of Mr Faber's chronological tests ; I shall next examine his arguments in connexion with the first of his tests, which, as already observed, is undoubtedly true, viz. that at the commencement of the 1260 years, the saints, and the times, and laws, are to be delivered into the hand of the man of sin, or little horn of Daniel's fourth beast.

Mr Faber's reasoning divides itself into two branches :—

His first argument affirms, that the very principle

* *Sacr. Cal.* vol. II. p. 90.

† *Ibid.* vol. I. p. 219.

of reckoning the latter 1260 years from the date of the edict of any Roman emperor, is itself erroneous;* and it will at once appear, that this argument is directed in a special manner against the theory which fixes the date of the decree of Justinian as the true era of the 1260 years, which was maintained by the writer of these pages, in a long controversy with the learned author in the *Christian Observer*, more than twenty years ago.

The second argument of the learned author has for its object, to prove that the event whereby the saints were delivered into the hand of the little horn, was the unanimous concurrence of the ten Gothic horns in acknowledging the spiritual supremacy of Rome, which he endeavours to show took place in A. D. 604.

In considering these arguments, I shall reverse their order, and begin with the second, which is made by Mr Faber to rest on the words in Rev. xvii. 12—14, and 17, 18.† “*The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth.*”

* *Sacr. Cal.* vol. I. p. 139.

† *Ibid. vol. I. p. 147.*

“ In this passage,” continues Mr Faber,* “ the circumstance of the ten horns giving their power and strength to the *harlot rider*, that the idolatrous principles of her subject wild beast may be upheld till the words of God shall be fulfilled, is evidently the same as the circumstance of the times, and the laws, and the saints, being given into the hand of the little horn, until the expiration of the predicted period of three times and a half.”

Now, in answer to this, I observe, that in the passage in question, not one word is said of the ten horns giving their power to the *harlot rider*. On the contrary, in the context, namely, the 16th verse of Rev. xvii. which Mr Faber unaccountably passes over in citing the language of the prophetic record, we are told that the ten horns *make the harlot desolate and naked, eat her flesh, and burn her with fire*; whereas, their blind subserviency to the beast, or the secular policy of Rome, continues to the very last. The beast is, according to Mr Faber himself, *Rome secular*;† and we may see before our eyes the fact, that while some of the horns, England, for example, and France, have actually fulfilled the prediction, and eaten the flesh of the harlot; yet one and all the ten kings do, even to the present hour, zealously co-operate in upholding what is in the vocabulary of statesmen called the *system of Europe*. By intercommunity of intercourse, ambassadors, treaties, alliances, and policy, all Europe, Protestant as well as Catholic, is united in the support of this sys-

* *Sacr. Cal.* vol. I. p. 148.

† *Ibid. vol. III.* p. 169, 170.

tem, which is, in all its essential features, opposed to the cause of God. Nor is there among our public men so much as an inquiry, whether the constitution of any particular kingdom be, or be not, favourable to true religion; or do, or do not, tolerate its profession. It is enough that the kingdom in question forms a part of the European system, and it must be upheld. So sensitive are our leading statesmen upon this point, that they are all at this very moment anxiously occupied in devising measures for the preservation of that power which now possesses the land of Israel, careless equally of the covenant of God, which unchangeably pronounces it to be the inheritance of Abraham, and Isaac, and Jacob, and their seed for ever, and of the threatened judgments against those nations which spoil Israel. So recently as last year, it was reported to have been emphatically declared by the first minister of state of this great country, “ that the Ottoman Porte had been the ally of this country,—that it was *an essential part of the balance of power,—that the preservation of the Ottoman Porte had long been an object, not only to this country, but to the whole of Europe*,—that it was a most important object,—that it should be preserved not only in a state of independence, but in a state to be capable of maintaining and defending its independence.” *

If then the ten horns giving their power to the beast, denote, not ecclesiastical subserviency to

* Debate on the Motion for the Address.—Morn. Post, Jan. 30th, 1828.

Rome, but subjection to the political system of the bestial empire or *Rome secular*, it follows, that Mr Faber's whole argument, which rests on the alleged identity of the signification of the words in Dan. vii. 25. and Rev. xvii. 13. and upon that supposed identity builds the conclusion, that the event whereby the saints were delivered into the hand of the little horn was the unanimous concurrence of the ten Gothic horns in acknowledging the ecclesiastical supremacy of Rome, falls at once to the ground. These two passages are therefore not identical in import, but relate to two different classes of phenomena of one and the same complex system, the one being essentially ecclesiastical and the other political.

In order, however, that the unspeakably important questions at issue may receive the most complete discussion of which they are capable, I shall, in the next place, meet Mr Faber upon his own ground, and on the supposition that the soundness of the foregoing principle, that Dan. vii. 25. and Rev. xvii. 13. are identical in signification were not denied.

The learned author having then laid down the position, that the determinate point when the saints, &c. were given into the hand of the little horn, can only be when all the ten kingdoms were first unanimously brought into communion with the Papacy as their acknowledged spiritual head, * he proceeds thus to reason from it :

The period during which the ten horns established themselves in the western empire extended from the

* *Sacr. Cal.* vol. I. p. 149.

year 406, when the first or Vandalic kingdom was planted, to the year 568, when the tenth kingdom, or that of the Lombards, was ultimately, after the evacuation of Pannonia, fixed upon the platform of the western empire.* At the date of the edict of Justinian, in the year 533, argues Mr Faber, seven of the nine horns which were in existence were not subject to the Roman church, since six of them were Arians, and one, the Anglo-Saxon, was still Pagan. But between that era and the year 604, when the Anglo-Saxon kingdom of Kent completely embraced the gospel, and was brought under the dominion of Rome, the other six kingdoms were also brought over from the Arian heresy and subjected to the papal see. Thus, according to Mr Faber, the universal submission of the ten western horns to the bishop of Rome was completed in the year 604: hence, argues Mr Faber, the year 604 is the true date of the latter three times and a half, or 1260 years.

Having given, what I think Mr Faber will himself admit to be a fair abridgement of his argument, I proceed to controvert its soundness and conclusiveness. But before doing this, I shall point out some errors of no small moment, into which the learned author has inadvertently fallen. He fixes the year 568 as the date of the establishment of the last of the ten Gothic horns, viz. the Lombards, on the platform of the western empire. But there is here a chronological mistake of no less than forty-two years. The Lombards were established in Pannonia, according

* *Sacr. Cal.* vol. I. p. 149.; vol. II. p. 84.

to Sir Isaac Newton, in the year 526, and this fact is stated as authentic by Mr Faber himself.* Now as the boundary line of the Eastern and Western Empires intersected the Danube at the confluence of that river with the Save, this line of demarcation assigned to the Western Empire the whole Prefecture of Illyricum, comprehending the provinces of Pannonia, Dalmatia, Noricum, and Rhætia. No sooner, therefore, were the Lombards established in Pannonia, than they were *ipso facto* planted on the platform of the Western Empire. Thus the year 526 is to be substituted for 568, as the true date of the establishment of the ten Gothic horns enumerated by Mr Faber. I have no doubt that the learned author was led into the above mistake by the chorographical error of assigning Pannonia to the Eastern Empire. The correction of this error is of considerable importance, inasmuch as it establishes the ten horns in the Empire of the West before the date of the decree of Justinian. Mr Faber has, if the authority of Gibbon and the compilers of the Ancient Universal History may be trusted, fallen into a second error in the date of the subjugation of the Burgundian kingdom in Gaul by the Franks. He states this event to have taken place in the latter part of the sixth century; whereas, by the historians above-mentioned, it is placed in the year 532.† This fixes also the conversion, or spiritual subjugation, of the Burgundians at a date earlier than Justinian's decree.

Mr Faber in like manner alleges, that the kingdom

* Vol. II. p. 74.

† Gibbon, ch. xxxviii.

of the Alans, which was established in Gaul, (the territory of Valence on the Rhone having been ceded to them in the year 440,) was conquered by the Franks during the latter part of the sixth century. Now, Sir Isaac Newton tells us, that their last king in Gaul, Beurgus, was slain by Ricimer, general of the Emperor, in 464; and that the nation received a final defeat by Theudobert, king of the Austrian Franks, about the year 511.* After this, we hear no more of them,—at least I have in vain turned over the pages of Gibbon and the Ancient Universal History for any mention of the Gallic kingdom of the Alans at a later period. Indeed, Gibbon is wholly silent even as to the existence of such a kingdom in Gaul; from which we may at least infer the fact of its evanescent duration.

The learned author is perhaps chargeable with a fourth mistake. He tells us, that, “ in the year 600, Arianism was ultimately eradicated *by the final conversion of the Lombards of Italy.*”† Now, what says Gibbon on this subject? He informs us,‡ that Pope Gregory “ encouraged the pious Theodelinda, queen of the Lombards, to propagate the Nicene faith among the victorious savages whose recent Christianity was polluted by the Arian heresy. Her devout labours still left room for the labours of future missionaries; and many cities of Italy were still disputed by hostile bishops. But the cause of Arianism was gradually suppressed by the weight of truth, of interest, and of

* Sir Is. Newt. on Daniel, p. 51. 2.

† Sacr. Cal. vol. I. p. 151.

‡ Chap. xxxvii.

example ; and the controversy which Egypt had derived from the Platonic school was terminated, after a war of three hundred years, *by the final conversion of the Lombards of Italy.*"

Such is the passage of Gibbon which Mr Faber apparently had before him when he made the above assertion, for his concluding words are those of Gibbon ; but the question immediately occurs, *Has the learned author quoted IMPARTIALLY?* particularly when the note added by Gibbon is considered, which is as follows : " Paul Warnefred, (de Gestis Longobard.) allows that Arianism still prevailed under the reign of Rotharis, A. D. 636-652. *The pious deacon does not attempt to mark the precise era of the national conversion, which was accomplished, however, before the end of the seventh century.*"

With Gibbon's text before him, and the foregoing note, I leave it to the decision of the impartial reader, whether Mr Faber was warranted in asserting, that, in the year 600, Arianism was ultimately eradicated by the final conversion of the Lombards in Italy. And, to what Gibbon has stated on this point, I have to add, from the writers of the Ancient Universal History, book iv. ch. xxix., that Rotharis, who reigned over the Lombards from 636 to 652, and was their lawgiver as well as sovereign, (having, for the use of his subjects, compiled a written code of laws,) did himself profess the doctrine of Arius, but allowed his subjects to embrace which of the two religions they liked best : and, therefore, took care that, in all the cities of his kingdom, there should be two bishops, the one Catholic, and the other Arian.

I now return to Mr Faber's argument ; and I remark, that, if the unanimous recognition of the Papal supremacy by the ten Gothic horns be the necessary characteristic of the commencement of the 1260 years, or the first giving of the Saints into the hands of the little horn, it must also be the necessary characteristic of the whole of that period ; for it is no less affirmed, in Dan. vii. 25., that the Saints are in the hands of that horn *at every individual point of time* of the 1260 years, than that they are given into its hands *at the commencing point of these years* ; and no higher attribute of supremacy is allotted to it at that point of time than during the whole period. But such unanimity is contrary to fact, it being manifest that the English horn has ceased to give its power to the little horn ever since the period of the reformation, while the Vandalic or African horn has ceased to belong to the Western Empire since its subjugation by the Saracens in the seventh century.* Therefore, the conclusion of Mr Faber, that the unanimous recognition of the Papal power by the ten horns was necessary to mark the commencement of the 1260 years, and fulfil the language of Dan. vii. 25., falls to the ground as wholly untenable. This argument was advanced by me in a Paper in the Jewish Expositor for 1820, p. 152.; and an anonymous correspondent under the signature of C. D., who was my antagonist in that controversy, thus attempts to meet it. He first asserts that “ the platform of the little horn's

* See a vol. of Essays by the Rev. T. Gisborne, p. 273., where this argument is stated with great force.

sovereignty is the joint domain of the ten horns." I should rather say it is the *visible Church* within their joint domain. "Consequently," argues C. D., "the Saints, &c. could not be *completely* given to its hand until the ten horns were unanimous in their submission. Hence the 1260 years can only be computed from the epoch when the horns thus *first* became unanimous. But Scripture intimates to us that their unanimity should *not* continue during the whole term of 1260 years. The sovereignty of Rome falls in a tenth part of the great city before the 1260 years expire; and certain of the horns hate the whore, and make her desolate, notwithstanding their general submission to her authority."* Such is the answer of C. D., whom I shall perhaps not greatly wrong if I identify him with Mr Faber. To this argument I thus reply. It is nowhere affirmed that the Pagan or Arian inhabitants of the empire were delivered into the hands of the little horn, but only the Saints, and times, and laws: and that the times and laws of the *Church* are here intended, must, I presume, be admitted by Mr Faber himself. So long, therefore, as any of the ten horns continued either *Arian* or *Pagan*, they were not within the range of the prophetic annunciation, that the *Saints* shall be delivered into his hand; and it is quite enough to show that the Papal authority was at any time established over the visible church, professing the fundamental principles of the New Testament, to fulfil the words of Dan. vii. 25. The very terms of the prophecy exclude both the Pagan

* Jewish Expos. for 1820. p. 256.

and the Arian inhabitants of the empire, since they were not among the Saints. The words of the prophet are, that “ *they* (viz. the Saints of the Most High, and the times and laws,) shall be given into his hand, until a time, and times, and the dividing of times. Now, the argument of C. D. goes to prove, that, in order to fulfil this language at the commencing point of the 1260 years, it was necessary that the ten Gothic kingdoms should *unanimously* submit themselves to the authority of the Papacy; while, at a more advanced period of the 1260 years, such unanimity was no longer necessary for the fulfilment of the same language. Thus the meaning of the language is changed, according to the exigencies of Mr Faber’s prophetic scheme. And the manner in which the learned author dexterously effects this object, so as to appear still to be in harmony with the Scriptures, is by reasoning upon different principles in different propositions of one and the same syllogism. In his major proposition, he reasons only from the words of Daniel vii. 25., giving to these words a sense implying absolute unanimity. In his minor, he calls in the aid of other Scriptural passages, negativing the idea of such unanimity; and thence, instead of concluding, as he ought to have done, that he had already given to the language of Daniel a meaning which is not borne out by Scripture and history, he gives unnecessary and arbitrary complexity to the plain proposition, that the Saints shall be given into the hand of the little horn for a time, and times, and the dividing of time, by understanding it to mean unanimous submission at one period, and only general submission at another.

CHAP. III.

MR. FABER'S ARGUMENT AGAINST THE PRINCIPLE OF COMPUTING THE LATTER TWELVE HUNDRED AND SIXTY YEARS FROM ANY DECREE OF A ROMAN EMPEROR, EXAMINED.

THE second of Mr Faber's arguments in connexion with his first scriptural test having been considered in my last chapter, I proceed now to the discussion of his first argument, affirming, that the very principle of reckoning the latter three times and a half from the passing of an edict by any Roman emperor is itself erroneous. *

In conducting this argument, Mr Faber has, as already remarked, especially in view the refutation of that theory which computes the 1260 years from the date of the decree of Justinian in A. D. 533. He cites, as illustrative of his reasoning, four different decrees of the Roman emperors in favour of the Popes : the first passed by Gratian and Valentinian in the year 378 or 79 ; the second by Theodosius the second and Valentinian the third, in 445 ; the third the well known edict of Justinian ; and the fourth that of Phocas in 606.

Of these decrees, the first was chiefly for the purpose of regulating appeals to the Roman pontiff, giving him jurisdiction over the whole western empire, which was all comprehended within the prefectures

* *Sacr. Cal. vol. I. p. 139.*

of Italy and Gaul. * The second edict, being that of Theodosius and Valentinian, confers upon the Pope the most extensive authority: it begins by expressly acknowledging his primacy as founded on the threefold basis of the merit of the apostle Peter, the dignity of the Roman city, and the authority of a sacred synod;—it declares that it shall neither be lawful for the Gallic bishops, nor those of the other provinces, to do any thing without the Pope, and that whatsoever the authority of the apostolical see shall enact shall be for a law to all.

As the edict of Justinian has been so often cited, it is not necessary for me to enter particularly into its contents, or into those of the supposed decree of Phocas in 606. It is sufficient for me to observe, that Mr Faber, after giving copious extracts from these several decrees, thus reasons on them. He affirms, in the first place, that if the latter three times and a half ought to be reckoned from the date of some imperial decree, constituting the Pope supreme governor of all the churches, it is from the decree of Theodosius and Valentinian in the year 445, and not from that of Justinian, that they ought to be computed. † But, secondly, as already mentioned, he rejects, as entirely erroneous, the very principle of computing the 1260 years from the edict of any Roman emperor: and the main reason upon which he rests this rejection is founded on the circumstance, that at the dates of these several decrees

* Sir Isaac Newton's Observ. on Daniel, p. 91.

† Sacr. Cal. vol. i. p. 136—143.

the Gothic nations had almost wholly subjugated the Western Empire, so that the Roman emperors no longer had the power necessary for erecting within the limits of the Western Empire an universal spiritual supremacy. Hence, as we have seen in a former chapter, Mr Faber argues, that the unanimous concurrence of the ten Gothic horns was necessary for that purpose ; and this unanimity was (as he alleges) first effected in the year 604, by the conversion to Christianity of the Saxon kingdom of Kent, the last of the ten kingdoms which had till that time remained estranged from Christianity, and disobedient to the Pope.

In considering this part of the reasoning of the learned author, it will be necessary for me briefly to advert to some of the circumstances of my former controversy with him in the pages of the Christian Observer, which are nearly connected with the fundamental principles of this important inquiry. At that time it would appear that he, no less than myself, was unacquainted with Sir Isaac Newton's most valuable work on Prophecy, wherein are cited the decrees of Gratian and Theodosius, so that in that controversy they were never appealed to by either party. I shall, however, most willingly concede to Mr Faber the very principle which he now contends for, namely, that if I had, *reasoning a priori*, and simply, upon a view of the contents of these various imperial edicts, selected the special act from which to date the commencement of the 1260 years, I should, with Mr Faber himself, have laid my finger upon that of Theodosius the Second, in the year 445. But I con-

tend, that it would have been impossible by an argument *a priori*, to decide on any certain principles which of the four edicts was the mark of the epoch we are in search of. Yet in this very case it so happens, that two different writers of a former age have pitched upon the edict of Justinian as the probable date of the 1260 years. The first of these was Dr Cressener, of whom it may, perhaps, be alleged, that there is no evidence that he was acquainted with the edict of Theodosius, seeing that he wrote before the publication of Sir Isaac Newton's work, wherein that document was brought to light. The same, however, cannot be said of Dr Mann of the Charterhouse, as I presume he lived after Sir Isaac Newton, and in his Manuscript Notes upon Vitrina on the Apocalypse he affirms, that the Papal Roman empire appears then to have been born, when Justinian declared the Pope head of all the churches in the year 533 or 534.*

We have also the analogy of the four edicts of the kings of Persia, that of the first of Cyrus, the second of Darius, the seventh and twentieth of Artaxerxes, for the restoration of Judah after their former captivity, to guide us in our present inquiry; and Mr Faber himself, in his work on the Seventy Weeks, is only, in reasoning *a priori*, enabled to arrive at the conclusion, that all computations of that prophetic period are to be set aside which do not reckon it from the true dates of *one or other* of the *three first* of these decrees.†

* Quoted by Bishop Newton, *Dissert. xxiv. and xxv.*

† Mr Faber's *Dissertation on the Seventy Weeks*, p. 107.

Once more: there is yet another prophetic period, that of four hundred years, revealed to Abraham by God himself, as measuring the captivity of his seed in a strange land, (Gen. xv. 13.) the commencement whereof, consistently with what is said in Exod. xii. 41, it would have been impossible to ascertain by an argument *a priori*, or till the actual Exodus from Egypt had thrown light upon it, showing that the 430 years are reckoned from the departure of Abraham from Haran; and the 400 years, with an odd fraction of five years, are computed from the birth of Isaac.

It appears to me moreover altogether improbable, that the gift of the interpretation of prophecy will carry the disciples of the New Testament dispensation farther than the gift of prophecy itself did the waiting saints of the Mosaic economy. Now we are informed, that just before the nativity of our Lord, the Holy Ghost was upon Simeon, just and devout, and that it was revealed to him, not that the promised Christ should be born *in a particular year*, but that *he should not see death before he had seen the Lord's Christ*. Guided by this analogy, I expect that when the 1260 years shall have expired, it will be given to those persons who are walking in the footsteps of holy Simeon, to discern the dates of its commencement and end. But if we are still living in that period, and if the arguments to prove its expiration at the French Revolution shall be refuted, which I think has not yet been effected, even by the reasoning of Mr Faber, I shall in that case reject, as utterly fallacious, all such schemes of prophetic interpretation as, on the grounds of reasoning *a priori*, shall attempt to

lay down in chronological order, and with the precision of history, both the end of the 1260 years, and the occurrences which are to mark its expiration, and the events of distant and yet remote ages. There is annexed to the third volume of Mr Faber's Sacred Calendar, a prophetic chronology of this description, wherein the great ecclesiastical and political revolutions of the world, even down to the distant period of the year of Christ 3200, are laid down with a minuteness far transcending that knowledge of future times which was vouchsafed to those holy prophets who searched what, and 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.* If others are disposed to place faith in such computations of times yet future, I confess I am not of that number, and I forbear saying more.

In attempting to lay down the principles which are to guide us to the true date of the 1260 years, it is necessary for us to ascertain the nature of the events which are to mark the termination of that period no less than its commencement. Now, as I endeavoured to prove, in my discussion with Mr Faber about twenty years ago, there are in Dan. vii. 25—27, *three different periods* noted in *strict chronological succession*, and clearly distinguished from each other, not only by the order of the prophetical narration, but by the circumstantial features which mark each of them respectively.

* 1 Pet. i. 11.

The length of *the first period* is strictly limited in the 25th verse to a time, times, and the dividing of time; and its distinguishing feature is, that the saints, and times, and laws, are, during this period, given into the hands of the little horn.

The duration of *the second period* is indefinite; but its marked character is the sitting of the judgment, and the taking away the dominion of the little horn to consume and destroy it.

The third period (v. 27.) is that of the kingdom of the Son of man and his saints, and is identically the same with the Millennium of St John.

By the language of Daniel in this passage of prophecy, I was thus led, (upon the principles of abstract synchronisation first discovered by Mede, and so highly commended by Mr Faber in the preface to his Sacred Calendar, p. xi—xviii.,) to the conclusion, that when the judgment sits to destroy the papal power, then the 1260 years expire; and as the judgment evidently coincides with the period of the seventh apocalyptic trumpet, which Mr Faber had already, in his work on the 1260 years, pinned down to the fall of the French monarchy in 1792, I necessarily arrived at the further conclusion, that the 1260 years expired in that year. And on going back from thence, and computing that period on the principle of current time, (which is that of the scriptures, of all Eastern nations to the present day, and of all our own periods of chronology,—the year, for example, of our Lord himself, since, were it otherwise, the year of his nativity must have been marked 0 and the year 1 only have commenced at the end of twelve

months,) I was led to the year 533, being that of Justinian's epistle or edict, wherein he formally submits to the Pope his own confession of faith for his confirmation, giving him the title of head of all the churches, and subjecting to the apostolic see all the priests of the whole east, and pronouncing that every ecclesiastical matter ought undoubtedly to be laid before the patriarch of Rome.*

This conclusion was therefore the result, not of any preconceived theory, but of a chain of inductive reasoning, wholly unforeseen by my own mind when I entered on my prophetic inquiries. And if the principles of my reasoning be scriptural, that is to say, if the 1260 years end at the sitting of the judgment in Dan. vii. 9—11, 26. then is my conclusion inevitable, unless the fact be controverted, which is equally acknowledged by Mr Faber and myself, that the seventh trumpet sounded at the French Revolution.

Nor is it any solid objection to my conclusion to affirm, as Mr Faber does, that the decree of Theodosius the second in the year 445 is a more suitable one than that of Justinian from which to date the period in question, since such an objection rests not on the principles of inductive reasoning, but on an argument *a priori*, which, if applied to the prophecy of the seventy weeks, would lead us, contrary to scriptural verity, to fix upon the decree of Cyrus rather than that in the seventh of Artaxerxes as the true epoch of that period, an error into which it is probable that many

* Faber's Sacred Cal. of Proph. Vol. I. p. 157.

of the pious Jews, who, like Anna, of the tribe of Asher, had been waiting for fourscore years for the manifestation of Messiah, were innocently betrayed.

The above train of reasoning was first met on the part of Mr Faber, by a denial that Dan. vii. 25—27, describe *three* successive periods, and by an allegation, that the judgment of the 26th verse began to sit, not, as I maintained, at the sounding of the seventh trumpet, but as early as the Reformation, if not earlier.* The learned author did not, however, continue to occupy this ground. Almost in his next paper he adopted another hypothesis. Disjoining the first clause of Dan. vii. 26, from the rest of the verse, he concurred with me in referring the words, “*But the judgment shall sit,*” to the end of the 1260 years, while he most unnaturally carried back the latter clause to the series of events beginning at the Reformation. “The first clause of this sentence,” said Mr Faber, “relates to the judgment which should sit *at the close of the 1260 years*, finally to consume the horn: the second describes the manner in which its dominion should be gradually taken away before the end,”† which, as already said, he supposed to have begun to be accomplished at the Reformation. In the same paper the learned author writes as follows: “I will readily acknowledge, as I have already acknowledged, that were I to judge under the powerful influence of passing events only, I should suspect *that the 1260 days had expired, that the allegorical*

* Christ. Ob. for 1808, p. 1.

