

THE  
POLITICAL DESTINY  
OF THE  
EARTH,  
AS REVEALED IN THE BIBLE.

"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 peoples, 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.

"But the saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever."—*Dan.* vii. 13, 14, 18.

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PHILADELPHIA:  
ORRIN ROGERS, 67 SOUTH SECOND STREET.

E. G. Dorsey, Printer.

1840.

## PREFACE.

THE object of the present Tract is to furnish to plain readers, who have not the means of consulting many books, a short view of the purposes of God towards the World, as they were revealed to Daniel about 2,400 years ago—to give an outline of their accomplishment hitherto, and to show, from the events of our own times, that the day is not remote when the kingdoms of this world shall be broken to shivers, and that glorious kingdom shall be set up by God himself, which shall fill the whole earth, and shall stand for ever.\*

Some persons may probably be offended at the title of the Tract; for an idea has widely gone forth, in the present day, that Religion has nothing to do with Politics. In a limited and qualified sense, this may be at once admitted. It certainly becomes not the Ministers of Christ, or even private Christians, to busy themselves with the heats, and animosities, and contests of party; and when they permit themselves to be entangled therein, they are as the salt which hath lost its savour. But as the disciples of Christ are now members of the kingdoms of this world, they have political rights to exercise, and obligations to perform; even as being *fellow-citizens with the Saints*, they have exalted spiritual privileges to improve, and duties towards God to fulfil. And our Lord himself, in his memorable words “Render unto Cæsar the things that are Cæsar’s, and to God the things that are God’s,” has taught us, that neither class of duties is to be neglected. It would be an easy matter to enlarge these remarks, by applying the principle included in our Lord’s words, to many of the circumstances of

\* Dan. ii. 44.

the present day. But this would be foreign from our present purpose, which is simply to vindicate the Title of this Tract from the objection above noticed. In justification of it, let it be further observed, that the writings of the Prophets are full of Politics. All the kingdoms of the earth are brought into notice by them. Their principles of administration, their sins, and their destinies, fill the sacred pages; and it is plain, from our Lord's prophetic discourse on the destruction of the Temple (Matth. xxiv. and Luke xxi.), which reaches down to his Second Advent in glory, that he expects and commands his disciples to be diligent observers of the political events of their own times, since it is from these events that he draws the description of the signs of his approaching advent, to which they are required to give the most earnest heed, in order that that day may not come upon them unawares.\*

It may not also be without use to the English Reader, to inform him that our words, *Politics* and *Political*, are derived from Greek words, used in the New Testament, to express the *City* and *Church* of God. The Greek *Polis*, "a City," is that which is found in the phrase, "the *City* of the heavenly Jerusalem;" and another word, *Politeia*, is used in Ephes. ii. 12, for "the *Commonwealth* of Israel." To speak, then, of the *Political Destiny* of the Earth as being revealed in the Bible, is to use words fully warranted by the phraseology of the New Testament. Furthermore, when the Saints in heaven, in their song of praise to the Lamb, employ the words, "Thou hast made us unto our God kings and priests, and we shall reign (that is, exercise *kingly power*) upon earth;"† and when at the sounding of the Seventh Trumpet, "great voices are heard in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever:"‡ and lastly, when Christ himself is revealed, having on his head **MANY DIADEMS**, and a name written, **KING OF KINGS, AND LORD OF LORDS**,§ the language in all these passages certainly has reference to *Political Power* on this Earth, and the *Political Destiny* of the Earth.

\* Luke xxi. 24—36. † Rev. v. 10. ‡ Rev. xi. 15. § Rev. xix. 11—16.

As it is not our desire to give a long Preface, we shall conclude with two or three brief remarks. Should any of the different classes of persons, to whom are addressed the practical observations contained in this Tract, feel offended at the freedom of our language, we shall request them to recollect, that none gave so much offence to the generations in which they lived, as the Prophets of God; because none told them such deeply mortifying, and, at the same time, salutary truths. Now, the true interpreter of Prophecy must, in a measure, imbibe the spirit of the Prophets. He must not seek popularity, by concealing or diluting the truth. Hence it seems quite unavoidable, that he should give offence to his own generation, in interpreting those predictions, which relate to the times in which he may happen to live.

Lastly. Our object in bringing before this generation the *Political Destiny* of the Earth, is not to fill the minds of men with the *worldly Politics of this age*, but to improve, if possible, the Political excitement with which the minds of men are universally filled, for the purpose of directing them to the *heavenly Politics* of that kingdom, which is about to be revealed, the sceptre of which is a sceptre of righteousness.\* We aim not at converting men to *Toryism*, or *Whiggism*, or *Radicalism*, but to show them that all these things are shortly to perish, and to persuade them to flee from the wrath to come, and by repentance towards God, and faith in the Lord Jesus Christ, and working righteousness, to prepare for his glorious coming, to judge the quick and the dead.

Let it be observed, in conclusion, that every reader who would desire to understand the contents of this Tract, ought to make himself thoroughly acquainted with the *Second* and *Seventh* chapters of the Book of Daniel.

\* Heb. i. 8.

# P R E F A C E

## TO THE

### SECOND EDITION.

THOSE persons who are acquainted with the present state of Prophetic discussion in this country, must be aware that certain writers have recently called in question, and are now endeavouring to overthrow the whole principles of the Protestant interpretations of Daniel and the Apocalypse. As the principles thus denied are the foundation of a great part of what is offered in the following pages, it appears to me that although the limits of this Tract forbid my entering largely into this controversy, yet a few remarks upon the reasoning of these opponents are called for, and may be acceptable to the intelligent reader. And let me observe, as an introduction to what will follow, that we have no reason to be surprised, that such a trial should come upon us, who adhere to the principles of interpretation, which, since the age of the Reformation, have been held almost unanimously, and with the most confident assurance, by the Protestant Divines of greatest reputation, and soundest learning and judgment. The truth of Christianity itself is denied by the infidel, and the most important, yea, the fundamental doctrines of the Gospel, namely, our Lord's deity, and incarnation, and atoning sacrifice, are rejected and opposed by men who call themselves Christians and Protestants. What marvel then if prophetic truth is made to undergo the same ordeal?

Were we asked how we arrive at a clear and immoveable conviction that the 53d chapter of Isaiah describes the sufferings and death of our Lord, we might perhaps reply, Why ask such a question? It is just as if we were desired to explain how we know that the picture of a friend, which is generally acknowledged, and is by ourselves felt to be a most exact likeness, *is* his picture.—And were men as honest in seeking moral and spiritual truth, as they generally are in following and receiving truth in things natural and worldly, there is no doubt that the same reasons which convince *us* that the 53d of

Isaiah relates to Jesus of Nazareth, would convince *all*. But experience teaches us that it is far otherwise. Neither the infidel nor the unbelieving Jew can or will see the above relation, and they both reject the Lord of glory. Hence we learn that there exists in the heart of man a power of resisting moral and spiritual truth, which no evidence can overcome. It is the perverted will which is the seat of this power, and the *will* when estranged from the love of the truth, blinds the understanding, and holds it in absolute bondage.

The evidence by which we are assured that the Little Horn of Daniel's fourth beast, and the Man of Sin of St. Paul, and the Lamb-like Beast of St. John, all describe the Papal power, is precisely similar to that by which we know that Isaiah liii. relates to our Lord. The resemblance between the prophetic descriptions and the living character, is in the one case, quite as exact as in the other; and it has been acknowledged by the nearly unanimous voice of the Protestant Churches.—Among the witnesses for so applying these Prophecies, we enumerate Luther, Calvin, Cranmer, Ridley, Hooper, Jewel, Knox, Usher, and nearly the whole body of the Protestant writers of these kingdoms, since the era of the Reformation, with many illustrious foreign Divines, including the names of Mede, Brightman, Cressener, Whiston, Sir Isaac Newton, Archbishop Usher, Bishops Chandler, Lloyd, Newton, and Hurd,—W. Lowth, Dr. H. More, Daubuz, Jurieu, Vitringa, Pyle, Dr. S. Clarke, Fleming,\* &c. &c.

What, then, it may be said, is the line of argument adopted by the persons who rashly oppose and vainly think to overthrow this body of testimony?—It will be seen by a reference to their writings, that they generally approach the whole subject, not by a careful consideration of the historical evidence of the perfect identity of character between the Little Horn and the Papacy, but they endeavour to attack the Protestant interpretation *indirectly*, through the medium of the Prophetic Chronology. Rejecting the mystical interpretation of the THREE TIMES AND A HALF, or 1260 days of Daniel vii. 25, and xii. 7, as being destitute of evidence, they first assume that they are a period of 1260 *literal days*, and thence they proceed to argue that the Little Horn cannot be a symbol of the Papacy, since this power has already endured more than

\* The Author of this Tract has sometimes been charged with paying too great a deference to *great names*.—Now I suspect that all men feel the weight of names, and that they who pay no deference to *great names* are themselves led by the authority of the *little names* that happen to attract them into their wake. *Originality* is a rare gift, especially in this age. I believe also that they who are most original will always be found to pay the greatest deference to the authority of the wise men who have preceded them.

even the supposed period of 1260 years.—I shall here observe, that even on their own principles these persons reason most inconclusively; for if it be, as it assuredly is, proved by the testimony of all History, that the Little Horn is the Pope, then all that would legitimately follow from the conclusion that the 1260 days are *literal*, is, that the Pope shall yet receive power greater than he has had in any past age, for the short period of 1260 days.

Let me, however, next say, that the true mode of arriving at the solution of the question of Chronology, is to follow in our inquiries the same order in which the Spirit of God has revealed these mysteries. And since the Spirit does *first* in the Prophecy of Daniel vii. 8—25 describe the political and spiritual character of the Little Horn, and does *afterwards* in the last clause of verse 25, discover to us the duration of its power as being *three times and a half*: Therefore, these writers, in making the inquiry, as to who and what this power is, *last* in order, and in seeking *first* a solution of the question as to its *chronology*, and from the supposed discovery of this, reasoning back again to show that it cannot be the Papacy, do obviously contradict, and invert, and nullify the legitimate order of investigation which is prescribed to us by the supreme authority of the Spirit of God.

We, on the other hand, carefully and reverently following this order, are first assured by the infallible voice of History, that the Little Horn is a symbol representing the Pope of Rome, as truly as the most exact picture does him from whom it is painted. Next, seeing that History also testifies, that the Pope has continued to lord it over the visible Church of Christ, for more *than twelve centuries*, from the decree of Justinian, we as certainly conclude that the *three times and a half*, or 1260 days, are *mystical*, and not *literal* time, and that each day is to be taken for a year. In the next place, we infer from the events that have taken place in the body of the fourth Kingdom, since the fall of the French Monarchy in 1792, that the Judgment of the Ancient of Days, which we learn from Dan. vii. 21, 22, is the limit of the reigning power of the Horn, began to sit at that time, and is still sitting. Lastly, computing from March 533, the date of the Decree of Justinian, to August 1792, when the Judgment began to sit, we find a period of 1259 complete years and 5 months, or that the sitting of the Judgment began precisely in the 1260th year from the delivery of the church into the hand of the Little Horn by the Decree of Justinian. Thus, it appears, that the seal of demonstration is set to the accuracy of all our previous

reasoning, by the exact accordance of the chronology of the Papacy, with our other conclusions.

It is also most remarkable, that though scarcely a year and a half have passed since the former Edition of this Tract went forth, yet, in this short interval, new and unexpected evidence in support of the foregoing Chronological conclusions, has poured in upon us from various quarters.

