

A  
DISSERTATION  
ON THE  
SEALS AND TRUMPETS  
OF THE  
APOCALYPSE,

AND THE  
PROPHETICAL PERIOD OF 1260 YEARS.

WITH A  
SUPPLEMENT,

*In Two Parts;*

- I. ON THE SCIENTIFIC CHRONOLOGY AS A TEST OF APOCALYPTICAL INTERPRETATION;
- II. CONTAINING ADDITIONAL EVIDENCE OF THE SCIENTIFIC CHARACTER OF THE GREAT NUMBERS OF DANIEL;

*Also, an appended Discourse*  
ON THE SCIENTIFIC MEASURES OF THE MUNDANE TIMES, AND THE REASONS FOR THE GREEK CHRONOLOGY;

*And a Table*  
OF THE GREEK AND HEBREW CHRONOLOGIES,  
FROM CREATION TO THE END OF THE JEWISH WAR.

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BY WILLIAM CUNINGHAME, ESQ.,  
OF LAINSHAW, IN THE COUNTY OF AYR.

FOURTH EDITION, CORRECTED AND ENLARGED.

"WHAT I SAY UNTO YOU, I SAY UNTO ALL:—WATCH."—MARK xiii. 37.

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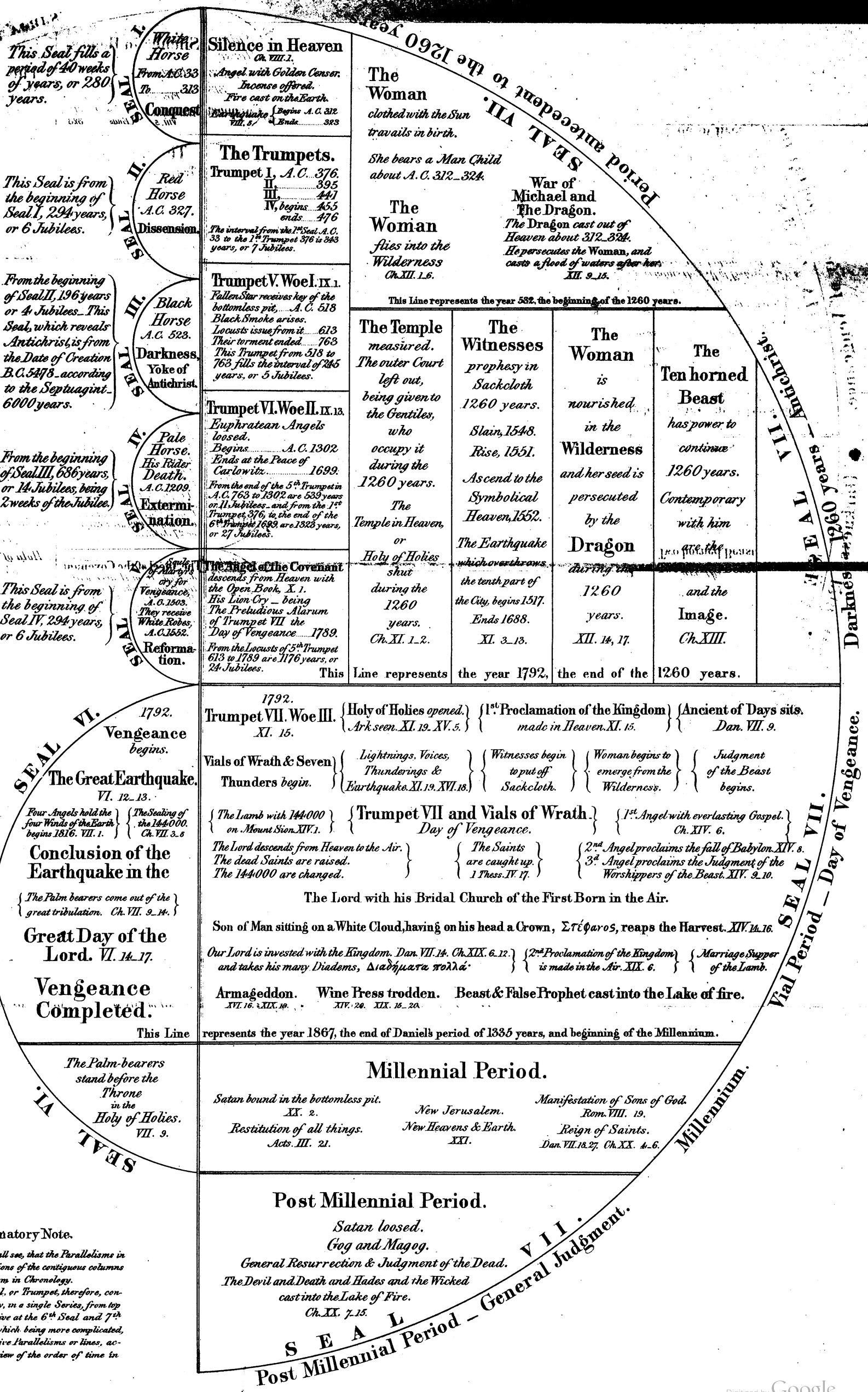
# THE SEVEN SEALS

OF THE APOCALYPSE

rested upon the principle that the whole is comprehended within the

## SEVEN SEALS.

A new Impression, corrected and enlarged.



This Seal is from the beginning of Trumpet V, A.C. 518, 1274 years, or 26 Jubilees. From the end of Seal VI it is 240 years, or 12 x 20. From the liberty of Jehoiachin from prison, which was the dawning of the return from Babylon, in the 1st year of Evil Merodach of Babylon, B.C. 561, it is 2352 years, or 48 Jubilees.

### Explanatory Note.

The attentive reader will see, that the Parallelisms in position, of the subdivisions of the contiguous columns do not include Parallelisms in Chronology. Each column, or Seal, or Trumpet, therefore, contains its own Chronology, in a single Series, from top to bottom, until we arrive at the 6th Seal and 7th Trumpet, the events of which being more complicated, are arranged in successive Parallelisms or lines, according to the author's view of the order of time in which they will occur.



**ALEXANDER MACINTOSH,**  
PRINTER,  
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## PREFACE TO THE FIRST EDITION OF A DISSERTATION, &c.

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THE following are the circumstances which gave rise to the volume now submitted to the public. I was for some years engaged in a controversy with Mr. Faber, carried on through the medium of a respectable periodical work, upon the subject of the commencement and end of the twelve hundred and sixty years, and some other points connected with the study of prophecy. Since the close of the above controversy, I have frequently been advised to re-publish my papers in a separate volume. But to this it seemed to me that there were strong objections, as it would be impossible for any reader to understand what I had written, without seeing likewise the papers of my respectable opponent. Being sensible, however, of the great practical importance of the inquiry into the true era of the above prophetic period, I was desirous of laying before the public the substance of what I had written on the subject. But I felt the strength of the following remarks, which I met with some years ago, in a Review of Archdeacon Woodhouse's Translation of the Apocalypse: "It is comparatively easy to give to interpretations of *detached* parts of the Apocalypse, an appearance of truth, which would totally vanish, were they considered in connexion with the general frame of the book. We will not say that the only fair method, but we must say that by much the fairest method, of interpreting the prophecies of the Revelation, is to compose a continued comment upon the book. The reader then feels that he is in some degree put in a condition to judge for himself; the consequence, at any rate, is either a readier detection of error, or a more perfect conviction, if the interpretation be satisfactory." \*

Influenced by a sense of the justice of the above observations, and having for twelve years turned my attention to the study of prophecy,

\* Christian Observer, vol. v. p. 557, for 1806.



I therefore determined to aim at giving a connected view of the whole prophecies of the seals and trumpets of the Apocalypse, so far as they appear to have been accomplished ; and to embody in it the substance of my argument respecting the twelve hundred and sixty years ; but in such a way as to divest that argument of the shape and appearance of controversy. In what manner the above design has been executed, the public will decide. I could have wished that more time had been devoted to the execution of my purpose ; but being much engaged in secular affairs of various kinds, I had not a choice in this respect. What is now submitted to the public, with the exception of the Preface, some of the Notes, and the last chapter, was written in the intervals of business, between the middle of June and of January last ; and I cannot but feel that some parts of the work have been finished in rather a hasty manner. But I thought it better to let it go forth as it is, than to delay the publication of it for another year. Should this volume reach a second edition, I shall be glad to avail myself of any critical remarks which may be made upon it to render it less imperfect.

In this work, I take for granted, that the four beasts seen by Daniel in the seventh chapter of his prophecies, signify the Babylonian, Medo-Persian, Grecian, and Roman monarchies ; and that the little horn of the fourth beast is a symbol of the Papal power ; and likewise that the Babylon of the Apocalypse is the Church of Rome. These may be considered as *first principles* in the study of prophecy, of which no well-instructed Protestant ought to be ignorant ; and it is not reasonable to expect that every one who takes up his pen on the subject of prophecy, should return back to prove anew those first principles which few persons call in question, and which have already been established in the writings of the ablest commentators.\*

In these pages the reader will find frequent mention of the second

\* I have deemed it proper, in this edition of my work, to leave out all that part of the Preface of the first edition containing strictures on the opinion of the author of *A Christian's Survey of all the primary Events and Periods of the World*. The position of that writer, with respect to the little horn of Daniel's fourth beast, has been overthrown by the events of the last four years ; and with regard to his opinion concerning the 1260 prophetic days, the reader will find some remarks in the Preface to this edition. Under these circumstances, it appears to me quite unnecessary to re-publish my former strictures, a great part of which are no longer applicable to the existing state of things.—Second Edition.

personal advent of our Lord. I am aware that it is the common doctrine of the present day, both among private Christians and the teachers of religion, to interpret, in a *figurative sense*, many of those passages which I suppose to refer to that great event. But I have the support of the greatest writers on prophecy in understanding them *literally*; and the opinion which I now hold on this point, is not only the result of a long and most attentive consideration of the prophetic Scriptures, but was slowly and reluctantly formed, in opposition to early prejudices. In the continued prevalence of the opposite sentiment, which places the second advent of our Saviour at the close of the Millennium, and thus supposes it to be yet many ages distant from our times, we may discern the symptoms of that spirit of unbelief which our Lord assures us shall mark the period when he appears again. "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"\* by which is meant, not faith in the doctrines of his Gospel in general, but in the particular promises which relate to the second advent.

On this point I shall introduce the following quotation from King's Remarks on the Signs of the Times.†

"On the one hand, the Jews would not apprehend, nor believe, the words of holy prophecy written concerning our Lord's first coming, *in his state of deep humiliation and suffering*, being dazzled with bright apprehensions of what was written concerning his *second coming, his coming in glory*; and on the other hand the Christian world are now in the contrary extreme, too backward to believe and apprehend what is really written in the same words of holy prophecy concerning *his second coming upon earth in glory*, being blinded by their constant habit of contending against the Jews chiefly for the former, and by the presumptuous mystical application which has taken place, by means of applying those holy words that relate to the latter merely to the fancied prosperity of the Christian Church on earth; though such fancied prosperity is a misapplication of the words, in direct contradiction to all the warnings of our Lord himself and of his holy Apostles."