† Ibid, p. 281.

judgment was now sitting, and that we are in the midst of Daniel's intermediate time of the end.” *

In a subsequent paper of Mr Faber in the same year, I find the words which follow: “ *I believe the 1260 years expire at the coming of the Ancient of Days*, and I believe that the seventh trumpet began to sound in 1792: but *I deny that the coming of the Ancient of Days synchronises with the first blast of the seventh trumpet, &c.*” †

Thus, at that time, Mr Faber accorded with me in the proposition, that at the sitting of the judgment the 1260 years expire; while he differed from me as to the position, that the coming of the Ancient of Days, and the sitting of the judgment, synchronise with the first sounding of the seventh trumpet.

In his Sacred Calendar of Prophecy, the learned author has a third time entirely changed his ground of argument, maintaining exactly the reverse of all that he formerly held upon each of the above points of prophetic discussion. With me, and against his former self, he now maintains that the sitting of the judgment predicted by Daniel, commences with the seventh apocalyptic trumpet. ‡ In opposition to me, and no less to his former self, he, without hesitation affirms, that the sitting of the judgment precedes the expiration of the 1260 years,|| and this, by an interval of at least seventy-five years, as he places the commencement of the judgment in the year 1789, and the expiration of the above prophetic period in 1864.

* Christian Obs. p. 285.

† Sacr. Cal. vol. II. p. 109.

‡ Ibid. p. 481.

|| Ibid. 108.

The direct argument whereby Mr Faber attempts to support this position, is derived from the words, *they shall take away his dominion to consume and destroy it UNTO THE END*. The last expression, THE END, is by the learned author understood as equivalent to *the time of the end*, i. e. the concluding point of time of the 1260 years, and a space of about one year after their termination.* Consequently, argues the learned author, since the judgment is to sit *to the end*, and since the end, *or time of the end*, synchronises with the expiration of the latter three times and a half, the judgment must commence before the end.† Now, this argument rests on a manifest *petitio principii*, by assuming a sense of the word **אָנוֹן** end, which I believe to be altogether inadmissible. The simple meaning of the phrase, *they shall take away his dominion to consume and destroy it unto the end*, is, that they shall consume and destroy it unto the end or utter destruction of the horn itself. At any rate, if it were established that the word **אָנוֹן** in this place have relation to time, it must be time posterior to the 1260 years, since, even on the scheme of Mr Faber, the destruction of the little horn is not accomplished till the lapse of one year from his supposed termination of the former period; and in an argument of this nature, one year is as to the principles of the reasoning of no less importance than the larger period of seventy-five years, which is supposed by the great body of commentators to elapse

* *Sacr. Cal.* vol. I. p. 185—193.

† *Ibid. vol. II.* p. 108.

between the end of the 1260 years and the millennium.*

I remark in the next place, that the theory of Mr Faber, in so far as it includes the period of the judgment within the 1260 years, is in direct contradiction to the language of the prophet. To affirm that in one and the same theatre of prophetic action, the saints, and times, and laws, are to be GIVEN INTO THE HANDS OF the little horn, while at *the very same time* the judgment is sitting, and they are TAKING AWAY ITS POWER, to consume it to the end, is to maintain a moral and prophetic contradiction, which is subversive of all sound reasoning, and is also in direct opposition to the whole principles of Mr Faber's argument respecting the supposed necessity of the unanimous recognition of the authority of the Papacy, by all the ten horns at the commencement of the 1260 years.

Accordingly, upon the above point, the whole body of commentators are ranged against Mr Faber. Mede asserts,† that, "when St Luke's times of the Gentiles are finished," which he identifies with Daniel's three times and a half, "*then* shall be signs in the sun and moon ; the Son of man comes also with the clouds of heaven ; the redemption of Israel and the kingdom of God is *at hand*." It is quite manifest, therefore, that Mede maintained the abstract principle

* Ch. vii. 26. is not the only text of Daniel where the expression נְשָׁמָדָה occurs : it is to be found also in ch. vi. 26. in reference to the dominion of the eternal God. Will Mr Faber affirm that it there means *unto the time of the end*? he will recoil from such an assertion. It is always dangerous to strain words beyond their fair meaning.

† Book iv. epist. viii.

that the signs in the sun, &c. do not begin till the close of the 1260 years, although, in applying this principle in various parts of his works, he appears not to have discerned the length of the interval occupied by these signs. It is the abstract principle I am now discussing. In its application to events yet future, no writer is secure against error.

Sir Isaac Newton affirms of the little horn, “ and now being arrived at a temporal dominion”—“ times and laws were henceforward given into his hands for a time, times, and half a time, that is, for 1260 solar years. *AFTER WHICH the judgment is to sit, and they shall take away his dominion, NOT AT ONCE, BUT BY DEGREES, to consume and destroy it unto the end.*”*

Bishop Newton—“ The forty-two months of the Gentiles treading under foot the holy city, and the 1260 days of the witnesses prophesying in sackcloth, are 1260 synchronical years, and terminate at the same time with the fall of the Ottoman empire, or the end of the sixth trumpet, or second woe trumpet.” Here again I have no concern with the error of the bishop in applying his principle of interpretation. My only concern is to prove that this principle is substantially the same with that which I contend for, that the 1260 years are elapsed when the seventh trumpet sounds.

“ The seventh trumpet,” says Mr Whiston, “ is not to commence till the 1260 years are expired, so that the 1260 years bring to a conclusion only the prevailing tyranny of the beast. But the end or destruction of the beast himself will not take place

* *Observ. on Proph. of Dan*, p. 114.

till the end of the same trumpet, or the conclusion of the vials."* "The beast will not be destroyed," says Durham, "at the expiration of the 1260 years, but his power will be clipped, and his authority shaken.†

In like manner reasoned Dr H. More, as may be seen in the same work from which I have quoted the sentiments of the two last commentators.

So also Mr Lowth on Dan. xii. 12. "Here the time allotted for the persecutions of antichrist till the church be entirely cleansed, is enlarged from 1260 days, denoted by a time, times, and a half, ver. 7. to 1290 days, and then to 1335 days. We may venture to say in general, that there shall be a considerable space of time betwixt the fall of antichrist and the last judgment, which shall be executed upon him. Some learned men who have compared together the prophecies of Daniel and the Revelation, suppose the interval of time between the 1260 days and the 1335 days to be included within the times of the seventh trumpet, during which the last plagues will be fulfilled."

To the above names, I have to add that of the learned Dr Gill, who, in his commentary on Daniel vii. 26. places the sitting of the judgment *when the above times, or 1260 years, are elapsed*; and in his exposition of the 12th chapter, he takes the same view of the 1290 and 1335 days as being an excess over and above the 1260 years for the conversion of the Jews, and the pouring out of the vials.

* Illustr. of Proph. p. 373.

† Ibid. *ubi supra.*

Having thus seen that Mr Faber's chronology of the sitting of the judgment is opposed to the whole scope and force of Dan. vii. 25—27; that it rests upon a signification of the single word *end*, which is assumed without proof; and that it is contrary to the almost unanimous sentiments of the most eminent commentators, as well as to the recorded views of Mr Faber himself at a former period, I feel no difficulty in rejecting it as utterly opposed to scriptural verity.

It may now, however, be necessary for me to consider briefly one or two auxiliary arguments whereby the learned author endeavours to support his conclusion, identifying in chronology this sitting of the judgment with the latter part of the 1260 years.

From the words of our Lord, in Luke xxi. *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, Mr Faber reasons, that precisely at the close of these times, or the latter 1260 years, the restoration of Judah is to take place; and, therefore, since these events have not yet happened, that period cannot yet have expired.*

But seeing that the signs in the sun, moon, and stars, mentioned in our Lord's discourse, in immediate connexion with the close of the times of the Gentiles, are indisputably parallel in time with the judgment of Daniel, and are so considered by Mr Faber himself; † and further, that St Luke seems to place them between the expiration of the times of the Gentiles and the redemption of Israel; ‡ it be-

* Vol. I. p. 249, 283. † Ibid. p. 236, 7.
‡ I have shown, p. 59, that Mede so understood the passage.

comes necessary for the establishment of Mr Faber's theory, as to the chronology of the judgment of Daniel, that he should carry back the commencement of the celestial signs predicted by our Lord, to a period anterior to the complete fulfilment of the times of the Gentiles ; since otherwise it must appear, that these celestial signs occurring between the end of the times of the Gentiles and the redemption of Israel, the last event could not actually commence for some short indefinite interval after the termination of those times.

In order to show how the learned author accomplishes this retrocession of the celestial signs, it will be necessary for me to lay before the reader three short passages of the evangelists, Mark, and Matthew, and Luke.

Mark xiii. 24. *BUT IN THOSE DAYS, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.*

Matth. xxiv. 29. *IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

Luke xxi. 25. *And THERE SHALL BE SIGNS IN THE SUN, AND IN THE MOON, AND IN THE STARS ; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.*

From the foregoing passages, Mr Faber, by select-

ing certain parts of the narrative of each evangelist, and blending them together, forms one prophetic paragraph, of which the following is the introductory sentence : *

In those days, AND immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars.

This sentence, as the attentive reader will at once perceive, is composed of three parts, being those words of St Mark, St Matthew, and St Luke, which are printed above *in capitals*, with the conjunction “*and*” interposed between the first clause, borrowed from St Mark, and the second from St Matthew. In Mr Faber’s paragraph the “*and*” is not distinguished by a parenthetical mark, or by any difference of type from the sacred text of the Evangelists ; to the superficial reader it therefore appears as a part of that text.†

* *Sacr. Cal.* vol. I. p. 249.

† As I think it probable that Mr Faber may endeavour to justify the introduction of the conjunction *and*, by appealing to the text of Matthew εὐθέως δέ, and affirming that δέ here bears the meaning of our conjunction *and*, I shall, in anticipation of such an argument, inform the reader, that I have carefully consulted every version of the Scriptures in my own possession, and the result is as follows :—The Syriac (almost of apostolic antiquity) renders the δέ by ית “autem, vero.” Castalio “Protinus autem post illius temporis calamitatem.” The Latin translation of the text in Theophylact, “Statim autem post tribulationem.” Dr Campbell and Dr Doddridge both consider the δέ with our authorized version as redundant. But for argument’s sake, let us concede to Mr Faber, that in this passage of St Matthew it may bear the force of our conjunction *and*, the question next occurs, with what it connects the introductory words of his 28th verse, *immediately after the tribulation of those days*. It cannot connect them with St Mark’s words, “*in those days*,” since these words are not to be found in St Matthew’s text. It must, therefore, have relation to the days of Jewish tribulation, already so fully described by Matthew himself ; and it simply imports, that the obscuration of the sun, &c. shall immediately follow the tribulation of those days ; or, as St Luke tells us, it shall occur at the expiration of the times of the Gentiles, or between that expiration and the actual redemption of Israel. If, on the other hand,

On the words thus tacked together from the three Evangelists, Mr Faber proceeds to reason as follows.

“ *This passage* has already been touched upon in settling the chronology of our Lord’s prediction ; but it is a passage of so much importance, a passage so directly bearing upon the times in which we ourselves live, that it may well bear a more ample consideration.

“ *In those days, AND IMMEDIATELY AFTER the tribulation of those days,*” say St Matthew and St Mark, “ there shall be signs in the heaven and in the earth.” Now, since St Luke informs us that the tribulation of those days expires when the times of the Gentiles expire, the preceding declaration is exactly equivalent to the following one : *IN the times of the Gentiles, AND IMMEDIATELY AFTER the times of the Gentiles, shall there be signs in the heaven and in the earth.*

“ Here we may observe a most important double notation of time. The signs in question are to occur not only *immediately after* the tribulation, but likewise *in the days* of the tribulation : that is to say, they are to occur partly after the times of the Gentiles shall have been fulfilled, and partly *in the actual lapse* of those times : their occurrence is *to begin be-*

we examine the language of St Mark, “ *But in those days,*” (why has Mr Faber omitted the *but* $\alpha\lambda\lambda\alpha$,) “ *after that tribulation, shall the sun be darkened,*” &c. we shall at once see that no conjunctive particle, either $\alpha\alpha$, or $\delta\epsilon$ connects the two clauses. The last clause is therefore simply explanatory of the former, and it pins down the expression, *in those days*, to a period subsequent to the Jewish tribulation, or to St Luke’s times of the Gentiles.

fore the times of the Gentiles shall have expired ; but it is to *continue after* the expiration of those times, so that the times themselves are to expire *in the midst* of the occurrence of the signs." *

Such are the important consequences which Mr Faber deduces from the language of the three evangelists, tacked together in the manner already noticed, and with the aid of the conjunction " and " interposed between the words of St Mark and St Matthew. Referring the reader to the note at the bottom of page 64, I proceed to remark, that it would be utterly impossible for Mr Faber to deduce these consequences from the words of either of the three evangelists, taken separately, or even by joining together any complete sentences of the three evangelists. But by culling a part of a sentence from one evangelist, and tacking it to the scrap of a sentence from another evangelist ; and by attributing to the particle *καὶ* in St Matthew a signification which no version of the Scriptures appears to have given to it, and assigning to it a relation, not to the previous narrative in St Matthew's text, but to the words of St Mark, " *in those days*," to which, in their connexion with the phrase, " *after that tribulation*," no similar conjunctive particle is appended by the evangelist Mark himself—by this expedient the learned author has certainly contrived to give a colour of probability to his reasoning, which totally vanishes when it is submitted to the crucible of rigid criticism. I also would seriously submit it to the consideration of Mr Faber,

* Sacred Cal. vol. I. p. 249, 50.

how he would submit to a similar process on the part of an Arian or Socinian, with whom he might be contending for the fundamental truth of our Lord's Deity, were such a person to take from the first verse of Genesis the words, "In the beginning God created," and tacking to it a part of the first verse in St John's Gospel, were to make out the proposition, "In the beginning God created the Word?" I by no means intend it to be inferred, that I conceive Mr Faber's reasoning from the evangelists to be at all comparable to the case here supposed in heretical gravity. It denies and impugns no article of faith. I have introduced the case, simply to illustrate the illegitimacy of the mode of scriptural argumentation adopted by Mr Faber, and its utter insufficiency in proving the conclusion at which he desires to arrive, that the signs in the heavens, predicted in our Lord's prophetic discourse, commence before the close of the times of the Gentiles, or the latter 1260 years. It remains only that I should add, that my conclusion as to the chronology of the judgment of Daniel, and of the celestial signs mentioned by our Lord, receives new confirmation from the consideration of Mr Faber's reasoning, since an unsuccessful attempt to establish that which is contrary to truth, always strengthens the truth itself.

There is, however, yet another argument employed by Mr Faber on this subject, which I shall briefly notice. From the question respecting the time of the end and the answer recorded in Dan. xii. 5—7, Mr Faber infers that the Jews are to be restored precisely at the termination of the 1260 years, and in en-

deavouring to establish this conclusion, he enters into a long discussion respecting the signification of the phrase *the end, or the time of the end.*

He tells us that *the end* is the brief reason when the great prophetic drama shall be brought to a conclusion ; and that it synchronises with the seventh Apocalyptic vial, during which the awful judgments of God will go abroad against the Apostate nations of the Roman empire, and during which his great controversy with the nations shall be decided. The learned author limits the duration of this period to the space of one year, and he thus reasons in support of his opinion.*

That the word used by Daniel to express the end, or time of the end, cannot mean the latter portion of the period to which it refers, but must inevitably signify the absolute end of that period. And as both Mede and Bishop Newton have in their writings supposed that *the time of the end* denotes the whole period of the latter three times and a half, or 1260 years, as constituting the latter end of the Roman empire, Mr Faber affirms that the original word employed by Daniel is incapable of bearing any such signification.†

The learned author next asks, to what period the above phrase ought to be referred ; and from Dan. xii. 6—9. he determines it to be *the period of the wonders* which he afterwards identifies with the three times and a half, or 1260 years, and by the phrase *the end, or the time of the end*, he understands

* *Sacr. Cal.* vol. I. p. 184, 5.

† *Ibid.* vol. I. p. 185, 6.

the absolute termination of that period of wonders, and in order to support these conclusions, he gives the following rendering of the Angelic question in Dan. xii., *and one said unto the man clothed in linen, which was above the waters of the river, AT HOW GREAT A DISTANCE SHALL BE THE END OF THE WONDERS?* “A question,” continues Mr Faber, “is here asked, how long a time shall elapse before the end of the wonders shall arrive? The answer is, three times and a half.”—“And when the Jews shall begin to be restored, all the wonders of this period of three times and a half shall be finished.”—“Daniel then enquires, what are these future things? *But the only reply given to him is, that the words are sealed to the time of the end.*”*

Before going further, I cannot help expressing my surprise at the assertion of Mr Faber in the very face of the words of the Angel, revealing in answer to Daniel’s question the additional numbers of 1290 and 1335 days, that the only reply given to him was the annunciation of the sealing of the words to the time of the end.

On the foregoing premises Mr Faber afterwards proceeds to prove that the time of the end commences exactly when the three times and a half terminate; and that, though in absolute strictness of speech *the end* is the very moment of time when the three times and a half shall expire, yet, as this phrase is amplified by being expressed as *the time of the end* to which Daniel ascribes the whole expedition of

* *Sacr. Cal.* vol. I. p. 189.

the wilful king, we must understand it to mean a period of certain definite length, which commences at the close of the three times and a half. And to this short period are assigned by Mr Faber all the mighty events of the seventh vial, including in it the dissolution of the symbolical atmosphere, the tripartite division of the great city, the fall of the cities of the nations, the destruction of Babylon, the restoration of the Jews—their conversion—the war and destruction of Armageddon ; and for all these things *a single natural year* is pronounced by Mr Faber to be *amply sufficient.**

Having to the best of my ability given a fair abridgment of Mr Faber's argument, I proceed to offer my reasons for rejecting it.

In the first place, the extreme brevity of Mr Faber's time of the end, renders the whole scheme utterly incredible, for as man is now constituted it seems morally and even physically impossible that all the events of the last times should be effected in only one year.

There are, in the next place, two great and fundamental errors in Mr Faber's reasoning :—

1st, When he argues that *the end*, or *time of the end*, must inevitably signify the absolute expiration of *the period* to which it refers,† he seems to overlook entirely the circumstance, that in the Angelic question, Dan. xii. 6, the term *την end* is used, not in reference to *time*, but to *things*. It is *the end* not of a *period*, but of *the wonders*, which is the object of in-

* *Sacr. Cal.* vol. I. p. 191, 193, 283, 369.

† *vol. I. p. 186.*

quiry. The consequences of this mistake pervade his whole argument.

2d, Mr Faber seems to me to have supported his reasoning by a translation of the Angelic question in Dan. xii. 6, which is in itself erroneous, and is wholly inconsistent with his own rendering of the almost exactly similar idiomatic expression in Dan. viii. 14. In the last passage the question which is asked begins as follows, *עד-מתי חזוּן הַמִּזְדָּחָן*. These words are by Mr Faber properly rendered, *How long is the vision respecting the daily sacrifice?* * or in other words, *What is the duration of the vision?* In Dan. xii. 6, the question asked is, *עד-מתי קָצַן הַפְּלָאוֹת* now the only difference in the idiom of these two passages is that in the former, the noun substantive *חִזְוֹן* has the article *וְ*, while there is no article prefixed to the *γρ* in the last passage; and yet Mr Faber has felt himself at liberty to render the last passage in the manner following, and, as will at once be seen, upon a principle utterly dissimilar to the former one, viz. AT HOW GREAT A DISTANCE shall be the end of the wonders? or as paraphrased by the learned author himself, *How long a time shall elapse before the end of the wonders shall arrive?* Now, I have to observe further on this particular point, that if the phrase, *עד-מֵלֵךְ יְהֹוָה* in Neh. 11. 6, must be translated, not “*how long shall it be till thy journey begin?* but *how long shall be thy journey?* If also the similar phrase in Psal. lxxiv. 10, *How long יְהֹוָה O God, shall the adversary reproach?* relate to the length of time *during*

* *Sacr. Cal.* vol. II. p. 174.

which the enemy shall continue to reproach the church of God ; and, lastly, if the questions in Jer. iv. 14, *How long יְמֹתָה shall vain thoughts lodge within thee?* and in ver. 21, *How long shall I see the standard, and hear the sound of the trumpet?* relate to the *continuance* of the sin and the calamities therein spoken of, then the similar phrase in Dan. xii. 6, must have relation to the duration of the period itself, which is called *the end of the wonders*, and not to the interval, as Mr Faber supposes, which was to elapse before that end commenced. Indeed, were the sense in which he understands the question the proper one, it would be impossible to reconcile the answer with the truth ; for as the vision itself was given to Daniel in the year A. C. 454, and Mr Faber's time of the end commences in the year of Christ 1864, the period of three times and a half which is mentioned by the angel, gives little more than half of the interval between the two eras above-mentioned, that interval being no less than 2298 years. If then the question had been as Mr Faber supposes, *At how great a distance shall be the end of the wonders?* and if Mr Faber's chronology of prophecy be true, the answer must have been, it shall be after *two thousand, two hundred, and ninety-eight days, &c.*

Since then it has been proved, not only that Mr Faber's rendering of the question in Dan. xii. 6, is inconsistent with his own correct translation of the similar inquiry in Ch. viii. 14, but also with the obvious sense of the same Hebrew expression in various other passages, it follows, that the answer to that

question in Dan. xii. 7, can bear no such meaning as the learned author attributes to it; and that *the end of the wonders* includes, according to the sense in which it was understood by Mede and Bishop Newton, the whole period of three times and a half, or 1260 years; * and also the supplementary time referred to in the words, *when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*: and that the clause does relate to a supplementary period over and above the 1260 years, must be allowed by Mr Faber himself, seeing that he places the finishing event, viz. the fall of the king between the seas on the glorious holy mountain, not at the end of the 1260 years, but a year later: and since the existence of this supplementary period must be admitted, waving for the present the inquiry whether the additional *seventy-five* days, included in the numbers afterwards mentioned by the angel, do or do not measure its duration, it is at least apparent, from the nature of the events to be accomplished in it, that it must be of considerable length. It therefore becomes impossible for us, prior to the event, to determine at what particular point of time, within this supplementary interval, the restoration of Judah shall commence; and Mr Faber's whole argument from Dan. xii. 6, 7, to prove that this event occurs precisely at the termina-

* I think it proper to state, that I was formerly of opinion with Mr Faber, that the *end of the wonders*, Dan. xii. 6, 7, referred to a period *wholly subsequent* to the 1260 years; but by an investigation of the exact meaning of the Hebrew text, of which the result has now been placed before the reader, I became convinced of my having erred in that conclusion.

tion of the 1260 years, falls to the ground, as utterly inconclusive, and founded on false premises.

In order to complete my argument, in answer to the position of Mr Faber, that the principle of computing the 1260 years from the edict of any Roman emperor, is itself erroneous, it will, however, be necessary for me in the next place to prove, that the edict of Justinian, in the year 538, is the true date of the commencement of that prophetic period. This argument will occupy my next chapter.

Before closing this chapter, I shall offer a few short remarks upon a point not indeed immediately connected with the subject now under discussion, viz. the chronology of the 1260 years, yet itself of deep prophetic importance, and nearly connected with some other parts of Mr Faber's general scheme.

It is generally known to the students of prophecy, that there is great difference of opinion between the older writers, and those of our own times, with respect to the kings of the South and North, Dan. xi. 40—45. Nearly all the interpreters of a former age, among whom may be numbered, Mede, Sir Isaac and Bishop Newton, Dr More, Dr Wells, Mr Lowth, and Mr Wintle, suppose those kings to denote the Saracens and Turks, while, on the other hand, the writers of our own times are almost equally unanimous in referring the fulfilment of the whole of this passage of prophecy to events yet future. Having never been able to acquiesce in the modern interpretation of this passage, and yet having seen difficulties in that of the older writers which I could not solve, I have for years past remained in a state of involun-

tary scepticism respecting it. But the view which I have given above of Dan. xii. 6, 7, seems to me to remove one of the most plausible objections to the old interpretation, founded on its alleged inconsistency with prophetic chronology: and the unexpected resuscitation of the military prowess and warlike enthusiasm of the Turks, which we have recently witnessed, appears to solve another difficulty arising out of the impossibility which did exist of reconciling the yet future expedition of the king of the North, "with great fury to destroy and make away many," Dan. xi. 45, with the long apparent imbecility of the Ottoman power. If the reader would see the minute accomplishment of the prophecy respecting the king of the North in the past history of the Ottoman power, I must refer him to the very able and interesting illustration of it to be found in the Rev. Mr Keith's volume on the Evidence of Prophecy.* I shall only observe further, that I still feel that the subject is one of very considerable difficulty, and that I wait for future events before I finally acquiesce in that view of it which is given by the older interpreters, and which commends itself to my own mind, not indeed with the force of demonstration, but with a weight of moral evidence to which I am only prevented from succumbing, by a deep sense of the necessity of habitual caution in forming conclusions respecting the interpretation of prophecy.

Whether the Ottoman power be or be not the king

* Evidence of the Truth of the Christian Religion, Derived from the Literal Fulfilment of Prophecy.

of the North who is to perish on the glorious holy mountain, may, however, be very probably decided beyond controversy by the events of a very few years. At the present moment the question possesses an intense degree of interest. But we are called upon to keep our souls in patience, and in expectation of the mighty events which God will speedily accomplish for his church and ancient people.

CHAP. IV.

A SUMMARY OF THE ARGUMENT FOR THE CONCLUSION
THAT THE THREE TIMES AND A HALF, OR TWELVE
HUNDRED AND SIXTY YEARS, OF DANIEL AND ST
JOHN, ARE TO BE COMPUTED FROM THE DATE OF
THE EDICT OF JUSTINIAN IN THE YEAR 533.

HAVING in the two preceding chapters considered the reasoning of Mr Faber, to show that the unanimous recognition of the Papal supremacy by the ten Gothic kingdoms marks the commencement of the 1260 years ; and having also entered upon the discussion of his position, that the very principle of reckoning the latter three times and a half from the edict of any Roman emperor is itself erroneous ; it becomes necessary, in order to complete my argument in reply to the last mentioned position of the learned author, that I should now vindicate the leading principle of the prophetic chronology adopted by me in my former controversy with Mr Faber, and in my work on the Apocalypse, by setting before the reader a summary view of the reasons which still lead me to believe, that the edict of Justinian is the true date of the three times and a half, or 1260 years of Daniel and St John.