I shall mention, first in order, that only a few months since, I learned from Dr. Allix's Work, *De Duplici Messiae Adventu*, a fact of which I was before ignorant, viz. that the most celebrated Jewish Doctors concur with us in understanding the Prophetic numbers of Daniel as being *mystical* and not *literal*, a *day* for a *year*.—This was soon afterwards confirmed to me by the kindness of a converted Israelite in London, through whom and a Christian Lady I was furnished with translations of certain passages of Rabbi Isaac Abarbanel's Commentary on Daniel.—About the same time I got possession of a small Hebrew work (which will be mentioned below) wherein there is an account of the interpretations of the numbers of Daniel by all the most learned Doctors of the Synagogue. It appears, that Eben Ezra is the only one of them who computes THE THREE TIMES AND A HALF *literally*, as being THREE YEARS AND A HALF of *solar time*. But he is strongly opposed by the other Doctors. Abarbanel asks him how he will on this principle explain the season and the *time* during which the lives of the three former beasts are prolonged, and whether he will make it only *one year*?\*—Rabbi Saadiah Gaon and Solomon Jarchi explain the 1335 days at the conclusion of the Book of Daniel to be *years*, and with respect to the TIME, TIMES AND DIVIDING OF TIME, they say, "*This Scripture descends into the Abyss by reason of the difficulty and profundity of its interpretation.*"—They explain it in the way that the Jewish (Cabbalistical) Doctors call כלל ופרט *General and Particular*.—The *one time* they make to be the 480 years from the Exodus to the foundation of the Temple. The *times* they make the period of the standing of the first Temple or 410 years. These numbers are together 890 years; and the *dividing of time* they make the half of the sum, or 445 years. The sum total is thus 1335 years, which they computed from the destruction of the second Temple, and therefore they expected their redemption at the beginning of the fifteenth century.—Most of

\* We might almost imagine that Abarbanel was arguing against the persons whose views I am now combating. Abarbanel asks, "If it be 'according to his (Eben Ezra's) view, what *secret* was there in this number, that the Angel should see it fit to *conceal* it?" These writers are, forsooth, wiser than Daniel himself. They tell us, in contradiction to the express words of the Angel, xii. 9. that there is no mystery at all, and that the number is just *three years and a half*. If so, why did Daniel say I heard, but *understood not*?



the Rabbis of the middle ages, Hannaneel, Bechay, Laban, Moses Ben Nachman, concurred in interpretations equally fanciful with the above, but all resting on the true principle of the period being *mystical*, and where *days* are mentioned, their being used for *years*. Rabbi Abarbanel makes the *one time* to be the period of the standing of the first Temple or 410 years. The *two times* 820 years, and the *half time* 205 years, which, being added, are altogether 1435 years.—This period he expected to elapse in the Jewish year 5263, answering to the year of our Lord 1503. He lived to see his calculation fail.

The author of the small Hebrew work already mentioned,\* which is now open before me, seeing that all former computations had failed, interprets *one time* to be the length of the 490 years revealed in Dan. ix. 24. *Threetimes* are, therefore, 1470 years, and *half a time*, 245 years, which being added, make 1715 years. Computing this period from the Jewish year 3828, which is their date of the destruction of Jerusalem, he brings the *three times and a half* out in their year 5543, answering to the year of Christ 1783, that is within nine years of the true end of the *three times, and a half* or 1260 years.

Next as to the period of 2300 evenings and mornings, revealed in Dan. viii. 14, the Hebrew work from which I have obtained the whole of this information, of which the title is, *The Explanation of the Times*,† tells us, that Eben Ezra, and also the Christian Doctors, explain the days according to the *letter*, making them a period of *six years and three months*, being the duration of the distress of Israel during the days of *Antiochus* (Epiphanes) *the wicked*. “But Rabbi Isaac Abarbanel *knocks them down* (Hebrew חכה על קרקס *smites them on the head*), and says, that this is a fiction of their imagination, and that it is not found in the book; and he proves, that the *days* are to be interpreted as *years*, when shall be the days of our redemption, and so have explained them all our other interpreters. Rabbi Saadiah Gaon, and Rashi, have interpreted the words *EVENING, MORNING*, ערב בקר by arithmetic to be 574,‡ and added this num-

\* His name is Eliakim Ben Abraham.

† This work I obtained when lately in London at a Jewish bookseller's, who gave it the just character of being *very curious*. It was printed in London in the Hebrew year 5554, or A. C. 1794.

‡ This is as follows:—

ע	70
ר	200
ב	2
ב	2
ק	100
ר	200

ber to the 2300, and they amount to 2874: and they say, that their beginning is at the captivity in Egypt, and according to their belief, the end of them will be 1290 years after the destruction of the second Temple. The great Rabbi Abraham Ben Chaja makes their beginning to be at the foundation of the first Temple." The author afterwards tells us the opinions of the other Rabbis, which it is not necessary to state, only that they all adopt the same principle of *days* for *years*. I shall just mention that of R. Bechay, to prove how invariably they adopt this system of the *year day*. R. Bechay supposes the words *EVENING AND MORNING* to be the two parts of a day, and thus makes the 2300 to be 1150 days, "which are *years*, and then shall be the *beginning* of redemption according to his view, and the *end* of it will be 1335 years after the desolation of Jerusalem."

It were too much to expect, that the Jewish Doctors, upon whose hearts, because of their rejection of the Lord Jesus, the vail still was, should apply the true principle of interpretation of a *day* for a *year* in a correct manner, so as to have arrived at the solution of the mysterious chronology. This knowledge was not to be given even to the Church of Christ till the *end*. Dan. xii. 9. But from what has been now laid before the reader, it is manifest that the Jewish Rabbis entirely accord with the body of the Protestant Churches as to the principles of interpretation, and in negating the *puerilities* of those modern writers, with whom we have now to contend.

The principle that the 1260 days, and also the 2300 are *years*, and also the fact that both periods terminate at the same time, and consequently are identical during the whole of the 1260 years, have in the next place received the strongest confirmation since the former edition of this tract was published from the principles of *Astronomical science*. It was known to me so far back as the year 1811, and was communicated to the Christian Observer,\* that Mons. de Cheseaux, a Swiss Astronomer, had about the middle of last Century submitted to certain leading members of the Royal Academy at Paris, some Astronomical remarks on the book of Daniel, wherein he showed that the periods of 2300 and 1260 years, and also their difference 1040 years are all Astronomical cycles, at the end of which, the sun and moon return to nearly the same positions in the heavens, as they set out from. All my endeavours to find the work of Mons. de Cheseaux were, however, ineffectual, till last year, when I procured a MS. copy of his observations on Daniel from the Library of the University of Lausanne. I have since then, in a work published early in the present year,†

\* See the Vol. for that year, p. 404, 5.

† "On the Jubilean Chronology of the Seventh Trumpet, with a brief ac-

proved the accuracy of the conclusions of Mons. de Cheseaux, and that at the end of 2300 years the Sun and Moon return to within 26 or 27 minutes of a Degree of the Ecliptic, or 10 hours, 44 minutes, 57 seconds, 49 thirds of Solar time to each other, from the point where they set out at the commencement of that period. At the end of 1260 years they return to about 30 minutes of a Degree of the Ecliptic, or 12 Hours, 3 Minutes, 6 Seconds, and 8 Thirds of time to each other. And at the end of 1040 years, they return to less than  $2\frac{1}{2}$  Minutes of a Degree, and to 1 Hour, 18 Minutes, 8 Seconds, and 19 Thirds of Solar Time, and as these two periods are the only round numbers which are Cyclical,\* it follows that the mysterious numbers 2300 and 1260 days, are not only revealed as *years*, in the Book of Daniel, (according to the principle of *years* for *days*,) which is sanctioned by the authority of nearly all the most eminent Jewish and Christian interpreters, (though rejected by certain prophetic writers of the present day,) but that these periods of years, and their difference 1040 years, are also *written in the Heavens* as great Astronomical periods.

The last, and perhaps the most remarkable confirmation which the Prophetic Chronology adopted in this Tract, and in the other works of the author, has received, is from the circumstance, that in the year 1817, in a Paper in the Jewish Expósito, he advanced a conjecture, that the number of 70 years mentioned by the Angel in the Vision in Zechariah, ch. i. 12, besides its *literal* meaning *has also a mystical signification, and probably represents the whole period of the captivities and dispersions of Judah until the final redemption of the nation.*

Till within the last four years, I had no definite idea of the length of the mystical period therein signified. In the year 1830, I first arrived at a conviction that it is a period of 70 Jubilees, or  $49 \times 70 = 3430$  years. But though I then and in the following year attempted to calculate that period, I could only arrive at approximations to it, which my own mind did not rest upon as the exact truth. In the Tract last mentioned, given to the public in the present year,† I have at length made it evident on the basis of the true Chronology of the Books of Judges and Kings, that supposing the Jubilee Trumpet to have sounded at the Exodus in the month Nisan of the year B. C.

count of the Discoveries of M. de Cheseaux, as to the great Astronomical Cycles of 2300 and 1260 years, and their difference 1040 years.

\* I mention this on the authority of Mons. de Cheseaux, and also of another Scientific friend, who has favoured me with some remarks confirmatory of the accuracy of these conclusions.

† On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse. See Note, p. xiv.

1638, which is the true date of that event, the period of 70 Jubilees, or 3430 years actually elapsed in the year of Christ 1791, reckoning the years from Nisan, or the Vernal Equinox. The end of the year 1791, Hebrew style, is thus made to fall out in March, 1792, according to our style; and it, therefore, follows, that August, 1792, when I place the end of the 1260 years and the beginning of the Judgment of the Ancient of Days, and the Sounding of the 7th Apocalyptic Trumpet was the 71st Jubilee year from the Exodus.

Thus does the whole mass of evidence which has been produced from Christian and Jewish writers, and from the great Astronomical Cycles, and from the Jubilean Chronology, concur in establishing beyond the possibility of question by those who will yield to evidence, that the 2300 and 1260 days of Daniel are *years*, and that they ended in the year 1792, and consequently that we are now far advanced in the Judgment of the Ancient of Days, and near to the coming of the Son of Man with Clouds.

*August 19, 1834.*

## INTRODUCTORY REMARKS.

It was a dark and gloomy night in the history of the Ancient Church, when more than a century after the kingdom of Israel had been finally subverted, and the Ten Tribes carried captive by the Assyrian, Judah also at length sunk under the power of Nebuchadnezzar, king of Babylon, and some of the princes of the Royal Family of David were made eunuchs in the palace of the Babylonian monarch.\* The Prophetic blessing of Isaac to his son Jacob, "Let peoples serve thee, and nations bow down to thee, be lord over thy brethren,"† was believed by the Church of Israel to include in it the grant of the dominion of the whole earth to be accomplished in the fulness of time through the Lord Messiah. But this expectation seemed now to be utterly falsified by the cutting off both of Judah and Israel, and their subjection to the Gentiles, and the magnificent promise of God to Abraham, "thy seed shall possess the gate of his enemies,"‡ appeared to be clean gone for ever.

This was the hour of sorrow and despondency, in which Jeremiah poured forth the strains of mourning, which are to be found in his *Lamentations*. This, therefore, was the very season of extremity, when it pleased the God of mercy, who cannot forsake his Saints, to open to the beloved Daniel the first of those prophetic visions, which rekindled the rays of light before the eyes of the servants of God, being given as a lamp to his Church, during the long ages of darkness, which were to intervene between the first captivity of Judah, and the triumphant establishment of Messiah's kingdom, to which the Saints of God, are even now looking forward, with outstretched necks.§

The vision now referred to, is the dream of Nebuchadnezzar, recorded in the *second chapter* of Daniel's Prophecies. In a

\* See Is. xxxix. 7. The kingdom of Israel was subverted by Shalmanasar, king of Assyria, in the year before Christ 719. Jehoiakim, king of Judah, was carried to Babylon by king Nebuchadnezzar, in the year B. C. 605. And Jerusalem was destroyed, and the Temple burned, in the year B. C. 586.

† Gen. xxvii. 29.

‡ Ibid. xxii. 17.

§ Luke xxi. 28. Rom. viii. 19.

second vision communicated to Daniel himself, at a later period, and recorded in his *seventh chapter*, he received a confirmation of the former prophecy, with certain further particulars.

The connexion between these visions, and the whole Prophetic times of the Scriptures, is set forth by the illustrious Joseph Mede, in the following most important passage of his *Apostasy of the Latter Times*, which deserves to be written in letters of gold.

“For the true account of TIMES in Scripture, we must have recourse to that SACRED KALENDAR and GREAT ALMANACK OF PROPHECY, the four kingdoms of Daniel, which are a Prophetical 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 room, was to remain under bondage of the Gentiles, and oppression of Gentilism; but these times 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, all mention of TIMES in the Scripture seems to have reference.”\*

Mede also quotes the following passages from the Commentary on Daniel of Rabbi Saadiah Gaon, an eminent Jewish Expositor, who lived in the tenth century. On Dan. vii. 18, he thus writes, “Because Israel have rebelled against the Lord, their kingdom shall be taken from them, and shall be given to these four Monarchies, which shall possess the Kingdom in *this age*, and shall lead captive and subdue Israel to themselves in *this age* until *the age to come*, until Messiah shall reign.”†

#### THE FOUR KINGDOMS OF DANIEL.

According to the unanimous testimony of the Jewish and Christian Churches, the Four Kingdoms which are described in the foregoing visions are,

I. That of BABYLON, signified by the head of the Image of fine gold, Dan. ii. 32, and by the first Beast, like a lion, with eagle’s wings.‡

Daniel, in expounding the dream of king Nebuchadnezzar, says to him, “Thou art this head of gold.”§ In other words, he being its sovereign, with unlimited autocratical power, is

\* Mede’s *Apostasy of the Latter Times*, Ch. xii.