I shall now state some of the principles upon which I proceed in interpreting the Apocalypse.

\* Luke xviii. 8.

† Pp. 26, 27.

1st. I assign to the same symbols the same meaning ; or where there is any variation of signification I endeavour to fix the meaning on the principles of analogy.

2d. I apply no prophecy of the Apocalypse to more than one series of events : *i. e.* I deny that the principles of a first and secondary sense, however it may be admitted in interpreting the unchronological prophecies of Isaiah, Jeremiah, &c., can be allowed in explaining the Apocalypse.\*

3d. I apply symbols of the same nature, or homogeneous, to similar objects.

4th. I do not attempt to explain every minute part of a symbol, but content myself with endeavouring to seize its great outlines. This rule is well-known, and carefully observed by all judicious expositors of the scriptural parables. Now I consider the symbols of the Apocalypse in the light of *prophetical parables*.

5th. In ascertaining the places of the different visions, and their chronological coincidence, I pay strict attention to the internal marks mentioned by Mr. Frazer, in his excellent rule for that purpose, which is as follows :—

“ The internal marks inserted in the prophecies of the Revelation may be fitly compared to the corresponding loops in the curtains of the tabernacle : by observing them, the Levites discovered the place of each separate curtain, and joined them together, so as to form one tent. So by these marks, the attentive reader is able to discover the place of each separate vision—whether it carries on the collateral prophecy, or gives a collateral representation of times already mentioned ; and to connect them so as to form one connected prophecy.

“ Now I find, that after the seventh trumpet sounds (Rev. xi. 15), and a brief summary is given of the events contained in it in the three following verses, it is said (ver. 19), *I saw the tabernacle of the temple of God in heaven opened*. This expression I consider as a mark inserted like the loop in the edge of the curtain, where the series of the narration is broken off.

“ Accordingly the same words are repeated (Rev. xv. 5), like

\* The first and second of these principles are nearly the same with two of Mr. Faber's rules.

the corresponding loop in the edge of the other curtain; then it is said, *And the seven angels came out of the temple having the seven plagues*, which shows that the first of these vials follows after the sounding of the seventh trumpet."

To conclude, whether any advances are made, in the following pages, towards a more perfect explanation of this mysterious book, it is not for me to judge. But as I cannot hope to have avoided mistakes, I would desire to imbibe the spirit of the following passage from Archdeacon Woodhouse's Introduction to his work on the Apocalypse:—"Truth, in this important research is, I hope, as it ought to be, my principal concern; and I shall rejoice to see these sacred prophecies truly interpreted, though the correction of my mistakes should lay the foundation of so desirable a superstructure."

*March, 1813.*



## PREFACE TO THE SECOND EDITION OF A DISSERTATION, &c.

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THE work now offered to the public in a second edition, was composed in the year 1812, while the French power was yet unbroken, and during the campaign of Bonaparte in Russia. The author having long entertained a persuasion, that the events of our own times are rapidly unfolding the intricacies of the prophetic roll of the Scriptures, has, for many years, been in the habit of associating an attentive view of all the passing scenes, which in this age have astonished and confounded the anticipations and calculations of human wisdom, with the study of the Divine Word of inspiration.

If, however, it be difficult, as in many cases it confessedly is, to interpret predictions, which are already completely fulfilled, it certainly is a more arduous task to apply prophecy to events which are only in part developed. Some, indeed, are so convinced of the impossibility of success in such an undertaking, as to reject, as rash and illegitimate, all attempts to read in the sacred volume the occurrences of our own times. But it may be shown, from the Scriptures, that this opinion is wrong.—Our Lord reproved the Jews for not discerning the signs of their own times. Now what were these signs, but the strict correspondence of the events which they beheld, with the prophetic annunciations of a former age? Again, our Saviour, after predicting in highly figurative language the political convulsions which in the last ages were to be the forerunners of the second advent, says to his Church, “When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh.”\* But how, in this case also, are believers to discern the accomplishment of the predicted signs, unless by comparing the words of Christ with current events?

\* Luke xxi. 28.

Indeed, the sentiment I am now refuting, though it comes to us under the specious guise of humility and self-diffidence, is in reality founded on indolence and sloth, and partakes largely of that spirit of unbelief, which has usually pervaded the minds of the great body of mankind, under the most unequivocal indications of the wrath of the Almighty, and when his judgments have been most conspicuously poured forth on a profane and thoughtless world.

What has been said, may be sufficient to vindicate the legitimacy of the inquiries pursued in this volume. But when the observations already made, with respect to the great difficulty of this department of sacred researches are considered, it will not be matter of surprise, that I should, in my first edition, have fallen into very important mistakes. These errors are acknowledged in their proper places, and it is, therefore, unnecessary for me to mention them more particularly here. I shall, however, observe, that though the late mighty political changes in Europe have entirely contradicted some of my former anticipations, they seem to be in no degree inconsistent with my general theory. On the contrary, the present pacification of the nations which occupy the territories of the Western Empire, the great theatre of the Apocalyptic prophecies, appears to fill up an important chasm in the exposition I had previously offered of the vision at the beginning of the seventh chapter, which I consider to be the great key to the present state of the world. In other respects also, my views of the characters of the present period, of its place in the chronology of prophecy, and of the nature of the events that are approaching, not only remain unchanged, but are more and more confirmed by the events of the last four years.

The interval which has elapsed since the first publication of the work, has afforded me an opportunity of carefully reviewing its principles. But whatever errors I have been led into with respect to the meaning of particular passages, I have not as yet seen reason to abandon any one of my canons of interpretation; and after having considered all the objections that I have met with to my general arrangement of the seals and trumpets, I remain satisfied of its truth. Yet I know too well how painful and difficult was my own perception of the system I have attempted to develop in these pages, which has been slowly and gradually matured during a period of sixteen years,

to expect that even if true, it will make a very rapid progress in public opinion. I am content to leave its fate to time. So far as my theories are just they will ultimately prevail. If they be false, they will deservedly sink into oblivion among the ephemeral novelties of the day. Feeling as I do very little anxiety on this point, I have not thought myself called upon to answer the strictures made upon my interpretations by more recent writers, where I am unconvinced of their solidity. To undertake such a task would swell the present volume to an undue size, and for the same reason (as well as from a sense of the dangers and unprofitableness of controversy) I have abstained from any discussion of the merits of those theories of prophecy which have lately appeared. The opinion of the more judicious and enlightened of the students of this branch of sacred literature, will decide between these systems and the one contained in this volume.

I am bound here, however, to observe, that the judgment already pronounced on my work by two very able reviewers, has very far exceeded the expectations I had formed when I first gave it to the public; and as neither of them are known to me, I take this opportunity of expressing my thanks to them for the indulgent manner in which they treated it.

In the Preface to my first edition were contained strictures upon certain opinions advanced in an anonymous work on prophecy, which has since been avowed by Mr. Granville Penn. That gentleman, in the Preface to his Dissertation on Ezekiel's Prophecy of Gog, has done me the honour to notice my observations. I deem it therefore to be incumbent upon me, to make a few short remarks on what he has said, for as I was myself the assailant in this instance, were I to make no reply, it might be construed into want of respect for Mr. Penn. Of the two primary points at issue, between the great body of Protestant commentators and the author of the *Christian's Survey*, which formed the principal subject of my strictures, the first relates to the meaning of the symbolical little horn of Daniel's fourth beast, which by the almost unvarying consent of these commentators has been applied to the Papal power, but is by Mr. Penn supposed to describe the late empire of France.

As events have occurred which prove Mr. Penn's exposition of that symbol to have been fallacious, it seems quite unnecessary to



prolong the controversy respecting it. The French power has perished, but the body of the Roman Empire survives. Nay, the Papal monarchy, *the final and absolute extinction* of which was pronounced by Mr. Penn to have taken place in 1810,\* exists still in 1817. That these events have also disappointed my conjectures, I have already freely acknowledged. But while they are fatal to Mr. Penn's system, they leave the body of mine entire, and overthrow only some conclusions which were not essential to it.

I shall here, however, as Mr. Penn thinks it incumbent upon me to do it, give a concise view of the reasons on which is founded the application of the above symbol to the Papal power.

1st. The little horn was seen to arise *after* the other horns.† Now the rise of the ten Gothic horns took place before the end of the fifth century. But that of the Papal power cannot be dated earlier than the beginning of the sixth century, consequently it rose after the horns, and in this respect the type answers the supposed antitype.

2d. The horn was *little*, and always remained so. Mr. Penn avers that this is to be interpreted in respect of the shortness of its duration. But in the very next vision, viz., that of the ram and he-goat (Dan. viii.), the first horn of the he-goat, symbolizing the individual power of Alexander the Great, is represented as being *notable* קָוֵץ or *great*, though he reigned only twelve years. We may hence infer, that the size of a horn denotes not, as Mr. Penn supposes, the period of its duration, but its intrinsical physical power. The smallness of the anomalous horn of the fourth beast indicates, therefore, not its more recent origin, but that its physical power when compared with that of the others is small. This corresponds with what history testifies of the Papal dominion. The influence of that power has never arisen from its physical force, but from its policy and cunning, pointed out by the eyes of the horn;‡ and from its spiritual pretensions, symbolized by its mouth speaking great things, whereby it obtained a paramount control over the minds of men, which even in the present period they have been unable entirely to shake off.§

\* Christian's Survey, p. 90.

† Dan. vii. 24.

‡ Dan. vii. 8.

§ The late Papal bull against Bible Societies, which I here insert, is in some measure illustrative of the meaning of the expression, that "this horn hath a mouth speaking great things." The following is a copy of this bull.

Translation of the Bull against Bible Societies, issued from Rome, June 29th, 1816, by Pope Pius VII. to the Archbishop of Gnezn, Primate of Poland.

3d. The power of the horn is commensurate in time, with that of the beast, in Rev. xiii., which is admitted by Mr. Penn himself to denote the Roman Empire in its divided state. The duration of the

#### “ POPE PIUS VII.

“ VENERABLE BROTHER,

“ Health and Apostolic benediction.

“ In our last letter to you we promised, very soon, to return an answer to yours, in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that till this day we could not yield to your solicitation.

“ We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined: and having, because of the great importance of the subject, convened for consultation our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother; and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See, this defilement of the faith, most imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and oppose the impious machinations of these innovators; yet in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by council, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the house of Israel.

“ For this end we issue the present letter, viz., that we may convey to you a signal testimony of our approbation of your laudable exertions, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance.—For the general good imperiously requires us to combine all our means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; whence it becomes an episcopal duty that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, ‘that Bibles printed by *heretics* are numbered among prohibited books, by rules of the Index (No. II. and III.); for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have,

power of the horn is limited, in Dan. vii. 25, to three times and a half: that of the beast in Rev. xiii. 7, to forty-two months, which is precisely three times (years) and a half. From this circumstance, added to other characteristical resemblances, it is manifest, and has appeared so to the most eminent Protestant commentators, that this little horn is a symbol of the same power as is represented in Rev. xiii.

through the temerity of men, produced more harm than benefit:’ (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the Congregation of the Index (June 13th, 1757), that no versions of the Bible in the vulgar tongue be permitted, *except such as are approved by the Apostolic See*, or published with annotations extracted from the writings of the holy Fathers of the Church.