In the first place it is to be observed, that if that great leading prophetic synchronism be established, that the foregoing prophetic period expires at the *coming of the Ancient of Days, the sitting of the*

judgment, and the sounding of the seventh trumpet, then it must follow, that as soon as the events occurring on the great theatre of the world prove the sitting of the judgment to have commenced, they no less demonstrate the 1260 years to have expired. Now that the above mentioned synchronism is founded on the most irrefragable evidence, as well as confirmed by the almost unanimous testimony of the ablest commentators, has, I think, been proved in the last chapter, wherein I also showed that its truth was formerly acknowledged by Mr Faber himself, who, at the period alluded to, unhesitatingly affirmed, that the sitting of the judgment commences at the expiration of the 1260 years.

Seeing also that the events of our own times prove that we are in the midst of the sitting of the judgment, and that this is acknowledged by Mr Faber himself, who concurs with me in placing its commencement at the French Revolution (although there is a difference between us of three years, Mr Faber now assigning the year 1789 as the date of the sounding of the seventh trumpet, while I adhere to the year 1792, which was adopted by me from the earlier editions of Mr Faber's work, on the 1260 years;) it follows as a necessary inference from the preceding reasoning, that it is no longer a matter of doubt, but must be considered as a point decided by the history of our own times, that the 1260 years are expired; that they terminated at the period of the French Revolution; and further, that their commencement must be dated in the reign of Justinian.

In reply to that part of Mr Faber's reasoning

which affirms that, at that period the Roman princes neither did nor could possess the power of erecting a spiritual supremacy in the Western empire, I offer the following observations.—

The power of the Popes was, according to the reasoning of Mr Faber himself, and the decrees of prior emperors which are cited by him from Sir Isaac Newton, already established over all the Catholic Churches of the Western Empire, when Justinian ascended the throne.* Sir Isaac Newton in his Observations on Daniel informs us, in reference to the edict of Gratian and Valentinian, that the granting of this jurisdiction to the Pope gave several Bishops occasion to write to him for his resolution upon doubtful cases, whereupon he answered by Decretal Epistles, and henceforward he gave laws to the Western Churches by such epistles. “ Himerius, Bishop of Tarraco in Spain, writing to Pope Damasus for his direction about certain ecclesiastical mat-

* Though it is not immediately necessary for the illustration of the question at issue, yet it is by no means a matter destitute of interest to ascertain what was the state of the Papal See as to power and influence, as well as corruption, even at an earlier period. We are informed by history, that as early as the fourth century the election of the Popes was commonly the occasion of the greatest agitation in the city of Rome, and sometimes of bloody and cruel tumults. In the year 366, on the death of Pope Liberius, two rival candidates, Damasus and Ursinus, were elected by different factions; a civil war was the consequence, and one hundred and thirty-seven dead bodies were found in the place where the Christians held their religious assemblies. “ When,” says a Pagan historian quoted by Gibbon, “ I consider the splendour of the capital, I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the most fierce and bloody contests. The successful candidate is secure that he will be enriched by the offerings of matrons, that as soon as his dress is composed with becoming care and elegance, he may proceed in his chariot through the streets of Rome, and that the sumptuousness of the imperial table will not equal the profuse and delicate entertainments provided by the taste and at the expense of the Roman pontiffs.”—Gibbon, ch. xxv.

ters, and the letter not arriving at Rome till the death of Damasus, A. D. 384, his successor Siricius answered the same with a legislative authority, telling him of one thing—*Cum hoc fieri—missa ad provincias a venerandæ memorie prædecessore meo Liberio generalia decreta prohibeant.** Of another, *Noverint se ab omni ecclesiastico honore quo indigne usi sunt Apostolicæ Sedis auctoritate dejectos.*† Of another, *Scituri posthac omnium provinciarum summi Antistites, quod si ultro ad sacras ordines quenquam de talibus esse assumendum, et de suo et de aliorum statu quos contra canones et interdicta nostra provexerint congruam ab Apostolica Sede promendam esse sententiam.*‡ This decretal is dated in February 385—and in the conclusion of it the Pope commands the Bishop to communicate its contents to all the Bishops of Carthagena, Andalusia, Portugal, and Gallicia, and the neighbouring provinces.§ Sir Isaac Newton adds, that, “ the first Decretal Epistle now extant is this of Siricius to Himerius, by which the Pope made Himerius his Vicar over all Spain, for promulgating his decrees and seeing them observed.”

On the same authority I learn, that in the year 417, the Bishop of Arles became the Pope’s Vicar

* Since the decrees sent to the provinces by Liberius, my predecessor of venerable memory forbid this to be done.

† They may understand that they are by the authority of the Apostolic See, deposed from all ecclesiastical authority, which they have unworthily used.

‡ Let the prelates of all the provinces know, that if they shall hereafter willingly receive any such persons into holy orders, they will draw forth from the Apostolic See a fit sentence concerning their own state, and that of others whom they may have promoted, contrary to the Canons and to our interdicts.

§ Sir I. Newton on Daniel, p. 92.

over all Gaul, Pope Zosimus having addressed to him a decree, ordaining that none claiming ecclesiastical rank should be received at Rome without the credentials of his Vicars.*

Sir Isaac Newton traces the effect of the Imperial edicts through a series of the acts of the Popes. He tells us, that by the influence of the decree of Gratian and Valentinian, not only Spain and Gaul, but also Illyricum became subject to the Pope, who named the bishop of Thessalonica his Vicar.† He, in like manner, cites various decretal epistles of the Pope, showing the subjection of Pannonia and the rest of the Western Illyricum, Aquileia, Milan, and Ravenna.

Pope Zosimus in A. D. 417, cited Proculus, bishop of Marseilles, to appear before a council at Rome. Pope Boniface, A. D. 419, upon a complaint of the clergy of Valentia, against Maximus a bishop, summoned the bishops of Gaul and the seven provinces to convene in a council against him. Pope Leo in like manner called a general council of all the provinces of Spain against the Manichees and Priscillianists. The same Leo having, in a council at Rome, passed sentence upon Hilary, bishop of Arles, for what he had done by a provincial council in Gallia, took occasion from thence, in A. D. 445, to procure the edict from Valentinian III. which Mr Faber cites from Sir Isaac Newton, of which that eminent person observes, that *this new edict was sufficient to settle the dominion of the church of Rome*

* Sir I. Newton on Daniel, p. 95.

† Ibid. p. 97—100.

*beyond all question, throughout the Western Empire.**

Mr Faber, on the other hand, affirms, that so far as concerns the West, that special stage of the little horn's tyranny, these edicts *were of no more value than a piece of waste paper.* † Now, whether Sir Isaac Newton or Mr Faber be the higher authority in this question, the reader must judge for himself. But after all, it is a question not of authority but of facts ; and let the facts which have been cited from Sir Isaac's valuable work decide it : to which facts I shall add one other circumstance, stated by him as the almost immediate consequence of the new edict of Valentinian.

“ Hence,” adds Sir Isaac, “ all the Bishops of the Province of Arles, in their letter to Pope Leo, A. C. 450, petitioning for the restitution of the privileges of their metropolitan, say : *Per beatum Petrum, Apostolorum principem, sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum.* ‡ And three Bishops of Gallia say in their epistle to the same Pope : *Magna præterea et ineffabili quadam nos peculiares tui gratulatione succrescimus, quod illa specialis doctrinæ vestræ pagina ita per omnium Ecclesiarum conventicula celebratur, ut vere consona omnium sententia declaretur, merito illic principatum Sedis Apostolicæ constitutum unde adhuc apostolici spiritus oracula reserentur.* §

* Observ. on Daniel, p. 112. † Sacr. Cal. vol. i. p. 146.

‡ By the blessed Peter, the prince of the Apostles, the holy Roman Church held the supremacy over all the churches of the whole world.

§ We, your peculiar (servants or property,) are increasing in a certain great and unspeakable measure of thankfulness, because that special book

Now, I ask, does this bear the appearance as if the edicts of the Roman Emperor's establishing Papal supremacy *were no better than pieces of waste paper?* I cannot help expressing my surprise that, with these striking facts before his eyes, (for Mr Faber has quoted largely from this very work of Sir Isaac Newton,) the learned author should have hazarded so rash an assertion.

It is moreover observable, that this Papal dominion was exercised at the very time when the Gothic horns had already obtained possession of the Provinces of the Western Empire, and when the barbarian chiefs themselves, and their martial followers, were, through the profession of Arianism, without the pale of the Catholic Church.

If, then, as was observed in a former chapter, we had reasoned *a priori*, and simply, on a consideration of the nature and extent of the authority conferred by the edict of Valentinian the third, we should naturally have been led to date the 1260 years of the Papal dominion from the year 445, when that edict was issued. But as we know from history, that no events occurred at the close of three prophetic times and a half from that year, which were of a nature to mark the termination of the above period, we are assured that it did not then commence. On the other hand, as has been already observed, 1260 years, when computed from the edict of Justinian, lead us down

(or page) of your doctrine is so celebrated in all the conventicles of the Churches, that the truly harmonious sentiment of all is declared, that the primacy of the Apostolic See is deservedly established in that place from whence decisions (oracula) are even now disclosed, breathing the apostolic spirit.

precisely to the period of the French Revolution, when, according to the almost unanimous voice of all commentators of our own times, the judgment of Daniel began to sit, and the seventh trumpet sounded.

Having thus, by the argument, *a posteriori*, been led to fix upon the edict of Justinian as the true date of the 1260 years, it may now be proper for us to inquire whether this edict has not certain peculiar characteristical features, distinguishing it from those which preceded it, and which render it in itself a more probable document for marking the commencement of a great prophetic period. And we shall, I think, feel little difficulty in answering this question in the affirmative.

The occasion upon which the emperor Justinian promulgated the epistolary edict in question, was of a most peculiar nature. He had just, by his own imperial authority, issued a decree, strictly defining the nature of his faith in the great mysteries of the incarnation, and nativity, and person, of the Son of God, and commanding all his subjects, under the severest penalties, to conform to this rule of belief. Among the heresies denounced by this edict, was that of all persons “ *qui non confitentur, proprie et secundum veritatem, sanctam gloriosam et semper virginem Mariam theotocon seu Deiparam id est Dei matrem;* ” *who do not confess, strictly and according to truth, that the holy, and glorious, and always a virgin Mary, is theotokos,* the mother of God.* This

* It is scarcely possible to translate this word, the idea it includes being blasphemous. It means *bringing forth God*, as we say, bringing forth a child.

denunciation must therefore have included in one sweeping sentence of condemnation the whole of the modern Protestant Churches, had they at that time existed. All who in any respect whatever dissented from the Emperor's views, were also, by a prior edict, bearing date the year 528, commanded to be delivered up to punishment : " Jubemus enim tales tanquam confessos hæreticos competenti animadversioni subjugari." *

The very assumption of such power in the Church of God, was a direct usurpation of the attributes and authority of Christ, its only lawful head. It was in effect a denial of Christ, and a manifestation of the character of Antichrist. And when an edict of this nature was submitted to the Pope, as the acknowledged Head of the Church, for his approbation, and was actually

* The following passage from an edict of Justinian, which will be found in the Code, Lib. I. Tit. V. and bears date 530, will show some of the *civil penalties* which were then annexed to the crime of disobeying man, and obeying God, in spiritual things: " Cognovimus multos esse orthodoxos liberos quibus nec pater nec mater orthodoxæ sunt religionis. Et ideo sancimus ut non tantum in casu ubi alter non orthodoxæ religionis est sed etiam in his casibus in quibus uterque parentis alienæ sectæ sit id est pater et mater: hi tantummodo liberi ad eorum successionem sive ex testamento sive ab intestato vocentur et donationes seu alia liberalitates his accedere possint qui orthodoxorum venerabili sunt nomine decorati: cæteris liberis eorum qui non Dei omnipotentis amorem sed paternam seu maternam impiam affectionem secuti sunt ab omni beneficio repellendis. Liberis autem orthodoxis non existentibus, ad agnationem vel cognationem eorum (orthodoxos tamen) easdem res sive successiones pervenire."

In other words, parents being heretics, those only of their children who were orthodox were to inherit their property, whether with or without testament; while such of their children as were infected with the errors of their parents, were to lose all benefit of succession; and if they should have no orthodox children, their relations and kindred were to succeed to their property. The heretics were entirely disinherited; and let the reader mark it well, *all were heretics* who did not submit to the creed of Justinian and the Pope, and did not confess the virgin Mary to be *Theotokos*.

ratified by his authority, and the whole of this transaction thus sanctioned by the union of the imperial and ecclesiastical powers, it introduced a new era in the Church, as no similar combination of circumstances had characterised the edicts of the former emperors Gratian and Theodosius.

It is also observable, that from the use of such language with respect to the virgin Mary to her invocation, there was but *one step*, and I shall show that this one step was not long delayed.

In the very next year, the emperor Justinian, after the recovery of Africa from the Vandalic yoke, by the prudence and valour of Belisarius, addressed to the prætorian præfect of that province, an edict for its civil administration, wherein will be found the following prayer addressed to the virgin Mary :—
“Hoc etiam deprecantes exoramus sanctæ et gloriosæ semper virginis et Dei genitricis Mariæ precibus; ut quicquid minus est reipublicæ nostræ per nos ultimos servos suos restituat in suo nomine Deus, et dignos nos faciat servitium ejus adimplere.” Praying therefore for this, we entreat the prayers of the holy glorious mother of God, Mary, always a virgin, that whatsoever is yet wanting to our republic, God may restore, in his own name, by us, his meanest servants, and may make us worthy of fulfilling his service.*

Mr Faber, in his Difficulties of Romanism, p. 222, makes the following just remark in reference to the invocation of the Virgin : “ For since the idolatrous worship of the dead is foretold as about hereafter to

* Cod. Lib. I. Tit. xxvii.

creep into the Church, we can scarcely conceive a more likely mean for its introduction *than this precise unauthorized practice of invoking the departed saints, and especially the blessed Virgin, to intercede with God in our behalf.*" Now, unless Mr Faber means to deny, or explain away, the principle of the foregoing remark, he cannot fail to acknowledge, that the invocation of the Virgin, which I have quoted from the edict above-mentioned, did in effect constitute the public and legal establishment of demonolatry, by the authority of the supreme head of the Roman empire.

Thus, then, I have shown, in the *first place*, that in the year 533 the emperor Justinian issued an edict, where-in he assumes to himself the authority which belongs to Christ alone, of regulating the faith of all his subjects, with the heaviest penalties for the least act of disobedience. This edict was published not only at Constantinople, but likewise at Jerusalem, and eleven other cities of the empire. It contains in itself also, in the blasphemous honours which it attributes to the Virgin, the first elements of demonolatry. In the *second place*, the Emperor did, in the same year, submit his own confession of faith to the Pope of Rome, as the acknowledged ecclesiastical Head of all the Churches of Christ, for his ratification, which ratification was received by him in an epistle from Pope John, bearing date, March, 534. In the *third place*, I have proved that, in the same year, 534, Justinian, in an edict addressed to the prætorian præfect of the newly recovered province of Africa, by an act of invocation addressed to the Virgin Mary, did publicly and

legislatively establish the demonolatry of the Virgin. Thus, by three combined acts, each of which was in itself an **ABOMINATION OF DESOLATION** in the visible church or temple of God, did Antichrist intrench himself therein, by the threefold establishment of secular and ecclesiastical tyranny, and demonolatrous lawlessness over the church of God.

Now, how does Mr Faber meet the inference grounded upon this combination of important facts? His only argument against it is, that at the period when Justinian issued his edict acknowledging the Papal authority, he neither did nor could exercise any authority within the limits of the Western empire. To this I answer:—That though the Western empire had at that time been torn in pieces, and divided among its barbarian conquerors, yet those Gothic sovereigns continued to respect the title and majesty of the empire as the fountain both of law and honour, and to acknowledge the emperor of the East as their suzerain or lord paramount—or, to say the least, a community of law and institutions was still preserved between the Eastern and Western empires. Odoacer respected the institutions of his subjects: he restored, after an interval of seven years, the consulship of the West. *The laws of the emperors were strictly enforced*, and the civil administration of Italy was still exercised by the praetorian prefect and his subordinate officers.* Even in the reign of Theodoric the candidate for the Roman consulship, annually named by the Gothic king, accepted a formal

* Gibbon; ch. xxxvi.

confirmation from the sovereign of Constantinople. The prætorian præfect, the præfect of Rome, the quæstor, the master of the offices, with the public and patrimonial treasurers, still continued to act as the ministers of state. The subordinate care of justice and the revenue was delegated to magistrates, who governed the fifteen regions of Italy *according to the principles and even the forms of the Roman jurisprudence*. The civil administration was confined to the Italians, who preserved their dress and language, *their laws and customs*. The image of Theodoric was engraved on his coins, but his successors (and he died in the year 526) *were contented with adding their own name to the head of the reigning emperor.**

In Gaul, Clovis, the first king of the Merovingian race, accepted in the year 510, from Anastasius emperor of the East, the honours of the Roman consulship. But the most decisive act which testified on the part of the Franks their acknowledgment of the authority of the empire, was the conclusion of a treaty between Justinian and the sons of Clovis, in A. D. 536, whereby the emperor ceded to them the sovereignty of the countries beyond the Alps; and to this we have to add the assertion of the fact by the historian Procopius, in a passage quoted by Gibbon, that the Franks never considered their acquisition of Gaul as established on a secure basis till it was ratified under the seal of the emperor.†

* Gibbon, ch. xxxix.

† The words of the historian are:—“Οὐ γαρ ποτε φοντο Γαλλίας ἐν τῷ αὐτοῖς κεκτηθεῖς Φραγγοὶ μη τον αυτοκρατορος το εργον επισφραγισαντος τοντο γε.” Gibbon, ch. xxxviii.

I remark, in the next place, that no sooner had Justinian finally ratified the ecclesiastical supremacy of Rome, than he began to give effect to it by arms. His decree bore date the 7 Cal. April or 23 March, 533. In June the same year, the army, destined for the conquest of Africa, sailed from Constantinople. On the 15th September, Belisarius entered Carthage, and the conquest of Africa was completed by the final defeat of the Vandals in November the same year.* The recovery of the whole of Italy was accomplished by Belisarius in the next three years. In A. D. 539, the surrender of Ravenna, and of Vitiges king of the Goths, completed the conquest of the original seat and cradle of the fourth monarchy; and the Goths having subsequently rallied and renewed the war, were after a protracted struggle finally discomfited by the eunuch Narses, in the year 554.

It is to be observed in the next place, that all the preceding acts of Justinian for establishing a secular and ecclesiastical supremacy in the church, and also the principles of demonolatry, were inserted in the volume of the Civil Law, perfected and published under the sanction of Justinian himself, which subsequently became the basis of the jurisprudence of nearly all the kingdoms of the Western empire. On the other hand, neither the edict of Gratian, nor of Valentinian III. are to be found in that volume. Without doubt this circumstance is deserving of the most attentive consideration, and is to be referred to the providence of God, which has thus

* Gibbon, ch. xli.

established a distinction of a very prominent nature between the two former edicts and that of Justinian.

For evidence of the fact that the Roman law did become the basis of the jurisprudence of nearly all the kingdoms of the Western Empire, I shall refer to a work of high authority,* to which I have access through the kindness of a legal friend, to whom I have in former years been under similar obligations.

This learned Civilian having in his first chapter shown, by a brief review of the wars of the Romans, that they were all founded on injustice, pronounces in his second an eulogium of the justice of their laws. He tells us that the world was subjected by force to the arms of Rome, but that it willingly submitted to her laws. That the kings and nations which by arms liberated themselves from the Roman yoke, and execrated the tyranny of the Romans in war, did yet lay hold of their justice in jurisprudence.† Hence,

* *De Usu et Authoritate Juris Civilis Romanorum in Dominiis Principum Christianorum.* Libri Duo Authore Arthuro Duck, LL. D.—Leipsick, 1676.

† *Iidem tamen excusso Romanorum jugo leges Romanorum observarunt, eorundemque tyrannidem in armis execrati justitiam tamen in legibus etiamnum amplectuntur, sicut in plerisque Orbis Christiani dominiis deinceps constabit.* Deus enim, pro singulari providentia sua in genus humanum, erexit et excitavit gentem Romanam in Imperii fastigium; ut per eam daret leges orbi terrarum tam pias, justas, et salutares, quales nec ab ullo rege populove datæ unquam fuerunt nec in posterum dari poterunt: cum in eo ferè omnes consentiant, monarchiam Romanam esse ultimam, *neque aliam futuram monarchiam usque ad secundum Domini nostri adventum* que leges orbi terrarum præscribere poterit.—Was then Dr Duck a Millenarian it may be asked? He was so in the way that the whole ancient fathers were, and as we may add, every unprejudiced person must be who reads the Scripture without the thick veil of modern theology. He saw it revealed in Daniel, that Christ comes in the clouds of heaven at the destruction of the fourth monarchy, and he believed with the whole ancient Church that this advent is literal. He was not initiated in the *arcana* of our modern spiritualists, who pronounce it to be *figurative*.

says the same writer, the Roman law is said by Christopher Thuanus, president of the parliament of Paris, to be *written reason*, *rationem scriptam*. He also tells us that the kings of Spain, though they profess themselves to be altogether freed from the Roman Empire, do yet call the Roman laws *Jus commune*, the universal law to which they command their own laws to be accommodated.*

In his second book this learned jurisconsult goes over the various European kingdoms. 1st, The German Empire; 2nd, Italy; 3d, Naples and Sicily; 4th, Gaul, including Burgundy and Holland; 5th, Spain; 6th, Portugal; 7th, England and Ireland,† and shows that, except in the last, all the other kingdoms and states have received the Roman law as the *Jus commune*, with some modifications and limitations from the authority of their own national codes. It would, however, lead me into too wide a field of inquiry, were I to enter more minutely into this subject. I shall therefore leave it, with a general reference to the work which I have now quoted.

It only remains that I should add one more characteristic of the period when the edict of Justinian was issued—and this characteristic is an inseparable badge of the power denoted by the little horn of the Roman beast. It is relentless persecution.

The reign of Justinian was, says Gibbon, an uniform yet various scene of *persecution*, and he appears to have surpassed his indolent predecessor, both in

* Lib. I. cap. ii.

† I exclude from the enumeration other kingdoms which formed no part of the Western Empire, as Poland, Scotland, &c.

the contrivance of his laws and the rigour of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics, and if he still connived at their precarious stay, they were deprived under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians.*

Having now offered my reasons for still adhering to the opinion advanced by me about twenty-one years ago, that the 1260 years commenced to run in the year 533, I leave it to the reader to decide, whether the important events which marked the reign of Justinian, or the conversion from Paganism to the profession of Christianity of the barbarian king of Kent,† be the most probable era to mark that prophetic period.

I have purposely left out in the foregoing argument, the consideration of the incongruity which adheres to the whole of Mr Faber's scheme of supposing that the conversion of the Gothic conquerors of Rome, either from the heresy of Arius to the true doctrine of the Trinity, or from Paganism to the faith of Christ, are the events whereby the dominion of the little horn over the times, and laws, and saints of the Most High was established. Certainly an Arian or an Infidel would not be disposed to nega-

* In looking through the edicts of Justinian I find in his Novels XLII. the pains of *amputation of the hand* for copying the writings of a heretic named Severus, *Nec dicta et scripta Severi maneant penes aliquem Christianum, sed sint profana et aliena ab ecclesia Catholica igneque comburantur a possidentibus*; nisi qui ista habent velint periculum pati—*A nemine ergo scribantur—sciendo quia amputatio manus his qui scripta ejus scripserint pœna erit.*

† See Mr Faber's Calendar, vol. i. p. 151.

tive Mr Faber's assertion, but then the one would be disposed to consider it in the light of as bitter a charge against orthodox Christianity as he himself could have invented, and the other would feel inclined to interpret it as an acknowledgment upon the part of the learned author, himself a clergyman of the Church of England, that the conversion of his country to the religion of which he is a minister, was an event pregnant with calamity to the human race, and to that which Mr Faber believes to be the Church of God, though he, the infidel, derides it as an association of enthusiasts and fools.

I shall just mention this consequence of the scheme of the learned author, considering it to be quite unnecessary to enlarge upon it, or to do more than to leave it with the intelligent reader. Believing Mr Faber's system to be fundamentally wrong, I have chosen to combat it upon principles which are recognized by Mr Faber himself—yet I could not leave the subject without noticing the above incongruity, which seems to me so striking, as at once to throw doubt upon the whole chronology of his *Sacred Calendar of Prophecy*.

CHAP. V.

THE ARGUMENT OF MR FABER TO PROVE THAT THE ADVENT OF MESSIAH PREDICTED IN THE NINE- TEENTH CHAPTER OF REVELATION AND OTHER PA- RALLEL PASSAGES IS NOT LITERAL, BUT FIGURATIVE, EXAMINED AND ANSWERED.

In the sixth book of Mr Faber's Calendar of Prophecy, and the penultimate chapter, the learned author introduces an argument from the consideration of the vision in Rev. xix. 11—21, compared with the synchronical visions of the other prophets, the purpose of which is, to prove that the coming of the Lord in those passages is not personal, but figurative.* The reasoning of the learned author will demand the closest consideration.