† Mede’s *Works*, Book III. PLACITA DOCTORUM HEBRÆORUM, &c.

‡ Dan. vii. 4.

§ Dan. ii. 38.

considered as representing in his own person the kingdom. This part of the interpretation, therefore, rests on the authority of the HOLY GHOST.

The plucking of the wings of the lion, and its being made to stand on its feet as a man, point out the remarkable circumstances in the life of Nebuchadnezzar, which are recorded in the 4th chapter of Daniel. The plucking of the eagle wings, indicates the humiliation of his pride, when walking in the palace he said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my Majesty?—While the word was in the king's mouth, there fell a voice from heaven—O King Nebuchadnezzar, to thee it is spoken—the kingdom is departed from thee."\*

The lifting up of the lion, and causing it to stand erect as a man, and a man's heart being given to it, signify the great change in the heart of the king, when his reason returned to him, and he "blessed the Most High, and praised and honoured Him that liveth for ever."† Being thus restored to reason and converted to the worship of the true God, a man's heart is given, namely, a *rational heart* to the wild beast, or lion, even as in ch. iv. 16, his madness was signified by a beast's heart being given to him.

II. In expounding the vision of the Image to Nebuchadnezzar, Daniel says, ii. 39, "and after thee shall arise another kingdom, inferior to thee." This answers to the *silver breast and arms of the image*,‡ and it signifies the kingdom of the MEDES and PERSIANS, which continued from the year before Christ 538, to 331, a period of 207 years. This interpretation, like that already given of the first kingdom, rests also not only on the testimony of all profane history, but on the authority of the HOLY GHOST; for Daniel, in interpreting to Belshazzar, the hand writing on the wall, announces to him, "God hath numbered thy kingdom, and finished it,"||—and "thy kingdom is divided, and given to the Medes and Persians."§

The second kingdom which is thus determined to be that of

\* Dan. iv. 30, 31.—Most interpreters explain the plucking of the eagle's wings as signifying the cessation of the conquests of the Babylonian monarchy, which appears to have taken place before the insanity of Nebuchadnezzar. The connexion between the plucking of the wings, and the giving a man's heart to the lion, appears to me, however, to show, that the interpretation which is offered in this tract, is the true one, and since the former edition was published, I have discovered, that Hippolytus, who suffered Martyrdom in the reign of Severus, does in his Commentary on Daniel, adopt the same view with myself. His words are—Εἶτα φησὶν ἐξαίτην τὰ πτερὰ αὐτοῦ, ὅτι καθήγετο αὐτοῦ ἡ δόξα ἐξελωχθὲν γὰρ ἐκ τῆς βασιλείας αὐτοῦ. "Then he said, his wings were plucked because his glory was taken away, he was driven from his kingdom."

† Dan. iv. 34.

‡ Ib. ii. 32.

|| Ib. v. 26.

§ Ib. v. 28.

the *Medes and Persians*, is likewise signified by the *second beast like a bear*.\* “This Beast raised itself up on one side, the Persians being under the Medes at the fall of Babylon, but afterwards rising up above them. And it had three ribs in the mouth of it, between the teeth of it, to signify the kingdoms of Sardes, Babylon, and Egypt, which were conquered by it, but did not properly belong to it.”†

III. The third kingdom, answering to the *belly and thighs of brass* of the image,‡ and to the *third beast like a leopard*,§ is that of the MACEDONIANS or GREEKS, under ALEXANDER, and his Successors. This is also confirmed by the authority of the HOLY GHOST, as well as the voice of history, seeing that it is declared in Daniel’s vision of the Ram and He-Goat, that the *Ram* signifies the *kings*; namely, the *kingdoms* of *Media* and *Persia*,|| and the *He-Goat*, which cast the *Ram* to the ground and stamped upon him, is said by the interpreting angel to be the *king*, that is, the *kingdom of Grecia*.¶ The *four wings* of the *leopard* denote the astonishing rapidity of the conquests of Alexander the Great, and the *four heads* signify the *four kingdoms* which were formed out of his dominions after his death. “Cassander reigned over Macedon, Greece, and Epyrus, Lysimachus over Thrace and Bythia, Ptolemy over Egypt, Lybia, Arabia, Cælo Syria and Palestine, and Seleucus over Syria.”\*\*

The *third beast* continued to reign from the year before Christ 331, to 168, a period of 163 years.

Thus far we have expounded the visions of the four kingdoms, upon the authority of the *Written Word*, given by inspiration of the *Holy Ghost*.

IV. We shall next place the interpretation of that part of the prophetic visions which relates to the *fourth Kingdom*, on the same immoveable foundation, so far at least as it respects the identification of that kingdom. In the dream of Nebuchadnezzar, it was signified by the *legs of iron, and feet part of iron, and part of clay*†† of the image, and in the vision of Daniel it is described as, “a fourth Beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it—and it was diverse from all the beasts that were before it, and it had ten horns.”‡‡

It is manifest, both from the vision of the *Image* and that of

\* Dan. vii. 5.

† Sir Isaac Newton on Daniel, p. 29.

‡ Dan. ii. 32.

§ Ib. vii. 6.

|| See Dan. viii. 20. That the words *king* and *kingdom* are used synonymously, will appear by comparing Dan. vii. 17 with the 23d verse.

¶ Dan. viii. 21.

\*\* Sir Isaac Newton on Daniel, p. 30.

†† Dan. ii. 33.

‡‡ Ib. vii. 7.



the *four Beasts*, that the *fourth Kingdom* was immediately to succeed the *third*, without the rise of any intermediate power, and also that it continues till the establishment of the Kingdom of God, which, in the vision of the Image, is signified by the *stone cut out of the mountain without hands*, that smote the *image* on the feet, and became a great mountain, and filled the whole earth. In Dan. vii. the same stupendous event is denoted by the *judgment of the Ancient of Days*, wherein the fourth Beast is slain, and his body destroyed by fire; and by the *coming of the Son of man*, with the clouds of Heaven, and the *giving of the Kingdom and dominion under the whole heaven to the people of the saints of the Most High*.\*

Now it is undeniable, that when our Lord appeared upon earth, the *third Kingdom* had already passed away, for history testifies that Egypt, the last of the four Divisions of the Empire of Alexander, was subverted by the Romans, in the year before Christ, 30. Therefore, the *fourth Kingdom*, which, as we have seen, immediately succeeds the *third*, and continues till the establishment of the *Kingdom of God*, must have been in existence when our Lord was upon earth. We have only then, to ascertain from the New Testament, what power at that time had dominion, and we, at once, establish the identity of *that power* with the *fourth Monarchy* of Daniel's visions. But, we learn from the testimony of St. Luke, chap. ii. 1, of our Lord himself, Matth. xxii. 21, "Render unto Cæsar the things that are Cæsar's," and of the chief Priests, John xix. 15, "We have no king but Cæsar"—that the *Roman power* was that which then ruled: and it may not be superfluous here to state, for the information of plain readers, that both *Cæsar* and *Agustus* were titles of the Roman Emperors. Moreover, we have the words of the chief Priests, in John xi. 48, "If we let him thus alone, all men will believe on him, and the ROMANS shall come and take away both our place and nation." The Roman power is therefore certainly the *fourth kingdom* of Daniel. Accordingly, it is observed by Bishop Chandler in his Defence of Christianity from the Prophecies of the Old Testament, that "no sooner was the Kingdom of the Seleucides," (the third of those formed from the Empire of Alexander, which fell before the Roman power) "extinguished by Pompey in the person of Antiochus Asiaticus, in the year B. C. 65; but the Jews everywhere lifted up their heads as if they saw the sign of their redemption in the dawning of the *fourth Monarchy*. Then rumours went about" (nobody knew how, though originally from the Jews) "that nature was in pangs to bring forth a king for the

\* Dan. vii. 13, 14, 27.

Roman people, at which the frightened Senate decreed the strangling of every child that should be born within that year; but their vain hopes of having that kingdom in their own family, spoiled the execution of the decree, and so Augustus was suffered<sup>a</sup> to live." When Egypt about the year B. C. 30 was reduced into a Roman province, whereby the Empire of Alexander was wholly subverted, "It was again" (says Bishop Chandler) "revived, that it would turn to the great evil of the Commonwealth of the Romans if they entered Egypt with an army, because, as Cicero explained it, *a great king* will then prove that great evil. No such predictions were heard of in the Gentile world, before the Jews perceived that the Roman would prove the *fourth Monarchy* in Daniel. And upon that view, they published every where their expectations of the *kingdom of Heaven*, that was to follow the rise of the *fourth Monarchy*"\* &c.—And, it may be asked, were not those expectations realized? Did not John the Baptist, and Christ himself, preach the kingdom of God within a century of that time? The Jews were then quite accurate as to the *period* of Messiah's personal Advent, though wrong as to its circumstances.

It has thus been proved *that without going out of his Bible*, the plain reader has complete assurance from its unerring testimony, showing, what are the *four kingdoms*, which were successively to bear rule on the earth, from the days of Daniel, till the establishment of the Kingdom of God.

Since also it has been shown, that the *Roman Empire* is the *fourth kingdom*, which continues in existence, till the *Ancient of Days* sits in judgment for its destruction, to prepare the way for the establishment of the Kingdom of God, and the coming of the Son of Man with the clouds of heaven; it becomes necessary in the next place, to trace the accomplishment of the Prophetic description of this empire, in its past history and actual condition, in order that it may be made manifest, that we are at the present moment near its end, and that the coming of the Son of Man, is forthwith to be looked for.

Now, that the Ancient Roman empire is fitly represented by the *Iron legs of the Image*, and by the *fourth Beast dreadful and terrible and strong exceedingly*, is evident from its whole history. Sir Isaac Newton observes, "And such was the Roman empire. It was larger, stronger, more formidable and lasting than any of the former. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, Anno Nabonass. 580†—and inherited that of Pergamos,

\* Bishop Chandler's Defence of Christianity from the Prophecies, Vol. i. ch. 2, pp. 124, 5.

† Answering to the year before Christ, 168.

A. Nabonass. 616;\* and conquered that of Syria, A. Nabonass. 679,† and that of Egypt, A. Nabonass. 718.‡ And by these and other conquests, it became greater and more terrible than any of the three former beasts.”§ Bishop Newton quotes the following passage from Dionysius of Halicarnassus, a Greek historian of high reputation in the age of Augustus Cæsar. “The Macedonian empire having overturned the strength of the Persians, in greatness indeed of dominion, exceeded all the kingdoms which were before it; but yet it did not flourish a long time, but after the death of Alexander, it began to get worse and worse. For being immediately distracted into several principalities by his successors, and after them, having strength to go on to the second or third generation, it was weakened by itself, and at last was destroyed by the Romans. And yet it did not reduce all the earth and sea to its obedience. For neither did it possess Africa, except that part adjoining to Egypt; neither did it subdue all Europe, but only northward, it proceeded as far as Thrace, and westwards it descended to the Adriatic sea. *But the city of Rome ruleth over all the earth, as far as it is inhabited, and commands all the sea, not only that within the pillars of Hercules,|| but also the ocean as far as it is navigable, having first and alone of all the most celebrated kingdoms, made the east and west the bounds of its empire; and its dominion hath continued not a short time, but longer than that of any other city or kingdom.*”¶

That Empire subsisted also with undiminished extent, during more than three centuries after Dionysius flourished. For it is only from the reign of Valens, who was defeated and slain by the Goths, in the year of Christ, 376, that Gibbon dates the fall of the Empire. Sir Isaac Newton, as we shall see, places the period of its fall, somewhat later, viz: at the death of Theodosius the Great, in 395.

#### THE DIVISIONS OF THE ROMAN EMPIRE INTO TEN KINGDOMS, OR THE RISE OF THE TEN HORNS OF THE FOURTH BEAST.

“This Empire,” says Sir Isaac Newton,\*\* “continued in its greatness till the reign of Theodosius the Great; and then brake into ten kingdoms, represented by the ten horns of this Beast; and continued in a broken form till the Ancient of Days sat in a throne like fiery flame, and *the judgment was set, and the books were opened, and the Beast was slain, and his body destroyed, and*

\* Year B. C. 132. † B. C. 70. ‡ B. C. 30.

§ Observations on Daniel, p. 30. || The Strait of Gibraltar.

¶ See Dissert. on the Prophecies, Dissert. xiv.