“We confidently hope that, even in these turbulent circumstances, the conduct of the Poles will afford the clearest evidences in support of the religion of their ancestors; and this especially by your care, as well as that of the other prelates of this kingdom, *whom, on account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord*, trusting that they all will very abundantly justify the opinion which we have entertained of them.

“It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuię published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy Fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair, for the preservation of the true faith.

“Proceed, therefore, venerable brother, to pursue the truly pious course upon which you have entered; viz., diligently to fight the battles of the Lord in sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for them, to their everlasting ruin. The Church waits for this from you, as well as the other bishops, whom our epistle equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an enemy is sowing so abundantly, may, by this cheering hope, be somewhat alleviated; and, together with the Apostolic benediction which we bestow on you and your fellow-bishops, we heartily invoke on yourself and them a continual increase of spiritual gifts, for the good of the Lord’s flock.

“Given at Rome, at St. Mary-the-Greater, June 29, 1816, the  
17th year of our Pontificate.

“POPE PIUS VII.”

by the beast with two horns, which Mr. Penn acknowledges to be the Papacy.

4th. The episcopal character of the power, designated by the horn, is marked by the singular circumstance of this horn *having eyes* like the eyes of a man. There is in this a manifest allusion to the Greek word for a *bishop*, *ἐπισκοπος*, which literally signifies *an overseer*.

The argument of Mr. Penn against this application of the symbol, founded on what is termed the prescriptive belief of the primitive Church, seems entitled to no weight. For we are assured in the Scriptures, that even the prophets understood not their own predictions. This prescriptive belief, therefore, when strictly analyzed, appears to consist of nothing more than the unauthorized conjectures of the uninspired writers called the Fathers, concerning the accomplishment of Daniel's prophecy, before events had thrown light upon its fulfilment.

The second leading point, wherein Mr. Penn has seen it proper to deviate from the general system of Protestant exposition, consists in his having denied that the existence of the prophetic period of 1260 years can with certainty be inferred from the writings of Daniel and St. John. In his reply to my strictures, he lays much stress upon the period not being expressly mentioned in the Scriptures. Now I would ask Mr. Penn, whether the Roman Empire which he discovers in the beast of the Apocalypse, or the Papal power which he discerns in the two horned beast, be any where mentioned in the Scriptures by their proper names? If it be possible, then, as Mr. Penn himself allows, to form undoubted deductions from the Scriptures with respect to the prophetic designation of a secular and spiritual empire, though that empire be not mentioned by name, may not the characters likewise of a chronological period be so clearly marked, and the interpretation of those characters so determinately prescribed, by the analogy of some other similar number, with respect to which there is a common agreement among Jewish, Popish, and Protestant expositors, as to render it not a matter of rational doubt, what specific period is designed by the number which is the subject of investigation; even though that period be nowhere expressed without the same enigmatical disguise which is common to the whole system of prophetic truth, and one of the

ends of which is expressly declared to be, that though the wise shall understand, yet none of the wicked shall comprehend the important but mysterious revelation of the Divine purposes? Now, it was shown in my former Preface, that by such principles the existence of the prophetic period of 1260 years is certainly discoverable from the Scriptures. In his reply to my strictures, however, the author of the *Christian's Survey* wholly passes over that part of my argument, which is derived from the analogy of the seventy weeks of Daniel with the period in question, in which much of the strength of my reasoning consists.

But Mr. Penn reasons, that because a controversy of some years existed between Mr. Faber and myself, on the subject of the commencement and close of that prophetic period, therefore the period itself is unintelligible in point of fact, and uncertain, hypothetical, and equivocal. This argument would indeed confine the range of intelligible scriptural truth within very narrow limits; for what parts of the evangelical system have not in a similar manner been the subjects of controversy? And to quote an example nearer in point, does it follow (*I repeat the question*), because Daniel's prophecy of seventy weeks is still the subject of controversy, as to its commencement and end, that therefore the period itself is uncertain, equivocal, and unintelligible?

I might proceed to offer some remarks on Mr. Penn's notion respecting the thousand years mentioned in Rev. xx., and his mode of explaining the prophecies regarding the conversion and restoration of the Jews; but I should thereby be led into too wide a field of discussion. I shall, however, very briefly place before the reader, some of the consequences which flow from Mr. Penn's scheme of the Millennium. According to his theory, when Innocent III. preached a crusade for the extirpation of the Albigenses and Waldenses; when the Inquisition kindled throughout Catholic Europe the flames of persecution; when the fires were lighted in Smithfield; when the festival of St. Bartholomew in France was dyed with streams of Protestant blood: at all these periods Satan was chained in the bottomless pit; and all these events are included in the Millennium, which he would substitute for the opinion which, with whatsoever variation of subordinate circumstances, is generally received in the Protestant

Church, an opinion which the author of the *Christian's Survey* classes with "*the decoys of system and the fascinations of fancy!*"

Mr. Penn further treats the sentiment, that the Roman Empire is to be broken in Palestine, as a *fond vision*, and the generally received exposition of the prophecies respecting the restoration of Israel, as a *Judaizing fiction*. But let him not forget, that both these opinions were entertained by one of the profoundest scriptural critics, and most sagacious interpreters of prophecy, that the last or any other age ever produced; I mean the late Bishop Horsley. If Mr. Penn, instead of calling these opinions hard names, had offered scriptural arguments against them, he would have found some at least among their numerous advocates, prepared to meet him, and to discuss with a calm and Christian spirit, the foundation of their own speculations on these high subjects. But we must protest against either Jerome or Augustine, or any of the Fathers, being cited as *authorities* in interpreting prophecies, which were unfulfilled in their time. With these remarks I shall take my leave of Mr. Penn, assuring him how much pleasure it affords me in any instance to agree with him, which I cordially do, in his practical remarks upon an event which I, no less than he, believe to be near at hand, the second advent of our Lord. Would that Christians could always agree in all things! But since this cannot be in the present imperfect state of our knowledge, and diseased condition of our moral powers, let us at least endeavour to infuse into our warfare as large a share as may be of a courteous spirit of Christian chivalry, by imbibing more and more of the meekness and gentleness of Christ.

It only remains for me to add, that in this edition of my work will be found an engraving, which may, I hope, assist the reader to understand my scheme of interpretation.

*April 23, 1817.*



## PREFACE TO THE THIRD EDITION OF A DISSERTATION, &c.

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IN sending out a Third Edition of this Work, I would begin by giving glory to God for the many testimonies I have had of his having vouchsafed to bless the former editions, and especially the *second*, to the spiritual good of his Church. Since that edition went forth, I have had full time to reconsider the leading principles of the Work, and having been called upon to defend them against various opponents, I have found myself more and more established in the belief of their truth. I shall now, therefore, place before the reader, as a suitable introduction to the present edition, some general arguments in confirmation of my system of interpretation.

We learn, from the title of the book, that the purpose for which it was given was, *to shew the servants of God the things which must shortly come to pass*; it is therefore to be anticipated, that we shall find in it a comprehensive summary of the great events and revolutions connected with the fortunes of the Church of God, from the ascension of our Lord, till his advent in glory, analogous to that which was given to the Jewish Church, in the concluding prophecy of Daniel.

This summary may be expected to contain some account of the internal condition of the Church, and its changes of character, during the intervening ages; and of its political history, or its history in connexion with the kingdoms of this world, exhibiting it in its early struggles against Paganism enthroned in the high places of the Roman earth—in its victory over this enemy—in its subsequent alliance with the kingdoms of this world; its deep degeneracy and abject prostration under these powers, and yet its domination over them;\* its partial revival at the era of the Reformation; and its final redemption.

In this prophetic compendium of events, we shall also be prepared to find some mention of the rise of the Mahomedan imposture, and

\* Rev. xvii. 3. The HARLOT rides on the BEAST.



the power of the Saracens, and of the overthrow of the Eastern empire by the Ottomans, as well as the destruction of that power, preparatory to the restoration of the scattered tribes of Israel.

For the same reason, that it is impossible to conceive that any of the above events should be left out in any *human* or *uninspired* outline of the history of the last eighteen centuries, it is difficult to imagine, or believe, that they should be omitted in an *inspired* and *prophetic* summary of that history. It seems, therefore, an insuperable objection to any scheme of interpretation, if it be found to omit all mention of any one, or more, of these great leading and distinguishing events in the history of the Church, or any of the great revolutions of the fourth monarchy of Daniel, in connexion with the Church.

There have been, properly speaking, only *three* such revolutions in the Roman empire of the West, from the ascension of our Lord to the present period. The *first* was that in the age of Constantine, whereby the religion of the State was changed from Paganism to Christianity. The *second* was at the period of the Reformation, and it shook Europe to its foundations. The *third* is the Revolution which began in France in the year 1789, and having, by its first vibrations, overthrown the monarchy of the Bourbons in the year 1792, has, from that period to the present, continued to agitate Europe. Now, I do not say that he who sits down to explain the Apocalypse, is to be beforehand determined to find these three Revolutions in that prophecy; but I do affirm, that if a commentator have discovered the true arrangement of the book, each of these three main Revolutions will naturally, and without violence, come in, and fit itself, as it were, to its proper place. The same observation will hold good with respect to the various other events already mentioned.

Keeping these remarks in view, I go on to observe, that it appears to me evident that the great test of a right system of Apocalyptic arrangement is the interpretation of the war of the beast with the witnesses, their death, resurrection, and ascension. There is a double note of the chronology of these events; 1st. It is said that at the same hour, or Apocalyptic season, there was a great earthquake, and the tenth part of the city fell.\* 2dly. It is immediately afterwards added, that the second woe is past, and the third woe cometh quickly.

\* Chap. xi. 13.

It follows, therefore, that the events in the Church which fulfil the prophecy of the death and resurrection of the witnesses, must correspond with this double note of time; *i.e.* they must be cotemporaneous with a great Revolution, in which one conspicuous European kingdom falls from the Papal dominion; and this, again, must be followed by the passing away of the second woe. Moreover, the earthquake in which the tenth part of the city falls, cannot be the *first* of the three Revolutions above-mentioned, *viz.*, that in the reign of Constantine, since that Revolution manifestly precedes the sackcloth prophesying of the witnesses, and the commencement of the 1260 days. Neither can this earthquake be the *last* of the three Revolutions above-mentioned, for that Revolution overthrows *the whole city*, and not a *tenth part* of it. It only remains, therefore, that the earthquake in which a tenth part of the city falls, is that of the *Reformation*, the last shock of which took place at the expulsion of the Stuarts from the throne of England, in the year 1688.

Now, the only events in the history of the Church which correspond with this double notation of time, and which answer also in character to the death and resurrection of the witnesses, are the religious wars which took place in Germany in the reign of Charles V., ending first in the dissolution of the Smalcaldic League, and the suppression of the Protestant faith; and secondly, in the signal humiliation of the Emperor Charles V., and the triumphant resuscitation of the Protestant Churches at the peace of Passau. These events were cotemporaneous with the great earthquake of the Reformation, which continued to convulse Europe for about a century and a half afterwards. The last shock of this earthquake was also followed, at an interval of only eleven years, by the peace of Carlowitz, which crippled the Ottoman power, so that since then it has ceased to be a woe to Christendom.