He first lays it down as *most certain and indubitable*, that in the writings of the prophets the coming of the Lord with the clouds is perpetually used after a figurative manner, to describe temporal judgments on wicked nations, through the agency of second causes, and he hence infers, that from the use of similar language by Daniel and St John, no legitimate argument can be deduced in favour of a personal advent before the millennium. Now, having examined the passages of Scripture on which Mr Faber rests this argument, I observe that, in so far

* *Sacr. Cal. vol. III. p. 424—466.*

as these passages refer to events which were prior to the incarnation, they are altogether inconclusive; and in order to show that this is the case, I shall endeavour to reduce Mr Faber's arguments from some of those passages into the form of a syllogism. The learned author reasons substantially as follows:—

“ In certain passages of the Old Testament, as Is. xiii. 1—5. xix. 1. xxx. 27—33.* Jehovah, NOT YET INCARNATE, is said to come from a far country, or to ride upon a swift cloud, or the name of the Lord to come from far burning with his anger.

“ These expressions do not indicate any real appearance of Jehovah, but are wholly figurative, denoting simply temporal judgments on guilty nations, by the instrumentality of second causes.

“ Therefore the language of Dan. vii. (*relating to the Son of man, JEHOVAH INCARNATE*) *I saw one like the Son of man coming with the clouds of heaven, and he came to the Ancient of Days*; and of Matth. xxiv. 30. *THEN SHALL APPEAR the sign of the Son of man in heaven, and THEY SHALL SEE the Son of man coming with the clouds of heaven, with power and great glory*, may in like manner signify nothing more than such temporal visitations on guilty nations by means of second causes, as are denoted by the analogous phraseology of the Old Testament” prophets.

Now assuredly it requires no higher degree of dialectical acumen, than is probably to be found on

* Sacr. Cal. vol. I. p. 17, 227, 228.

the forms of Westminster and Eton, to discover the utter fallacy of this argument.

The operations of Deity, which is a pure spiritual essence, to be intelligible to us, must be described in terms drawn from the actions of corporeal substances, i. e. in the language of trope or figure. Hence locomotion is perpetually attributed to Jehovah in the Old Testament Scriptures. But, I ask, with what propriety can an argument, founded on the necessarily figurative meaning of such descriptions, be applied to the elucidation of those prophetic declarations which relate to the actions and movements from place to place of the MAN CHRIST JESUS, who is invested with a human body? Were Mr Faber, for instance, to reason, that since those scriptural descriptions of the operations of Deity which attribute to Jehovah hands and feet are necessarily figurative, therefore the words in Mat. viii. 3, *And Jesus put forth his hand and touched him*, may possibly be figurative also; or the narrative of Jesus walking on the sea, or his walking with the two disciples to Emmaus, may be simple tropes, he would, I humbly conceive, reason quite as accurately as in the passage of his work now under consideration, so far as his argument rests on events prior to the incarnation of our Lord. In truth, whatsoever the scriptures assure us *shall yet be done* by the man Christ Jesus, must, as to the *substance*, though not the *mode* of the acts, be interpreted upon the very same principles as that which they relate to *have been already done* by the man Christ Jesus. I have said, as to the substance of the acts, and not their modes,

seeing that a celestial body, while its acts and locomotions are as real as those of a body terrestrial, must exceed that which is earthly almost in an infinite ratio in the energy and velocity of its modes of action and motion.

If the reason of this required identity of principle, in interpreting the recorded actions and locomotions of the man Christ Jesus, whether past or future, be demanded, I answer that it is founded in the very nature of things, and the philosophy of language. Either the man Christ Jesus is invested with a body, or he is not. If he is not, then is Christianity itself a cunningly devised fable. But if he is, since language itself is but the expression of the substances, and modes, and relations, and operations of being, whether spiritual or corporeal, that language which describes the past and future acts of the body of our Lord, must bear the same relation to those acts, whether past or future, as like expressions do to the acts of other bodies of a similar order: and it is no less absurd and unphilosophical, as well as unscriptural, to say that the phrase, *they shall see the Son of Man coming with the clouds of heaven*, denotes something altogether dissimilar to that which it literally signifies, i. e. that it means simply a series of political and ecclesiastical phenomena, than it is to affirm, that after the consecration of the wafer, it constitutes a body altogether dissimilar to that which is still the object of sense, and is no longer a wafer, but the real body of the man Christ Jesus.

In the foregoing argument I have purposely laid aside the inquiry, whether the three passages from

the Old Testament on which Mr Faber's reasoning is founded, do not in fact, as to their ultimate sense, refer to the yet future events of the second advent. With respect to the two passages from the Gospels, viz. Luke xvii. 22—37, and John xxi. 22, which the learned author quotes in aid of his argument, I shall simply remark, that we believe the first to relate properly to the second advent; and, therefore, being one of those which are the subject of controversy, Mr Faber cannot, without being guilty of that species of sophism called reasoning in a circle, first assume it in his own sense, and then reason from it. And as to John xxi. 22, I believe with Bishop Horsley, that it contains no annunciation of an advent during the life of the apostle, but simply a reproof of the too great presumption of Peter in meddling with that which was the province of his Lord and Master.

From the whole of what has been offered, it results that it is so far from being true, as is rashly asserted by Mr Faber, that *as to “the bare phraseology, the question of the advent is left entirely open;”** that, on the contrary, so far as the bare phraseology is concerned, the question *is entirely shut*; and, if words have any certain meaning, our Lord's visible advent with the clouds must be a coming *real, personal, and corporeal*. Indeed I must go farther and affirm, that it is scarcely possible to conceive any mode in which the interests of infidelity could be better promoted than by attempting to prove, that such passages as Matth. xxiv. 30, *They shall see the Son of Man*

* *Calend. vol. III. p. 427.*

coming with the clouds of heaven, may be so explained as to signify no coming of the Son of Man at all. Infidels might well exclaim in that case, that a book, of which the language is thus unintelligible, cannot be a safe standard of truth. I believe the practical infidelity of the professing church is very much supported by such explanations; * and, assuredly, no greater deviation from scriptural verity is chargeable upon those ancient heretics who openly denied the resurrection of the body, since that resurrection is not spoken of in language more express than is the second personal advent of our Lord in Matth. xxiv. 30, and the parallel passages.

Passing over the next clause of Mr Faber's work, containing simply a kind of epitome of the Millenarian view, I proceed to the third clause of his 7th section,† wherein he resumes his argument against the literal premillennial advent. He first states, that *this speculation*, as he terms the view which he is combating, “reposes upon the principle, that all the

* If it be asked what I intend by the practical infidelity of the professing church, I answer, that it is that disposition which is discernible in many persons, even of evangelical principles, to disparage and set aside, as really unworthy of notice, the whole subject of sacred prophecy. Every attempt to ascertain the times and the seasons appointed for the accomplishment of the promises is treated with a marked indifference, and often with a spirit of utter scepticism but half avowed. And yet the prophets were of another spirit, searching what and what manner of times the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ and the glory which should follow. Our Lord also sharply rebuked the Pharisees for not discerning the signs of the times. Even the portion of the church termed evangelical, seems to me to be deeply imbued with this spirit of infidelity. They are apt triumphantly to dwell upon the mistakes of the interpreters of prophecy; but no mistakes of honest inquirers into prophetic truth are so fatal as the error of neglecting and despising the spirit of prophecy, which is the testimony of Jesus, Rev. xix. 10.

† Vol. III. p. 432.

texts which announce a future coming of Christ in glory relate to one and the same event, namely, the literal second advent; and, consequently, that all texts which contain any such annunciation cannot be interpreted figuratively, but must of very necessity be interpreted literally."

The learned author then proceeds to express surprise and disappointment at not having been able to discover in the writings of Mede, or of his followers, any attempt to demonstrate the principle itself on which the whole system rests; * and he asks a ques-

* It seems probable that Mr Faber may not have seen Dr Cressener's "Demonstration of the First Principles of the Protestant Application of the Apocalypse," as I think he would have found in it some attempt at least to demonstrate the principles of the system of Mede. I shall give a short passage from the above work, being a part of his reasoning on his 14th proposition, that *The kingdom of the Son of Man, Dan. vii. is the second coming of Christ in glory.*

Reasoning on the words in Matth. xxiv. 30, in support of the above proposition, Dr Cressener thus writes, book I. chap. ii.—

"This coming of the Son of Man in St Matthew, is at the same time that he sends out his angels with a great sound of a trumpet to gather his elect from all parts of the world, and that is a peculiar circumstance of Christ's last coming, as is acknowledged in 1 Thess. iv. 16, and 1 Cor. xv. 52.

"The description of his coming in the clouds of heaven, was the chief thing that made Grotius himself acknowledge that this must be meant of our Saviour's last coming, because it was so promised, Acts i. 11, that he should come from heaven in a cloud, just as they saw him going into heaven: and this is confirmed in 1 Thess. iv. 17, which is acknowledged to signify the last coming of Christ.

"To this may be added, the consideration of the concurrence of most of these same peculiar circumstances in places which do unquestionably signify the last coming of Christ; as in the 31st and 32d verses of the 25th chapter, where we have almost just the same crowd of particular expressions and descriptions with those in the 30th and 31st verses of the 24th chapter. There is the mention of his coming in glory and with his angels, and to gather the elect from the rest out of all nations. So again in the 4th chapter of 1 Thess. v. 16, 17, there are the circumstances of the triumph, and of the clouds, and the angels, employed in it as here: and in the 27th verse of the 16th chapter of St Matthew, we find the coming in glory, and the angels, and the last reward.

"Who can desire a more convincing proof of the same signification of words in several places than to see them thus joined with the very same

tion, which is founded on his previously refuted notions of the analogies of scriptural language, why we should be compelled to interpret literally the imagery of our Lord's advent before the Millennium, when we find similar imagery perpetually used by the prophets and our Lord in reference only to temporal visitations on wicked nations? To this question Mr Faber supplies what he conceives to be the *sole answer which can be given*, and which he imagines to be the dogmatical and unsupported assertion or assumption of the very point to be proved, viz. the identity of the advent of Christ to judge the Roman empire, with that of his coming to judge the quick and the dead.

The learned author next, moved with compassion for the alleged poverty of scriptural argumentation on the part of Mede and his followers, proceeds, in order

peculiar circumstances and expressions in all those places? And therefore do we find an almost unanimous consent amongst all sorts of interpreters, that this coming of the Son of Man, Matth. xxiv. 30, *must be his second coming in glory*. *Grotius himself in this is forced to be of the same mind with the rest.*"

Had Dr Cressener been acquainted with the writings of our modern spiritualists, he would have seen that there is a scepticism so pertinacious, that no assurances of scripture can shake it, and no words convince. Though Grotius was convinced, by the exact similarity of description of the future advent of Christ in Acts i. 11, and Matth. xxiv. 30, that they must mean the same identical advent, yet I have found it impossible so to convince my antagonist D. D. in the Christian Observer. Nay, this gentleman will not be convinced that Matth. xxiv. 30, describes the same advent as Dan. vii. 13. (Christ. Observ. for July 1828.) The Edinburgh Theological Magazine, the London Christian Review, and Dr Hamilton, are all equally pertinacious on this point, maintaining that the advent in Matthew was fulfilled at the destruction of Jerusalem. Unquestionably Mr Faber has in his Calendar of Prophecy rendered an important service to the cause of truth, in demonstrating the gross, I may almost say the perverse errors of his brother spiritualists in this respect, and in establishing a series of scriptural synchronisms, which, when followed out to their legitimate result, unavoidably lead to the overthrow of the spiritual scheme, and the establishment of the literal.

“*that the question may be argued with perfect fairness,*” to constitute himself our advocate ; and enters upon the supererogatory work of adducing the *sole apparent evidence* for the literal scheme which, after long thought on the subject, he has been able to discover. This evidence occupies his three following pages. *

Being myself an obstinate Anti-Romanist, no less than my learned opponent, I own that I am not willing, even on his behalf, to relax the vigour of my opposition to that apostasy. I cannot admit, then, even in favour of Mr Faber, that this, his work of supererogation, has in it any *store of merit*. I feel myself also compelled to add, that, as *our advocate*, he has displayed a singular lack of *professional* talent. I indeed am almost disposed to charge him with not having studied his case.

To the whole of what he offers both in our behalf and against us, in this clause of his work, my answer is as follows :—

Mr Faber is entirely mistaken in stating the whole principles of our reasoning with respect to the second Advent. We indeed believe that the texts which announce our Lord’s future coming, do, one and all, describe the same event ; but this position is stated by us as being an inference or corollary from the comparison of Scripture with Scripture, and not as being of the nature of an axiom received irrespectively of Scriptural induction. Mr Faber himself has indeed admitted as much of Scriptural synchronisms

* Vol. III. p. 434.

as is necessary to establish the reality and personality of our Lord's premillennial advent. The learned author admits * that Dan. vii. 13. Mat. xxiv. 30. with the parallel passages of Mark and Luke, Rev. xix. 11. 2 Thess. ii. 8. Isa. lxiii. 1. Zech. xii. Joel iii. all relate to one and the same period, *i. e.* that of the final destruction of the fourth monarchy. It is true that he excludes from his enumeration of synchronisms, certain other texts which we conceive to be clearly referrible to the same period, *viz.* Mat. xxvi. 64. Mark xiv. 62. and Rev. i. 7.; and we cannot but wonder how the learned writer of a complete Calendar of Prophetic times, should have left apparently in the vale of oblivion such important passages. He also entirely misplaces in time, as I shall afterwards show, Mat. xxv. 31. Still, however, he appears to have admitted enough to serve as the basis of an irrefragable argument, to prove that the Messiah comes personally before the Millennium.

But in assuming to himself the momentary character of an advocate for our views, he has altogether mismanaged our case. He rashly supposes, that the only argument whereby we can attempt to prove that every future coming of our Lord is identically the same, must rest on an *assumed* identity of the Advent mentioned in 2 Thess. ii. 8, with that previously described in 1 Thess. iv. 13—18. Now, it so happened, that at the very time when Mr Faber's work was about to appear, an invitation was given by an anonymous D. D., in the Christian Observer, in consequence

* Sacr. Cal. vol. I. p. 218, 19; Vol. III. p. 494.

of which, I myself sent to that Magazine a paper, which appeared in its Number for October 1827, under the signature of a Prophetic Inquirer, wherein I stated a summary of the argument for our Lord's personal Advent before the Millennium ; and in that paper, which has since been published separately, * I did not even touch upon what Mr Faber pronounces to be "the sole apparent evidence to the alleged fact of identicality," but argued the question upon grounds entirely different from those anticipated by the learned author. And so far am I from resting my argument upon the principle, or, to speak with greater propriety, the *petitio principii*, mentioned by Mr Faber in his 432d and 434th pages, as the only ground upon which our scheme of interpretation rests, that I have first established, by Scriptural induction, the reality of the synchronisms, (which Mr Faber himself has acknowledged, with the exceptions already noticed,) and I then proceed to inquire whether the Advent spoken of be symbolical or literal. † Doubtless, I am very far from conducting the in-

* A Summary View of the Scriptural argument for the second and glorious Advent of the Messiah before the Millennium.

† It is scarcely possible that Mr Faber should have been ignorant, when his own work appeared in the month of June last, of the contents of my paper in the Christian Observer for October preceding, which was also advertised as a separate Tract in January or February. I cannot therefore help expressing my surprise that he has not considered my arguments as worthy of the least notice ; since he might, either in a note or an appendix, have replied to my reasoning if he found it worthy of an answer, and if not, he might at least have noticed it as being of that contemptible nature as not to require a reply. But as my Tract is out of print I shall place it as an Appendix to this small volume, that the learned author may have an opportunity of replying to its reasoning. D. D., and the two Reviewers, and Dr Hamilton, have carped at it : but they reason upon errors in the prophetic synchronisms which are justly repudiated by Mr Faber.

quiry in the manner prescribed by Mr Faber, and upon the principle he lays down, so convenient for those who desire to make the Word of God their disciple instead of their teacher, that so far *as the phraseology is concerned*, the question is left completely open. On the contrary, I deem such an assertion to be an affront to the Scriptures of truth, as implying that their most solemn annunciations are destitute, so far as words are concerned, of a certain meaning ; and I count it to be the very foundation of all just Scriptural reasoning, that the interpreter should sedulously inquire into the exact meaning of the words of the sacred text, as the basis on which every true scheme of Scriptural induction is to rest. Indeed, if the words of the Scriptures *have no certain meaning*, where is the consistency of that appeal to *the written word*, so constantly made by our Lord himself ! It only remains for me to observe further on this branch of the argument, that since I have shown that my learned opponent, in his supererogatory work, assuming the defence of our scheme, has entirely misconceived our true grounds of reasoning, he has in reality effected nothing in this, which he calls the negative side of his argument, towards the overthrow of the Scriptural doctrine of the Messiah's millennial advent.

I proceed now to the consideration of his positive argument, to show that our scheme is so encumbered with difficulties and contradictions, that its admission is rendered altogether impossible. *

* *Sacr. Cal. vol. III. p. 438.*

The learned author begins his argument with a mistake in the prophetic chronology of the advent and judgment in Mat. xxv. 31—46, of at least a thousand years, placing it erroneously at the end, instead of the beginning, of the Millennium. That this passage belongs to the period of the Millennium, may be demonstrated from the Scriptures by the following argument :—

The first event which distinguishes the advent of our Lord, Mat. xxv. 31. is, that **HE SHALL THEN * SIT ON THE THRONE OF HIS GLORY.** If it is not *till the advent* that he shall thus sit on the throne of his glory, it necessarily follows, that *he is not now sitting on that throne.* Accordingly, he himself assures us, Rev. iii. 21. that the throne where he now sits is that of his Father (in heaven); and his words necessarily imply, that his session on his own throne is yet a future event. If we further inquire what is the identical throne on which Messiah the Son of man shall sit? we shall find an answer to the question in the well-known prophetic word of Isaiah ix. 7. “*He shall sit upon THE THRONE OF DAVID, and upon HIS KINGDOM, to order it and establish it.*” Confirmatory of which, are also the words of Gabriel to his virgin mother, “*The Lord God shall give unto him THE THRONE OF HIS FATHER DAVID,† and he shall reign OVER THE HOUSE OF JACOB for ever.*” Either, then, Mr Faber must identify the throne of David with that of the Eternal Father, where Messiah now

* See for the force of the *τότε*, Mr Faber's Calendar of Prophecy, vol. I. p. 91.

† Luke i. 32.

sits, which would be blasphemy, or he must acknowledge that his session on his own throne is an event altogether distinct from the former, and belonging to another period.

Seeing, then, that it is when the Son of man comes in his glory, and sits upon the throne of his glory, *i. e.* as has been proved, the throne of his father David, that the judgment in Mat. xxv. 31. shall commence; let us, in the next place, inquire whether any light is thrown upon the chronology of this stupendous event in other passages of Scripture.

In Mat. xxix. 28. will be found the following remarkable words spoken by our Lord to his Apostles: "*Verily I say unto you, that ye which have followed me in the regeneration, WHEN THE SON OF MAN SHALL SIT UPON THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of the children of Israel.*" In the parallel text of Luke xxii. 28—30. there is to be found the additional circumstance that it is *in the kingdom* of our Lord that this promise is to be fulfilled: "*Ye are they 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.*"

Now, the precise time when *this kingdom* of the Son of Man shall be established, is manifest from Dan. vii. 13, 14. wherein the prophet sees the Son of Man brought near to the Ancient of Days, and *there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve*

him. And that this event coincides with the beginning of the Millennium, is a point which I need not press upon Mr Faber, seeing that it is acknowledged in every part of his Calendar of Prophecy as a main and leading principle of prophetic chronology. I shall only observe further, that we read of no *other kingdom* given to the Son of Man than the one mentioned in this passage of Daniel, and the corresponding texts of the Apocalypse, and that at the close of the dispensation of the kingdom, he delivers it up to the Father, that God may be all in all; * which event also is coincident, as appears from the text now cited, when compared with Rev. xx. 11—15. with the resurrection of the whole body of the dead, and the abolition of death and Hades. It is therefore manifest that this cannot be the period when the Son of Man sits on the throne of his glory.

We have thus, by a train of scriptural induction, arrived at the following conclusions:—1st, That our Lord does not sit on the throne of his glory till his advent to judgment. 2d, That the throne where he now sits is that of his Father in heaven. 3d, That the throne on which he shall sit when he shall come to judgment, is that of his Father David. 4th, That the period when he shall sit on the throne of his glory, is that when his apostles shall sit on twelve thrones, judging the twelve tribes of Israel. 5th, That this session of the apostles on twelve thrones is in the kingdom of the Messiah, i. e. the kingdom given unto him when he comes with the clouds of

* 1 Cor. xv. 24.

heaven at the commencement of the Millennium. 6th, That therefore the period when the Son of Man shall thus sit on the throne of his glory, and when the judgment in Matth. xxv. 31, shall take place, is coincident with the beginning of the Millennium, and not the end of it, as Mr Faber supposes.

Seeing, then, that the learned author is thus convicted of a gross error in the chronology of the judgment in Matth. xxv. 31, we are forced to conclude, that his whole theory of the judgment itself is erroneous and unscriptural.

Upon the basis of this erroneous chronology, Mr Faber proceeds immediately afterwards to argue against the literal sense of St John's resurrection of the martyrs, and he observes, "that if we find in holy writ an apparent diversity of sentiment, that which is mystical and obscure must be expounded so as to agree with that which is simple and perspicuous, and that therefore St John's prophecy in the Apocalypse must be interpreted by our Lord's prophecy in the gospel; not our Lord's prophecy in the gospel by St John's prophecy in the Apocalypse."

Now this allegation, of an *apparent* diversity of sentiment between our Lord himself and his apostle, is, as is manifest from the context of Mr Faber's argument, founded on the supposed distance in time between St John's resurrection of the martyrs at the commencement of the Millennium, and the judgment in Matth. xxv. 31. But, as we have already seen that this judgment coincides with the beginning of the Millennium, and not its end, the above apparent diversity of sentiment has no existence in the truth

of the scripture, and is only to be found in the system of Mr Faber. I remark, in the next place, that what Mr Faber here intends by that which is mystical and obscure, is evidently the first resurrection of St John when understood literally, i. e. the resurrection of a part of the dead before the rest of the dead. But before we can admit this resurrection of a part before the whole to be mystical and obscure, Mr Faber must prove it to be so, which he has not even attempted to do. To us the fact of an order in the resurrection, or the rising of a part before the whole, appears to be in no greater degree mystical and obscure, than the doctrine of a resurrection of all men at the same moment of time. Nay, we must go further and remark, that the fact of a resurrection of a part before the whole is matter not merely of prophetic anticipation, but of historic verity, seeing that it is recorded in Matth. xxvii. 52, that "*the graves were opened, and many bodies of the saints that slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*" What became of these saints afterwards we are not informed in the scriptures. But only two things are conceivable with respect to them: either they died again, or they must have accompanied our Lord in his ascension to heaven. Now, that they died again is in itself exceedingly improbable, for, in that case, instead of being blessed above other men, they were afflicted and cursed above other men, by being called twice to endure the sting of death, the great enemy. Moreover, in this case, where were the glory of our Saviour in raising them as the tro-

phies of his power and victory, if he could not prevail to keep them alive? Hence we learn, that it was the opinion of the primitive church that those saints accompanied our Lord to heaven. Mede informs us from Eusebius, that it was written in the heads of the sermon of Thadeus, in the Syriac records of the city of Edessa, that our Lord descended alone, but ascended with a multitude.* In like manner, in Ignatius's Epistle to the Magnesians, will be found the following words, which show that he extended this resurrection to a very large number, even all the prophets:—" How shall we be able to live different from him whose disciples the very prophets themselves being, did by the Spirit expect him as their master; and, therefore, he whom they justly waited for being come, raised them up from the dead." †

There is a passage in the Catechism of Cyril of Jerusalem from which it is evident, that he also supposed all the just to have been delivered from death when our Lord descended into Hades:—" All the just were redeemed whom death had devoured, for it became him who was preached as King to become the Redeemer of his good preachers." ‡ Athanasius of Alexandria likewise represents our Lord when he descended into the lower places of the earth, *καταχθωνια*, among the dead, to have become the liberator of the dead, quoting in proof of it the words of Matth. xxvii. 52. §

* Mede's Works, book III. Remains on Apoc. ch. xii.

† Archbishop Wade's Translat. of the Primitive Fathers, p. 233, 4.

‡ Ελυτρουντο πάντες οι δίκαιοι οὐ, κατέπιεν ὁ θαυματος, εδει γαρ τον κηρυχθεντα βασιλεα των καλων κηρυκων γενισθαι λυτρωτην. Cyril. Cateches. xiv. p. 197, Oxon. 1703. § Athanas. Oper. tom. ii. p. 64, Paris, 1698.

Without entering into the question, whether the dead then raised extended to such a number as those fathers supposed, it may be sufficient for our purpose to rest in the general conclusion, that many of the saints did then arise, and did afterwards accompany our Lord when he ascended. And there is thus a striking analogy observable between the fact of a resurrection of the dead being introductory to the evangelical dispensation, and a like resurrection at the commencement of the Millennial economy. If an objection were here offered, that in that case the resurrection of the martyrs cannot justly be termed *the first resurrection*, we answer it by observing, that if the resurrection of all the just be in order that they may be equally partners of Christ's reign upon earth, then it is still *the first resurrection* with respect to all who are partakers of it, though they may not all rise at one and the same period.

Since, then, it has thus been proved, that the judgment of Matth. xxv. 31, takes place at the commencement of the Millennium, and must therefore be coincident with St John's resurrection of the martyrs, it follows as a necessary consequence, that the *all nations* who are then judged cannot be the whole of the quick and the dead; for the wicked dead are not raised till the end of the Millennium: consequently, the *all nations* are the quick or living found on earth when our Lord comes; and that this sense of the term *all nations* is quite usual in the prophetic writings, need not be proved to any one in the smallest degree conversant with them.* I observe further,

* Ps. lxvii. lxxii. &c. Is. ii. 2. xxv. 7. lxvi. 18, &c.

that the account of the judgment itself appears to be parabolical, rather than literal. It includes, apparently, only those who have enjoyed the light of revelation, and only one kind of actions, those of love to our brethren ; whereas, in the actual universal judgment, every action, every word, and every secret of every heart is to be brought under review. No account is evidently given in this passage of the judgment of those servants who knew not their master's will, and are therefore to be punished with few stripes.* That which our Lord here describes seems then to be the judgment of the visible church, the separation of the tares and the wheat, and of the fishes of the gospel net, good and bad.