\*\* Observations on Daniel, p. 30.

given to the burning flames; and one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and received dominion over all nations, and judgment was given to the Saints of the Most High, and the time came that they possessed the Kingdom.”

The division of the Empire was effected by the invasion of the Goths and Vandals, in the fourth and fifth centuries. All history testifies, that in the period which intervened between the defeat and death of the Emperor Valens, in the year 376, and the year 476, the northern nations, called Goths and Vandals, broke in upon the territories of Rome, divided the provinces of the Western Empire among themselves, and in the year last mentioned, finally subverted that Empire, Augustulus, the last of the Emperors, having been deposed and banished from Rome, by Odoacer the General of the Heruli, who was elected and reigned the first Gothic King of Italy. At this time, or shortly afterwards, the following Gothic Tribes had planted themselves in the provinces of the Western Empire, and they answer to the ten primary horns of the Beast. 1. The *Visigoths* in Gaul and Spain. 2. The *Suevi* in Spain. 3. The *Heruli* in Italy. 4. The *Franks* in Belgium. 5. The *Burgundians* in Burgundy. 6. The *Saxons* in Britain. 7. The *Alans* in Gaul and Spain. 8. The *Ostrogoths* in Pannonia. 9. The *Lombards* in Pannonia. 10. The *Vandals* in Africa.

The number of kingdoms has varied from age to age, and also their geographical positions and boundaries; and it has been observed, that the number *ten*, frequently in the Scriptures, denotes a considerable, but indefinite number.\* At present the number of the kingdoms is more than ten.†

It only remains to say, that the *ten Toes of the Image, part of*

\* See Gen. xxxi. 41. Zech. viii. 23. Amos vi. 9. 1 Sam. i. 8. Dr. Cressener in his *Demonstration of Protestant Principles of Apocalyptic Interpretation*, p. 247, quotes the following words from the *Malvenda De Antichristo* p. 234, *De 10 Cornibus*. “The number TEN is very often in Scripture used indefinitely for a great multitude.” *Malvenda* was a Spanish Dominican, and therefore of the *Romish Church*. He died in 1628.

† Machiavel, himself a member of the Church of Rome, in his *History of Florence*, Book I., gives a list of the Gothic Tribes which overthrew the Western Empire, and makes them just TEN in number. It is, with one exception, the same as the list here given. He omits the *Suevi* in Spain, and inserts the *Huns* in Pannonia. As the Huns do not appear to have possessed Pannonia at the period of the dissolution of the Western Empire, I have not included them in the list of the *original* Gothic kingdoms.—When, however, the *Ostrogoths* left Pannonia and marched into Italy in the year 489, Sir Isaac Newton tells us (see his *Observations* upon Daniel, p. 68, 9.) that they left their seats in Pannonia to the *Avares*, a tribe of the Huns, and that from that time “the Huns grew again very powerful,” and that hence the present kingdom of Hungary took the name of *Hun-avaria*, and by contraction *Hungary*.—Koch in his *Tableau des Revolutions de l’Europe*, Carte No. II. Tom. III. enumerates ELEVEN Kingdoms in the Western Empire near the close of the *Fifth* Century.

*iron, and part of clay*—Dan. ii. 42—answer to the *ten Horns of the fourth Beast*, ch. vii. 7. And if we look abroad into the present kingdoms of Europe, we shall see that some of them, as, for example, Austria and France, partake of the strength of the iron. England also *did* possess this character; but the elements of national dissolution are working in her body politic with too much energy to permit us to reckon her now among the Iron Kingdoms. Other kingdoms, as Spain, Sardinia, Naples, are evidently, from their internal weakness, to be likened to the clay.

#### THE LITTLE HORN OF THE FOURTH BEAST.

Dan. vii. 8.—“I considered the horns, and behold there came up among them another Little Horn, before whom there were three of the first horns plucked up by the roots, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.”

This horn, by the unanimous testimony of the Protestant Churches, is the *Pope or Bishop of Rome*, and it exactly answers to the character of that ecclesiastical power. The Pope rose gradually into the maturity of his power, in the midst of the secular kingdoms of the Roman Empire. Three of the first horns were eradicated before him; and history testifies that the three Gothic Kingdoms of the *Heruli*, the *Ostrogoths*, and the *Lombards* in Rome and Italy, were successively rooted out preparatory to the full developement of the Papal power. In the above interpretation, the Protestant Churches do not stand alone. The learned Abarbanel, one of the most eminent Jewish Doctors of the middle ages, affirms in his Commentary on Daniel, published before the Reformation, as he died in 1508, that the Little Horn is the Pope.

Daniel is told by the Angel, v. 24, that the *Little Horn* shall be *diverse* from the other horns. All these horns were *secular* kingdoms; but the Papal power being a *spiritual* or *ecclesiastical* kingdom, is essentially different from the rest. The *eyes* of the *Little Horn* denote the *cunning* and *policy* for which the Papacy has always been peculiarly distinguished; but they also point out the character of the horn as a *Bishop* or *Overseer* of the *Church of Christ*—the Greek word *Episcopos* for a *Bishop*, signifying literally an *Overseer* or *Overlooker*. The *Little Horn* had a mouth speaking great things. This was fulfilled by the Popes, both in things secular and in the Church. In the proud insolence of their power, they claimed dominion over all earthly kings, and authority to dethrone them at their own pleasure. In the Church also they usurped the authority and titles of the

Lord himself. I shall give some examples of these things from History.

In the year 1076, Henry IV., Emperor of Germany, was excommunicated by Pope Gregory VII. with a sentence of deposition from the kingdom. In order to propitiate the Pope, Henry passed the Alps, amidst the rigour of a severe winter, and arrived in February, 1077, at the fortress of Canusium, where Gregory then was with Mathilda, Countess of Tuscany. *Here the suppliant emperor stood for three days in the open air, at the entrance of the fortress, with his feet bare, his head uncovered, and no other raiment but a wretched covering of woollen cloth.* On the fourth day, he was admitted into the presence of the Pope, who, on certain conditions, agreed to absolve him. One of these was, that he should always, if he were maintained in his kingdom, be obedient to the Holy See.\*

Henry afterwards threw off for a time the yoke thus imposed upon him, but at length fell a victim to the rancorous hatred of the *Little Horn*. Pascal II., a subsequent Pope, instigated Henry, son of the Emperor, to rebel against his father; and this unfortunate Prince having, by the vilest deceit, been entrapped by his son, was first imprisoned by him, and then divested of the imperial dignity, by a decree of the Diet;† and having been ignominiously stripped of his royal robes by the hands of the Archbishops of Mentz and Cologne, he afterwards died at Liege.‡

In the year 1155, Frederic Barbarossa, Emperor of Germany, was obliged by Pope Adrian IV. to *hold his stirrup*, while he dismounted from his horse.

In the year 1212, Pope Innocent III. passed a sentence of dethronement against John, King of England, and granted the kingdom to Philip, King of France. Alarmed at the danger which threatened him, John agreed to hold his kingdom as a feudatory of the Church of Rome. *He came disarmed into the presence of the Pope's Legate,§ who was seated on a throne, flung himself on his knees before him, and laid the crown of England at his feet, swore fealty to the Pope, and paid part of the tribute for his kingdom as the patrimony of Peter.||* Elated beyond measure at this triumph of the Papal power, the Legate immediately *trampled upon the money, which was laid at his feet, as the earnest*

\* That is the Pope.

† The Diet was the Legislative Assembly of the German Empire.

‡ See Condillac Cours d'Etude pour l'Instruction du Prince de Parme, Tome 8me. pp. 346—348. Condillac was a Member of the Church of Rome. See also Mosheim, Cent. xii. Part 2d, and Modern Universal History, vol. xxix. pp. 92—94.

§ That is Deputy.

|| The Popes pretend to be the successors of St. Peter.

of the subjection of the kingdoms of England and Ireland, and took away the crown, which he kept five days, and then returned it to John as a favour from the Pope.\*

At the fifth General Lateran Council held in the year 1512, the Archbishop of Spalatensis opens his oration to Pope Julius II. in the following words:—"I who am about to speak in presence of thee, the *Prince of the whole world*, and the true Vicar of Christ placed in the *highest eminence of the human race*."<sup>†</sup>

In the fourth Session of the Council, Christopher Marcellus, in presence of the same Pope, calls him the *Bridegroom*, (*sponsus*) and says, "Take care, I say, most blessed Father, that beauty and grace and comeliness are restored to thy *Bride*." Afterwards we find these words—"Thou then art the *shepherd*, thou the *physician*, thou the *guide*, thou the *husbandman*, in fine, THOU ART ANOTHER GOD UPON EARTH."<sup>‡</sup>

In the Seventh Session *Beltassar del Ryo*, *Protonotary of the Apostolic See*, in presence of Pope Leo X., spoke the following words of blasphemy. After relating the victory of Sigismund of Poland over the Turks, he says, "And O if it had been so that the only hand of so many princes§ had been turned against the true enemies, I should indeed have believed concerning thee, O most mighty Leo, at the expense of the same kings, that word of the Prophetical Psalm: 'He shall have dominion from sea to sea, and from the river to the ends of the earth. The Ethiopians shall fall down before him, and his enemies shall lick the dust. All kings shall adore him, and all nations shall serve him.' Thou truly who art VICEGERENT of the MOST HIGH GOD UPON EARTH, and who hast preserved without seam, the coat of Christ which was ready to be rent, and as formerly the hand of the Lord held up the prince of the Apostles lest he should sink, so hast thou held up and called the poles and princes of the Church Universal in this valley of tears, lest they should be overwhelmed in the whirlpool of dissension; and thou following the footsteps and words of the good Shepherd hast to thee drawn these thy sheep hearing thy voice, forasmuch as thou didst lately proclaim going before the sheep, 'I, when I shall be lifted up, will draw all things unto me.'|| Thou lord, I say, hast drawn all things unto thee, since being made

\* Hume's England, ch. xi. Condillac Cours d'Etude, Tome 8me. p. 414. Russell's Modern Europe, vol. i. p. 322.

† "Ego vero qui coram te, hoc est coram totius orbis principe et vero Christi Vicario in excelcissimo humani generis fastigio posito,"—"sum verba faturus."—Acta Concil. Tom. ix. Col. 1602. Paris, 1714.

‡ "Cura inquam Pater beatissime ut sponsæ tuæ forma, decorque redeat et pulcritudo."—"Tu enim pastor tu medicus tu gubernator tu cultor, tu denique ALTER DEUS IN TERRA."—Ibid. Tom. ix. Col. 1651.

§ Meaning, I presume, the hand or authority of Leo himself.

|| John xii.

the Shepherd, thou drawest, nourishest, and embracest the sheep which were absent from the fold; that when thou shalt give an account of thy stewardship thou mayest speak the words of God to God. 'Of those that thou gavest me I have not lost' any one.' "

He afterwards says, "and like as the lion (leo) is the king of beasts do thou another Lion (Leo) of men, and not another king only, but KING OF KINGS, and made THE SUPREME RULER OF THE WHOLE WORLD bring back, allure and recall to thy fold the other sheep which thou hast which are not of this fold. *Gird then thy sword upon thy thigh, O thou most mighty*, for thou hast two swords, the spiritual namely and the temporal. Having, therefore, drawn forth the one, and placed the other in its scabbard, rush headlong against thine enemies, for nothing shall be impossible to thee."\*—Acta Concil. Tom. ix. Col. 1704, 5.

These horrible blasphemies were uttered in the Council in the very presence of Leo himself, ("our said most holy Lord the Pope being *present and presiding*,"†) and they are found in

\* I shall here place the original Latin of these passages. "Etsi O utinam jam datum esset solam tantorum principum manum in veros hostes converti potuisse, credidisset profecto de te Leo maxime, eorumdem regum impensa illud Prophetici Psalmi dictum: *Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. Coram illo procident Æthiopes, et inimici ejus terram lingent. Et adorabunt eum omnes reges, et omnes gentes servient ei.* TU VERO QUI SUMMI DEI GERIS VICES in terris quique Christi tunicam scissuræ jam proximam inconsutilem, ut erat, præservasti, universalisque ecclesiæ cardines et principes, ut olim manus Domini Apostolorum principem a fluctibus, ne mergeretur erexit, tu quoque in hac lacrymarum fluctuoso valle, ne dissensionis turbine obruerentur, erexisti, evocasti; ovesque ipsas tuas, vocem tuam audientes, pastoris boni fastigia et verba secutus, ad te traxisti: quandoquidem dudum ante oves existens prædicebas: *Cum exaltatus fuero, omnia traham mecum*, (John xii.) Traxisti inquam domine, omnia ad te, quando quæ aberant ab ovili oves, jam pastor effectus attrahis, foves, amplexaris, ut villicationis tuæ rationem reddimus, Dei verba dicas Deo: *Quos mihi dedisti non perdidisti ex eis quemquam.*"

"Ac ceu leo rex quadrupedum, tu alter Leo, hominum non alter rex tantum, red regum rex, et orbis terrarum monarcha effectus, alias oves quas habes, quæ non sunt de hoc ovili ad tuum ovile reduceres, alliceres, revocares. *Accingere ergo gladio tuo super femur tuum potentissime*: nam et tu duos gladios habes, spirituales scilicet et temporales. Altero igitur evaginato, altero in vaginam reposito in hostes irruere quia nihil impossibile erit tibi."