In confirmation of this reasoning, it is observable, that all those writers who place the death and resurrection of the witnesses at a later period than the above, either at the edict of the Duke of Savoy for the eradication of the Waldenses in 1686, or at a period yet future, are compelled also to exclude all mention of the Reformation, both in its ecclesiastical and political results, from the Apocalyptic prophecies; \*

\* Mr. Faber, in his Sacred Calendar, does indeed admit into the series of Apocalyptic events, that which forms the *concluding shock* of the great earthquake of Rev.

and they thus suppose that the book which was to reveal to the servants of God *the things which shall shortly come to pass*, omits altogether, as unworthy of notice, that stupendous event which shook the Papal throne, opened the prison-house of the human mind, and convulsed the whole of Europe for more than two centuries—an event which even secular writers place amongst the most conspicuous in the history of the world. Those persons who suppose that the death and resurrection of the witnesses are to be at a period yet future, add to the above absurdity a second, since they are compelled to affirm that the Turkish power, now in the very agonies of dissolution, is even yet a woe to Christendom.

Upon the above general grounds of argument, I rest with perfect confidence the truth of the system of interpretation adopted in this volume; and I now proceed, in the next place, in confirmation of the foregoing reasoning, to place before the reader an analysis of the whole book, in harmony with this scheme.

There is a beautiful harmony in the works of God, and a close analogy between his great book of nature and his book of revelation.

It is the office of REASON, when rightly improved, to interpret the book of nature, by the process called INDUCTION. Newton thus discovered that the principle of gravitation explains all the phenomena of the astronomical movements of the material universe.

It is the office of WISDOM, which is the special gift of God to those who diligently seek it, to interpret, by the like process of SCRIPTURAL INDUCTION, the book of Revelation, using the word in the largest sense, as signifying the whole of revealed truth, and not the Apocalypse only. In doing this, it is especially necessary to take for our guides the same universal axioms which conduct us to the right interpretation of the book of nature.

One of these axioms is, *not without necessity to multiply first causes*

xi. 13, viz., the English Revolution of 1688. But it were as consistent with historical verity to exclude from the narrative of the *plagues of Egypt* all the former *nine plagues*, and to mention only the *tenth*, as it is to limit the *great revolution* or *commotion*, Σεισμος, of the Reformation, to that part of the city which fell. There is a narrowness of vision in such limitations of events to suit particular hypotheses which is quite opposed to the comprehensiveness of the prophetic word, as well as the philosophy of history.

and principles, so that if *one principle* be sufficient to account for any given number of scriptural phenomena, we are not at liberty, without the direct and express authority of the Scriptures, to introduce a *second*.

Applying this argument to the elucidation of the Apocalypse, I find that *one principle* is sufficient to explain the whole structure of this mysterious book: this principle is, *that the whole Apocalypse, from chap. vi. 1, to the end, is included in the book βιβλιον, with seven seals.*

Still, however, we are not at liberty to assume this principle without proof. I proceed, therefore, to show that it is established by incontrovertible evidence.

We are told, in the opening clause of the book itself, that it is the *Apocalypse of Jesus Christ, which God gave unto him, to show to his servants things which must shortly come to pass.* If, then, we can discover any one, and not more than one book, which was given to Jesus Christ by the Father, we may be assured that this book is the *Apocalypse of Jesus Christ.*

But we learn in chap. v. 1, that John saw *a book sealed with seven seals* in the right hand of Him that sitteth on the throne, and no creature in heaven, or in earth, was found worthy to take and to open it. Afterwards it is announced, that the Lamb hath prevailed to open the book, and accordingly the apostle sees him come, and take the book from the right hand of him who sat on the throne, and successively open its seven seals. *This book with seven seals, is therefore, manifestly, the Apocalypse of Jesus Christ, which God gave unto him.* No other book was seen to be given to him, and we are not at liberty to suppose or introduce another. Thus, the symbolical action of the delivery of the book, as well as the awful solemnities which accompany the delivery, and the words of the celestial symphonies which follow, *Thou art worthy to take the book, and to open the seals thereof,* do all unite in identifying the *seven-sealed book* with the *Apocalypse of Jesus Christ.*

It therefore follows, that this book contains *the whole Apocalypse, properly so called*; that is, the whole prophetic visions of things which shall shortly come to pass discovered to the Church. These visions begin with the first seal, chap. vi. 1, and go down to chap. xxii. 5, the verses which follow being the *Epilogue.*

It is impossible for us to deny this conclusion, without affirming an absolute contradiction, viz., that two terms which are identical in signification, do yet signify things unequal: or, in other words, that a thing is not equal to itself. We have proved that the seven-sealed book is the Apocalypse. It therefore must contain all the parts of the Apocalypse, otherwise, the whole is not equal to all its parts, which is absurd.

We however arrive at the same conclusion by another process.

The book received by our Lord was sealed with *seven seals*. Now, the number *seven* is mystical, and imports *completeness, perfection, and even infinity*. The *seven seals* with which the book was closed, show, on the one hand, that it was so completely shut as to be inaccessible to the inspection of all creation. But the precise number of the *seven seals*, (each of which, as we afterwards learn, contains a distinct vision, or series of visions,) imports also that *if the whole seven were opened*, it must include in it *a complete revelation and discovery of the whole mystery of God*—the complete series of the things which were about to come to pass.

To affirm, as some writers do, that there are three distinct series, of seals, trumpets, and the little book, is in effect to maintain, that the *seven seals*, which have been proved to contain *the whole*, are yet only *a part, i. e.*, do not contain the whole.\*

Having thus ascertained that the Apocalypse, from chap. vi. 1, to xxii. 5, is identical with the seven-sealed book, I proceed to lay down a series of propositions respecting its structure, or arrangement, and its interpretation. I remark, however, in the first place, that the first five chapters are, properly speaking, no part of the prophecy, which only begins with the opening of the *first seal*. The first chapter contains a *general preface*: the two next chapters contain *seven epistles* to the Asiatic Churches, as types of the successive states of the Church universal during the whole of this dispensation. These

\* The conclusiveness of this reasoning has been denied by a private assailant. There is no truth, however fortified by evidence, which may not and has not been questioned. If my assailant should question it publicly with his reasons, I may feel myself bound to notice them. To my own understanding, it appears that I have *demonstrated* the seven-sealed book to be identical with the prophecy of the Apocalypse.

epistles are from our Lord himself, as the head of the Church, in which capacity he has an intimate knowledge of all its concerns; and they contain things of the deepest moment to the Gentile Churches—matter of comfort, exhortation, admonition, and promise. The fourth and fifth chapters are a *particular introduction to the seven-sealed book*.

Having premised these things, I proceed to lay down the following series of propositions respecting the apocalyptical arrangement and interpretation.

I. The basis of all true Apocalyptic arrangement is, to place every part of the book within *its proper seal*.

For, since the seven seals comprehend *the whole*, it is manifest that *every part* must belong to one or other of the seals, otherwise the whole is not equal to all its parts, which is absurd.

II. It is manifest, on opening the book, that the *first six seals* proceed in a regular series from chap. vi. 1, to vii. 17, when the white-robed multitude having come out of the great tribulation, are seen celebrating the antitypical Feast of Tabernacles in the temple of God.

These six seals do therefore close with an event which is confessedly and altogether *ecclesiastical*.

III. The symbols of the *first four seals*, consisting each of a *single horseman*, with subordinate machinery, are *homogeneous*, and must be applied to *objects homogeneous*, or of like kind.

IV. But the symbols of the *first seal* are, as I have shown in the body of this work, *ecclesiastical*, and *not secular*.

Therefore, the first seal and the next three seals, which are homogeneous with it, must relate to *objects ecclesiastical*; to the *Church*, and not the *empire*.

V. The *fifth seal* also, confessedly belongs to the *Church*.

VI. The earthquake of the *sixth seal* is *political*, with an *intermixture of things ecclesiastical*,\* being the day of the wrath of the Lamb.

Therefore, the whole series of the *first six seals* relates to the *Church*, with the exception of the *political earthquake of the sixth*.

\* I do not here enter into the proof of this, seeing, I believe, it is universally admitted.

VII. The *political earthquake* of the sixth seal is, apparently, introduced into a series of *ecclesiastical events*, for the purpose of connecting, and as it were dovetailing this seal with the seventh trumpet and seven vials, with which it corresponds in prophetic chronology: the earthquake of the *sixth seal* being identical with that of the *seventh trumpet* and *seventh vial*.

VIII. The *seventh seal* comprehends the whole remainder of the Apocalypse from viii. 1, to xxii. 5. It, therefore, contains *the whole of the trumpets*, just as the *seventh trumpet* includes the *seven vials*.

IX. The *seven trumpets* contain the series of events which are to destroy the Roman Empire, secular and ecclesiastical, in all its parts, western and eastern, and they subdivide themselves into three parts.

1st. The *first four trumpets* describe the desolation of a symbolical universe, in its four parts of dry land, sea, rivers, and fountains, and celestial luminaries. The smiting of the third part of the universe in *these trumpets* sets before us the overthrow of the Western Empire by the Goths and Vandals.

2d. The *fifth and sixth trumpets* describe the desolation and overthrow of the Eastern Empire by the Saracens and Ottomans.

3d. The *seventh trumpet* brings in the final and entire desolation of the symbolical universe, by which event is signified the utter destruction of the mystical Babylon, or Rome, secular and spiritual, and also the remains of the three former monarchies.—It also introduces the triumphant reign of Messiah and his saints.

*This trumpet* is brought before us three times. *First*, it is pre-ludiously intimated by the roaring of the angel and the seven thunders, chap. x. 1—7. *Secondly*, it is given in miniature, chap. xi. 15—19. *Thirdly*, in detail, chap. xiv.—xix., and indeed the whole remainder of the book down to xxii. 5, belongs to this trumpet.

X. Chapters xi. xii. and xiii. contain the history of the *Church* in its relation to the *Roman Empire of the West*, and of *that empire* in its reciprocal relation to the *Church*, during the prophetic period of 1260 years. Only the first of these chapters carries down the history somewhat lower, to the great consummation of the kingdoms of this world becoming the kingdoms of our Lord; and the second chapter carries back the history to the day of Pentecost in the travails of the Church for the conversion of the world.

XI. There are in the Apocalypse *three earthquakes*, the chronology of each of them being distinctly marked. *The first*, chap. viii. 5, precedes all the trumpets, as the angels do not prepare themselves to sound till that earthquake is passed. The chronology of *this earthquake* marks it to be that which took place in the time of Constantine. *The second earthquake* being that of chap. xi. 13, which precedes the passing away of the *second woe*, is, for the reasons already given, identified with the period of the *Reformation*. *The third earthquake* is that of the Day of Wrath, vi. 12—17, xi. 18, 19, xvi. 18. Its first shock was at the French Revolution and fall of the Monarchy in 1792. It continues till the Advent, and its most tremendous concussions are yet future, or at least only now commencing.