What has been already said may be a sufficient answer to the assertion of Mr Faber's in his next paragraph ; † that to adduce St John's prophecy of the resurrection of the martyrs in proof of a literal resurrection, is a complete begging of the question. But I must here observe the very great inconsistency of the learned writer with regard to the weight which he attaches to the Scriptural language, as it seems to favour his theory or oppose it. He at one time interprets it in a sense grossly literal ; and he thus builds a whole scheme of chronology upon such an expression as *thou art this head of gold*, addressed to Nebuchadnezzar. At another time he erects a mighty superstructure upon the expression, *with a band of iron and brass in the tender grass of the field*. On a third occasion he appends to the

* Luke xii. 41.

† Cal. of Proph. vol. III. p. 440.

words *unto the end*,* chronological results of the most important nature. And in one and all of these instances I have endeavoured to show that Mr Faber entirely errs. On the other hand, when the language of Scripture, however plain and intelligible, opposes itself to the theory of Mr Faber, he finds no difficulty in sweeping whole passages before him with the besom of allegory. Thus St John's words, *I saw thrones, and they sat upon them, and the souls of them that were beheaded for the witness of Jesus— and they lived and reigned with Christ*, and the still plainer words of Daniel xii. 2. *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*, are equally swept before Mr Faber's allegorical broom, and in that sense wherein they are calculated to feed the souls of the simple, the babes to whom are the richest promises of the kingdom, these passages are in effect obliterated from the sacred volume, and for them is substituted a species of prophetical Origenism suited only to the taste of the scribe and the disputer of this world.— Changing only three words of a heavy charge which Mr Faber brings against the illustrious Mede; † I shall apply it to the scheme of Mr Faber himself. “ But this allegorization is so plainly made for the mere purpose of serving the necessities of a system, and is so utterly irreconcilable with the palpably literal language of the Scriptures, that no humble and cautious inquirer, I think,

* Dan. vii. 26.

† Vol. III. p. 448.

can for a moment hesitate to reject it." Indeed, it is observable that by precisely the same process of allegorizing the plain and literal annunciations of the Scriptures, certain ancient heretics rejected the doctrine of the resurrection of the body altogether, and certain modern prophetical and doctrinal speculatists have contrived to reject all those promises which relate to the national restoration of Israel, thus actually disinheriting this people still beloved for the fathers' sake, and *modestly* transferring to the Gentile churches all the promises which are their peculiar property. How Mr Faber would, consistently with his own allegorizing speculations, argue the point with one of those ancient heretics or modern visionaries, I confess is a point which I cannot understand.

I shall pass over the reasoning of Mr Faber respecting the order of the resurrection of the just and unjust, with one or two short remarks. Either I have proved that the advent mentioned in Matth. xxv. 31. is the same premillennial coming as is revealed in Dan. vii. 13. or I have not. In the former case, Mr Faber's whole reasoning against the supposed interval between the resurrection of the just and the wicked, falls at once to the ground. In the last case, let Mr Faber demonstrate where my argument fails, and prove that the advent of Matthew succeeds the Millennium, and he will have effected something towards the overthrow of the prophetic scheme of the literalists. Till he shall have done this he is merely beating the air. I cannot, however, altogether pass over the palpable con-

tradiction in the penultimate paragraph of this clause of Mr Faber's argument,* wherein he *first* represents the pious dead and living as caught up together to meet the Lord : “ And *when*,” adds Mr Faber, “ these several matters shall have been successively effected with the rapidity of thought, *then*, agreeably to the unequivocal prophecy of Christ, *shall the Son of man sit upon the throne of his glory, and before him shall be gathered all nations ; and HE SHALL SEPARATE THEM ONE FROM ANOTHER, as a shepherd divideth his sheep from the goats.*” Now, if the righteous are first caught up to meet the Lord in the air, the separation of the sheep from the goats will thereby have been already effected, and I cannot understand how it is to be made a second time. To me it appears, that their being placed at the right hand of the Judge is only another expression signifying the same thing as their being caught up to meet him.

As the argument in Mr Faber's next paragraph (p. 445.) is entirely dependent upon his chronology of the judgment in Matth. xxv. 30, which I have shown to be erroneous, I shall not enter into it. Let the learned writer vindicate his chronology, and his reasoning will stand, but otherwise it rests on a quicksand. There is, however, one expression in this paragraph which demands some consideration, as it appears to me to afford an example of the fact, that when the minds of men the most able have embraced a theory on other grounds than that of

* Vol. III. p. 444, 445.

cautious Scriptural induction, they become incapable even of discerning evidence. The expression of Mr Faber to which I allude, is his calling the doctrine of our Lord's personal advent before the Millennium *a speculation without a shadow of proof.*

Yet, as Mr Faber himself acknowledges, this speculation, without a shadow of proof, rests upon the literal sense of the following emphatic words of our Lord: “*Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and THEY SHALL SEE THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN with power and great glory.*” * In flat contradiction to these words, Mr Faber dares to say, that *they shall NOT see the Son of man coming with the clouds*, and that the whole is a figure; and yet our Lord himself, in describing what Mr Faber cannot but admit to be his proper personal advent, (although the text is *unaccountably left out in the learned author's enumeration of Scriptural synchronisms* in the table of chronology at the end of his work) uses almost the identical language of the above passage of St Matthew. Our Lord tells the high priest, when adjured by him to say if he were the Christ, the Son of the Blessed, “*I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven.*” †

Any person without the bias of a system, would at once pronounce that these two passages must relate to one and the same coming. But Mr Faber affirms that there is not a shadow of evidence for this.

* Matth. xxiv. 30.

† Mark xiv. 62. Matth. xxvi. 64.

Again, when in Zech. xiv. 4. we read that the feet of JEHOVAH INCARNATE (for of HIM, as Mr Faber himself admits, the word is spoken*) shall in that day stand on the mount of Olives, any impartial person would at once infer that *the feet of a man standing on a mountain*, assuredly implies his *personal presence*. But Mr Faber affirms that this is without *a shadow of evidence*, and that the whole is a figure.

Now, in this strange hypothesis, the learned author not only contradicts the express testimony of the Scriptures, and symbolizes with those ancients who denied the resurrection of the body, and those moderns who affirm that all the prophecies respecting the national restoration of Israel, are figurative ; but he also flatly contradicts the united testimony of primitive antiquity, both Jewish and Christian.

That the Jewish Church, with perfect unanimity of expectation, looked for the coming of Messiah as a glorious king to reign in the midst of them, need not be proved to any one whose mind has been conversant with the opinions of that Church. And that they founded this expectation upon Dan. vii. 14. and other prophetic passages which relate confessedly to the same period, is also beyond contradiction. The reader is referred upon this subject to Dr Gill's annotations on Dan. ii. and vii. for evidence of the fact that they expected the fulfilment of the promises, with respect to the kingdom of God, in the time of Messiah's advent and reign ; and to Mr

* Vol. III. p. 424.

Mede's quotation from R. Saadias on the day of judgment and reign of Messiah. *

If Mr Faber were to offer his figurative sense of the coming of the Son of man with the clouds, to the Jewish synagogues, beginning at Jerusalem, and going through all the countries of their dispersion, there can be no doubt that it would be met by one and all with a mixture of wonder and scorn. Nay, more, it would contribute still further to harden their hearts against Christianity itself, with which it would be quite natural for them to associate this unexampled perversion of their own Scriptures. Indeed, if the reader will carefully examine Mr Faber's list of synchronisms at the end of his third volume, he will find that he has not only contrived to despoil the Jewish Church of every one of the promises which may be called her peculiar inheritance, of the presence of the Lord Messiah on mount Zion as a glorious king, but he also makes it appear that *there is not a single promise or prediction in the Old Testament of the second personal advent of Messiah*; and in evidence of this, I refer to his list of passages under the head of The Consummation of all Things, wherein he begins with Rev. xx. 11—15. and ends with Heb. ix. 27, 28. †

That the ancient Christian Church did, in like manner, understand all those passages of the Old Testament prophets which are usually adduced by

* Mede, Book III. p. 669.

† Vol. III. p. 495. Query, Why does Mr Faber leave out Rev. i. 7.? was he suspicious of the possibility of reconciling his theory with this passage?

us in this argument, of the *real, and personal, and glorious advent of Messiah*, will, I think, scarcely be denied by Mr Faber himself. I shall, however, produce evidence of it from the writings of such of the Fathers as I have access to.

Justin Martyr, after quoting the prophecy of Isaiah lv. 3—13. thus reasons in his Dialogue with Trypho :* “ These and other similar words spoken by the prophets, O Trypho, are partly spoken of the first coming of Christ when he was proclaimed as about to appear without honour, and without form, and mortal ; and in part of *his second advent, when he shall come in glory, and with the clouds, and when your people shall see him, and recognize whom they have pierced.*” There are other passages in the same Father wherein he applies Dan. vii. 13. Zech. xii. 10. to the second personal advent of Messiah ;† but I shall content myself with a simple reference to them, as my limits will not permit me to enlarge my quotations.

That Irenæus in like manner understood Dan. vii. 13. Zech. xii. 10. Matth. xxiv. 30. Luke xviii. 8. 2 Thess. i. 6—8. all to refer to the second personal advent of our Lord to judgment, is manifest from his words in his work Adv. Hæres. lib. iv. cap. lxvi.

The testimony of Cyril of Jerusalem on this point is clear and unequivocal. In his Catechism, speaking of the second coming of Christ, he says, “ The Lord shall come from heaven, not alone, as formerly,

* P. 165, 6. Edit. Thirlb. London, 1722.

† Apol. Prim. p. 76, 77.; Dialog. p. 196—200.

but with a multitude, accompanied by many angels;" and he then quotes Matth. xxiv. 27, 30. in confirmation of his doctrine. In the following page he infers from 2 Thess. ii. 8. that he shall come in person for the destruction of Antichrist.*

I shall add to that of the above Fathers, the testimony of Theophylact, in his commentary on Matth. xxiv. 30. and 2 Thess. ii. 8. Also of Hippolytus, whose commentary on Daniel is printed in the Chisian edition of Daniel, and whose words are, "*the stone falling on the image and breaking it in pieces, and filling the earth, is Christ coming from heaven, and bringing judgment on the world.*"†

The sentiments of Tertullian, Lactantius, and Papias, are too well known to render it necessary to cite them, and I presume that Mr Faber himself will not deny that they are all opposed to his views.

I shall now submit to the consideration of my learned opponent, some sentiments respecting the authority of the Fathers, which appear to me to be so just in themselves, that I cannot but hope they may also strike Mr Faber in the same point of view. They are from a small volume on the Romish controversy, anonymous, and very able, being a reprint of some letters which appeared in the Cork Advertiser rather more than four years since, and which the learned author may *possibly* be acquainted with. "So deep (says this acute writer) is my veneration for Catholic antiquity, that if Catholicus could have

* Cyril. Hierosol. Cateches. xv. p. 210, 11.
† Daniel, Edit. Chisian. Rome, 1772, p. 98.

proved his point from those writers who either wholly or nearly touch the Apostolic times, *I should have thought it in vain to contend with him.*"*

"The next business, that of interpreting texts which undoubtedly form a portion of the Bible, and which are the basis upon which various doctrines are supported, is, I readily confess, much more difficult, and requires no small measure of cautious discretion. As a general principle, wherever it can be brought into action, I am acquainted with none more rationally satisfactory than the following:—

"Those who lived nearest to the apostles must have best known the minds of the apostles. If then a Romanist and Protestant differ as to the meaning of a text which is the basis of any particular doctrine, let the point in dispute, whenever it is practicable, be referred to the decision of the primitive church."†

Now, it is possible that Mr Faber may spurn at submission to *the authority* of an anonymous writer like Quidam, and yet may possess so much candour as to acknowledge the *weight of his reasoning*, and bend to its force. If so, then Mr Faber must, in deference to the authority and testimony of Jewish and Christian antiquity, and of those fathers who almost touched the apostolic age, at once acknowledge that he has erred in symbolizing such texts as Dan. vii. 13. Matth. xxiv. 30. and that the coming of the Son of Man therein revealed is real and personal.

I remark, in the last place on this branch of the

* Quidam's Letters relative to the Church of Rome, p. 71.

† Ibid, p. 145.

argument, that Mr Faber's figurative interpretation of the advent of the Son of Man is opposed to the whole principles of the types as they are developed in other parts of the scriptures.

I think it must be admitted, that in typical illustration it is an invariable rule that the type is always inferior in worth, and in the scale of creation, to the antitype. Thus Adam, earthly and a living soul,* is a type of Christ, the second Adam, the Lord from heaven, and a quickening spirit. Thus David, a fighting and conquering king, and Solomon, a pacific and triumphant king, are respectively types of Christ as the head of the church militant and triumphant: thus the lamb of sacrifice is a type of Christ, the true lamb of God: thus the Levitical high-priest is his type in the priestly office: thus the holy of holies is a type of heaven. We might, in like manner, go through the whole types of the Old Testament, and show that the less is always the type of the greater. Even the sun, moon, and stars, when used as types of earthly sovereignties, form no exception to this universal rule, which rests on the deep principle of nature itself, that the picture of an object, or its shadow, must be inferior in dignity to the object which it represents. So the sun, moon, and stars, being inanimate and without reason, are inferior in the scale of creation to those sovereignties and principalities of the moral, and political, and rational universe which they represent.

Let us now, by this principle, try Mr Faber's the-

* 1 Cor. xv. 45—47.

ory respecting the advent of our Lord, predicted in those passages which form the subject of argument. Daniel, rapt in the inspiration of the Holy Ghost, is carried in rapid succession through the prophetic scenes of future and distant ages. He sees to arise before his eyes in mystic procession those four great Gentile sovereignties which were to wield the energies of the ruling nations of this terrestrial globe, till the establishment of the everlasting sovereignty of the Son of God and his saints. Their earthly principles, their savage policy, their relentless wars, their cruel thirst for blood, are fitly represented by the types of four hideous wild beasts, which pass before the eyes of the prophet. The decemregal partition of the territories and dominion of the fourth beast, the rise, the Episcopal character, the ever watchful policy and cunning, the blasphemous pretensions, and the cruel persecutions of the Papal power, are depicted with equal conciseness and strength under the symbols of the ten horns, and an eleventh little horn with eyes. While the eyes of the seer continue rivetted on the scene before him, it suddenly changes—a blaze of celestial light shoots athwart the thick gloom—the Ancient of Days, attended by ten thousand times ten thousand, and thousands of thousands appears—thrones of judgment are set, and the great assize begins—the fourth beast is slain, and his body given to the flame. While this judgment is proceeding, Daniel beholds “(one) like the Son of Man come with the clouds of heaven, and he came to the Ancient of Days,” &c. “*and there was given him dominion, and glory, and a kingdom.*”

Mr Faber stoutly affirms that this whole vision of the coming of the Son of man is simply *a figure*, or *symbol*, or *type*, denoting the conversion of the world, and he alleges that by such a diffusion of pure and practical religion as the world has never yet witnessed will the Millennial reign of Christ and his saints commence. Now, throughout the whole Scriptures Christ himself is the *Great Antitype*. Of Him were the holy men of old, Adam, David, Solomon, illustrious types. Of him were even the beasts slain for sin types. And when the beloved John saw in the visions of Patmos a lamb as it had been slain, with seven horns and seven eyes, nothing will satisfy or fulfil the meaning of this typical representation from the animal creation, but Christ himself, the sacrifice and the priest. Yet when Daniel, by the energy of that eternal Spirit of God who sees and declares the end from the beginning, beholds at the end of the ages this great antitype coming *in person*, and invested with glory and dominion. Mr Faber, by rashly and fearlessly converting the whole scene into *a figure*, does in effect affirm that *Christ himself* here appears simply as *a type of the progress of his own gospel* in the hearts of men, and therefore *a type* signifying *something infinitely inferior in dignity* to that which was pointed out by the *morning and evening lamb* of the daily sacrifice. Thus a consequence which must fill every genuine Christian with horror, and I doubt not has been hitherto unperceived by the learned author himself, does necessarily flow from this most unscriptural and absurd hypothesis.

It remains for me to observe, that Mr Faber's figurative explanation of this prophecy, and that of Matth. xxiv. 30, destroys the historical credibility of his ascension to heaven. For if our Lord's words, "then shall they see the Son of man coming with power and great glory," may not mean *a real coming*, what evidence have we that the narrative in Acts i. does record *a real ascension*.

I proceed now to the next branch of Mr Faber's argument, wherein he endeavours to prove that the doctrine of our Lord's literal advent and reign is inconsistent with what the Scriptures reveal concerning the conflagration which is to accompany the second advent.* Mr Faber thus briefly argues—The earth and its works are to be burned up in the day of the Lord. This day of the Lord is the same as that of Christ's personal coming. Therefore, when he comes in fire all the wicked will be destroyed, and none left upon earth but the raised and changed saints who cannot die again. But this state of things is inconsistent with what John teaches us concerning the millennial age, in which death is not yet annihilated—therefore our Lord's personal coming cannot precede the Millennium.

In answer to this argument I observe, first, that if our Lord's advent at the commencement of the Millennium has upon other Scriptural evidence been irrefragably established, then all such objections as are here stated by Mr Faber must give way, and be resolved into our ignorance. It was no less physi-

* *Sacr. Cal.* vol. iii. p. 445—454.

cally impossible that Noah in *any vessel of human construction* should have been preserved in the *deluge*—and that Israel should *without ships* have traversed the *Red Sea*, than it is naturally and humanly impossible for *men in the flesh* to be preserved from *an universal deluge of fire*. But does Mr Faber suppose that the resources of infinite wisdom and power were exhausted in thus causing Israel to pass through the mighty waters? and how does he know but that the servants, who not knowing their master's will, shall be punished with few stripes, may after severe tribulation be spared in that day to repeople the earth, and delivered at the time when corrupt Christendom, the mystic Sodom, shall sink in the mighty deluge. And the very end of this may be, that God may be glorified in putting to silence and confounding the wisdom of this world, which presumes to set its vain physical reasonings against the fulfilment of his word. *Secondly*, The future destruction of this earth by fire is among the promises made to the church, seeing that out of its ashes a new and better structure is to arise. Now, since the former promises have all double and germinant accomplishments, is Mr Faber quite certain that this promise of the conflagration shall not in like manner have a double and germinant accomplishment? And as Mr Faber himself reasons* that the words in Rev. x. 7, *in the days of the voice of the seventh angel*, do not determine at what particular period of the seventh trumpet the mystery of God is

* *Sacr. Cal. vol. I. p. 333.*

accomplished, so do I argue that the words in 2 Pet. iii. 10, *εν η̄ οι ουρανοι βοικηδον παρελευσονται.* IN WHICH *the heavens shall pass away with a great noise*, do not determine at what specific time in the long period called the Day of the Lord this shall be fully accomplished. That our Lord will come with fire is manifest, and that this fire shall at his advent consume the body of the fourth beast, (which may probably become the lake of fire, Rev. xix. 20, and the furnace of fire, Matth. xiii. 42.) may be inferred from the Scriptures, but that the entire destruction of the earth shall be accomplished at the same time, is not revealed, and other passages render it improbable.

I have said above that the other promises have double or germinant accomplishments, and for examples of this I refer *first*, to the promise of the land of Canaan, which was to be accomplished in the fourth generation from Abraham, Gen. xv. 16, but of which the main fulfilment is still future. *Secondly*, In the days of John the Baptist the kingdom of God was at hand, and from his days it suffered violence, and the violent did take it by force, Matth. xi. 12. But the main coming of the kingdom of God is still future, Luke xxi. 31. *Thirdly*, The promise of the Holy Ghost had an inchoate accomplishment at the day of Pentecost—but its main fulfilment is still future, Joel ii. 28. Thus also it may be with regard to the conflagration in the day of the Lord.

CHAP. VI.

THE ARGUMENT OF MR FABER FOUNDED ON ACTS III.

21, EXAMINED AND ANSWERED, AND HIS REASONING AGAINST THE LITERAL ADVENT FROM THE SUPPOSED SYMBOLICAL SIGNIFICATION OF THE WHITE HORSES EXHIBITED TO VIEW IN REV. XIX. 11, 14, AS RIDDEN BY MESSIAH AND HIS SAINTS.

MR Faber having, as he supposes, proved that the account of the conflagration given in the second Epistle of Peter, entirely opposes itself to the doctrine of the literalists ; proceeds forthwith to complete the work of its destruction by showing to his own satisfaction in a triumphant manner, that this doctrine is directly contradicted by the express testimony of Holy Scripture—and the way in which the learned author effects this is, by a forcible entry into our very citadel, and, as he supposes, triumphantly bearing off our arms and turning them against us. Now here it must be observed, that we fare rather hardly. If the letter of the Scriptures be for us, as it confessedly is in Dan. vii. 13, and Matth. xxiv. 30, and another passage which shall be noticed below, why, says Mr. Faber, you are *gross literalists* in believing this letter, which is opposed to the whole system of symbolization.* On the other hand, if the authorized version of the Scriptures favour us, then if Mr

Faber can by the help of lexicons or versions get hold of another meaning of a word, he not only adopts it in a sense grossly literal, but he strains it beyond the sense of the versions, and in the extreme signification of the lexicons to make it bear against us. After what has been offered by the able author of the Defence of the Students of Prophecy, in answer to Mr Faber's view of Acts iii. 21, it may seem almost superfluous for me to take up the subject, but as it is by no means exhausted by his arguments, I shall follow Mr Faber step by step through his reasoning, and I am not without hopes of being able to recover from the hands of the strong man our stolen, or to speak more politely, our borrowed armour.

Mr Faber charges our authorized version with mistranslation of the 21st verse, *Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* Instead of *restitution* he chooses the word *accomplishment*, and argues, that since the heavens must receive Christ *until the times of the accomplishment* of all things, which God hath spoken by the prophets, therefore, Christ will not come till all these things *shall have been fully accomplished*, i. e. till after the Millennium.*

I shall first examine the authorities which he produces for this improved or altered rendering. "The clause is rendered," says Mr Faber, "by the Syriac, *until the fulness of the TIME of all things.*" Now

Sacr. Cal. vol. III. p. 454—6.

there is a mistake here on the part of the learned author. On referring to my edition of the Syriac, which is that of Leusden and Schaaf, with a lexicon by Schaaf, I find the word בָּנָה to be *the plural emphatic*. The correct rendering is therefore *until the fulness of the times of all things*. Nor is this circumstance unimportant, as I shall afterwards show. The word here used by the Syriac, which Mr Faber properly renders *fulness*, is בָּנָה, and it is employed by them in translating the Greek *τελευτα* in sundry passages, as for example, Rom. xi. 25, *The fulness of the Gentiles*, xv. 29, *The fulness of the blessing*—Ephes. iii. 19, *With all the fulness of God*—Coloss. i. 19, *That in him all fulness should dwell*. And above all, in Ephes. i. 10, *That in the dispensation of the fulness of times, he might gather together in one all things in Christ*. The whole clause being exactly given from the Syriac is as follows, *Whom the heavens must receive until the fulness of the times of all those things spoken by the holy prophets*. There is in this rendering an evident transposition, or as it is called, a figure of metathesis, *FULNESS OF TIMES* being put for *TIMES OF FULNESS*, and the phrase, *times of fulness*, is evidently equivalent to *times of fulfilling*—and I believe its meaning will be better explained by a quotation or two from the Scriptures than by any illustration of an argumentative nature. *Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the branch of right-*

*eousness to grow up unto David ; and he shall execute judgment and righteousness in the land.** I refer also to Isaiah ix. 6, 7, where, after the promise of raising up Christ to sit upon the throne of David, of the increase of whose government and peace there shall be no end, it is emphatically added, *The zeal of the Lord of Hosts SHALL PERFORM THIS.*

The *times of fulness*, or *fulness of times*, referred to in the Syriac, are evidently then the same with *the dispensation of the fulness of times in which God shall gather together all things in Christ*, (Ephes. i. 10.) i. e. that time when he shall receive 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 be destroyed.† They are also the same with *the days*, the *those days*, and *that time* of Jeremiah. Now, let Mr Faber himself say what time this is but the Millennium. So far then is the learned author's gloss from receiving the least support from the Syriac, that, on the contrary, the rendering of that version, when strictly analysed and compared with other passages, supports, in the most decided manner, the doctrine of the literal advent ; for, I need not remind Mr Faber, that the Branch of Righteousness which grows up unto David is Messiah, and the whole description is evidently a counterpart of that in Isaiah ix. 6, 7 ; and if the heavens are to receive our Lord until *those days* and *that time* spoken of by Jeremiah, and until *the dispensation of the fulness of times*, revealed in

* Jerem. xxxiii. 14, 15.

† Dan. vii. 14.

Ephes. i. 10. ; and if these times coincide with the Millennium, then the inference necessarily is, that Christ comes again at the Millennium.

Next with respect to the Arabic, which Mr Faber reads, *until the times in which all the things shall be perfected or finished*, I remark, that Dr Gill gives it differently,—*Until the times which will confirm the perfection of all the words that God hath spoken*; and it is evident, if Dr Gill's be the true rendering of that version, that the times therein spoken of are the same dispensation of the fulness of times of Eph. i. 10., and the times when God will raise up to David the righteous branch, i. e. the Millennium.