† Latin "Præsente et præsidente præfato sanctissimo domino nostro Papa." One of those writers of the present day, who reject the whole Prophetic testimony of the Protestant Churches against Papal Rome, and of the Holy Ghost himself, by denying that the Pope is the Man of Sin of 2d Thess. ii., and the Little Horn of Dan. vii., wishes to clear the Pope of the guilt of these or similar blasphemies, by supposing them to have been uttered by persons whom he never saw or heard of, or to use a legal phrase, this writer wants to prove, or to suppose, an *alibi* in favour of his Holiness. The attempt to screen him in this way, however, utterly fails. The two Popes, Julius II. and Leo X. were both present in the Council, and heard the blasphemies addressed to them, and the Church of Rome has sent them forth to the world in the proceedings of the Lateran Council, becoming thus responsible for the whole guilt of these blasphemies.



the authentic Acts of that Council, published under the authority of the Romish Church. It is, therefore, undeniable, that the whole guilt of them rests on the Papal Power, and they fulfil to the very letter the words of the prophet, that the Little Horn had a *mouth speaking great things*; for be it observed, the person who utters them is the Protonotary of the Papal See, and it is as it were *the Pope* speaking in the person of this officer *to himself the Pope*, and assuming the character and attributes of the Lord Jesus Christ.

It is said of the *Little Horn*, that it “made war with the Saints of the Most High, and prevailed against them until the Ancient of Days came, and judgment was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom.”\* All history witnesses to the fulfilment of these words. In the year 1208, a crusade† was proclaimed in the name of Pope Innocent III., against the Waldenses and Albigenses‡ in the south of France, in which *a million* of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, *nine hundred thousand* were destroyed. *One hundred and fifty thousand* perished by the Inquisition in thirty years. In

\* Dan. vii. 21, 22.

† A religious war.

‡ They were the Protestants of that day.

[The former part of this Note, importing that the Albigenses and Waldenses were the Protestants of that day, belongs to the first Edition of this Tract. Before permitting it to remain, I have thought it incumbent upon me carefully to examine the ponderous Octavo of the Rev. S. R. Maitland, wherein he labours hard to show, that the Albigenses were either hypocritical impostors or misguided fanatics; (P. 443) and he *especially* grounds this conclusion (P. 451) upon the testimonies extracted from the *Book of Sentences of the Inquisition*, that is upon testimony just as credible, as that of *Satan and his Angels*, and not one whit more. But I deny, that even the Sentences of the Inquisition produced by Mr. Maitland and the other testimonies, do when weighed impartially, and compared with one another, warrant the conclusions he draws from them, and I fearlessly maintain, that these calumniated and persecuted men were the Saints of God, and that no evidence worthy of credit is produced to prove the charge of false doctrine against them. This is not the place to meet the arguments of Mr. Maitland or to offer any observations on his *facetiousness* (P. 280) at the expense of one of the victims of the Inquisition, whom I verily believe to have been a saint of God, or his commendation of the *wisdom of the Inquisitors* (P. 277) in sentencing another to perpetual imprisonment against whom no crime is proved, or to animadvert upon the deference he shows to the authorities of the Romish Church, and his blindness to their numberless contradictions, or upon the spirit which he manifests towards Protestant writers. Lest, however, I should be suspected of having written this Note without due consideration, I shall inform the reader, that it is the result of more than a week's laborious examination of Mr. Maitland's work, and some of the original Acts of Council, referred to by him. I have also consulted Dr. Allix's Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses, and of Piedmont, and Milner. These remarks are, therefore, the result of severe and laborious application of mind to the points at issue between the Protestant Churches and Mr. Maitland, who in *this matter* by giving credit to the false testimonies of Rome against the Saints, whom she cruelly murdered, does plainly appear in the light of her *Advocate*.]

the low countries, *fifty thousand* persons were hanged, beheaded, burned, and buried alive, for the crime of *heresy*,\* within the space of thirty-eight years, from the first Edict of Charles V., against the Protestants, to the peace of Chateau Cambresis, in 1559.† *Eighteen thousand* suffered by the hand of the executioner, in the space of five years and a half, during the administration of the ferocious Duke of Alva.‡

Such were some of the deeds of blood, whereby the *Little Horn* made war with the *Saints of the Most High*. Volumes have been filled with the narratives of its atrocities; but in a Tract like this, only a few hints of them can be given.

In explaining these deeds of the horn, the interpreting angel farther says, that “he shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.”§

His changing times and laws was accomplished by his assuming the Divine Prerogatives of deposing and setting up kings, the reigns of kings being one of the usual measures of time, and by his claiming paramount authority over the highest princes of the earth, with a power to absolve their subjects from their oaths of allegiance. But, without doubt, the times and laws of the Church are principally designed, and over these he claimed, and exercised, supreme authority.

The saints, with the times and laws, were given into his hand, until *a time, times* (that is, two times) and *a half*, or for a period of *three prophetic years and a half*—and by comparing Rev. xii. 6, with v. 14, we learn, that the period here revealed is as follows:—

1 Time,	.	.	.	360 days.
2 Times,	.	.	.	720 days.
Half a Time,	.	.	.	180 days.

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1260 days.

By the general consent of Protestant commentators, these days are *mystical*, signifying so many *years*, or a period of 1260 years. This period began in the month of March, 533, when the Roman Emperor Justinian, in an epistle to the Pope, which was afterwards inserted in the laws of the Empire, gave to him the title of *Head of all the holy Churches*, and thus subjected to

\* That is opposing the Romish Church.

† This fact rests on the authority of a Roman Catholic Historian. Fra Paolo Sarpi *Histoire du Concile de Trente*, Tom. ii. p. 52.

‡ Watson's *Reign of Philip II.* vol. i. p. 392.

§ Dan. vii. 25, 26.

his authority all the saints of God throughout the Empire. The 1260 years being computed from the year 533, by *current time*, which is the universal mode of reckoning in the Scriptures, and even to the present day in Eastern countries, we are brought down to the year 1792, as the end of the great prophetic period, and the beginning of the judgment which follows.

Accordingly, at the fall of the French monarchy, on the 10th August, 1792, a series of the most stupendous events began their awful course, which so exactly correspond in character with the results to be expected from the Judgment of the Ancient of Days, that we are led, reasoning from these events, to fix that year as the era of the commencement of the Judgment; and thus the former conclusion, founded on the calculation of the years, receives new strength by a consideration of the history of our own times. It is proper to add, that most of the writers on prophecy of the present day concur with us in these two conclusions. 1st. That the 1260 years ended in the year 1792; 2dly, That the judgment of the Ancient of Days then began.\*

THE JUDGMENT OF THE ANCIENT OF DAYS, AND THE COMING OF  
THE SON OF MAN WITH THE CLOUDS OF HEAVEN.

"I beheld till the thrones were cast down (or *set*), and the Ancient of Days did sit. A fiery stream came forth from before him, thousand thousands ministered unto him—and ten thousand times ten thousand stood before him—the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. vii. 9—11.

Before considering the import of these words, let it be observed, that the verse which follows, namely, the 12th, is a parenthesis, and simply informs us, that when the *three former Beasts* were deprived of their dominion, it was not effected by a destruction similar to that of the *fourth Beast*, but their lives (that is, the political existence of the nations of which they consisted) were prolonged for a season. As to the fulfilment of this, history testifies to it. Indeed, the nations inhabiting the territories of the former three Beasts, continue in existence even to the present day, although in a feeble state, and now fast wasting away.

\* Mr. Faber dissents from the first of these conclusions, but places the commencement of the Judgment even at an earlier period, viz., at the beginning of the French Revolution in 1789, and, therefore, accords with us, that *it is now sitting*.—Sacred Cal. of Prophecy, Vol. i. p. 234.

The *Judgment of the ANCIENT OF DAYS* is an emblematical representation of that special act of the FATHER, which is signified in the words of the 110th Psalm: *Sit thou at my right hand until I MAKE THY FOES THY FOOTSTOOL*. It is manifest from the last clause that there is to be an *acting* or *putting forth* of the power of the ALMIGHTY FATHER in making the enemies of Christ his footstool. The ANCIENT OF DAYS, or the ETERNAL FATHER, is here represented, therefore, as COMING, (for the *Horn* prevailed against the saints *until the Ancient of Days CAME*,\*) and sitting down with his joint assessors (the imagery being taken, as Mede observes, from the session of the Jewish Sanhedrim) on the throne of Judgment. The *fourth Beast*, and his *lawless Horn*, are summoned to the bar and condemned, and the execution of the judgment is begun.

Now, seeing that the ETERNAL FATHER, is essentially *invisible* to mortal eyes, and *no man hath seen Him, or can see Him*;<sup>†</sup> it is necessarily implied in the foregoing description of the Judgment of the *Ancient of Days*, that it is conducted by an agency which is altogether *invisible* and can be discerned only by the eye of Faith.

Its effects, however, must be awful and universal as it respects the territories of the fourth Beast of Daniel, and must bring in a train of calamities of the most fearful and unequalled extent. Turning now to the history of Europe for the last forty-one years, we find, that during that period, every European kingdom has been shaken to its foundations. The throne of France, its central kingdom, has been overthrown five times,<sup>‡</sup> besides numerous minor changes. The thrones of the greater part of the other European Kingdoms have been twice subverted.§ Every part of Continental Europe has been drenched with blood in a series of wars, wherein millions of the human race have fallen by the sword and disease.

Every Capital of the European Kingdoms of the Continent, from Moscow to Lisbon, has, in the same period, been occupied by foreign armies.

In the greater part of Europe, the property of the Church of Rome has been seized for secular purposes. The Papal dominion has also been shaken to its foundations, and its power to persecute the Saints taken away. It is true, that it is now using every effort to obtain proselytes, and with such success as justly to alarm the true disciples of the Lord—but it is obliged to trust

\* Dan. vii. 22.

† 1 Tim. vi. 16.

‡ 1st. Overthrow, that of Louis XVI. in 1792. 2d. Bonaparte in 1814. 3d. Louis XVIII. in 1815. 4th. Bonaparte in 1815. 5th. Charles X. in 1830.

§ 1st. At the overthrow of the ancient Dynasties; and 2dly. When the vassal Kings of Bonaparte shared the same fate.

to the power of persuasion only, and is deprived throughout Europe of the power of the temporal sword, which was formerly wielded in its behalf. The destruction of the Papal Power is proceeding even in the States of America, which profess the Romish faith. In the year 1825, an important State Paper was issued by the Congress of Mexico, renouncing the authority of Rome to interfere in secular and political affairs; and in the Republic of Colombia the public exercise of the Protestant worship has within the last two years been permitted. It was before prohibited.

During the whole of the above period of forty-one years, Europe has been in a continued state of revolutionary excitement, nor has it enjoyed, even within the last seventeen years of peace, so much as *one year of solid tranquillity*, free from the alarms of the political volcano which has ever and anon been manifesting the signs of new eruptions.

In the British kingdoms, by the passing of the Catholic Emancipation Bill, in the year 1829, and the Reform Bill in 1832, there was effected within the short space of little more than three years, an entire revolution, whereby its Political and Ecclesiastical Constitution has been changed, its House of Peers degraded as an independent branch of the Legislature, its Aristocracy deprived of its power, which has been transferred to the people, and its monarchy left as a naked column without support.\* This country, though exempted from the miseries of foreign invasion, has been most severely visited by commercial, and manufacturing, and agricultural distress, at different intervals, which have reduced the poorer classes from comparative comfort to misery.

It may be added, that all Europe is now trembling and heaving with the expectation of some mighty crisis, so that no words can fitly express its present condition; but those of our Lord himself, who thus describes the same series of events, which have been detailed in the preceding pages, as the results of the sitting of the Judgment of the Ancient of Days.