XII. The *opening of the temple* in chap. xi. 19, and xv. 5, is one and the same event. As it takes place after the sounding of the *seventh trumpet*, and prior to the egress of the vial-bearing angels, it establishes a most important point in the apocalyptic structure, viz., that *all the vials* belong to the *seventh trumpet*.

XIII. The first sounding of the *seventh trumpet* synchronizes with the beginning of the *judgment of the Ancient of Days*, Dan. vii. 9.

XIV. At the first blast of the *seventh trumpet* the *proclamation of the kingdom* takes place in heaven, chap. xi. 15, and at the same time the *sentence of deposition from the kingdom* goes forth against the beast, and this seems to be the reason why in chap. xvii. (the period of the seventh trumpet), he appears without the *imperial diadems*, which now belong to the Lord Messiah.

XV. At a subsequent period of the *seventh trumpet* our Lord descends from heaven, not yet wearing *the many diadems*, *Διαδηματα πολλὰ*, xix. 12, but simply *the crown*, *Στεφανος*. His first acts are to raise his *sleeping saints*, and receive unto himself his *sealed saints*, the 144,000 of all the tribes of the mystic Israel;\* and he next reaps the *harvest of the earth*, ver. 14—16. After this, and before the treading of the wine-press, the *investiture of the kingdom* takes place, as is manifest from his having on his *many diadems* when he appears at Armageddon. The exact time of the investiture of the kingdom seems to be marked by the voices in chap. xix. 6, "Hallelujah, for the Lord God Omnipotent reigneth;" and these voices being *the proclama-*

\* Rev. vii. 4—8, and xiv. 1—5.



*tion of the kingdom on earth, or in the air*, are the counterpart of the former proclamation in heaven at the first sound of the seventh trumpet. Immediately after this proclamation is the marriage supper, and the appearance of our Lord with the *many diadems*, as King of kings and Lord of lords.

In exact harmony with the conclusions of Proposition XV. as to the order of events, the Son of Man is *first* seen by Daniel, vii. 13, 14, coming with the clouds, and is brought to the Ancient of Days, and *then* is invested with the kingdom.

The analysis now offered to the readers of this work, is the same as is to be found in my *Strictures on Mr. Irving's Lectures on the Apocalypse*, with some corrections, and is the result of thirty years' meditations on this wonderful book.

To those who are conversant with the writings of the older commentators on the Apocalypse, it will be evident, that I have carefully consulted their works, and have always, where it was possible to do so, availed myself of their discoveries. It seems to me indeed, altogether incredible, that such men as Mede, Sir Isaac and Bishop Newton, Dr. H. More, Archdeacon Woodhouse, Dr. Cressener, and many others, should have laboured utterly in vain; and that no advances should have been made till the present day, in the interpretation of this book. These remarks are the more necessary, inasmuch as we find in these times, new systems of interpretation springing up like *funguses* around us. We live in a period, when every anonymous tyro in a prophetic magazine thinks himself qualified to set aside the labours of centuries, and exalt his own crude lucubrations into a system of apocalyptic interpretation. For my own part, I must confess, that I have not been able to go to work so glibly. I have felt too deeply the arduousness of the undertaking, to have either the presumption, or the inclination to enter upon it, as if no one had advanced a step before me, to clear away difficulties, and establish synchronisms, and principles of interpretation.

I must here also say a few words, in reference to a notion which has gone abroad in the present day, chiefly through the medium of the *Morning Watch*, that there is to be a double acting over of the apocalyptic prophecies. They have, it seems, according to this scheme, received only a *symbolical fulfilment* during the 1260 pro-

phetic days or years, and there still remains a *literal accomplishment* of them, in a supplementary period of three years and a half of solar time.

The whole prophetic character of the beast with seven heads and ten horns, having been, according to this scheme, once acted in the history of the secular Roman Empire, is to receive a higher, because a more literal accomplishment in an individual, the personal Antichrist, or Assyrian.\* In like manner, the little horn of Daniel's fourth beast, and the second apocalyptic beast, having run their course of 1260 prophetic days, are again to fulfil it, in the person of the same individual.

Now the advocates of these systems ought to begin, by defining the meaning of terms. Let them tell us what is the *symbolical* or *typical* accomplishment of a *symbol*. To my mind, the expression conveys no one tangible idea, and it seems to be pure nonsense. I read, for example, in the Book of Genesis, that Pharaoh, king of Egypt, had two symbolical dreams, which were both fulfilled by *real events*, namely, that of the seven well-favoured kine, and the seven good ears of corn, by the seven years of plenty; and that of the seven ill-favoured kine, and seven thin ears, by the seven years of famine.

We know also from the words of Jacob to his sons, how grievous the famine was. "Why," said the aged patriarch, "do ye look one upon another? Behold I have heard that there is corn in Egypt; get you down thither, and buy for us from thence, that we may live, and not die."† Now assuredly it has never yet entered into the mind of any sober person, that this famine was a *symbolical* fulfilment of Pharaoh's dreams. What, then, do these writers mean, when they tell us that the rise of the Papal power, and of the Gothic-Roman, and harlot-ridden empire, were *symbolical* fulfilments of the apocalyptic prophecies? Were these events less real, and less tangible, and less noxious, than the seven years' famine in Egypt? and if not less real, and less tangible, how does it accord with scriptural verity, to speak of them as being *symbolical* fulfilments of the *symbols*? ‡

Moreover, were we for a moment to grant the fact, that the seals and trumpets, the vials, and other symbols, are to be acted over

\* Morning Watch, for September, 1832, p. 48.

† Gen. xlii. 1, 2.

‡ Morning Watch, for June, 1832, pp. 306, 321.

again,\* how is their future fulfilment to be more literal than the past, unless we are indeed to suppose, that a *literal beast with seven heads*, and *ten horns*, is to appear on the stage of the world; and unless we suppose, that a *liquid* called *wrath*, is to be poured out from seven *literal bowls*, &c., &c., &c.!!!

To go into the refutation of these schemes would require volumes, for it is one of the contrivances of their advocates, absolutely to write down opposition, by such a mass of words as to defy any ordinary capacity, either of memory or of leisure, even to get possession of their reasoning. I shall therefore just observe, in reference to these writers, that it appears to me, that giving the reins to their imaginations, they bray as in a mortar the apocalyptic visions; and mistaking resemblances for identities, they confound all chronology, all synchronisms, all order, and all evidence of the past fulfilment of the Apocalypse, as also all well-grounded confidence in any interpretation which can be given of it.

And that this censure is not too severe, I shall now proceed to show. In Rev. viii. 13, an angel flies through the midst of heaven, denouncing a triple woe on the inhabitants of the earth. The first two woes, by the nearly unanimous consent of the Church during the last three centuries, are the Saracens and Turks. Now when the period allotted to the *first woe* is over, it is solemnly announced by the Spirit, chap. ix. 12, "*One woe is past; and, behold, there come two more woes hereafter.*" I apprehend that this annunciation, as well as the similar one respecting the *second woe*, in xi. 14, are to be held, not only as chronological marks, but as merciful promises to the Church and the world, similar in character to that contained in the covenant of God with Noah; namely, that both these woes having once run their allotted course, are not again to be permitted to visit the earth. And let it be observed, that the interpreters whom we are now opposing, have always held the above interpretation of the first two woe trumpets, to be sound and correct; that is, they have with us applied the first woe to the Saracens, and the second to the Turks. At length, however, they come forward with the new discovery, that the former fulfilment of these woes, in the desolations and darkness of many centuries, was only *symbolical*; and without abandoning, yea,

\* Morning Watch, for September, 1832, p. 48.

still holding that interpretation,\* they, in flat *contradiction* to the voice of the Spirit, that when the two former woes shall have once visited the earth, they are *for ever past*,† tell us, that these woes having inflicted many centuries of calamity on the earth in *one form*, and being *thus past*, are about to renew their desolations in *another more literal*, and therefore *more awful shape*. When the Spirit assures us, that *two woes* having once run their course, there remains only *one woe*; these writers dare to come forward and announce a *triple woe*,‡ even after the *admitted fulfilment* of the two former woes. Thus they do in effect maintain, that instead of *three woes*, there are at least *five woes*. I need not after this multiply words, to prove that this system confounds all chronology, and deprives the Church of all the consolation of knowing, that however sharp and bitter her remaining hour of suffering may be, yet there are at least some of her past cups of woe which she is not called to drink again.§ These writers make her to

\* See a paper, by Mr. Irving, Morning Watch, No. xiv., June, 1832, pp. 309, and 321, also M. W., No. xv., p. 47.

† The Greek word, intimating the *passing away* of both woes, is ἀνελθεν, than which, I presume, a more emphatic one could not have been selected. It means literally, that they have *gone away*, or *departed*.

‡ Mr. Irving, in Morning Watch, No. xv. p. 30.

§ I am well aware how utterly hostile are the writers of this school of interpretation to all close reasoning on the apocalyptic prophecies, in the way of *analysis*. We who employ the mode of analysis, are in their estimation *mere system builders*, and *symbol expounders*; *mere anatomists* of God's word. (Morning Watch, No. x. p. 315.) Our humble labours are a *discussing* or *dissecting* of the Word of God, or *wrangling with proud familiarity* over it. (No. xi. p. 52.) We are, however, neither to be intimidated, nor put out of temper, by such insinuations. We shall meet them by a few plain and calm remarks. Either the Apocalypse is a most exact prophecy, or it is not. To affirm that it is not, is in effect to say, that it is not from God. But if it be an exact prophecy, how is it to be understood and applied, excepting by an exact analysis? for what is the process of *analysis*, but the resolution of a complex subject, into all its parts, so as to overlook no analogy, and no distinction and difference however minute? To study the Apocalypse without *dissecting*, or *anatomizing*, or *analyzing* it, for all these words are of like import, is therefore an affront to its Divine Author. It is in fact to affirm, either that it is not worthy of a minute study, or that the mind of man may grasp it as a *whole*, without a close attention to *all its parts*. That which these writers apply to us as a term of censure, we therefore glory in, viz., that we are *anatomists* of the Word of God. Let them not, however, say, that in so doing,

drink every former cup twice; and if twice, why not oftener, why not a dozen of times?