Nor are the renderings of Irenæus and Tertullian foreign from the above sense of the passage. They were both Millenarians, expecting the literal advent and reign of Christ just at the time that we modern Literalists look for them. And as Irenæus expected a renovation of the whole lower world, and interpreted, according to the very letter, the change in the animal creation promised in Isa. xi. 6—8. as to be accomplished at the resurrection of the just, when the whole animals shall obey man, and return to their first food, the fruits of the earth;* it is evident that this is the *disposition or setting in order* of all things which he speaks of, when he says, that the heavens must receive Christ till the times of the *setting in order* (*dispositio*) of all things, which God hath spoken by his holy prophets. Now, this being the case, it is rather hard that Mr Faber should bor-

* Iren. *Advers. Hæres.* lib. v. cap. xxxiii.

row the words of this Father, and wresting them to a sense against which he himself would have loudly protested, should argue from them against the very Scriptural truths which he cherished with the most ardent affection.

When, in his next sentence, Mr Faber, on the authority of Whitby, rather a suspicious witness in this cause, states that two Greek Lexicographers give to *πτωχατωτωσις* the meaning of *τελειωσις*, which Mr Faber explains by our English words *accomplishment*, or *completion*, or *consummation*, the learned author seems to forget that the very first sense of *τελειωσις*, as given by Scapula, is *perfectio*, being the identical meaning attached to it by our translators in Heb. vii. 11. It seems to me, therefore, that in his remarks on this subject, Mr Faber has either manifested a defective knowledge, or a want of strict impartiality in weighing evidence, either of which mar his reasoning, and render it wholly ineffectual. We desire no better sense of *πτωχατωτωσις* than that of *perfection*, which is the very meaning which we attach to the word *restitution*, intending by it the deliverance of this lower creation from vanity, and the glorious manifestation of Christ and his saints to assume the reins of government.

I shall, however, proceed finally to argue the point now under consideration, upon the very basis assumed by Mr Faber himself, that *πτωχατωτωσις* signifies *full accomplishment*, and let us see where it will lead us. I observe, therefore, that *the resurrection of the dead* is one of the things which God hath spoken by the holy prophets. If Mr Faber ask where it is predict-

ed, I shall first lay my finger upon Dan. xii. 2, 3. as containing a clear prediction of the resurrection both of the just and unjust. It is true that Mr Faber desires to spoil us of this text also ; that is, reasoning from his own chronology, which we esteem a fable, as from a point already established, he thence infers, that the resurrection here mentioned is figurative, and not real. * But in thus reasoning from a point which is denied, the learned author reasons in a circle, and proves nothing ; besides being chargeable with setting aside every principle of sound interpretation, by symbolizing language which is as plain and remote from figure and trope, as the narrative of the creation or crucifixion. We will not, therefore, at his bidding, give up one jot or tittle of that which we esteem one of the most precious promises to the saints of God in the Old Testament Scriptures. My Bible still tells me in Dan. xii. 3. that many of them that sleep in the dust of the earth shall awake,—that the wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever ; and I will believe my Bible, and not Mr Faber.

If, however, the learned author still chooses to dispute against the express declarations of that text, we shall, on the authority of our Lord himself, tell him, that the Sadducees, who denied that the resurrection was taught in the Old Testament Scriptures, did greatly err. † Accordingly, we are informed by Mede, that Gamaliel, the master of St Paul, being

* *Sacr. Cal.* vol. II. p. 274.

† *Mark* xii. 27.

pressed by the Sadducees to say where * the resurrection was taught, answered, Out of the law, by Deut. xxxi. 16.; the prophets, Isa. xxvi. 19.; and the holy writings, Cant. vii. 9. † Again, the Sadducees asked Rabbi Gamaliel whence he would prove the resurrection of the dead, and they did not rest till he had produced Deut. xi. 21.; from which text, and also Exod. vi. 4. the ancient Jewish Church correctly reasoned, That since neither Abraham, nor Isaac, nor Jacob, had in their own lives possessed the promised land, God would, in the days of Messiah, raise them up from the grave and give it to them. The orthodox part of the Jewish Church were therefore Literalists. ‡

If this evidence do not satisfy Mr Faber that the resurrection was one of the things which God did speak by the mouths of his servants the prophets, we shall refer him to the express words of St Paul at the tribunal of Felix, Acts xxiv. 14, 15. whereby he establishes, from *the law and the prophets*, a resurrection of the dead, both of the just and unjust: and it is plain that he alludes to Dan. xii. 2, 3, which, to the best of my recollection, is the only text in the Old Testament where the resurrection of the wicked is particularly mentioned. Moreover, the same Apostle, in 1 Cor. xv. 54—56. expressly quotes Isa. xxv. 8. and no less plainly alludes to Hos. xiii. 14.

* The reader is aware that the Sadducees denied the inspiration of the whole Scriptures, except the five Books of Moses. This accounts for our Lord having taken his argument against them from the law, and not the prophets. He proved their error from books the authority of which they themselves acknowledged.

† Mede, book iii. p. 718.

‡ Ibid. book iv. epis. xlivi.

in proof of the resurrection. I feel, however, that some apology is here necessary to my readers for thus returning to the proof from the prophets, of what St Paul calls the *principles of the doctrine of Christ*, * but when Divines, high in reputation, fearlessly allegorize the plainest declarations of Scripture concerning the Lord's second coming, and the resurrection both of the just and unjust, it becomes necessary to return to first elements in reasoning against them.

Seeing, then, that we have now irrefragably proved that the resurrection from the dead is one of the things which God hath spoken by the prophets, let us, in the next place, try to what result Mr Faber's syllogism on Acts iii. 21. will lead us, when connected with this interesting fact. Mr Faber, with the help of his corrected translation of Acts iii. 21. must, to be consistent with himself, thus reason. †

“ The heavens must retain Christ till the *full accomplishment* of all the things which God hath spoken by the prophets. But the resurrection of the dead, both just and unjust, is one of the things spoken by the prophets : therefore the heavens must retain Christ till the *full accomplishment* of the resurrection of the dead, both just and unjust.”

Such, then, is the result of Mr Faber's amended translation, and I need not assuredly point out either to the learned author himself, or to the most ignorant of my readers, that this result flatly contradicts all that the New Testament reveals to us of the or-

• Heb. vi. 1, 2.

† Sacr. Cal. vol. III. p. 456.

der of the resurrection. We are assured by the apostle Paul, that the Lord shall descend from heaven with the voice of the archangel, and the trump of God,—and the dead in Christ shall rise first: * and as the same Apostle tells us in another passage, this resurrection shall take place at the last trump, i. e. on its sounding; † consequently, the resurrection follows, instead of preceding, our Lord's descent, as has been acknowledged by the unanimous consent of the Church in every age. Since, then, Mr Faber's amended rendering of the passage under discussion leads to such erroneous results, it is itself evidently erroneous, and falls at once to the ground.

Indeed, Mr Faber might have discovered from the simple circumstance of the word *χρονος* being in the plural, that it cannot have reference to *that individual point of time*, when the very last of the things spoken of by the prophets shall have been accomplished, for in that case it would have been written in the genitive singular, *χρονου*. Even, therefore, if the word accomplishment were a proper signification of *προκαταστασις*, it must refer to the times *in which God shall accomplish, or bring to pass, or execute, the things which he has spoken by the prophets, and not to the point of time when all shall have been finished.*

I observe further, that the times of the restitution of all things, in verse 21, seem evidently to be the same as the *καιροι αναψυξης* of verse 19, the times of *refreshing, or rest*, † from the presence of the Lord,

* 1 Thess. iv. † 1 Cor. xv.

† Schleusner gives from Hesychius to *αναψυξης*, the sense of *αναπνεωσις*.

and then * he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive until the times of the restitution of all things. These times of rest are promised in Isa. xi. 10. and xiv. 3. both which texts refer to the Millennium. Now, I marvel that Mr Faber, in considering the 21st verse, did not take in connexion with it the words of the preceding verse. Certainly it is not by tearing asunder, and disjoining the different members of a sentence, that we best arrive at the true sense of the writer of it.

In reference, in the next place, to the censure passed upon Mede by the learned author, for rendering the *αν* of ver. 21. *de quibus*, I remark, that in Ephes. ii. 4. the words *ἐν γνωστοῖς ἡμῖν*, WITH which he has loved us, and the phrase in Acts i. 22. *ἐν της ἡμέρας τοῦ ανέληφθη unto the day in which he was taken up*, and other passages which might be quoted, show that the construction of the Greek relative is often such, as to render it necessary in translating it, to insert an English preposition where there is none in the Greek; and, if I mistake not, there is in the Seventy, on 2 Sam. vi. 22. an example of the very same construction as that of the passage under discussion, “ and with the maid-servants which thou hast spoken of;” Greek, *ἀν εἰπας*, not *περι αν*. It is observable also, that Dr Doddridge renders the *αν* precisely as Mede does; *Whom the heaven must receive till the times of the regulation of all things, CONCERNING which God hath spoken by the mouth of all his holy prophets.*

* Schleusner, *Kαι* (6) *tunc, et tunc.*

I must remark further, that I feel constrained to differ in opinion both from Mr Faber and the able writer of the Defence of the Students of Prophecy, with regard to the antecedent of the relative *as* in this passage. The Apostle had in the former verse been speaking of the *times of refreshment*; in the 21st verse he reverts to the idea of *times*, calling them *times of restitution*; and then he very naturally adds, that *of these times* God had spoken by the mouths of all the prophets. The leading idea of the whole clause is certainly that of a *prophetic chronology*; and to make the *as* agree with the *ταῦτα*, seems foreign to the whole scope of the passage. In confirmation of this remark, let the words of the 24th verse be carefully considered: *All the prophets—as many as have spoken, have likewise foretold of THESE DAYS.* How much indeed the minds of the saints and prophets of the former dispensation were fixed upon the chronology of prophecy, is manifest both from the words in 1 Pet. i. 11. Searching *what and what manner of times the Spirit of Christ which was in them did signify*; and also the eager inquiries in Dan. ix. 2. and xii. 6—8. The modern Laodicean indifference on this subject, having for its ready excuse a perverted sense of our Lord's words, *It is not for you to know the times of the seasons*, is altogether alien from the temper of the ancient saints.

I find a singular confirmation of the foregoing view of the whole passage in the Latin version of Castalio, which I did not consult till my own ideas upon it were already matured. He thus renders verses 19, 20, and 21; *Quamobrem ad sanitatem*

*revertimini et vos corrigite ut deleantur vestra peccata. Dum recreationis tempora veniant a Domino, quum prænunciatum vobis Iesum Christum mittet. Quem oportet cælo capi usque ad tempora instaurationalis omnium, quæ tempora Deus tot suorum sanctorum ore vatum jam olim fatus est.**

Having said enough to vindicate the accuracy of Mede, and show the utter inconclusiveness of Mr Faber's arguments on this passage, and the erroneousness of his translation, I may now be permitted to bear away the armour which the learned author unlawfully seized ; for it is *ours*, and not *his*. It shall

* Since the above was written a highly valued friend who at my request had submitted to Dr Routh, the learned and venerable president of Magdalen College Oxford, the following simple question :—“ *What is the antecedent of the relative pronoun ἣ in Acts iii. 21?* ” has written to me as follows : “ *I learn from the president that his opinion most decidedly is that the ἣ must in order to make sense, agree with χρονιῶν. He says that the grammatical construction MIGHT POSSIBLY admit of the agreement of ἣ with παντῶν, but that it would not be in conformity with the context.* ”

Such being the sentiments of the learned president of Magdalen College, I have further to observe, that if Castalio had not in his version, for avoiding all ambiguity, *expressed* the word *tempora* a second time after *quæ*, still in the mind of Castalio himself there can be no doubt that the relative *quæ* would have referred to the former *tempora*, and not to *omnium*. In that case Mr Faber would doubtless have claimed Castalio as an authority for *his own sense of the passage*, and yet without the least reason. In like manner he claims the rendering of Irenæus, “ *usque ad tempora dispositionis omnium quæ locutus est Deus per sanctos prophetas suos,* ” and the similar one of Tertullian—but with quite as little reason as he would in the case above supposed, have claimed that of Castalio, since it is manifest that both in Irenæus and Tertullian the relative *quæ* *may* agree with *tempora*. Indeed, when the whole passage is cited from Irenæus it becomes almost certain that *it did* in his mind *so refer*. He thus gives the passage, “ *Pœnitentiam igitur agite et convertimini, uti deleantur peccata vestra, et veniant vobis tempora refrigerii a facie Domini, et mittat præparatum vobis Iesum Christum quem oportet quidem cœlum suspicere usque ad tempora dispositionis omnium quæ locutus est ei Deus per sanctos prophetas suos.* ”—“ *Et omnes a Samuel et deinceps, et omnes quotquot locuti sunt annunciarerunt dies istos.* ” I leave it to the candid and attentive reader who is conversant with such inquiries, to say whether *tempora quæ locutus est Deus* be not the parallel idea to the *et omnes (prophetæ) annunciarerunt dies istos*.

be safely replaced in the citadel of Scriptural truth, where it was originally deposited by the sagacity of Mede, and to which, though for a time it had been borne away by the learned author, and wielded with unskilful, because with unlawful hands, it returns tried and newly furbished again to fight the battles of the sanctuary.

The next argument of the learned author against the literal scheme* is founded on the supposed symbolical meaning of *the horse* in the Apocalyptic Prophecies. He imagines the horse to be the symbol of a *warlike kingdom*, and he infers from the circumstance of Messiah and his *saints* being seen in the vision of Rev. xix. 11—14, mounted upon *white horses*, that these horses denote “certain warlike kingdoms, animated and governed, with whatever alloy of human infirmity, by the principles of sincere Christianity. Here then,” adds Mr Faber, “we have a most artful though a most distinct intimation that in the overthrow of the Antichristian confederacy the Lord will interpose, not by any literal manifestation of himself, but by the secondary agency of those whom he will employ as his servants.”

Now, it will at once be seen, that the conclusiveness of this argument wholly depends upon the accuracy of the position that *a horse* denotes in symbols an empire or kingdom. For the evidence of the truth of this we are referred by Mr Faber to two former sections of his work. In vol. I. p. 28. I find an assertion that, a war horse denotes equally

* Vol. IH. p. 461.

with a ram and he-goat, a military empire—but the assertion is unsupported by evidence. In his Second Volume, book iv. chap. ii, Mr Faber in discussing the prophecy of the four first seals, enters more largely into this subject, and as I am compelled to dissent from all that he there offers, it becomes necessary for me in combating his reasoning on the imagery and symbols of the nineteenth chapter of the Apocalypse, to take a short retrospective view of what he advances also on the four first seals.

Mr Faber sets out in this branch of his argument by asserting that a beast is an empire. If by a beast he intends a wild beast, it is granted that this in prophecy is the symbol of an empire. But if the learned author mean by a beast any kind of animal, and if he mean his position that a beast is an empire to hold true in an universal sense, then I must positively deny its truth, since it is undeniably that *sheep* and *goats* are the symbols respectively of the righteous and unrighteous professors of the true religion, whether Jewish or Christian, and *the lamb* is a symbol of our Lord himself.

In the account of the creation, the animal part of it is divided into beasts of the earth, Hebrew *תְּרִינָה* and Greek *θηρία* and cattle בָּהָרָה Greek *κτηνά*. I leave out creeping things as having no relation to our present inquiry. The horse, as a beast of burden, clearly belongs to the class of cattle. In two prophetic visions in the seventh chapter of Daniel and the thirteenth of Revelation, wild beasts are used as

* Gen. i. 25.

symbols of kingdoms, and in one vision a ram and he-goat belonging to the genus of cattle are employed for the same purpose, but in each of these visions of Daniel there is an interpreting angel who declares the meaning of the symbols, which otherwise it would have been impossible to determine upon general principles ; and it may be observed, that the explanations in Rev. xvii. place also the signification of the wild beast of ch. xiii. upon such a basis as to preclude the possibility of a doubt as to the general import of that symbol.

In all these visions, however, the beasts who appear in the mystic scenery are the *main symbols* acting according to their natural animal propensities, without any rational controlling power. They are therefore fit symbols of empires, earthly, fierce, and tyrannical. On the other hand, there is not, as far as I recollect, a single text of Scripture where a chariot of horses, or the horse itself, is declared to be the symbol of an empire or kingdom. Elijah the prophet is called the chariot of Israel, and the horsemen thereof,*—and in the preceding verse he ascends to heaven in a chariot of fire, and horses of fire. Elisha prays the Lord to open the eyes of his servant, and he sees the mountain full of chariots and horses of fire around the prophet.† In all these passages it is evident that chariots and horses denote not *kingdoms*, but *spiritual intelligences*, either *a prophet of the Lord* or *his celestial angels*. The twenty thousand chariots of God in Ps. lxviii. have,

* 2 Kings ii. 12.

† Ibid. vi. 17.

according to our authorized version, and also bishop Horsley, a similar meaning. Wherever chariots or horses appear in the imagery of prophecy, the presence of charioteers or riders is implied, as it were contrary to nature to suppose the horses self-governed. The chariot or horse in reality, therefore, is but a subordinate part of the machinery. The guiding or directing hand is still either supposed or described. Sometimes it is simply implied, as in Zech. vi. 1—7; in Zech. i. 8—11, one rider is described and the rest are implied. On the other hand, where the symbol occurs in the Apocalypse, the riders are always described.

I remark in the next place, that, according to the confession of Mr Faber himself, (I speak not of his sentiments some years ago, which are often directly opposed to his present views, but of those which he has developed in his *Sacred Calendar of Prophecy*) the horsemen of the sixth trumpet or second woe, denote not *kingdoms* or *empires*, but the *armies* of the Turks.* In like manner I observe, on the authority of Mr Lowth, that the chariots and horsemen, or horses seen in Isaiah xxi. 7, 9, denote the united armies of the Medes and Persians.

It seems to me therefore, on the most careful consideration of these symbols, that the radical meaning of horses and chariots is that of *hosts* or *armies*. This idea being kept in view, will afford us a key to explain the symbols wherever they occur, or at least will enable us, even where we cannot

* *Sacr. Cal. vol. III. p. 416.*

dive into the special meaning of particular visions, to detect and reject such interpretations as do violence to the symbols. We know from the Scriptures that God employs in the administration of the moral universe various agents. His holy angels are his *celestial armies*, who run to and fro on mingled messages of love, and of penal inflictions. These angels are therefore his *chariots* and *horsemen*, and the symbols are manifestly used in this sense in some of the passages which have been mentioned. The Lord has also his *ecclesiastical* or *spiritual armies*, and those are his *Church*, whether *militant* upon earth or *triumphant* in the presence of her Lord. Thus Elijah, from his pre-eminent zeal and holy integrity, embodying as it were in himself the strength of the Church in his own day, is called the *chariot of Israel* and the *horses thereof*. In the third place, God in his holy providence employs the *armies of earthly potentates* in executing the purposes of his wrath or his mercy. These armies are in like manner symbolized by *chariots and horsemen*, and such were the horsemen seen as already mentioned under the sixth trumpet.

In applying this general principle to the explanations offered by Mr Faber of various passages, I am led, in the first place, to reject the application of the four chariots, seen in the sixth of Zechariah, to the four Gentile monarchies. In the absence of an interpreting angel, it would at any rate have been impossible to receive this interpretation with confidence, notwithstanding the many respectable authorities cited by Mr Faber in support of it.

It may also be observed, that wherever in other visions these four kingdoms are introduced, there is some reference to their origin and end, as well as some outline of their prophetic history. Here, on the contrary, we find a total silence as to these particulars, or, so far as any thing is said of them, it is contradictory to what had before been revealed respecting these kingdoms. In Dan. vii. 2, 3, the four beasts are seen *to ascend out of the agitated waters of the great sea*, and in ver. 17 they are said to *arise out of the earth*. In like manner the beast in the Apocalypse *ascends from the sea, or from the great abyss*. On the contrary, the four chariots in the vision of Zechariah are said to be *the four spirits of the heavens, which go forth from standing before the Lord of all the earth*.

The origin of the four beasts is thus *terrestrial*, while that of the four chariots is *celestial*; and it seems quite inconsistent with the just principles of symbolization to understand these chariots as signifying the same objects as the beasts.

In fact, these chariots seem to be symbols quite similar in character and import with the horsemen behind the person on the red horse, in the first chapter of the same prophecy; and as Lowth rightly explains these horsemen to mean the Angelic ministers of the providential government of God, it appears to me that the four chariots also have the same signification; and though it is not often the case that the general commentators of the Bible are to be trusted in matters of prophetic interpretation, I am happy on this occasion to be able to refer to Mr Scott as

taking the same view of this passage, after rejecting the interpretation referring it to the four kingdoms.*

Mr Faber, in the next place, in harmony with his assumed principle, that *a horse* is an *empire* or *kingdom*, interprets the *horsemen of the four first Apocalyptic seals* as denoting the four Gentile kingdoms of Daniel. Believing that the learned author entirely errs in this interpretation, I offer the following reasons against it, besides the argument arising out of the general meaning of the symbol of a horse or chariot which I have already endeavoured to establish.

This interpretation is negatived by the very name of the Book of Revelation. That book is the *Apocalypse* of Jesus Christ, which God gave unto him to show unto his servants *things that must shortly come to pass*. The word *Αποκαλυψις* is from *Αποκαλυπτω*, which is directly opposed to *Αποκρυπτω*; so that whatever is the subject of the *Apocalypse*, must, in the very nature of things, have been previously *Αποκρυψος* hidden. The word itself is perhaps best rendered by our English noun *DISCOVERY*. The *Apocalypse*, in the strict sense of the word, includes only the contents of the book sealed with seven seals, seen in the hand of Him that sitteth on the throne, with which we must also connect the fourth and fifth chapters as prefatory to the book itself. The idea of a *supplementary book*, under the name of the little book, I conceive to have no existence but in the imaginations of interpreters. The Epistles to the Churches are also, properly speaking, not parts of the *Apocalypse* or *Discovery* given by the Father to our Lord, but

* See Note A, Appendix, No. II.

are a distinct communication from our Lord himself as the Great Head of the Church, in which capacity he has a most intimate knowledge of the secrets of every heart. This communication, addressed literally and primarily to the seven Asiatic churches, is in reality intended for his churches among the Gentiles in every age, and contains, as is held by Vitringa and D. H. More, a prophetic outline of the state of the church until his second advent.

Having observed already, that whatever is the subject of *Apocalypsis* or *Discovery*, must in the very nature of things have been previously hidden, I shall now remark, that the *Apocalypse* must be the discovery of one or other of the things which follow:—1st, *Hidden truth*; 2d, *hidden or unseen objects*; 3d, *hidden*, i. e. *future events*.

But as it will be generally admitted, that the *Apocalypse* discovers no new truths to the church, either doctrinal or practical, it seems to divide itself into two parts:—1st, That which relates to *hidden or unseen objects*, viz. those of the heavenly sanctuary revealed in the two prefatory chapters, the fifth and sixth. These seem to be *the things that are & were* of ch. i. 19. 2d, That which comprehends *hidden*, i. e. *future events*, *& μιλλαι γενεθλαι* from chap. vi. to the end.*

Now, when the book was seen in the hand of Him that sitteth on the throne, it was so entirely closed with seven seals, that no creature could open even one of the seals, or look upon the book. At length one is found who prevails to do these things—the Lion of Judah—the Root of David, goes and takes

* There are certain exceptions to this noticed below.

the book out of the right hand of Him that sat upon the throne, and immediately all heaven is filled with a rapturous burst of adoration and praise. Not only does the whole of this symbolical action point out to us, in the most significant and emphatic manner, the deep moment of the things sealed up from the knowledge of all creation, and *now about to be discovered*, but as if to mark, with more special importance, the four first seals which are least in bulk, on the opening of each of them, one of the cherubim in the midst of the throne calls with a loud and solemn voice to the beloved apostle to come and behold its contents. And yet, after all these preparations, Mr Faber requires us to believe that three of these very seals relate to things *already passed*, which neither were, nor in the nature of things could be the subjects of *Apocalypsis* or *discovery*, seeing that they were already the subjects of *history*. It is true that the learned author endeavours to anticipate an objection similar in principle to the one now advanced, by applying in part the imagery of the third seal to the Mahomedan empire of Constantinople, which was yet future when the *Apocalypse* was given.* But this introduces a new and additional anomaly into his prophetic theory, totally at variance with the visions in the second and seventh chapters of Daniel, in each of which the third empire of Greece is represented as possessing an individuality of dominion limited to the period intervening between the second and fourth empires, and not as perpetuating its do-

* *Sacr. Cal.* vol. III. p. 311.

minion in a new form, and in chronological coincidence with that of the fourth empire. And although the learned writer chooses to represent the Ottoman empire as specially succeeding that of Greece, and occupying its place, yet, in point of fact, it might with much greater propriety be represented as the successor of the Babylonian than of the Greek empire, seeing that its origin, its population, and the remaining foundations of its power, are more closely associated with its Asiatic than its European territories, the former having been the platform of the empires of Assyria and Babylon :—seeing, above all, that we now witness the revival of the Grecian kingdom in positive hostility to that of the Turks or Ottomans, and this in defiance of the theory of the learned author, which pronounces its association with that of the Ottomans as reaching down to the year 1864.*

Mr Faber further endeavours to turn the edge of the foregoing objection by a reference to the fact, that all interpreters are obliged, in explaining the visions of the four empires in the prophecies of Daniel, to give to the symbols of the first of them, in part at least, a retrospective effect ; and, in like manner, in expounding the Apocalyptic visions, they are under the necessity of carrying back the history of the Roman beast to an age long anterior to the publication of the Apocalypse. But the reply to this argument is easy. When the visions of Daniel were seen, the empire of Babylon was yet on the prophetic stage ; and as its place in the chronology of prophecy was

* *Sacr. Cal. vol. II. p. 311—314.*

to be specially marked, in reference to the whole scheme of that chronology, it became necessary to narrate its political origin as the first of the series. In like manner, at the publication of the Apocalypse, the Roman Empire was not only still on the prophetic theatre, but, though in a heathen form, it had not yet attained to its full stature of malignant and blasphemous opposition to the cause of God, which it was not to do 'till having put on, Judas-like, the badge of discipleship, it should come to his Church in the night of her deep affliction, and like the arch-traitor, betray her with the kiss of hypocrisy. Now, in order to identify this empire, then existing in a heathen form, with the same empire as the Anti-christ, it became necessary to give its retrospective as well as its prophetic history. The principle of this reply admits of a similar application to the first seal, upon the retrospective effect given to which, by all interpreters, the learned author finds a like argument.