“And there shall be signs in the Sun, and in the moon, and in the stars; and upon 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, for the powers of the heavens shall be shaken.”†

Writers on prophecy are generally agreed, that by the *Sun*,

\* It will be understood, that this is merely a narrative of the late changes, without any opinion, whether they are for better or worse. That their effects, as here stated, are not magnified, might easily be shown, were there space for it.

† Luke xxi. 25, 26. See also Matth. xxiv. 29.

in the language of symbols, is to be understood the *Imperial* or *Royal power* of the State, and by the *Moon* and *Stars*, the *Nobles* and *Princes*, who are under the king in authority; and, if the reader refer to Jacob's interpretation of Joseph's Dream, Gen. xxxvii. 10, "*Shall I and thy mother, and thy brethren, indeed come to bow down ourselves to thee on the earth?*" he will find that the principles of this interpretation, are as old as the age of Jacob. They have, indeed, their foundation in nature itself; for since the *natural universe* is used in *symbols*, to express the *moral and political universe*, therefore the *heavens and celestial luminaries*, must represent the *reigning and ruling powers*, and *subordinate dignities* of the *political heavens*. By the same beautiful analogy, the *roaring of the sea* and the *waves*, denotes the *populace, rising up in tumult and insurrection* against the higher powers of the State.

The words of our Lord's prophecy, above cited, being compared with the context, do therefore manifestly indicate, that at the close of the *Times of the Gentiles*, namely, the times of the dominion of the *four Gentile Kingdoms*, and when the *redemption of Israel* is about to take place, the states which are connected with the visible church within the limits of the *fourth Empire* of Daniel, which is the principal theatre of the New Testament prophecies, shall undergo a concussion so violent, as to shake the thrones of all the reigning sovereignties, and fill their territories with distress and perplexity; the populace rising up in tumultuous movements, threatening the very existence of civil society, so as to fill the hearts of men with fear and dread of the things which are coming on the earth.

That this prophecy of our Lord describes the same events as are signified by the coming of the *Ancient of Days*, in Daniel, and his sitting in Judgment, is now acknowledged by all the leading writers on Prophecy, and is made quite manifest from the circumstance which follows next in order—both in Daniel and St. Luke.

That circumstance is the *coming of the Son of Man* with the clouds of heaven.

"I saw (says Daniel, vii. 13) 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."

The following remarks as to the order of these events, *viz.*, the Judgment of the Ancient of Days and the Advent,

which are made by Mr. Faber,\* seem to me to be perfectly correct.

“The Judgment of the Roman beast commences with the Session of the Ancient of Days; after that judgment has continued for some undefined space, the Son of Man makes his appearance in the clouds of heaven, and is brought near to the already seated Ancient of Days, to whom he becomes a judicial assessor; and then at length through the special agency of the Son of Man (as we are assured by St. John, Rev. xix. 11—21), the Roman Beast and his little Apostate horn are destroyed.”

Turning back now to the text of St. Luke, we find that our Lord, immediately after the clause which has been already quoted, ending with the annunciation of the shaking of the powers of the heavens, thus continues his prophetic discourse.

“And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”†

It is plain therefore, that Christ places his coming with clouds in the midst of that final shaking of the nations, which is to precede the redemption of the Church, and the establishment of the kingdom of God. In like manner Daniel sees one like the SON OF MAN coming with the clouds, during the judgment of the ANCIENT OF DAYS, and just before the establishment of the Kingdom of God.

That the coming of the SON OF MAN, which is predicted in both these passages, is one and the same, is still denied by some of our Religious Reviewers and theological writers, who are about as wise in these matters as the Babylonian king was, as to the signification of the MENE TEKEL UPHARSIN,‡ before it was interpreted by Daniel; but it is not now disputed by any one who has a competent knowledge of the Prophetic Scriptures, or by any of the later writers on Prophecy. On this point it may be enough to say, that even Mr. Faber, though he contends that the *coming with clouds* is not *personal* and *real*, but *figurative*, yet does he most strenuously uphold the sameness of the Advent in both passages.—“The coming of the Son of Man in the clouds with power and great glory, here foretold, is the same as the coming of one like the Son of Man in the clouds of heaven, to receive dominion, glory, and royalty, foretold by Daniel in his vision of the four great Beasts.”§

We proceed next to show that the coming of our Lord

\* Sacred Calender of Prophecy, Vol. i. p. 231.

† Luke xxi. 27, 28.

‡ Dan. v. 25.

§ Faber's Sacr. Cal. Vol. i. p. 218.

which is predicted in both passages, is *his proper personal Advent to judge the quick and the dead*—and that it is now near at hand.

Let it be observed, in the first place, that the modern fancy of a *figurative coming* of the Son of Man with the clouds of heaven, was altogether unknown to the Church of God in the Apostolic and following ages, and would, doubtless, had it been then propounded, have been rejected, as a pernicious heresy. Yet by the great body of the doctors and evangelical preachers of the present day, it is held to be the orthodox explanation of the passages which have been quoted from Daniel and St. Luke, and as such is preached to the people; while they who hold the ancient doctrine are branded as heretics. In proof of what has been asserted, with regard to the sentiments of the primitive Church, we shall quote from several of the earlier writers. Justin Martyr, an illustrious Father who suffered death for the cause of Christ, in the year 163, in his Dialogue with Trypho the Jew, having asserted that Devils were through the name of Jesus Christ, obedient to the Christians, thus continues his argument. "If such power is demonstrated to have followed, and still to follow the dispensation of his passion (or death), how great shall it be at his coming in glory—for he shall come as the Son of Man, on the clouds, even as Daniel hath showed, the angels also accompanying him." Justin then cites the whole passage, Dan. vii. 9—28.\*

Tertullian, in his 3d Book against Marcion, Ch. vii., applies the same words of Daniel, to the second personal coming of Christ.

<p>"De quo secundo adventu, idem Prophetes. Et ecce cum nubibus cœli tanquam filius hominis veniens venit usque ad Veterem Dierum," &amp;c.</p>	<p>"Concerning which second coming, the same prophet (writes). And behold one like the Son of Man came with the clouds of heaven to the Ancient of Days."</p>
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The same Father, in the 22nd Chapter of his Book on the Resurrection of the Flesh, expounds also the words of St. Luke, which I have cited, viz: "the powers of the heavens shall be shaken, and they shall see the Son of Man coming with clouds;" as referring to the same great event, namely, the second personal coming of Christ to judge the World. The passage is, however, too long to be inserted in this Tract.†

\* Dialog. cum Tryph. p. 186. Edit. Thirl.

† I shall introduce a few words from it in this Note. "Quum enim et tempora totius spei fixa sint sacrosancto stylo, nec liceat eam ante constitui, quam in adventum (opinor) Christi, vota nostra suspirant in seculi hujus occasum, in transitum mundi quoque ad diem Domini magnum, diem iræ et retributionis, diem ultimum et occultum, nec ulli præterquam Patri notum." "For



Chrysostom, another of the Fathers, who was Patriarch of Constantinople at the end of the fourth Century, in his Homilies on the Gospel of St. Matthew,\* applies the words in Matth. xxiv. 30, "Then shall appear the sign of the Son of Man in Heaven—and they shall see the Son of Man coming in the clouds of Heaven, with power and great glory," to our Lord's personal advent in judgment.

Cyril, Archbishop of Jerusalem, in the same century, in the 15th of his Catechetical Discourses, being on that article of the Nicene Creed, "He shall come again to judge both the quick and dead; whose Kingdom shall have no end," cites Dan. vii. 9, "I saw until the thrones were set, and the Ancient of Days did sit," also the 13th verse, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of Heaven," &c., as appertaining to the day of Judgment. He also classes the following texts, namely, 1 Thess. iv. 16, "The Lord himself shall descend from Heaven, with the voice of the Archangel:" Matth. xxiv. 30, "Then shall they see the Son of Man coming in the clouds of Heaven, with power and great glory:" and Ps. l. 3, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about him," as equally applicable to the second personal coming of our Lord to Judgment.

It would not be difficult to enlarge these testimonies from the ancient writers, but let it suffice to say, that we challenge the opponents of these views to produce *a single passage* from any writer of authority in the three or four first centuries in favour of the modern figurative interpretation of the words of Dan. vii. 13, and of our Lord in Matth. xxiv. 30, and Luke xxi. 27.

We shall, in the next place, bring forward some testimonies from modern writers of the highest reputation.

The learned Mr. Lowth, in his Commentary on Daniel vii. 9, says, "The fourth monarchy being to continue till *the consummation of all things*, the general Judgment is described in this and the following verses, wherein sentence was to pass upon the Fourth Beast, and an end put to its dominion."—Again, on verse 26, he says, "This being the last of the four earthly Kingdoms or Monarchies, when that is destroyed, there

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since the times of our whole hope are fixed in the sacred writings, and (I suppose), it cannot be placed before the coming of Christ, our desires pant after the end of this age, the passing away of the world at the GREAT DAY OF GOD, the day of wrath and retribution, the last and hidden day, unknown to all but the Father," &c. He afterwards quotes our Lord's words already given, as having reference to that day; but there is not a syllable said by him of the latter day of glory before the coming of the Lord.

\* See his Works Benedict. Edit. Vol. vii. p. 736.

will be an end to the present state of things, when all human power, rule, and authority, shall cease, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." And on verse 27, "The greatness of the Kingdom under the whole Heaven shall be given to the people of the saints of the Most High:" "This denotes the reign of Christ on earth, where his saints are described as reigning with him."

Dr. Cressener, a learned divine of the seventeenth century, who dedicated his *Work on the Protestant Applications of the Apocalypse* to Queen Mary, Consort of William III., thus writes:—

"The Kingdom of the Son of Man in the 7th of Daniel, is the second coming of Christ in glory."

"One would easily be persuaded of this at the first sight of the glorious properties of it, and especially upon the account of its universal command, and the eternal duration of it. For what else is his coming in glory for, but to take possession of the whole world, and to reign with the Father and his saints to all eternity, and though he delivers up his kingdom to his Father at the last end, yet he has so much share in it, as to have it here called his *Everlasting Kingdom*."—"But it may be said this was verified of Christ at his first coming: for at his ascension into heaven he is said to have *all power given unto him both in heaven and earth*. It must, therefore, be shown that, by the characters of the Kingdom of the Son of Man in this place, it cannot be that universal power which was given to Christ at his ascension into heaven, and his sitting at the right hand of power.

"For this purpose, it is to be considered that the Kingdom of the *Son of Man*, and that of the *Saints* in the 7th chapter of Daniel, is the same Kingdom, for they both are described as beginning at the same time, at the destruction of the *Little Horn*, and have the same characters of an universal and eternal dominion, which it is impossible for two different kingdoms to have at the same time.

"And the Kingdom of the Saints hath these properties in it: '1. To begin at the destruction of a kingdom that did devour the whole earth, and of a great tyrannizing power in it, who did wear out the Saints of the Most High.'—'2ndly, To be in the actual possession of the obedience of all people, nations, and languages, and all dominions under heaven.'—'3dly, To be Eternal from that first beginning of such an universal dominion.'—And this can be nothing but Christ's second coming in glory: for though all power, both in heaven and earth, was given to him at his ascension into heaven, yet St.

Paul tells us,\* That all things then were not put under him, and that he had not put down all authority and rule, and power," &c.†

The same learned writer afterwards shows, that the coming of the Son of Man also in Matth. xxiv. 30, is his coming in glory to judge the world. His argument is, however, too long to be quoted in this Tract. We shall give the following short passages from it:—

"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 upon a cloud, just as they saw him going into heaven, and this is confirmed by 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 just the same crowd of particular expressions and descriptions with those in the 30th and 31st verses of the 24th chapter. There is mention of his *coming in glory* and *with angels*, and *to gather the Elect* from the rest, out of all nations. So, again, in the 4th chapter of 1 Thess. 16, 17, there are the circumstances of the triumph, of the clouds, and the angels employed in it, as here; and in the 27th verse of Matth. xvi. we have 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 same very many *peculiar* circumstances and expressions in all those places? and, therefore, do we find an almost unanimous consent among 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 as the rest."§

It is true, as already noticed, that since Dr. Cressener's Work appeared, which was in the year 1690, many commentators have taken another view of the words of our Lord in Matth. xxiv. 30, and have applied them in a figurative sense to the destruction of Jerusalem by the Romans;|| and they endeavour to support this perversion of the text, by the words of Christ in verse 34, *Verily, I say unto you, this generation shall not pass till all these*

\* Heb. ii. 8.

† Demonstration of Protestant Application of the Apocalypse, pp. 75, 76.

‡ Viz. Matth. xxiv. 30.

§ Demonst. of Apocal. p. 81.

|| See Whitby, Doddridge, Gill, &c.