The very essence of a chronological prophecy is, that the events signified in it are to be accomplished within a specified period; and if after being once fulfilled in that period, they are again to be acted in another period of time, it nullifies the chronology, and introduces

we wrangle with proud familiarity over it, or "essay it in the flesh." To analyse God's Word with the deepest sense of its importance, and with deep reverence, is not to wrangle over it, and is not a fleshly, but an eminently spiritual exercise; in which we expect, and desire, and pray for that illumination of the Spirit, without which we know that our labour is vain. There is, however, one species of anatomy, in which we dare not hold fellowship with some of these writers. We dare to anatomize the *written Word of God*, because we believe that it was given us for that end; and we believe the *eating of the Word*, spoken of by Jeremiah xv. 16, to be just that intense study of it, which leads to a perfect analysis. But we dare not to dissect and anatomize the *Word made flesh*, and plunging into the mazes of human metaphysics, to declare, that the flesh in which he, the Lord of Glory, tabernacled when upon earth, was *flesh of sin*, (*Morning Watch*, No. xi. p. 33,) and that *he took sinful flesh*, and that "if *Christ was made under the law*, *he must have been made by his human nature liable to, yea, and INCLINED TO*, all those things which the law interdicted." See Mr. Irving's pamphlet on the Human Nature of Christ, pp. 8 and 10. From such doctrines we start back with fear and dismay, counting them to be directly contrary to the Word of God. It is only since I began to pen this Preface, that I, for the first time, have had in my hand, Mr. Irving's tract above-mentioned; I had before, indeed, met with passages in his Lectures on the Apocalypse, respecting our Lord's humanity, which I pointed out to some of his friends, as containing most fearful sentiments; but till I saw the pamphlet last-mentioned, I was not aware how far he had gone. I have now introduced this subject from a sense of duty, considering myself called upon to embrace the earliest opportunity of publicly expressing my utter opposition to this doctrine; and the more so as an idea has widely gone forth, that all who hold the belief of our Lord's pre-millennial advent and reign, participate in the sentiments of Mr. Irving, as to our Lord's humanity. Let me add, however, that if Mr. Irving has erred on one side, it is to be feared that many have erred on the other, in denying that the humanity of our Lord was the frail humanity of fallen Adam. The Fathers held quite other doctrine, as is evident from a passage in Athanasius against the Arians, wherein he uses the following words respecting our Lord's incarnation, Οὐδε γὰρ ἐν σώματι τὰ τοῦ σώματος ἀν' ἐγγενεῖ εἰ μὴ σῶμα λαβὼν ἢ φθαρτὸν καὶ θνητὸν.—"The things belonging to a body could not be in that which was incorporeal, unless he had taken a body corruptible and mortal." Athanas. Oper., vol. i. part i. p. 604, Benedictine edition, Paris, 1689.

endless confusion. Moreover, what is to hinder a commentator, if this be once admitted, from affirming that the whole four empires of Daniel are again successively to receive power and dominion, and act their part a second time, and even a third and fourth time, in the great drama of prophecy.

But I shall be here met *in limine* by an objection to the whole of the foregoing reasoning. It will at once be said that I am carnal, resisting the Holy Ghost; for that the interpretations which I am now arguing against, are according to the testimony of Mr. Irving, and, to use his words, the result of "the idea which, with many precious words of heavenly utterance, the Holy Ghost declaring and approving himself by other tongues, hath at sundry times, and through several vessels, made known in the midst of us." "All which carefully noting in my memory, pondering in my heart, and applying to the opening of Holy Scripture, struggling all the while against my own evil heart of unbelief, and endeavouring to attain to the riches of the full assurance of the understanding, I do now, by the Grace of God, take in hand to expound for the edification of the Church; *in no case attempting to repeat the words spoken by the Spirit, nor the forms purely spiritual, in which the truth is given forth, which our God hath taught us would be a profanation.*" "So that no one will mistake or misuse these interpretations, as if they were *altogether* avouched by the Holy Spirit of God, placed beyond the region of doubt, and not to be questioned; whereas, though the light came from heaven direct, it hath been refracted through the prism of my own mind, and thereby assumed the form of my own understanding, as well as the utterance of my own fallible lips."\*

Towards Mr. Irving personally, I have never felt any other sentiments than those of kindness—a desire to believe all that is good concerning him, and to discredit or palliate all that is imputed to him as evil. But when Mr. Irving comes before the public as an expositor of prophecy, I must, with the apostle, say that "*henceforth know we no man after the flesh.*" I must try every interpretation of the learned writer, even as I am commanded by the apostle to do; who, while he warns us on the one hand, "Despise not prophesy-

\* Morning Watch, Sept. 1832, p. 18.

ings," forthwith adds, by way of holy caution, "Prove, or try, all things."\* All prophesyings, all voices, all tongues, all interpretations, must therefore undergo this sifting process. Proceed we now, therefore, to try the above sentiments of Mr. Irving.

In the passage which has been quoted, he surrounds himself with a certain *mysterious halo*, informing us that the interpretations which we oppose are, in a *certain sense*, the result of words of heavenly utterance, made by inspiration of the Holy Ghost. Yet we are cautioned not to mistake or misuse these interpretations, as if they were **ALTOGETHER** avouched by the Holy Spirit. Now, by saying they are not *altogether* so avouched, it is plain that Mr. Irving wishes us to believe they are in *the main* avouched by the Spirit. But it will here be obvious to the simplest capacity, that Mr. Irving is bound to inform us *how far* they *are* avouched by the Spirit, and *how far* they *are not*. Not only does he omit to do this, but he refuses to communicate to us any one of the utterances of the Spirit, on which his interpretations rest, because God hath taught him *that it would be a profanation*.

I read in the Word of the living God, that the Lamb which is in the midst of the throne having received from God the book of his Divine Apocalypse, counts it no profanation to communicate the whole thereof to his Church upon earth. I read also that the prophets of a former dispensation, when, rapt in the Holy Ghost, they saw the mystic visions of God, were always commanded to write them for the information of the Church. When, therefore, Mr. Irving tells us that it would be a profanation to reveal to the Church the words spoken by certain individuals in his *secret chambers*, he is thereby, in *appearance*, attributing to these words a higher honour than is in the Scripture given to the Apocalypse itself. But while he, in appearance, attributes high honour to these words, he in reality *dishonours them*. For it is not, as we have already seen, the character of the Revelations of the Holy Ghost to affect concealment. The Eleusinian mysteries, wherein certain deep and recondite words were hidden from the profane vulgar, belong not to the religion of Jesus Christ, but to Paganism, the religion of Satan; and as Mr. Irving, instead of

\* 1 Thess. v. 20, 21.

obeying the words of the Lord himself to his apostles, "*What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops,*"\* appears to imitate in this matter the reserve of the Hierophant of Eleusis, I must obey the Word of the Lord, and refuse credence to him.

And seeing that not only the words, which are said to have been spoken in the Spirit, are denied to us, but even the names of the individuals through whom the utterances were given, it follows that the words themselves are, to us, a *nonentity*. It is therefore our duty still to try all Mr. Irving's interpretations by that sure Word of prophecy which the Lord has vouchsafed to us, without paying any regard to alleged utterances, of which no part hath reached our ears, and of the authenticity of which no evidence hath been produced to us. Indeed, to require us to give credence to interpretations of the Scripture, said to be deduced from utterances which are not revealed to us, is an extravagance of pretension, similar to which, I presume, no example is to be met with even in the records of the Pythian oracles. The responses of the priestess of Apollo were, it is true, expressed with a studied ambiguity, but the words themselves were not concealed.†

In the next place, even if the alleged utterances on which Mr. Irving professes to found his interpretations were really given by the Holy Ghost, yet, as Mr. Irving tells us that his interpretations are not the very truths uttered, but are rather inferences from them, the heavenly light having been refracted through the prism of his own mind, I must on this account also wholly reject them, because I altogether disbelieve that the mind of the learned author is a *perfect prism*. I have great confidence in Mr. Irving's sincerity, but I place no trust whatever in the accuracy of his judgment, or the soundness of his reasoning faculties; and having already, in two Tracts against his scheme of prophetic interpretation, laid before the public, and

\* Matt. x. 27.

† It is further observable, that by concealing the words of these prophets from the Church, Mr. Irving absolutely precludes us from putting them to the trial in the manner commanded in Deut. xviii. 22. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."



Mr. Irving himself, my reasons for this entire distrust, I do not feel myself called upon to repeat them here.

Lastly, I shall offer a final, and, as it appears to me, a conclusive reason, for refusing to believe that an *authoritative* interpretation of the Apocalypse, or any part of it, has been, or will be given to the Church by the Holy Ghost during this dispensation. As the interpretation of Daniel's vision of the four beasts, which was given to him by the angel in answer to his inquiries,\* was added to the original vision as a part of the prophetic record, so, were the Holy Ghost now to vouchsafe to any individual an *authenticated* and *authoritative interpretation* of the apocalyptic visions, since the supposed interpretation would be of the same authority as the original visions, we conclude that it must be added to them as a *new revelation*, and become a part of the inspired volume of the Holy Scriptures.

Now, such a supposition is in direct contradiction to the import of the description of the *seven sealed book*, for it has already been proved, in a former part of this Preface, that the description of that book implies, that it is a complete and a final revelation of the purposes of God to his Church in this dispensation, and that when the seven seals are opened and their contents communicated, this very act, and the mystical perfection of the number *seven*, negative the idea of any further or supplementary revelation. But we are not left to form this conclusion by implication only. The awful sanction of the Holy Ghost himself is added, to authenticate the completeness of this book as originally given to John: "*If any one shall ADD UNTO † these things, God shall add unto him the plagues that are*

\* Dan. vii. 16—27.

† Let it be observed, that our verb *to add*, does not appear to express the whole force of the Greek *επιτιθημι*. An authoritative interpretation would be something *put upon* these visions, as much as a new series of visions. Let me here be permitted to add, to prevent the *wilful misrepresentation* of my meaning, that I have ever held that all true interpretation proceeds from the internal illumination of the Spirit. But were a book containing even a perfect interpretation, without one mistake, to come forth, it would have no authority to *command* our assent, although it would doubtless possess such intrinsical power and beauty, as to win the assent of persons whose senses were exercised to discern both good and evil. I also wish to add, that I give *no opinion* as to the nature of the utterances and tongues which are heard in Mr. Irving's church.

*written in this book.*" In these words the Church of God is informed that there is to be no addition to the book till the Lord himself come, as is solemnly announced in the next verse; and since an authoritative interpretation would be something added to, or put upon the visions originally communicated, I, on the authority of this word of the Holy Ghost, refuse to believe that any such interpretation has been given.

Feeling it to be now necessary to relieve the reader from this long Preface, I am desirous of saying a few words upon the form in which the present edition is given to the public. The original text of the present work was written in the year 1812, and published in 1813. In the Second Edition, printed in 1817, considerable additions, as well as modifications, were introduced. When I contemplated the present edition, it became a matter of some difficulty to decide, whether the work should be altogether remodelled, or whether the old text should be permitted to remain untouched, and the new matter added in the form of notes. Not choosing to trust my own judgment on this point, I consulted several of my Christian friends. One of them in whose Christian wisdom I placed great confidence, and who has since slept in the Lord,\* answered my question in the following words, "I have no hesitation whatever in answering your question about the work on the Seals and Trumpets. I should *deeply regret* any alteration in it which would take away the strong proof there is in it, that a solid and humble student of unfulfilled prophecy may throw great light on the future. This is highly important." In the present Edition, the text of the year 1817 is, therefore, preserved with few alterations; and the additional matter has been inserted, either in the text, or in notes, as I found it most convenient. I am sensible that the mode in which it has been introduced, often detracts from the finished appearance and unity of design which belong to an original composition; but it has the advantage of exhibiting to the reader the progress of events since the work was first written, and also the general harmony of that progress with my expectations in the year 1812, as well as the advance of the mind of the writer in the knowledge of the subject—and this without concealing his former mistakes. I feel, however,

\* The late, excellent and greatly lamented, Rev. C. S. Hawtrey, of the Jewish Episcopal Chapel.

after all these explanations, that it is still necessary to throw myself on the indulgence of my readers, by stating, that this edition has been prepared in the midst of many and laborious duties, which have not permitted me to give to it that undivided attention which the unspeakable importance of the subject demanded. I should, indeed, have desired to keep it from the press for some months longer; but time and events are both pressing forward with giant steps. And we were, when it went to the press, surrounded on every side, with pestilence and death. It seems to me also, that the religious press is inundated with crude and ill-digested expositions of prophecy, so that I have felt myself compelled by all these considerations to send forth the volume in its present state, and without further delay.