In the interpretation of these seals by Mr Faber, there are some other strange inconsistencies. He explains the bow of the rider of the first seal, and the sword of the rider of the second seal, *literally*, in relation to the bow as the weapon chiefly used in the Babylonian armies, and the sword as having been substituted for the bow by Cyrus, in the armies of Persia, to enable his troops, inferior in number, to cope with the armies of the Assyrian Empire.*

On the other hand, the learned author explains

* Vol. III. p. 309, 10.

the yoke of the rider on the black horse, *symbolically*, supposing it to mean the imposition of the heavy yoke of the Mahomedan superstition upon the Greek empire. * In like manner, the scarcity of corn in this seal is by him interpreted in reference to spiritual scarcity of the word of God ; while the proclamation not to hurt the wine and the oil, is held to announce, that the grand saving doctrines of revelation should escape uninjured.

But the learned author has not informed us *under what canon of interpretation*, and *by what rule of consistency*, he interprets different symbols, in a series of visions, which are confessedly *homogeneous*, upon such *opposite principles*; thus unaccountably mixing *the letter and the type*. I myself believe it to be altogether illegitimate.

I proceed next to notice Mr Faber's novel idea, that there is an association between the forms of the four cherubic living creatures, and the symbols of the idolatrous worship of the four empires ; or, in other words, that the first cherubic creature, like a lion, is selected to announce the opening of the first seal, because the winged lion was the form of the Assyrian idol; and that there is a similar association, founded on "THE DECORUM OF STUDIED DESIGN," between the second cherub like a calf, and the bull-man of the Persic theology ; between the third cherub like a man, and "the fine specimens of statuary to which the Greeks directed their classical worship ; and finally, between the eagle-like cherub,

* *Sacr. Cal. vol. III. p. 311.*

and the eagles of the Roman legions! All that Mr Faber offers on this subject, I have read with sensations of pain. When we consider the abominable nature of idolatry, and the infinite number of the human race who have been plunged by it into the abyss of woe, it seems to me that any attempt to establish an association between its symbols and the imagery of the Apocalypse, is dishonourable to the word of God, and therefore offensive to him; and should I stand alone in the Christian Church, I shall lift up my voice in solemn protest against it. I have also read with deep pain, the prayer to the bull, in the note of Mr Faber's 305th page. I believe, that needlessly familiarizing the mind with the abominations of heathen idolatry, has an effect on the heart analogous to that upon the imagination from the perusal of obscene books, or the view of obscene prints. And I cannot but lament that the pages of a work on the sacred subject of prophecy should be polluted by such a prayer, with no other notice of it than that it is curious. Paul would have wept at the recollection of the creatures of God ruined and undone by this work of Satan.

I proceed to offer one or two reasons more against Mr Faber's interpretation of the four first seals. The $\Sigma\tau\phi\alpha\nu\sigma$ of the first rider is the symbol not of earthly dominion, but of heavenly honour and spiritual victory.* The colour of the horse which he rides suits

* Having in my Critical Examination of the Scheme of Mr Irving and Mr Frere entered at some length into this point, I shall here insert an extract from that work, p. 41, in illustration of my reasoning:—

“ The riders in these seals do one and all of them appear *without the special hieroglyphical mark of the imperial authority of the Roman empire.*

not the impurity of earthly conquest and dominion, but is a symbol of the righteousness of his victorious career. I observe, in the last place, that the riders of at least the three first horses are *men*, therefore *the horses*, though a prominent part of the symbols, are yet secondary to their riders. The men who are mounted upon them seem to give the distinguishing features of each hieroglyphic. Now, man, being himself *rational* and *spiritual*, seems to be only the symbol of *things spiritual*; and thus, a man's heart being given to the first beast of Daniel, describes the conversion of Nebuchadnezzar to the worship of the true God.* The beasts of the earth and their horns are the symbols of earthly kingdoms.

With respect to Mr Faber's allegation, that the death and Hades of the fourth horse are identical with the first and second beasts of the Apocalypse, it is wholly unsupported by Scriptural evidence. In

To the first rider on the white horse a crown *στεφανος* is given. Now, the crown *στεφανος* is nowhere in this book used as the hieroglyphical mark of kingly authority upon earth, but uniformly the diadem *διαδημα*. Thus the dragon in imperial Rome appears having on his head *διαδηματα* *επτα* seven diadems. The beast, a symbol of Rome decemregal, or the empire divided into ten kingdoms, appears having on his horns, chap. xiii. *δεκα διαδηματα* ten diadems. Christ himself, when he appears as King of Kings, and Lord of Lords, to possess all the kingdoms of the earth, has on his head, ch. xix. 12, *διαδηματα πολλα* many diadems, although when seen previously in another capacity as King of Zion, or the prophet of his church, reaping the earth, i. e. gathering his elect, he appears wearing the *στεφανος* or crown.

On the other hand, the crown *στεφανος* is uniformly the symbol of the spiritual victory and glory of the saints in heaven. Thus the woman, the church, is adorned with it, ch. xii. 1. St Paul promises it to himself, 2 Tim. iv. 8. Christ promises it to the victor, Rev. ii. 10. The elders are invested with it, Rev. iv. 4. Even the Mahomedan locusts, to signify that they assumed and usurped the character of the soldiers of true religion, wear not *στεφανοι* real crowns, but *ως στεφανοι as it were* (mock) crowns.

* Sacr. Cal. vol. ii. p. 52.

every other vision where kingdoms are shadowed forth under the emblems of prophecy, the word *king* or *kingdom* is used to mark the signification of the hieroglyphic.* As there are no such words to be found in reference to the emblems of this or any other of the four first seals, the inference necessarily is, that the hypothesis of the learned author rests on no higher authority than his own assertion. Besides, if the death and Hades of this seal were the same as the first and second beasts of the Apocalypse, how is it that these personages are not taken and cast into the lake of fire at the same time with the beast and false prophet, but at a much later period, even the end of the Millennium? †

The foregoing arguments seem to me to be sufficient to overthrow Mr Faber's interpretation of these horsemen. And if the remark which has been made in reference to the radical signification of the emblem of a chariot or a horseman be well founded, that these symbols always mean a host or army, then there is no difficulty in the interpretation of these seals. The four horsemen are the *visible host* or *army* of the Lord on this earth, i. e. *his professing Church* in four different states or conditions, as explained first in Dean Woodhouse's work on the Apocalypse, and afterwards adopted by me in my own Dissertation on the seals and trumpets. This interpretation once had the sanction of an authority to which Mr Faber himself would *then* have bowed with implicit submission, however much the learned

* Dan. ii. 37—44.; vii. 17.; viii. 20, 21.; Rev. xvii. 9—11.

† Rev. xix. 20.; xx. 13.

author may rebel and kick now. “ I entirely agree with the Archdeacon (Woodhouse) that the 19th chapter must be the clue for interpreting the four seals ; and consequently, since the *first seal* must relate to the spiritual victories of Christ *in the apostolical age*, the *three other seals* must depict *three successive states of the Church*. These four periods the Archdeacon does not attempt *precisely* to divide from each other, observing, both truly and beautifully, that the progress of corruption was gradual, and that its tints melted into each other like the colours of the rainbow. The first period is *that of primitive Christianity*; the second, *that of internal dissents, leading to bloodshed*; the third, *that of spiritual bondage, and a dearth of religious knowledge*; and the fourth is *that of persecution*.”*

Now, seeing that Mr Faber thus expressed himself in the year 1814, it somewhat surprised me to find him in 1828 writing as follows :—“ Some have applied those four seals to certain vicissitudes of the secular Roman Empire, arranged under certain imaginary classifications of the Roman Emperors ; *while others have supposed them to announce certain phases or conditions of the Christian Church*, through which it gradually passed from a state of primitive holiness and purity, to a state of active persecution in practice, and of death—like corruption in morals and doctrine. On the general *abstract* principle of symbolization, to which all *applicatory* exposition must

* Dissertation on the Prophecies, &c. relative to the great period of 1260 years, by the Rev. G. S. Faber, 5th edit. 1814. Vol. II. p. 517.

be made subservient, each of these schemes of interpretation, *though sanctioned by some names of eminence*, must assuredly be pronounced untenable and inadmissible."

Now, to prevent my being misunderstood, I must further state, that what has excited surprise in me is not that the above is one of the phases of prophetic sentiment through which the learned author has passed, but that he has failed to mention *himself* among the *names of eminence who have sanctioned it*.

Returning now to the point which has occasioned this long argumentative digression, namely, the interpretation which Mr Faber has offered of the military array of Messiah and his saints, in Rev. xix. 11—14, and the argument he has deduced therefrom against the reality and the personality of the advent in that passage; we are led from what has been offered to reject as utterly untenable and unscriptural the idea of the learned author, that the Messiah and his saints do in that dreadful scene of vengeance, as it were, ride forth upon certain military and warlike earthly kingdoms, and we are enabled to perceive that the celestial army and horsemen, who are revealed to the wondering eyes of the apostle in that day of the fierceness of the wrath of Almighty God, are no other than the *host of the Lord, the Church* no longer *militant* but *triumphant*, under their great leader the *Captain of the Lord's host*, revealed in flaming fire to take vengeance on his enemies; and this last argument of the learned author against what he justly calls the literal scheme, is not only shown to be destitute of

foundation, but it is actually turned against himself—for the whole circumstances of the vision, both the colour of the horses and their celestial egress, show that they represent no earthly host.

I proceed now briefly to notice a long and formidable syllogism of the learned author, to disprove the literal resurrection of the saints before the Millennium;* and it is truly interesting to observe with what confidence in his syllogistic prowess he proceeds to move these formidable battering rams against the most ancient opinions, for it is demonstrable that the one in question is at least as ancient as the days of Justin Martyr.

Mr Faber thus reasons—in Rev. xx. 4, we are taught that the martyrs lived and reigned with Christ a thousand years—and that the rest of the dead lived not again, until the thousand years were finished, *whence of course it follows, that so soon as the thousand years are finished, the rest of the dead do live again.*

Taking it for granted that these two resurrections must be homogeneous, which no one denies, Mr Faber thus continues his argument. The resurrection of the rest of the dead takes place at the end of the thousand years—but this is not the end of the world, since between the end of the thousand years and the end of the world there occur many events, the liberation of Satan, the formation of the confederacy, and the war of Gog and Magog, and their miraculous destruction by fire, after which, viz. at

* Vol. III. p. 469—471.

the end of the world the universal resurrection takes place, and Christ comes in person. Consequently the resurrection of the rest of the dead *at the end of the thousand years* being separated in chronology from the general resurrection, cannot, as the literalists suppose, be the same resurrection, and since there cannot be two general literal resurrections, which would imply a positive contradiction, the resurrection at the end of a thousand years is not the general resurrection, and not a real but a figurative resurrection.

Now, I marvel in reading the argument which I have thus abridged, if Mr Faber has never seen the reasoning of the Jew on the words of Matth. i. 25, *And (Joseph) knew her not till she had brought forth her first born son*, with the answer of Bishop Kidder,* and also Bishop Pearson, on the words, “born of the virgin.” If in the view of these eminent writers, and of the body of antiquity, the words of St Matthew do not even imply that Mary ever ceased to be a virgin—if the words of our Lord, *Tarry ye in Jerusalem until ye be endued with power from on high*—do not imply that on receiving that power they were *FORTHWITH to depart from Jerusalem*—if the words, “Lo, I am with you, even unto the end of the world,” do not lead to the absurd conclusion that our Lord shall *then depart from his Church*, then assuredly Mr Faber’s conclusion from the words in Rev. xx. 5, the rest of the dead lived not again till the thousand years were finished, that *precisely* at

* Kidder on the Messiah, part ii. chap. iii.

the end of these thousand years they are to live again, must fall to the ground—and with it the whole of his formidable syllogism.

This, however, is not the only part of his argument which is liable to objection. While the learned author, as we saw in a former chapter, most unmercifully pinches and squeezes the great and stupendous events of the time of the end of Daniel xi. 40—45, and all those of the war of Armageddon, into the narrow limits of twelve calendar months, he now no less unaccountably, and as it appears to me, inconsistently, enlarges and swells out the period between the end of the thousand years and the destruction of Gog, to a period of 335 years. We *literalists* are quite accustomed to the taunts and reproaches of our opponents, in reference to the naked fact of the loosing of Satan and the formation of the confederacy of Gog in the very presence of our Lord and his saints, while they forget the analogous hardihood of Pharaoh in the field of Zoan, and in the presence of Jehovah himself, who led Israel by a pillar of fire by night, and of a cloud by day. May we not then be permitted in our turn to express our wonder, that into their figurative paradise of the Millennium Satan should be suffered not merely to enter, but to roam at large for so long a period as 335 years, and gradually to spoil and subvert the fair fabric of spiritual prosperity erected by their missionary enterprise.*

* I must acquit Mr Faber of any share in the opinion of perhaps the greatest part of the Evangelical Church, that the world is to be con-

To return briefly to the argument of Mr Faber, from the words in Rev. xx. 5, I will suppose that in the spirit of prophecy it were revealed to us of this realm of Britain, that certain mighty political changes await it, but that they shall not be *till the reign of his present Majesty is ended*. Would it therefore follow, that these changes are to be accomplished in the *very first year* of the next reign? He who should so reason would be counted a child. So also when the Lord spake by Elijah the Tishbite of the evil which he was to bring upon the house of Ahab, and added, “ *I will not bring the evil in his days*;”* let us suppose that the matter had been left here, and nothing further said, certainly it would not have followed from these words that the evil denounced was to come in *the very year* that Ahab died. The thousand years is a great dispensation of God, that of the reign of Christ and his saints, and the words, “ the rest of the dead lived not until the thousand years were finished,” simply imply, that they were to have no share in the glories of that dispensation, or were not to arise during its continuance to the judgment of condemnation; and to infer therefrom that the rest of the dead are to arise

verted by our missionaries. Mr Faber, I think, every where gives this work to the converted Jews. With respect to the Bible and Missionary Societies of our own day, amidst many infirmities which cleave to them, as to every thing human, I still believe a great and blessed work is given to them, namely, *the finishing* of that witness preaching of the Gospel before the end, mentioned by our Lord in Matth. xxiv. 14. They are the instruments by which God is pleased to work in the present infirm state of the Church, and as such we ought, I conceive, to support them with all zeal, and affectionately participate in their labours. I doubt not that God will own their labours of love to the conversion of many souls.

* 1 Kings xxi. 29.

the very moment these years are finished, is to strain the language beyond its natural meaning, and a *wresting* of the Scriptures. Indeed, so inconsistent with himself is Mr Faber, that even while he argues, as we have seen, in opposing us; he yet maintains, that his own supposed *figurative* resurrection at the end of the Millennium is to be *gradually effected** during the first part of his imaginary 335 days after that dispensation.

I shall only remark further, in reference to the real resurrection, that if there be no precedence in order and chronology between the resurrection of the just and unjust—let Mr Faber point out some intelligible meaning of the language of David in the 9th Psalm, which speaks of all the wicked and those who forget God being turned into hades, for unless the just rise before *the wicked*, *the above language* is destitute of meaning, since hades, the invisible abode of the dead in its various compartments of rest or misery, receives all, both just and unjust—as is manifest from the words of Peter in Acts ii. 31. Thus also when the Psalmist speaks in the 49th Psalm of the wicked being appointed unto hades, and he himself redeemed from the power of hell, the language is unintelligible, except upon the supposition of a

* “At the close of the Millennium,” says Mr Faber, “Satan is liberated from his allegorical fetters; and being thus once more exempted from control, he immediately goes forth to deceive the nations then settled in the four quarters of the earth.”

“The period which is thus occupied, partly with the *gradual corruption* of the once holy Millenniums, partly with the formation of a second antichristian confederacy, partly with its war against the saints, and partly with its final destruction, will comprehend the term of 335 years.”
Sacr. Cal. vol. I. p. 370. also vol. III. p. 495.

first resurrection, peculiar to the just. Now, it would be better for Mr Faber, if he desires to overthrow this ancient doctrine, instead of concocting a syllogism founded upon false principles, as we have seen it to be, to take a large and comprehensive view of all the passages of Scripture which bear upon the question, and show the consistency of his own view, with the testimony of the word of God.

CHAP. VII.

CONCLUDING OBSERVATIONS ON MR FABER'S INTERPRETATION OF THE OTHER PROPHETIC NUMBERS OF DANIEL.

IT is time for me now to draw to a close my strictures on Mr Faber's work, as I feel that for a tract which is essentially controversial, I have already spun out these remarks to a length almost too great for the patience of my readers. I have at least exhausted my own patience, as few things are more irksome to me than controversy ; nor could any consideration but a sense of duty induce me to engage in it. It never was my intention to go through Mr Faber's volumes, but to limit myself to the consideration of great leading principles, which must decide the controversy between Mr Faber's novel system of interpretation and those which have preceded it.

I cannot, however, conclude, without a very few remarks on what the learned author has offered with regard to the chronology of the other sacred numbers of Daniel.

The 2300 years revealed in ch. viii. 14, are by him computed from the supposed rise of the Persian empire in the year A. C. 784, to the imagined begun cleansing of the sanctuary in A. D. 1517.* Now, if we were willing to grant to Mr Faber the truth of the

* *Sacr. Cal. vol. II. p. 170—181.*

two main principles of his argument, *first*, that the vision of the ram begins from the rise of the Persian monarchy, and, *secondly*, that the cleansing of the sanctuary commenced at the Reformation, we acknowledge that it would follow as a necessary consequence, that Mr Faber's chronology is right, even though we should not be able to discover how, consistently with the analogy of prophecy, and the testimony of history, Mr Faber places the rise of the Persian empire at so remote a period as the eighth century before Christ. But as we cannot grant to Mr Faber as true, principles which we believe to be contrary to truth, and as we believe that neither the vision of the ram does commence to run from the rise of the Persian monarchy, nor that the sanctuary did begin to be cleansed at the reformation, it follows that we must contend that the whole of the learned author's argumentation upon this point of prophetic chronology being founded upon principles which are gratuitously assumed, is destitute of evidence.

I have no intention, however, of entering further into this controversy, but shall content myself with one simple remark, namely, that the first of Mr Faber's principles above mentioned, seems to me to rest upon a false rendering of a Hebrew phrase in Dan. viii. 3. Mr Faber renders the words וְהִנֵּה אֶל־עַמְדָה אֶחָד and *behold THERE STOOD UP before the river a ram.** I believe the correct rendering to be, *and lo, a ram WAS STANDING before the river.* I

* *Sacr. Cal.* vol. I. p. 292.

am willing, however, to refer this point to Dr Lee, or any competent Hebraist, and if the decision shall be in favour of my rendering of the phrase, it seems to me that it will be fatal to Mr Faber's principle, that the vision of the ram commences at the rise of the Persian monarchy.

With regard next to the 1290 days revealed in Dan. xii. 11, Mr Faber deviates no less from the sentiments of nearly all commentators of note who have written during the last century, than in most other points of his system. They have one and all, I think, conceived that the 1290 years commence to run from the same point of time as the three times and a half, viz. from the period when the Papal abomination of desolation was set up in the sanctuary of the visible church.

Mr Faber entirely rejects this idea, and for it substitutes the hypothesis that the 1290 days are to be computed from the destruction of Jerusalem and its temple by the Roman arms, in the year of our Lord 70.—and he carries down this period consequently to the year 1360, when Wickliffe began to preach against the abominations of popery.

His principal argument for this conclusion is derived from Dan. xi. 31, where it is mentioned, that the Roman power *shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate.* This language is applied by Mr Faber *exclusively to the destruction of Jerusalem and its temple* by Titus; and finding the same expressions made use of in ch. xii. 11, to mark the commencement of the 1290 days, he infers, that

it would be contrary to the rules of good composition to refer the expressions in the passage last mentioned to any other abomination of desolation than the one mentioned in xi. 31.

The answer to this argument is plain and obvious : — The taking away of the daily sacrifice, and the placing of the abomination of desolations by the Roman power, were fulfilled *literally* by the destruction of the literal Jerusalem and its temple in the days of Titus. But they were fulfilled also *spiritually* when the same Roman power corrupted the worship of the Christian church, by the introduction of the worship of the Virgin Mary and the saints, and placed in it the desolating abomination of the Papal authority ; and if any more special declaration of the Scriptures be required to warrant this assertion, I shall refer to Rev. xi. 2, 7. xiii. 7. 2 Thess. ii. 3, 4. Both events are intended in Dan. xi. 31 ; for to suppose otherwise, were to imagine that the prophet had received a communication of the *smaller event*, while the *greater one* was unaccountably left out in the revelation given to him. Now, that the spiritual abomination set up in the Christian church is the greatest of these two series of events is manifest from this, that when the literal Jerusalem was desolated by Titus, the kingdom of God had already been taken away from the Jews, and given to a nation bringing forth the fruits thereof ;* and further from the fact, that the abomination of Popery is in the New Testament called emphatically the **MYSTERY OF INIQUITY**, † and

* Matth. xxii.

† 2 Thess. ii. 7.

MYSTERY, BABYLON THE GREAT,* as if it were in a peculiar sense the MASTERPIECE OF SATAN, the great enemy of man. It were easy to amplify these remarks, but I must hasten to a close.

I observe then in the next place, that when, in answer to the Angelic question in Dan. xii. 6, the prophet hears it announced, that the end of the wonders was to continue for three times and a half, and a certain supplementary but indefinite season, allotted for the accomplishing to scatter the power of the holy people, he, as it were, in an agony of deep and intense anxiety, asks for further explanation of the end of these wonders; and, in answer to this question, he receives the two supplementary numbers of 1290 and 1335 days, the first of which was to commence from the setting up of the abomination which maketh desolate. Now, this abomination refers, as we have seen, in its highest sense, to the establishment of the Romish apostasy in the Christian church, in its threefold aspect of the worship of demons, and the erection of the Papal power, and delivery of the saints into its hands, which events are, by Mr Faber himself, made the specific marks of the commencement of the three times and a half. And seeing that the 1290 days are thus announced as an answer to Daniel's request for further information respecting the three times and a half, with regard to which he tells us that he heard it and *understood not*, we are compelled, by every principle of just interpretation, to suppose that the two numbers, and also the third

* Rev. xvii. 5.

one of 1335 days, are all mutually and closely connected, and, not as the learned writer supposes, that they relate to periods and events utterly dissimilar.

But Mr Faber affirms, that the words in Dan. xii. 12, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days*, are not capable of the interpretation generally adopted, as this interpretation does not harmonize with the natural import of Daniel's phraseology. The prophet, adds Mr Faber, does not say, *Blessed is he that cometh to the end of the 1335 days*; but he says, *Blessed is he that cometh to the 1335 days*; and hence Mr Faber infers, that not the end, but the beginning of the 1335 days is here marked as the period of blessedness; and, consequently, that the 1335 days begin when the 1260 days end.*

I shall reply to this argument, by calling the attention of the reader to the words of the Patriarch Jacob, when brought by his son Joseph into the presence of Pharaoh:—*Few and evil have been the days of the years of my life, and HAVE NOT ATTAINED unto the days of the years of the life of my fathers, in the days of their pilgrimage.*† Now, I ask Mr Faber himself, what is here Jacob's meaning? Does he intend that he had not attained to the beginning of the days of the years of his father, or that he had not reached the full measure of the years of his fathers? The former, as Mr Faber knows, would be nonsense, and therefore the last must be his meaning. Now, the idiom of the two passages is very similar: in Gen.

* *Sacr. Cal.* vol. I. p. 321, 2.

† *Gen. xlvi. 9.*

xlvii. 9, the verb used is *רָאָה* * in the Hiphil form, and in Dan. xii. 12, it is *רָאָה* † in the same Hiphil form ; and these two verbs seem nearly synonymous, as the same English-and same Greek verbs ‡ are used in different passages to express their meaning.

It is indeed possible to suppose an annunciation such as Mr Faber mentions, *Blessed is he that cometh to the thousand Apocalyptic years of Christ's reign*, which might relate to the beginning and not the end of the period mentioned ; but, to be capable of such a meaning, the idiom of Dan. xii. 12. must have been different, as well as its relation to the context. Mr Faber's hypothetical annunciation of blessedness refers to *the thousand years of Christ's reign*, evidently describing it by the definite article THE, as a period previously known ; whereas, in Dan. xii. 12, though our translators have chosen to insert the article, it has no existence in the Hebrew : so that the phrase, if literally rendered, ought to be, *Blessed is he that waiteth and reacheth unto days a thousand, three hundred, and thirty-five* ; and I believe this expression, particularly when compared with the context, to be entirely incapable of the meaning which Mr Faber attaches to it, and on which he builds so large a chronological superstructure.

* In Hiphil to *reach unto, befall.* Gesenius.

† *To touch, reach, befall.* Gesenius.

‡ The Greek verb *αφίνεμαι* is used to translate *both verbs*, compare Gen. xlvi. 9, with xxvii. 12.

APPENDIX, No. I.

SCRIPTURAL ARGUMENT

FOR THE

SECOND ADVENT OF MESSIAH BEFORE THE MILLENNIUM.

IN replying to the queries of D. D. in your Number for July, it will become necessary to embrace a wide field of Scriptural research.