*things are fulfilled*, and hence they reason that every part of what our Lord here predicts must have been accomplished in *that very generation*.

Without dwelling upon the circumstance already mentioned, that this view is now universally exploded by the students of Prophecy, I proceed to examine it on its own merits.

If, then, it were as these writers suppose, how is it that our Lord afterwards says, in the 36th verse, "But of that day and hour knoweth no man, no not the angels of Heaven, but my Father only?" Is it not plain that in these words, compared with the former, he means to make a distinction between *certain events* which were to take place in *that generation* and *another event*, being that which he had before announced, viz: his advent with the clouds of heaven, the time of which was *unknown even to the angels of Heaven*—and to all but the Father?

There is also a general agreement, that the *destruction of the Jewish State*, is used in this whole prophetic discourse, as a type of *the destruction of the ungodly world* at the second appearance of our Lord;—and the former event took place in that very generation, about 37 years after our Lord uttered his discourse. Now, as the *birth of Isaac*, from the *body, dead* as it were of Abraham, and the *dead womb* of Sarah,\* was a type and a certain pledge to the Church of the *birth of Christ*, in the fulness of time, from the womb of one who had not known man, which was therefore, excepting by the mighty power of God, *dead as to childbearing*; so the fulfilment in the eye of that very generation of the former part of our Lord's prophecy, concerning the *destruction of Jerusalem*, was a certain pledge of the accomplishment of the latter part of it by *his second Advent with the clouds of heaven*, in the day appointed by the Eternal Father. In this manner, then, were all the things foretold by our Lord, fulfilled before that generation passed away. There was an actual execution of the judgment against the Jewish people, which was itself a type of his second advent in glory.

It is further to be observed, that the Greek verb, which is rendered "fulfilled," in Matth. xxiv. 34, and Luke xxi. 32, is often used to signify not the *completion*, but the *beginning*, of that to which it refers. It is so understood by our most eminent interpreters, in Rev. i. 1, where it is rendered "which must shortly COME TO PASS." It occurs in Matth. viii. 24, and is translated *there AROSE a great tempest in the sea*—which does not signify that the storm was *over*, but was *begun*. In the 16th verse of the same chapter, we have the words, *evening being COME*, where the same word occurs. Other examples might be

\* Rom. iv. 19.

produced, of the same signification of the word, and, therefore, in our Lord's Discourse, it may be understood to signify—this generation shall not pass away till all these things shall have *begun* to take place.\* In confirmation of this let it be observed, that it is quite evident, from Luke xxi. 24, 25, that the *Signs in the Sun*, &c., which are to *precede the Advent*, do not begin till the Times of the Gentiles (namely, the times of the four Gentile Kingdoms) are fulfilled.

Furthermore to make the words, *they shall see the Son of Man coming with the clouds of heaven*, to signify simply the *destruction of Jerusalem by the Romans*, as our modern Theologians do, is a wresting of the Scriptures not exceeded in magnitude by any of the glosses of the Scribes and Pharisees of old, or even by the Popish doctrine of Transubstantiation. The Papists tell us, that when the Priest has pronounced the words of consecration, that which appears to our outward eyes to be a wafer, is no longer *a wafer*, but is *that very flesh of Christ*, which was nailed to the Cross, and afterwards laid in the tomb of Joseph. Our modern Doctors, and Evangelical preachers, tell us, that when Christ says *then shall they see the Son of Man coming with the clouds*, it signifies that they shall *not* see him coming with clouds, but that they shall behold *Titus the Roman General, and his army besieging Jerusalem*.

Mr. Faber, a celebrated interpreter of the present day, does, indeed, very decidedly reject this interpretation as a *vulgar error*, and most justly reasons from Luke xxi. 28, which is parallel with Matth. xxiv. 30, that the *Advent*, described in both texts, “occurs, as St. Luke has recorded the prophecy, at the close of the times of the Gentiles, and at the end of the long dispersion of Judah among all nations,”† and therefore after the expiration of the 1260 years.

The learned author himself, however, offers an explanation of the words quite as false as the one which he thus demolishes. He tells us, like the authors already referred to, that when Christ says, “then shall they see the Son of Man coming with the clouds of heaven, with power and great glory, it signifies no such thing; but that in the overthrow of the Antichristian confederacy (the Beast and False Prophet, Rev. xix. 19), “the Lord will interpose, *not by any literal manifestation of himself*, but by the secondary agency of those whom he will em-

\* Dr. Cressener offers a similar interpretation of this clause.—He thinks the meaning of the phrase to be the same “with that which the Jesuit Ribera, and most others do determine the same of a like expression, at the beginning and at the end of the Apocalypse to be, in both which places, it is said, of all the things in that Book, that they were *things that must shortly be done*—that is, says Ribera of those words, *things that must shortly BEGIN to be done*.”—See Dr. Cressener's Demonstrations, &c. P. 82. † Sacr. Cal. vol. i. p. 217.

ploy as his servants;" that is, as the learned author had before said, "certain warlike states and kingdoms."\*

To reason with persons who thus pervert the testimony of the Written Word, seems to be a vain attempt, for it is certain, that no testimony of the Scriptures can convince, when it is set aside by interpretations directly contrary to the signification of the words. Indeed, it is just by a similar process, that the Romish Church justifies the worship of Saints and their Images, in defiance of the words of the first and second Commandments.

If, then, as we certainly conclude, the Advent in Dan. vii. 13, and Matth. xxiv. 30, and Luke xxi. 27, be our Lord's *personal Coming* to judge the quick and the dead, since it has been seen that the 1260 years ended in the year 1792, and the Judgment of the ANCIENT OF DAYS then began to sit, and the Signs in the Sun, Moon, and Stars, and distress of nations, and roaring of the Sea and waves, or popular commotions, and the failing of men's hearts for fear, and the shaking of the powers of the Political heavens or Governments, are even now accomplishing before the eyes of every one who hath eyes to see, then it does most indubitably and incontrovertibly follow, that our Lord's Coming with clouds, is even *at the doors*;† and as *that very generation*, to whom our Lord addressed his Prophetic discourse, did witness its inchoate fulfilment, in the awful destruction of Jerusalem, with circumstances of unparalleled wrath and misery on that people; so it is not impossible or incredible that *this very generation*, before whose eyes the Lord is now spreading the multiplying signs of his approach, may see his Coming in his own glory, and the glory of the Father, and in vain call on the hills and the mountains to fall on them, and hide them from the wrath of the Lamb.

\* Ibid. vol. iii. p. 462, compared with i. p. 219. I marvel that this learned writer, and the learned authors above alluded to, when they tell us to swallow such absurdities, do not look a little into the meaning of words. The Greek word for *they shall see*, both in Matthew and Luke, is *οφθρται*. Now Schleusner, on the verb *ὀφθαλμα*, tells us, that "de visione oculari usurpatur, ita tamen ut fere adjuncta sit admirationis et obstupescationis non solum sed etiam splendoris, majestatis et prestantiæ notio." "It is used to express ocular vision; yet so that there usually accompanies it, not only the idea of wonder and astonishment, but also of splendour, majesty, and transcendent excellency." He then cites, as an example of this meaning, *the very text under discussion*, Matth. xxiv. 30, which he thus renders, "admirabundi et obstupefacti videbunt filium hominis in nubibus adventantem." "*Wondering and astonished, they shall behold the Son of Man coming with clouds.*" No, say these learned authors, "wondering and astonished, they shall see *Titus and the Roman army*;" or, Mr. Faber, "wondering and astonished, they shall see certain military states and kingdoms."

† *When ye shall see all these things, know that it (or he) is near, even at the doors.*—Matth. xxiv. 33.

Let us now therefore go on to consider how the subject addresses itself to various classes of persons.

1st. TO THE MINISTERS OF CHRIST. You, Brethren, are the Watchmen appointed to sound the alarm in Zion. Now, the very first qualification of a Watchman, is to know the hour of the night. "Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh and also the night."\* The morning of the resurrection cometh to the just—also the night of judgment to the wicked. But how is this to be known, but by giving heed to *that sure word of Prophecy*, "which as a lamp shineth in a dark place, till the day dawn, and the day star arise in our hearts?† It was by not giving heed to the prophetic word, that the Pharisees brought upon themselves the sharp rebuke, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times.‡ And if they who now have the high office of opening to their brethren the mysteries of the kingdom, desire to emerge from the condition of spiritual infancy, in which so many still remain, we tell them that they cannot advance a step beyond the first elements of the doctrine of Christ, without the study of the Prophetic word. It is not, indeed, to be denied, that this study is attended with difficulty. The difficulty is however greatly magnified, by those who desire to find excuses for their sloth, or their secret aversion to the subject. Moreover, the knowledge of the very first principles of Prophetic truth, is sufficient to convince every candid and inquiring mind, which is willing to discern the signs of these times, that the awful crisis is now at hand, when "the stone cut out of the mountain, shall smite the Image upon its feet, and when the gold and silver, and the brass, and the iron, and clay, shall become like the chaff of the summer thrashing-floors, and the wind shall carry them away, and the stone shall become a great mountain, and fill the whole earth." In other words, the time is at hand, when the Son of Man, with his Saints, shall be revealed in flaming fire, and shall abolish all earthly rule and authority, and establish his everlasting kingdom of peace and righteousness. Now, as the Watchman placed on the walls of Zion of old, was found faithful in announcing the approach of the *chariot of asses*, and the *chariot of camels*,§ which were the symbols of the armies of the *Medes* and *Persians*, coming to destroy *Babylon*, so will the Lord require it at the hands of the Shepherds and Watchmen of our Israel, when He is speak-

\* Is. xxi. 11.

† 2 Pet. i. 19.

‡ Matth. xvi. 3.

§ Is. xxi. 7. The first clause of the 8th verse, is in our version unintelligible. The marginal sense of our larger Bibles, "*he cried as a lion*," says Mr. Lowth, is better; "the Particle *as* being frequently understood."

ing by *signs and wonders in the Political heavens, and the casting down of the thrones of the Kings of the earth*, and by *Pestilence*, and by *the roaring of the sea, and waves*, and by *distress of nations*, and by *men's hearts failing them for fear*, for looking after the things which are coming on the earth, that they be found faithful in announcing the approach of the *Great Day of the Lord*.

2nd. To the PROFESSORS OF RELIGION. Brethren, we remind you, that the parable of the ten Virgins, is a representation of the state of the *professing Church*, when the BRIDEGROOM shall come. It is evident, that the *foolish Virgins* who took their lamps, but took no oil in their vessels, are *professors* of religion, for the character does not at all suit the ungodly and profane. *They* take no lamps—they do not even pretend to wait for the Bridegroom. But it is otherwise with the professors of Religion. Their very profession includes in it a *professed* going forth to meet the Bridegroom. From the above Parable, we therefore learn this most alarming fact, that of the most devout part of the Churches of Christ, when he cometh, only *one-half* shall be found ready. The other half shall be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. Let then every *professor of Religion*, who may cast his eye on these pages, retire in secret, and commune with his own heart before God, crying to him for the earnest of the Spirit in his heart.\* Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness.† And certainly this character does not belong to those, whether Ministers or Professors of Religion, who treat with levity, or with scorn, the annunciation of the *speedy Advent* and *glorious reign* of the Lord Jesus Christ and all his Saints, who shall judge the quick and the dead, at his appearing and his reign;‡ or even to those who will not listen to the Scriptural evidence of these truths.

3d. To the CARELESS and UNGODLY and the WORLDLY-MINDED. To you, fellow-men! the report of the coming of the Lord with the clouds of heaven addresses itself with the voice of terror. It is only by the entire disbelief of it that you can have a moment's quiet. But even when you try to disbelieve it, suspicions will force themselves into your minds, that there must be something in this doctrine. It is, indeed, true, that few of the ministers of Christ give heed to it; but

\* 2 Cor. i. 22.

† 2 Tim. iv. 8.