AND NOW, O THOU GLORIOUS FOUNTAIN OF UNCREATED LIGHT, LORD JESUS CHRIST—ETERNAL WORD—BRIGHT EFFULGENCE OF THY FATHER'S GLORY—WONDERFUL COUNSELLOR—FATHER OF THE EVERLASTING AGE—THE ROOT AND OFFSPRING OF DAVID—THE BRIGHT AND MORNING STAR—THE PRINCE OF THE KINGS OF THE EARTH—THE LAMB THAT WAS SLAIN, WHO ART ABOUT TO COME, WITH CLOUDS, TO BREAK IN PIECES THE KINGDOMS OF THE HEATHEN, AND ESTABLISH THY EVERLASTING KINGDOM OF PEACE AND RIGHTEOUSNESS: LOOK, O LORD JESUS, WITH FAVOUR ON THIS HUMBLE WORK. FORGIVE IN IT THAT WHICH IS OF THINE UNWORTHY SERVANT, FOR ALL THAT IS OF THE CREATURE IS DARKNESS. BLESS IN IT THAT WHICH IS THINE, FOR ALL TRUTH IS THINE, BY MAKING THIS BOOK TO SEND ABROAD THE KNOWLEDGE OF THINE OWN APOCALYPSE, THROUGH THE TEACHING OF THE HOLY GHOST; AND GRACIOUSLY ACCEPT AT THE HAND OF THINE UNWORTHY SERVANT OF THIS OFFERING TO THEE HIS SAVIOUR AND HIS GOD. THOU KNOWEST, O LORD, WITH WHAT DEPTH OF MEDITATION AND ARDOUR OF PURSUIT THY SERVANT HATH SOUGHT THE TRUTH; AND O GRANT THAT IN THAT DAY WHEN HE SHALL STAND BEFORE THY DREAD AND IMPARTIAL TRIBUNAL, IT MAY BE ACCEPTED AS AN EVIDENCE THAT HE HATH NOT HID THE ONE TALENT OF THEE HIS LORD AND MASTER IN A NAPKIN, BUT HATH RENDERED TO THEE THINE OWN WITH SOME INCREASE.—AMEN.

*November 5, 1832.*

## PREFACE TO THE FOURTH EDITION OF A DISSERTATION, &c.

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THE long period of thirty years has elapsed from the publication of the First Edition of this Dissertation, and nearly eleven years since that of the Third. In the present Edition the text of the Third, published in 1832, has been preserved almost untouched, and it has been the rule of the author wherever new matter has been introduced to inform the reader that it belongs to the *Fourth Edition*. This remark is necessary to explain certain passages where the time present is used.

In the shape in which the work now appears it may probably seem to many readers, that there is much superfluous matter, especially in the Notes, which might have been curtailed. This, however, (even if the objection be just, which does not to the author appear to be the case, as he deems the information in the Notes to be always important), would have made it necessary to remodel the whole volume, a labour to which, in the midst of various other occupations, the author does not now feel himself to be equal. The work would then also have lost the character which it now in some measure possesses, of being a sort of running commentary on the events of the last thirty years in their relation to the fulfilment of the Apocalypse—showing, moreover, the past anticipations of the author often justified as to the general results, and yet proved to have been erroneous with regard to the particular mode of their fulfilment—a remarkable example of which is to be seen in the fact of the expiration of Daniel's 1290 years, which, having, in the author's first paper on prophecy (in the *Christian Observer* for November, 1807), been placed 30 years after 1792, that is, in 1822, his expectation was also stated, that it would be signalized by the battle of Armageddon and the beginning of the reign of the saints. Now that the 1290 years did actually expire in

1822, the author at present holds with as much confidence as any truth revealed in the prophetic word, but he needs not add, that he was wholly mistaken as to the event which he expected then to occur. What were the events which actually distinguished the end of that period will be found in the fifteenth chapter of this volume.\*

Since the publication of the Third Edition the author has been enabled, as he firmly believes, to place the *chronology of the Scriptures* on the basis of such evidence as cannot be shaken, and to establish its scientific character, and to demonstrate, that the great times of the Church and the world are measured by periods of exact science. Now seeing that the Apocalypse is simply the discovery of that portion of the times of the world which were yet future, when it was given, it appears to be a legitimate conclusion from the discoveries thus made, that the apocalyptic times may be expected to be regulated by the same principles as the former times of the world, and therefore, that, if rightly discerned by the interpreter, they must exhibit the same features of exact science.

In the Supplement, whereof the FIRST PART was published early in the year 1838, and the SECOND in February, 1842, I have accordingly applied to my own scheme of interpretation the principles of the Scientific Chronology as a new element towards the attainment of certainty.

I shall next observe that I am not ignorant of the fact, that the reasoning in my Supplement is generally above the range of the common readers of prophecy. Still, however, there are considerable portions of it to which this remark does not apply, and which will be easily understood by persons accustomed to the smallest degree of mental application. Even the more difficult calculations probably require no greater intellectual exertion than is necessary for the solution of the simplest questions in algebra or geometry. I am well aware, however, that this is making too great a demand upon the great majority of the prophetic readers of the present day, few of whom, it is to be feared, apply to this highest object an equal degree of mental energy to that which is given by our young ladies to the acquisition of French grammar or the elements of music. Events are approaching which will awaken the minds of men from this

\* Especially pp. 245—248.

fatal lethargy. The time is at hand when the ephemeral literature of this age, and all its other expedients for extinguishing serious thought, shall be swept as with the besom of destruction, and not a ray of light shall remain but that which is afforded by the apocalyptic visions—all without this shall be blackness of darkness.

In the meanwhile a thick cloud of moral and spiritual fatuity or delusion appears more and more to overspread the minds of men—even of those who are viewed by many as the lights of the religious world. The leading organs of public opinion, the religious newspapers, think, reason, and speculate, as if there were no such books as Daniel and the Apocalypse, and as if no such event were revealed to be the object of constant expectation, as the second coming of our Lord. They do thus virtually extinguish, as to themselves, the light of that sure word of prophecy, which Peter tells us is the lamp of the Church in this night of darkness, and in just judgment they are smitten with a blindness no less great than that of the Scribes and Pharisees when our Lord first appeared.

One of the circumstances which has in an especial manner awakened my mind to a perception of the awful state of things among the strictest religious professors in this country, has been the tone of the remarks of a leading religious newspaper of the day upon the acquittal of the assassin who shot the late Mr. Drummond, at noon-day, in the streets of the metropolis.

The law of God as to the punishment of the murderer is express ; *“ And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man,”* Gen. ix. 5, 6.

This solemn statute of the Almighty, given at the very same time with God's everlasting covenant with Noah and the whole family of man, is plainly binding upon all nations that have the light of revelation, and every act of disobedience to it by the public and judicial authorities of any State, will be visited on the nations which they represent, in that day when the Lord shall make *inquisition for blood*.\* It would not be difficult to find scriptural examples, to show that it is

\* Psalm ix. 12.

the unalterable purpose of God to avenge innocent blood on the nations that do not avenge it.

In the law of Moses also, the statutes for the punishment of murder are laid down with the greatest minuteness. The various modes in which life might be taken being specified, the punishment of death is in *each case* commanded to be inflicted, in the following solemn and express words: **HE IS A MURDERER: THE MURDERER SHALL SURELY BE PUT TO DEATH. THE REVenger OF BLOOD HIMSELF SHALL SLAY THE MURDERER: WHEN HE MEETETH HIM HE SHALL SLAY HIM.\***

Even in the case of accidental death, without malice or intent, the person who had in this manner slain another was obliged to remain in the city of refuge, till the death of the High Priest, and if found without the city, the avenger of blood might slay him with impunity. An express prohibition is added to take satisfaction either for the life of a murderer, or for one who had fled to the city of refuge, until the death of the High Priest, and the law is summed up in the solemn words, *So shall ye not pollute the land wherein ye are: for blood it defileth the land: AND THE LAND CANNOT BE CLEANSED OF THE BLOOD THAT IS SHED THEREIN, BUT BY THE BLOOD OF HIM THAT SHED IT.†*

Not only in presumptuous disobedience to this commandment of God, but in daring defiance of its solemn injunctions, it is now laid down, that a man may plan and purpose the death of another, may purchase pistols, may day after day watch his victim, and at length at noon-day shoot him unto death in the streets of our metropolis, the seat of Government and of justice, and on the testimony of a mad doctor or two, be acquitted of the crime of murder, and shut up and nourished and fed for life in a lunatic asylum with better and more delicate food than is within the reach of the labouring poor of the country.

This newly-discovered disease of *monomania*, or partial madness, is fitly termed by a most respectable journal‡ “*the new euphemism for the instigation of the devil to shed blood.*” “Saul,” says the same journal, “the odious king of Israel, was a monomaniac of this description; he

\* Numbers xxxv. 16—19.

† Ibid. ver. 33.

‡ London Standard, March 16, 1843.

abandoned his duty to his Creator, and *an evil spirit from the Lord fell upon him*—not the less judicially did the visitation overtake him, because it came, as experience shows, by a natural process.\* It may indeed be observed, that by a course of reasoning, quite as plausible as that by which this murderer escaped the penalty of death, Cain, the murderer of Abel, and Judas, the betrayer of our Lord, might be justified. Of Judas it is written, that after he had received the sop, “*Satan entered into him* ;”† and it is certain that he then was no longer master of his own actions. Assuredly also there is madness in every great act of sin.‡

Now, seeing that journals not professedly religious, but political, reason thus justly on this awful subject, how does the Record, the leading religious newspaper of the day, treat it? I shall quote its own language:—“The prevailing feeling of our mind, in considering the trial of M’Naughten and its results, is that of admiration of the law and Constitution of England, and respect for the morality, justice, and truth of the English people.”§

\* Standard, 6th March, 1843.

† John xiii. 27.

‡ The same journal, the Standard, reasons at great length on this case in its number for March 13. I extract from it the following remarks:—“It is said, that the wretch was afraid of certain persecutors. Now, would it be the act of a man flying from persecution to take up his quarters in London, to spend months in reconnoitering the public offices, to haunt Whitehall for three weeks with pistols in his pocket, lying in wait for somebody, and then to shoot the gentleman whom he had most frequently seen emerge from Sir Robert Peel’s house, believing that gentleman to be Sir Robert Peel?” The Standard also quotes from the Spectator the following remarks:—“That the concealment of his weapons betrayed the consciousness that the intended use of them was a crime;” that “the dangerous notion which this and other examples is calculated to produce is, that a delusion excuses an act to which it has any tendency, even though the perpetrator may be conscious of its criminality.” “All the bad passions may be aroused and indulged to insanity; and is the law then to grant impunity to the actions to which the delusion does not extend, though it may in some degree tend to them?”