I feel no hesitation in acknowledging that wherever a future advent or presence, *παρουσία*, of our Lord is foretold in Scripture, we who believe in his personal advent and reign do understand one and the same advent to be uniformly intended; and that we ground this conclusion upon the careful comparison of Scripture with Scripture, according to the rule so clearly established and illustrated by Bishop Horsley, in his sermon upon the words of Peter, "No prophecy of the scripture is of any private interpretation."*

Before entering into the consideration of the Scriptural evidence in support of the above conclusion, I shall place before the reader the following luminous passage from the works of Joseph Mede, wherein he lays down the great leading principle which is to conduct us through all our inquiries into the chronology of prophecy—wishing it to be clearly understood, at the same time, that I do not bring forward this passage as the foundation of my reasoning, but simply as illustrative of its principles. "For the true account of Times

* 2 Pet. i. 20, 21.

in Scripture we must have recourse to that SACRED KALENDAR and GREAT ALMANACK OF PROPHECY, *the four kingdoms of Daniel*, which are a prophetic chronology of times measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the mystery of God should be finished. A course of time during which the church and nation of the Jews, together with those whom, by reason of their unbelief in Christ, God should surrogate in their rooms, was to remain under the bondage of the Gentiles and oppression of Gentilism; but these kingdoms once finished, all the kingdoms of this world should become the kingdoms of our Lord and his Christ—and to this Great Kalendar of Times, together with that other but lesser Kalendar of Seventy weeks, (Dan. ix.) all mention of times in Scripture seem to have reference." *

The first text in the chronological prophecies wherein we find the second advent clearly predicted is Dan. vii. 13, 14. After beholding in the preceding context the judgment executed by the Ancient of Days on the body of the fourth beast, or the Roman empire, in its last state, the prophet adds, "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, 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."

If it be asked, to what period in the general chronology of prophecy this vision belongs, the answer must be, that it clearly and indisputably is to be referred to that season when, the seventh Apocalyptic trumpet having sounded, great voices are heard in heaven, that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."† In other

* Mede's Apostasy of the Latter Times, chap. xii.

† Rev. xi. 15.

words, the advent of Messiah described by Daniel takes place at the destruction of the fourth or Roman monarchy, and immediately before the Millennium.—And that this is the case, is now so universally admitted by the interpreters of prophecy, that to enter upon the proof of it were altogether superfluous. Let the reader who is uninformed on the general subject, only consider with care and attention the parallel passages of Dan. ii. 34, 35, 44, 45, and Dan. vii. 9—14, 18, 22, 26, 27, and then compare both with Rev. xi. 15. xix. and xx. and he cannot for a moment remain in doubt that they all refer to the same period and the same events.*

* It might have been thought impossible that any commentator should have so entirely mistaken the meaning and time of Daniel's vision of the Son of man coming with the clouds of heaven (so often referred to in the New Testament) as to apply it to the Ascension of our Lord to heaven; and yet it appears that Maclaurin, as quoted by Mr Scott in his commentary, actually falls into this glaring prophetic anachronism. "The prophet," says Mr M., "does not represent him as coming in the clouds from heaven to earth (as at the general judgment) but as coming with the clouds of heaven from his former residence towards the throne of God." There is no end of the vagaries of commentators, and certainly this is one almost of unequalled magnitude. Happily, however, the admirable precision of the Scriptural language affords a sure and easy means of refuting this most palpable error of Mr Maclaurin, which, while it absolutely sets every principle of prophetic chronology at defiance, violates no less all the analogies of the Scriptural phraseology.

I observe then that wherever *ascent* from earth to heaven is expressed in the Hebrew and Chaldaic Scriptures, the verbs used are not the Hebrew **בָּנָה** and Chaldee **בָּנָה**, but the Hebrew **לָלַף** and the Chaldee **סָלַךְ**—Thus in Genesis xvii. 22, "God went up from Abraham," the Hebrew is **וַיַּעַל אֶלְيָהִים מִעַל אֶבְרָהָם**, and the Chaldee of the Targum of Onkelos is **וַיַּעַל קְרָא דִי מַעֲלָה דְאֶבְרָהָם**, "and the glory of the Lord went up from above Abraham." The Targum of Jonathan Ben Uzziel uses also the same verb **סָלַךְ**.

In Genesis xxxv. 13, "God went up from Jacob," the same verbs are used in the Hebrew text and the Targums. In Exod. xix. 3, "Moses went up to God," the Hebrew is **וַיַּעַל מֹשֶׁה** and the Chaldee of the three Targums, viz. Onkelos, Jonathan, and the Jerusalem is **לִקְרָא**.

Therefore we certainly conclude that had Dan. vii. 13, referred (as Mr MacLaurin so strangely supposes) to the ascension of Christ, it is quite evident that the Chaldee phrase to express the ascent would not have been **בָּנָה אֶלְחָדָה סָלַךְ** but **כִּבְרָא אֶלְחָדָה סָלַךְ**. Moreover the expression in verse 22, "Until the Ancient of Days CAME," (which from the context evidently means his coming to judge the lawless horn of the fourth beast) in which the Chaldee verb **אֶלְחָדָה** is used, manifestly proves that the place where the thrones of judgment of ver. 9th are set is not heaven but the earth, and therefore that when the Son of man comes with the clouds, he comes to the earth where the Ancient of Days already is.

I should not have thought it necessary to enter so minutely into this point, which is long since settled among the students of prophecy, except for the pur-

Passing on now to the New Testament, we find our attention arrested by a remarkable annunciation in St Paul's prophecy of the **MAN OF SIN**, in 2 Thes. ii. 3—12, which exactly fixes the chronology of our Lord's advent, and pins it down to the time of the destruction of that power. Having in the context given a lively description of the **MAN OF SIN**, the apostle in verse 8. adds these emphatic words, “whom the Lord shall consume with the spirit of his mouth, και καταρυψει τη επιφανει της παρουσιας αυτου, and shall destroy (abolish) with the brightness of his coming.” Believing with the whole of the protestant churches, that this Man of Sin is an ecclesiastical tyranny which was to arise in the professing church of Christ, within the limits of the Western empire, we discern in the prophetic description an exact delineation of the popes of Rome, and we thus are led to identify St Paul's Man of Sin with Daniel's Little Horn of the fourth beast. Now since it is acknowledged by all protestants that

pose of showing how little dependence can be placed upon some of the most eminent writers upon general and practical theology, when they handle the subject of prophecy.

The Syriac being, as the learned reader knows, a sister dialect of the Chaldee, it has occurred to me, since writing the foregoing observations, to examine the Syriac version of the New Testament at Acts i. 11, and it has afforded me no little gratification to find one and all of my own previous remarks and anticipations corroborated and justified by the Syriac rendering of the latter clause of the verse, which is as follows: “This same Jesus who is taken up from you into heaven,” מִנְאָרוֹת אֵיךְ מִבְּרִיאָה יָסַל לְשָׁמָן, “shall so COME in like manner as ye have seen him ASCEND to heaven.” The verb for his future coming being מִרְאָה, evidently the same root as the Chaldee מִרְאָה used in Dan. vii. 13, for the future coming of the Son of man, and the verb for his ascending in the view of his disciples being בָּשָׂר. This therefore sets the matter quite at rest, and wholly refutes the gloss of Mr Maclaurin.

ADDITIONAL NOTE.

As the synchronism which the above Note is intended to vindicate is fully established by Mr Faber, it would have been unnecessary to re-insert it in this Appendix, had not a writer in the Christian Review for 1828 been pleased to assert that my criticism is unsound. I therefore reprint the Note, and I ask this Reviewer why, when he “quietly took down his *Hebrew Bible*” to bring out of it his formidable criticism, he did not also quietly take down his *Horne on the Psalms*, which would have taught him the right meaning of the Psalm which he quotes, and would have led him to discern the difference between the letter and the type, and saved him from the gross mistake of reasoning from the type against the meaning of the letter. His scurrility I pass over in silence. It is unworthy of notice. If he be a real Christian, he has ere now deeply lamented it.

the papal power is to be destroyed just before the millennium, we are necessarily obliged to conclude that *the brightness of our Lord's coming*, whereby St Paul announces that its destruction is to be effected, does also immediately precede the millennium; and, therefore, that it is the self-same coming of the Lord with the clouds of heaven predicted by Daniel in his vii. chapter, at the same prophetic season, viz. that of the destruction of the fourth beast with his lawless horn. This advent must also be identified with that announced in Rev. xix. 11—21. whereby the Beast and False Prophet, *i. e.* the powers, secular and spiritual, of the Roman empire, are finally destroyed—which events are immediately succeeded by the period of millennial blessedness.

The coming of the Lord with the clouds of heaven, announced in Matth. xxiv. 30, Mark xiii. 26, and Luke xxi. 27, is also proved to be the same advent as that predicted in the former passages, from its being connected in time by the Evangelist Luke with the fulfilment of the times of the Gentiles, and the re-establishment of the Jewish nation;* which events are, by the concurring voice of the best interpreters of prophecy, placed synchronically with the end of the Roman monarchy, and the commencement of the millennium.† Thus Mede, the father of prophetic interpretation, reasoned. “When,” says he, “St Luke's times of the Gentiles are finished, then shall be signs in the sun and moon: *the Son of man comes also in the clouds of heaven*, (ver. 27) the re-

* See Luke xxi. 24.

† Let no one suppose that these synchronisms, in which the interpreters of prophecy are agreed, are founded on arbitrary or fanciful principles. The one I have now mentioned may thus be proved. The Armageddon of St John, Rev. xvi. 16, is evidently the same with the Jehoshaphat of Joel iii. 2, 12. Now in St John's war of Armageddon, the Beast and False Prophet, or the powers secular and spiritual of the Roman empire, are to be destroyed, Rev. xix. 19, 20, and in Joel's war of Jehoshaphat, Judah and Jerusalem are to be restored, Joel iii. 1, 2, therefore, the restoration of Judah and the destruction of Rome are synchronical. This accordingly has been the tradition of the Jewish church from the earliest ages, as might easily be proved, were there room for it, from the Jewish writings.

Redemption of Israel (ver. 28) and the kingdom of God (ver. 31) is at hand." Works, Book iv. Epistle viii.

In Rev. xiv. 14, one like the Son of man is seen sitting upon a white cloud. Upon similar grounds we identify this appearance with the advent already so often mentioned; because it corresponds in time with the harvest or gathering of the elect,* and with the vintage or treading of the wine-press of wrath; which scene of vengeance is in Rev. xix. 15, placed at the advent of our Lord, before the millennium, as it is in Is. lxiii. 1—9, and Joel iii. 13, 14, connected in time with the national redemption of Israel, which equally takes place before the millennium.

Once more, when on referring to the Greek versions of the Old Testament on Zech. xii. 10—12, I find in the Septuagint (according to the reading of Justin Martyr and Ignatius) and in the versions of Aquila, Symmachus, and Theodotion the following words, *Καὶ επιβλεψονται προς με εις ὁν ξεκεντησαι, † καὶ κοψονται επι αυτον κοψετον, &c. καὶ κοψεται ἡ γη κατα*

* Compare Rev. xiv. 15, 16, with Matth. xiii. 30, and xxiv. 31.

† All the English editions of the Seventy being from the Vatican, for ξεκεντησαι read αὐθὸν κατεκεντησαι, which, as Horne justly observes, is unintelligible. "But Ignatius, Justin Martyr, and the Pachonian MS. read ξεκινησαι." See Ewing's Lexicon on the word Κατεκεντησαι. This remark of Mr Ewing I have verified, so far as respects Justin Martyr, who, in his first Apology, and in his Dialogue with Trypho, has the reading αὐθὸν ξεκινησαι. I learn from the notes of my own copy of the Seventy (Frankfort, 1597) that Aquila, Symmachus and Theodotion have the same words; but I have not been able to consult their versions.

Should it be asked why I refer to the Greek, rather than the English copies, to establish the identity of Zech. xii. 10—12, and Rev. i. 7, my answer is, that I was long wedded, by early prejudices, to the common opinion about our Lord's advent, and that it was by a very slow and cautious process of investigation, carried on through a series of years, that I was at length enabled to discern the truth. Now in our English version the parallelism of the above two passages is scarcely perceptible. Our translators, by adopting the expression *all the families of the land*, in Zechariah, while in Rev. i. 7, it is *all the tribes of the earth*, have given to them features of dissimilarity which have no existence in the Greek versions. An English reader may at once understand this by substituting the words *all the tribes of the earth*, in Zechariah, for the former expression. Now I argue that the Holy Spirit, in directing John to adopt the very language of the Seventy, has identified the two passages. I recollect well the deep and lively impression of surprise made on my mind, on first referring to these texts in the Greek Scriptures, and discovering their identity. It formed a new and powerful link in the chain of evidence whereby I was, by slow steps, feeling my

φυλας φυλας—and when on opening the book of Revelation a chap. i. 7. I read the words *Και αφεται αυτον πας οφθαλμος, και οι τινες αυτον εξεκεντησαν και κοψονται επ' αυτον πασας αι φυλαι της γης* it is impossible for me not to conclude, that the Holy Spirit, in guiding his servants in these places to use such identity of phraseology, intended to point out to us that one and the same event is predicted in both. But the prophecy of Zechariah, whereof the above words form a part, evidently relates to the restoration and conversion of the Jews, which confessedly take place before the millennium; and thus we are led to the conclusion that our Lord's advent with the clouds in Rev. i. 7, also precedes the millennium, and is to be identified with the advent in Dan. vii. 13.

To the whole of the foregoing passages may be added the words of our Lord in Matth. xxvi. 64, and Mark xiv. 62. “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” There are, it is true, no chronological marks in these texts, to show the precise period to which they refer; yet as the advent of Christ is described in language so nearly similar to that of the prophet Daniel, I may well adopt the words of Mede, to signify my unalterable conviction that our Lord, in using the expressions recorded in the Gospels, intended to direct the attention of the Jewish rulers to the prophecy of Daniel. “I shall never believe,” says Mede, “but that all those places of the Son of man's coming and appearing in the clouds of heaven mentioned in the Gospels, and in the Apocalypse i. 7, are the same with the coming of the Son of man in the clouds prophesied by Daniel at the extinction of the fourth Beast (chap. vii.) and that the Holy Ghost in the New Testament hath reference thither both for words and meaning.” Works, Book iv. Epistle x.

Having thus reviewed the principal passages of prophecy

way to the true doctrine of the Scriptures concerning the advent, and in these explanations the reader will discern the reason of my referring to the Greek rather than the English Scriptures.

wherein our Lord's advent is described either chronologically or circumstantially, it remains that I should examine whether the advent spoken of in all the foregoing passages, which has been shown to be one and the same, be, as is the current doctrine of the protestant churches of the present day, a figurative, spiritual, and symbolical advent, or the real, personal, and glorious coming of our Lord to judge the quick and the dead.

In the New Testament there are three nouns substantive used to signify the advent. The first is *Αποκαλυψις*, *revelation*, the second *Επιφανεια*, *appearance*, and the third *Παρουσια*, *coming or presence*.

The first of these words, *Αποκαλυψις*, occurs in the following passages: 1 Cor. i. 7, "Waiting for the **REVELATION** of Jesus Christ;" 2 Thess. i. 7, "At the **REVELATION** of Jesus Christ with his mighty angels;" 1 Pet. i. 7, "Might be found unto praise and honour and glory at the **REVELATION** of Jesus Christ;" ver. 13, "Hope for the grace that is to be brought unto you at the **REVELATION** of Jesus Christ."

The second, *Επιφανεια*, occurs in 2 Tim. i. 10, in reference to the first coming of our Lord in the flesh; and in relation to his second coming in the following texts.—1 Tim. vi. 14, "until **THE APPEARING** of our Lord Jesus Christ;" 2 Tim. iv. 1, "Who shall judge the quick and the dead at **HIS APPEARING** and his kingdom;" ver. 8, "Unto all them that love **HIS APPEARING**;" Tit. ii. 13, "Looking for that blessed hope and **GLORIOUS APPEARING** of the great God and our Saviour Jesus Christ."

The third word, *Παρουσια*, occurs four times in the xxiv. chapter of Matthew, ver. 3, "What shall be the sign of thy **COMING**, and of the end of the age?" ver. 27, "As the lightning, &c. so shall **THE COMING** of the Son of man be;" ver. 37, "As were the days of Noah, so shall **THE COMING** of the Son of man be;" and to the same effect in ver. 39. 1 Cor. xv. 23, "They that are Christ's at **HIS COMING**;" 1 Thess. ii. 19, "Are not even ye in the presence of our Lord

Jesus at his coming?" chap. iii. 13, "At the coming of our Lord Jesus Christ with all his saints:" iv. 15, "We which are alive and remain unto the coming of the Lord." ver. 23, "Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The same word is also used in reference to the advent of our Lord in the following passages; 2 Thess. ii. 1, 2 Pet. iii. 4, James v. 7, 8, 1 John ii. 28, and to the coming of the day of the Lord in 2 Pet. iii. 12.* It is used for the coming or presence of Paul with the churches, 2 Cor. x. 10, Philip. i. 26, ii. 12. The coming of Antichrist, 2 Thess. ii. 9, the coming of Stephanas and others 1 Cor. xvi. 17, the coming of Titus 2 Cor. vii. 6, 7.

From the review of the whole foregoing passages the unavoidable inference is, that *Αποκαλυψις* and *Επιφανεια* and *Παρουσια* are indiscriminately used to signify the second personal advent of our Lord to judge the world; nor does it appear that any of these words is ever used to denote the spiritual or figurative revelation or appearance or advent or presence of any object or person which can be the object of sense. Thus, though *Αποκαλυψις* be employed to signify the discovery of spiritual truth to the mind, yet, to the best of my recollection, it is never used for the merely spiritual discovery of Christ himself to the mind. There is one text Gal. i. 16, which I was inclined to consider as an exception

* The Christian Review, with equal *candour* and *elegance of style*, charges me with producing the text of 2 Pet. iii. 12, to prove that the coming of the day of God is a *personal* or *corporeal* coming,—and asks, "Is it not strange that any man should so *entirely put his understanding in his pocket*, as to be capable of actually adducing this passage to prove that *Παρουσια* must always signify a real personal and corporeal coming?" My answer to this question, so opposite in its style to Christian courtesy, as well as the manners of gentlemen, is very simple.—I wrote for men of understanding and not for school boys. My object was to show, *by quoting every passage of the New Testament where Παρουσια occurs*, that it always means the actual presence of that of which it is predicated. Wherever it refers to the man Christ Jesus, or any other PERSON, it means the *actual presence of that human person*, and in like manner when it relates to a *day*, it means the *actual arrival of that day*. It was once my intention to have entered into a more detailed examination of this Reviewer's remarks, but I should conceive it to be time wasted. These anonymous slanderers are really not worthy of notice.

to this remark ; but as we know that the discovery of Christ to Paul was by a personal appearance or revelation (ver. 12) the text which I thought an exception does rather powerfully corroborate the general argument. Nor does the revelation of the Father, spoken of by our Lord in Matt. xi. 27, form any exception ; for the person of the Father, being that which no man hath or can see, the revelation of Him can only be spiritual.

Next with respect to the word *Επιφανεια*, the signification of it as given by Schleusner is *apparitio rei corporeæ et lucideæ* : and he adds, that it was particularly employed by the Greeks to denote the appearance of their gods with circumstances of external splendour. We have, moreover, seen that in 2 Tim. i. 10, it is used to signify the first coming of our Lord in the flesh ; to maintain, therefore, that when it is employed in reference to his future advent it may simply mean a figurative or spiritual coming, *i. e.* no coming at all, were to trifle with the sacred word, and to do violence to language, and to trample under foot every principle of certain interpretation.

Lastly, with regard to *Παρουσια*, if it can possibly bear the signification of a spiritual coming, then may the coming of Stephanas and Fortunatus and Achaicus to the churches, mentioned in the foregoing passages, have been spiritual and not personal ; which being evidently an absurd idea, the supposed sense of the word from which it is deducible cannot be supported.

Now it will be recollect'd that the coming of our Lord to destroy the Man of sin in 2 Thess. ii. 8, is expressed by the union of two of the above nouns *τη επιφανειᾳ της παρουσιας αντον* : and if neither of them, when used singly, can denote a spiritual advent, much less can they when conjoined ; and if each of them, when employed separately, indubitably means a personal and corporeal manifestation and presence, much more must they when united. So that if the foregoing expression does not mean the personal and glorious advent

of our Lord, then is human language incapable of being interpreted on any sure and fixed principles. Since, therefore, we are thus driven to the conclusion, that the glorious coming of Christ takes place at the destruction of Antichrist; and since this destruction occurs, by the unanimous consent of the church of God in all ages, before the millennium; it follows also, that Christ comes in glory to judge the world before the millennium. It was thus that the illustrious Mede, by comparing Scripture with itself, was led to form the like conclusion which he expresses as follows: “ Whatsoever Scripture speaks of a kingdom of Christ to be at his second appearing or at the destruction of Antichrist, it must needs be the same which Daniel saw should be at that time, and so consequently be the kingdom of 1000 years; which the Apocalypse includes betwixt the beginning and ending of the ‘ Great Judgment.’ ” Mede’s Works, Book iv. Epistle xv.

In exact harmony with the whole of the above reasoning is the declaration of the Apostle in 2 Tim. iv. 1, that our Lord Jesus Christ shall judge the quick and the dead *κατα την επιφανειαν αὐτού και την βασιλειαν αὐτού, AT HIS APPEARING AND HIS KINGDOM.* For the Scriptures tell us of no other kingdom of the Messiah than the one revealed in Dan. vii. 13, 14, and no other appearing (yet to come) than that mentioned in 2 Thess. ii. 8, for the destruction of Antichrist; therefore it certainly follows that his coming in Dan. vii. 13, and his appearing in 2 Thess. ii. 8, are his glorious and personal advent to judge the quick and the dead.

I proceed now to fortify the whole of the preceding conclusions by one or two auxiliary arguments. I observe then that to speak of a future spiritual or figurative or incorporeal advent of our Lord to this world is directly to oppose the Scriptures; for when *a cloud received him out of the sight of his gazing disciples*, they were immediately assured. “ This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”*

* Acts i. 11.

To maintain then that *his advent with the clouds*, revealed in Dan. vii. 13, and so many other passages of Scripture, is not real and personal and corporeal, but figurative and spiritual and incorporeal, which is the current doctrine of the present day, is in plain contradiction to the words of the angels. Moreover, our Lord, in Spirit or as to his divine nature, has never been absent from the world. “Lo, I am with you always, even unto the end of the age.”† Indeed as the ETERNAL WORD, by whom all things were created and consist,‡ He is essentially omnipresent. On the other hand, to say that in his human nature he is to come spiritually, is in reality to deny that he possesses proper and complete humanity, which can only be present where it is bodily. Accordingly, it may be inferred from the words of Peter (Acts iii. 19—21,) that when the time of the restitution of all things, spoken of by all the holy prophets, shall arrive, then the heavens shall no longer receive the Man Christ Jesus, or in other words, he shall then return to this earth in like manner as he was taken up, or with the clouds of heaven. Now since the ancient prophets have spoken of no other restitution of all things than David’s reign of Messiah (Ps. ii. lxxii, xcvi. xcvi. &c. &c.)—Daniel’s kingdom of God (chap. ii. 44,) his reign of Messiah and his saints (chap. vii.)—Isaiah’s new heaven and earth, which synchronise with restored Jerusalem (chap. lxvi. 17—19,) and since all these (even according to the systems of our opponents) correspond in time with the millennium, and the kingdoms of this world becoming the kingdoms of our Lord and his Christ,‡ it follows that at the commencement of that period the Messiah is to return to this earth.

In answer to the queries of D. D. I have thus endeavoured to show, *First*, that the principal passages of prophecy which speak chronologically or circumstantially of the future advent of Messiah, do one and all refer to the period immediately

* Matth. xxviii. 20. † Coloss. i. 15, 16. ‡ Rev. xi. 15.

introductory to the millennium. *Secondly*, that the three nouns substantive which are used to express the advent in the New Testament, do every one of them negative the idea of a spiritual coming, and do necessarily imply that the advent is real, personal, and corporeal. *Thirdly*, that two of these words conjoined being used to link the advent to an event, which by the unanimous consent of the church precedes in time the millennium, we are driven to the conclusion, that the advent which synchronises with that event is the real and personal coming of the Lord to judge the world. *Fourthly*, that to maintain a spiritual advent is in direct contradiction to the angelic annunciation, which was uttered at the ascension of our Lord. *Fifthly*, that to maintain a spiritual advent of the Man Christ Jesus, includes in it the virtual denial of his proper and complete humanity. *Sixthly*, that the return of our Lord to this earth, at the period of the restitution of all things, which must be identified with the millennium, may be inferred from the words of Peter in Acts iii. 19—21.*

* Having in the body of this work fully vindicated our right to this text against the objections of Mr Faber, it remains only for me to say, that admitting that ~~πεντετετρατος~~ may bear the meaning of ~~τιμωντος~~ in the primary sense of that word, which is *perfection*, I yet conceive that *restitution* is its proper sense, and it is so given by every Lexicon I have referred to. See also Defence of the Students of Prophecy, p. 94, 5.

A P P E N D I X. No. II.

NOTE A, p. 149.

Since this sheet was printed, I have received the first Number of the Quarterly Journal of Prophecy, containing a paper by Mr Tudor on the Visions of Zechariah, which seems to me worthy of the most attentive consideration. He applies the four chariots in Zech. vi. to the Christian church in its political aspect at four different periods. I have only time at present to remark, that if on mature examination this interpretation shall be confirmed, it will be entirely in harmony with the principle I have endeavoured to establish, that the symbolical meaning of chariots is that of hosts or armies. I have not been able as yet maturely to consider Mr Tudor's very interesting paper.

E R R A T A.

Page 29, line 16, for *texts* read *tests*.
— 80, line 10, for *sacras* read *sacros*.
— 126, line 20, for *a full stop* insert *a comma*.