‡ 2 Tim. iv. 1, the Greek word βασιμια, means the same as our word *reign*, *regnum*, *regia*, *potestas*, Scapula. If it be asked, *where* his reign shall be? Daniel answers it, vii. 13, 27. It is *under the whole heaven*, that is, *on earth*.



on the other hand, you cannot but feel, that we, who hold it, do so with the Bible in our hands, and that we challenge our opponents to meet our arguments from the Word of God. But this challenge is offered in vain. Our adversaries are reduced to silence. Let every one, then, who has been leading a careless and ungodly life, into whose hands this Tract may fall, be persuaded not to neglect or despise the warning here given of the approach of the Son of Man with clouds, but let him instantly repent, and turn to God, and believe in the Lord Jesus Christ, and he shall not only be saved from the wrath to come, but shall receive that spiritual illumination which will enable him to discern, whether this doctrine of the speedy advent of the Lord, with all his Saints, be the truth of God, or a fiction of our imagination. But on entering on the examination of it, let him beware of saying, as some did of old, *Have any of the rulers or the Pharisees believed it?*\*

4th. To **WORLDLY POLITICIANS.** We include in this class, men of every party, who are giving their minds and supreme affections to the Political affairs of this World, whether they be *Tories*, or *Whigs*, or *Radicals*. Let them be all warned, that their schemes will end in utter and equal disappointment. The *Tories* who desired to resist all change, and to keep every thing as it was, are already laid in the dust. The Whigs have placed their confidence in the *Reform Bill*, as that which was to cure all the maladies of the State; and the People have worshipped it, almost as the Ephesians did their great goddess Diana, and the Image that fell down from Jupiter. They, however, who brought forward this measure, expecting it to settle every thing, will speedily be, if indeed, they are not already undeceived. It will settle nothing. Turning now to the *Radicals*, their great doctrine is that of the *Sovereignty of the People*, and if we are to believe the present leaders of the populace, the Sun has never shone on a generation so wise and so virtuous as they are, and therefore so fit for the exercise of *absolute sovereignty*. They publicly proclaim to the world, "the ignorance and barbarity of our ancestors," as one of the main sources of the evils of the body politic. When He who sitteth in the heavens stretches out his hand "to punish the inhabitants of the earth for their iniquity,"† they refuse to see it; for "God is not in all their thoughts."‡ They all but proclaim it as the fool did of old, that "there is no God."§

We are told by the wise man, "that there is no new thing under the sun. Is there any thing whereof it may be said, See this is new? It hath already been of old time which was

\* John vii. 48.

† Is. xxvi. 21.

‡ Ps. x. 4.

§ Ib. xiv. 1.

before us.”\* The doctrine of the *Sovereignty of the People*, which is the boast of the present generation, and for which it gives credit to its own wisdom, is very ancient. It was first broached in the following memorable words:—“Yea hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.”† The same doctrine was in most vigorous operation among the children of Israel in the wilderness. We learn in Numb. xiv. 2, that “all the congregation of the children of Israel murmured against Moses and against Aaron; and they said one to another, Let us make us a Captain, and let us return to Egypt.” And when Joshua and Caleb remonstrated with them for their rebellious conduct, it is recorded, that “all the Congregation bade, stone them with stones.” Had not the Lord immediately interposed, there is no reason to doubt that these eminent persons would have been immediately killed by the *people*, and it would be easy to produce many other examples of the working of the same principle in that people. But to be brief, I shall only add, that the very last act of rebellion which is predicted in the Scriptures, being that of Gog and Magog, at the close of the Millennium‡ will also be the final act of *the people*.

The Scriptures assure us that *sovereignty and power* belong to GOD only,§ and that “the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever he will.”|| All power is delegated by the ETERNAL FATHER to his ONLY BEGOTTEN SON JESUS CHRIST, who is the PRINCE OF THE KINGS OF THE Earth.¶ Whether, therefore, they be *kings* or *people*, who attribute to themselves *inherent sovereignty* or *autocratical power*, it is BLASPHEMY against GOD AND HIS CHRIST.\*\* Accordingly, we learn that one of the first acts of Christ when he cometh again, will be *to rule the nations with a rod of iron*, and to *break in pieces as a potter’s vessel*,†† those who thus usurp his sovereignty. “Associate yourselves, O ye peoples, and ye shall be broken in pieces, and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces.”‡‡ The *Sovereignty of the people* will then be laid in the dust, no less than the former power of the Tories already is, and that of the Whigs shortly will be. In that awful day,

\* Eccles. i. 9, 10.    † Genes. iii. 1, 4, 5.    ‡ Rev. xx. 8.    § Ps. lxii. 11.

|| Dan. iv. 32.    ¶ Rev. i. 5.

\*\* Every piece of the Coin of this Realm, and the whole Ceremonial of the Coronation, abnegate any pretension to autocratical Sovereignty (*Dei gratiâ rex*) in the King of Great Britain. He is therefore emphatically our lawful Sovereign, to whom all allegiance is due.

†† Ps. ii. 9.    Rev. ii. 26, 27.    xix. 15.

‡‡ Is. viii. 9.

“by fire and by his sword, will the Lord contend with all flesh, and the slain of the Lord shall be many.”\*—“Come near, ye nations, and hearken, and hear ye peoples, let the earth hear, and all that is therein, the world, and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies, he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come out of their carcasses, and the mountains shall be melted with their blood.”† The last clause signifies the dissolution of Kingdoms in the blood of their people.

Such is the end prepared for the *Sovereignty of the people*; and, in the day when Christ shall effect this awful work, he himself shall be revealed with his new name of KING OF KINGS AND LORD OF LORDS,‡ and all nations shall and must obey him, or perish.

He is now giving a short space to men of all political parties, to repent and bow the knee to him, and cry for mercy; but the time is at hand, when, if they listen not to this call, they must be broken in pieces with his iron rod.

5th. To INFIDELS. Their guilt is of a very aggravated nature. Though surrounded with the light of Revelation, they wilfully and perversely refuse to see that light, and they treat the LORD OF LIFE AND OF GLORY as an *Impostor*, and the *Scriptures of truth* as a *lie*. Should any of these unhappy persons cast their eyes on this Tract, we entreat them to consider seriously what has been laid before them. The prophecies of Daniel, which we have briefly reviewed, contain an accurate and comprehensive outline of the Political history of the leading Kingdoms of this Earth, with whose fortunes have been linked the interests of religion and civilization, and as it were the moral destinies of the human race for the last 2400 years. The kingdoms of Babylon, of Persia, of Greece, and of Rome, pass successively before the eyes of the prophet. He then sees the rise of the Gothic Kingdoms, which were erected on the platform of the Western Empire, and of that anomalous ecclesiastical power exercised by the Pope, which, during a period of 1260 years, dated from the Decree of Justinian, in A. D. 533, and ending at the fall of the French Monarchy, in 1792, was to wear out the Saints of the Most High. Lastly, he beholds the events which we of this generation are actually witnessing, and of which we are not simply spectators, but are suffering their awful effects. These events are the Coming of the Ancient of Days, invisible to mortal eyes, and the Judgment that follows, and is now going on, the purpose of which is to prepare the way for the revelation of

\* Ib. lxvi. 16.

† Is. xxxiv. 1—3.

‡ Rev. xix. 16.

the Son of Man, with his holy angels, to break in pieces all power, all authority, all dominion, and all nations; and having cast every wicked person into the furnace of fire, to subject to himself and his Saints the whole world in that irresistible and Despotic sovereignty, which shall fill the earth with judgment, and justice, and peace, and righteousness, and love.

Let the Infidel then see and acknowledge, that He who enabled Daniel thus to delineate the history of the most distant ages, must be that God to whom past, present, and future, are equally present, and let him confess the sin of his infidelity, and seek the forgiveness of it through that blood which was shed for the salvation of a lost world. Let him be assured, that if he follow this friendly counsel, he shall receive mercy; but if he despise it, then the great truths set before him in this Tract, shall certainly aggravate his condemnation.

#### CONCLUSION.

That the present moral and political condition of the world is altogether without parallel in the past history of mankind, will be denied by no accurate observer. This is, indeed, universally acknowledged by thinking men, as well as by our leading political Journals. And if any further evidence of it were wanting, it is to be found in that indescribable sensation of fear and expectation, which everywhere fills the minds of men of some mighty event, they know not what, which is coming.

The Political Destinies of this Earth, as summed up in Dan. ii. 34, 35, and 44, 45, also Ch. vii. 9—14, and 26, 27, may be briefly imbodyed in the two following propositions:—

I. *“All human Rule, Authority, and Power,” which now exist, “shall cease,”\* and be abolished.*

II. *The Son of God is about to appear with his Saints, and into their hands all Rule, all Authority, and all Power, are to be transferred.*

The awful Political Phenomena which now arrest the attention of men are a part of the process of judgment, preparatory to the demolition of all human rule, authority, and power. Hence it is that the stamp of fatuity, and disappointment, is, in the present day, so evidently put upon every scheme of every worldly Politician. There are two reasons for this. *First.* Our Politicians of every party refuse to humble themselves before God, and ask wisdom from Him; therefore are they given up to their own vain imaginations. *Secondly.* Their schemes are all for the purpose of upholding, or mending, or reforming, that which now exists, but is destined to perish,

\* The words marked with inverted commas, are those of the learned Mr. W. Lowth, whose Commentary on Daniel was published in the year 1726.

and is already under the process of judgment—while that which is hereafter to exist by the power of the Son of God, is yet hidden from our eyes.

The **STONE**, which is to smite the **IMAGE** on its feet, is not yet seen. It is when the Lord Messiah shall come with clouds, and when that despised people, the Jews, shall again arise into political existence, and stand on their feet in a national form, that the **STONE** will appear. The **MOUNTAIN** out of which the **STONE** is cut, appears to be a symbol of the kingdoms of this world and especially the Roman empire. The cutting of the **STONE** out of the mountain without hands signifies the gathering of the Jews out of these kingdoms by the mighty power of God, Ezek. xx. 33—35, and their being again formed into a nation. Then shall be fulfilled the promises to Israel:—“Behold” (said Balaam in mystic song) “the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink of the blood of the slain.”\* “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy one of Israel. Behold I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them.”†

Let the reader advert to the circumstance that, in the symbolical style, *mountains* denote *kingdoms*, and he will at once see that this prophetic annunciation in Isaiah, is exactly parallel to the one in Daniel ii. 34, 35, respecting the stone falling on the feet of the image. It were easy to multiply such quotations, but the limits of this Tract will not admit of it. Let one or two more suffice.

“And the remnant of Jacob shall be among the nations (Gentiles,) in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver.”‡

This passage is plainly parallel to the words of Baalam, already cited, and as Micah lived at the period of the captivity of the Ten Tribes, and of the rapid decline of the kingdom of Judah, the prophecy has evidently never yet been fulfilled.

Lastly, I quote the following:—“Behold I will make Jerusalem a cup of trembling unto all the peoples round about, when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it,

\* Numb. xxiii. 24. † Is. xli. 14—16. ‡ Micah v. 8.

§ The English version by perpetually rendering the Hebrew *Plural* in the *Singular* Number, greatly obscures the sense of such passages.

shall be cut in pieces, though all the nations of the earth be gathered together against it.”\*

It is after the execution of these awful judgments on the nations, that the Lord will establish his kingdom of peace throughout the whole earth.

In that dispensation, “the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High.”† Israel will also become the Metropolitan nation of the earth. “At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered to it, to the name of the Lord to Jerusalem;”‡ and through this highly-favoured people, will the blessings of the rule of Christ and his Saints be dispensed to the whole world. Speaking to Jerusalem, the Lord says, “The nation and the kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted.”§ To *serve*, and not to *exercise sovereignty*, is that to which the Lord, therefore, calls the nations in that glorious age; and for this they are required now to prepare themselves, by the outstretched arm and the judgments of the Almighty, warning them to confess their sins, to repent and turn to God.

We exhort, therefore, and in much love we beseech, every reader of this Tract, to prepare for the Coming of the Son of God, with all his Saints, to judge the world in righteousness; for that day “shall come as a snare on all them that dwell upon the face of the whole earth,”|| and all the signs of its approach, spoken of by our Lord, have passed before the eyes of this generation.

#### TO THE SAINTS OF GOD.

To you, brethren, who with loins girded, and lamps burning, and vessels filled with oil, are waiting for his coming, it will be a blessed day, when the Son of God shall descend “with the voice of the Archangel and the Trump of God,”¶ for “in a moment, in the twinkling of an eye ye shall be changed,”\*\* and together with the raised saints “shall be caught up to meet Him in the air.”†† Ye shall be with Him when he breaks in pieces the nations. “He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers.‡‡ This honour have all his saints.”§§

REPENT, O SINNER! AND PREPARE TO MEET THY GOD!

\* Zech. xii. 3.

† Dan. vii. 27. The *Saints* who thus possess the Kingdom, are the *raised* and *changed Saints* in their *glorious* and *immortal* bodies.

‡ Jerem. iii. 17.

§ Is. lx. 12.

|| Luke xxi. 35.

¶ 1 Thess. iv. 16.

\*\* 1 Cor. xv. 51.

†† 1 Thess. iv. 17.

‡‡ Rev. ii. 26, 27.

§§ Ps. cxlix. 9.