The latest account that I have seen of this wretched man is to be found in an article headed *Monomaniac Museum* in the Glasgow Herald of April 14, and it contains the following words:—“M’Naughten still continues to occupy an apartment on the ground-floor gallery, and still continues to impress his attendants with the full conviction of his SANITY.” I own it appears to my mind, that if there be such a disease as *monomania*, it is evinced by those who *deny* his sanity.

§ Record, March 9, 1843.



“ According to our perceptions, it is a noble, we had almost said, a sublime spectacle. There was no effort, no straining for effect, no false sentiment, such as is frequently exhibited in a neighbouring country. The course of public justice ran quietly and steadily along, overflowed and pressed aside the desires of a mighty people, bore the homicide securely and above them all; and the result, we are persuaded, *amidst the ill-considered outcry of certain classes*, is acceptable to God and highly honourable to the country. The supremacy of the law is gloriously vindicated; and there is recalled to the mind the honour which attaches to him that sweareth to his own hurt, and changeth not.”\*

Now, in reading such sentiments in a professedly religious journal, I own that, at the same time that I sigh and groan because of them, I am also forcibly reminded of our Lord's words, “ *If the light that is in thee be darkness, how great is that darkness;* ” and also of the awful denunciations of the prophet, “ *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter,* ” Is. v. 20.

It is known in medical science, that when mortification reaches the vital organs, or the trunk of the body, death must ensue. When, in like manner, in the body politic, *the whole head is sick and the whole heart faint*; when the courts of justice acquit murderers and assassins, whether intentional or actual,† under the plea of insanity, which we know, from the example of David, may be successfully counterfeited; and when even the organs of the religious bodies of the nation tread under foot the most solemn, and express, and reiterated injunctions of the Divine law, commanding every murderer to be put to death, and making no exceptions in favour of a disease, the existence of which, unless it be a simple Judas-like or Saul-like possession of the devil, may justly be questioned,—it is an infallible proof and indication that the moral gangrene has reached the vitals of the body politic, and that much of the strictest religious profession of the day is no better than Pharisaism, rigidly contending for outward things, as the Pharisees did for the Sabbath, and zealous for doctrines, as they were in contending

\* Record, March 9, 1843.

† In the case of Oxford, intentional; in that of M'Naughten, actual.

with the Sadducees, but neither desiring nor expecting the glorious coming of our Lord and Saviour.

If any feel disposed to ask what connexion the matters now touched have with the interpretation of the Apocalypse, my answer is, that as the ancient prophets reprov'd *all sin*, whether in Church or State; so there is no sin of a *public nature* that does not come within the legitimate range of the true interpretation of prophecy, which must always imbibe the spirit of the prophets. Moreover, as the guilt of all innocent blood, unavenged by the blood of the murderer, rests on the **WHOLE NATION**, every individual in the nation is bound, according to his opportunities, to purge himself from all share in the sin by a loud protest against it.

It will readily be acknowledged also, by all who feel as they ought to do, that the evil is a very crying one; for, since it is now decided that monomania is to be a passport to the commission of crime, and that the evidence of mad doctors is to be placed above the express injunctions of the law of God; and seeing, moreover, that the decisions of our courts of justice form the standard of our public law, it follows, that it is now the declared law of England that any monomaniac may, yea, is at liberty, to commit murder at noon-day with perfect impunity.

It is manifest from the observations of the four most eminent Law-Lords,\* made in the House of Peers, as reported in the Standard newspaper of the 14th of March last, that they feel the necessity of some remedy for this state of things, and yet they appear to be at a loss to suggest anything in a definite shape. There is yet **ONE REMEDY**, and **ONLY ONE**, and it is, **NATIONAL REPENTANCE** and **OBEDIENCE TO GOD**.

Let, then, an Act of Parliament be passed, with a preamble, solemnly acknowledging our great national sin, in having disobeyed the commandment of God, as to the punishment of the murderer, in all cases for blood, shed in duels, as well as in the trial now under discussion; and our having thus, as a nation, **BROKEN THE EVER-LASTING COVENANT** which was given to Noah with the express

\* The Lord Chancellor, Lords Brougham, Cottenham, and Campbell.

condition that all murderers should be put to death.\*—Acknowledging also the supreme authority of the Divine law, and enacting *in humble obedience to it*, that in all cases where men are guilty of *wilfully* shedding the blood of man, the punishment of death shall follow, and that proof of monomania, or partial insanity, shall not be admissible in any case for actual murder or homicide.

That such a law, or any one approaching to its character, shall pass, there is not a shadow of hope, until we shall have experienced the effects of that rod of iron which is about to inflict upon us the severest chastisements, if not utter destruction. Indeed, it is a lamentable proof of the hopelessness of our national condition with reference to the requirements of the Divine law, that in the foregoing discussions in the House of Lords, as reported in the newspapers, the commandment of God, as to the punishment of murder, was not once adverted to. Our Legislators, even when they desire to enact laws outwardly good, appear to act too much upon the principles of Heathen philosophy, not discerning and acknowledging God as the Governor of the nations.

To conclude. All the events of our own times—the growing disorganization of the body politic—the fears and expectations of men—the deep persuasion of an impending convulsion inrooted in every thinking mind, similar to the instincts of animal nature before the approach of the earthquake—the solemn and awakening declarations of Scripture—the clear unequivocal voice of prophecy—every sign—every promise—every inspired testimony—unite in announcing HIS APPROACH—BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM, AND THEY ALSO THAT PIERCED HIM, AND ALL THE KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN !

\* In Is. xxiv. 5, the charge against the inhabitants of the earth of having broken this covenant seems expressly to refer to their having permitted innocent blood to remain unavenged.

*Lainshaw, April 19th (Nisan, 19th), 1843.*

## POSTSCRIPT TO THE PREFACE TO THE FOURTH EDITION OF A DISSERTATION, &c.

I HAVE omitted in the Discourse on the Scientific Measures of the Mundane Times, forming Appendix I. of the Supplement, to state, that there are *two chasms* in the Chronology of the Scriptures.

The *first* results from the fact, that the number of the years from the Division of the Promised Land in the 47th year, or 46 complete from the Exodus\* to the beginning of the *First Servitude* under Cushan Rishathaim, is not to be found in the present text of the Scriptures, although from the words of Clemens in the Stromata there is reason to think that it was in the copy of the Book of Joshua which he used.†

The *second* blank is in the period from the end of the captivity of the ark at Kirjath-jearim (1 Sam. vii. 1, 2), to the accession of David, there being no account in the Old Testament of the years of the administration of Samuel and reign of Saul. St. Paul, however, in Acts xiii. 21, gives 40 years for Saul, so that it only remains to fix the length of Samuel's administration.

Having mentioned the existence of these two chronological chasms, I shall now briefly state how we ascertain their length, so as with perfect confidence to include them in our tables.

As to the *first chasm*, we have the testimony of nearly all our most judicious writers, that the whole interval from the entrance into Canaan to the first Servitude under Cushan Rishathaim was 27 years. Among the ancients, Clemens, of Alexandria, (as we have seen in the alleged testimony of his copy of the Book of Joshua,) Eusebius,‡ Syncellus,§ Nicephorus, Archbishop of Constantinople,|| and Theophilus; and among the moderns, excepting Usher and Hales, almost every writer of note, concur in assigning the same number of 27 years to this interval. I have treated the point largely in my Chronology of Israel.¶

\* Josh. xiv. 7—10.

† ὡς δὲ το βιβλίον του Ιησου περιεχει διεδεξατο τον Μωυσαε ο προειρημενος ατη ετη κζ'.—"According to the Book of Joshua, he succeeded Moses for 27 years."—Strom. lib. i. xxi. I shall add, that, after the 27 years without any interval, Clemens places the first Servitude of 8 years.

‡ Chronol. p. ii.; canon, p. 111. Armenian copy. Venice, 1818.

§ P. 150, or Bonn Edit., 1829. Vol. i., p. 284.

|| Chronol. Compend. Ibid. vol. i. p. 740.

¶ Chap. v.

As to the *second chasm*, being the years of Samuel's administration, Josephus\* and Theophilus † both assign 12 years to it.

Moreover, Josephus, in two places, ‡ gives 612 years as the length of the whole period from the Exodus to the foundation of the Temple, which is the exact chronology of my tables, and it necessarily gives 27 years as the length of the interval from the entrance to the first Servitude, and 12 years for Samuel. St. Paul's period of 450 years, Acts xiii. 20, also entirely harmonizes with the length attributed to the first chasm of 27 years, since it will be seen in my tables that the division was in B. C. 1593, and the death of Eli, B. C. 1143, the interval being 450 years. Furthermore, I have the concurrence of Mr. Clinton as to the length of both these chasms, as well as to the whole period of 612 years from the Exodus to the foundation of the Temple.—It is also observable that this period proves itself by the internal evidence arising from the number of 4 squares of 12 = 576 years from the Exodus, B. C. 1639, to the taking of Jerusalem by David, B. C. 1063; whence to the foundation, B. C. 1027, are  $12 \times 3 = 36$  years. Again, as the Chronology of the Dedication flows from that of the Foundation, we have evidence of the exact truth of my date of the Dedication, B. C. 1019, in the great Jubilean series from Creation to that date mentioned in the Appendix, § to which it were easy to add various other periods equally exact, and by a reflex argument this again proves the accuracy of my date of the Foundation and of the whole chronology prior to it.

I shall observe, in the next place, that Clemens, in the Stromata, || gives the chronology of the world from Creation to the death of Commodus A. C. 192, and his sum total is 5818 years, being 148 more than the truth. Among the particulars which make up this total are the following:—

	YEARS.	M.
From the Division of the land of Canaan to Samuel	463	7
Thence to the end of the Kings . . . . .	572	6
Thence to the end of the kingdom of Persia . . . . .	235	

Throwing aside the odd months as being compensated  
by deficiencies to an equal extent, the whole is . 1270 years,  
Being the exact length of the period in my tables  
from the entrance of Joshua into Canaan . . B. C. 1599  
To the end of the kingdom of Persia . . . . . 329

Equal to . . . . . 1270 years.

Now in the particulars which make up the sum total of 1270 years in the

\* Ant. vi. 13. 5.

† Ad Autolychem, lib. iii. p. 266. Oxford, 1684.

‡ Antiq. xx. 10. 1. Against Apion, ii. 2.

§ Page 523.

|| Lib. i. xxi. p. 403. Potter.

text of Clemens there is an error of excess of 26 years in the *third period* of 235, balanced by an equal error of deficiency in the *first period*. The proof of this is, that if from the entrance of Joshua into Canaan, . . . B. C. 1599 we compute  $463 + 26 = 489$  years, we arrive at the accession of Saul 1110 The second period of Clemens being 572, brings us to the taking of

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The whole sum of this period, does thus exactly accord with the Chronology of my Tables, while in filling it up, there are, as is usual in the works of the ancient Chronographers, considerable anachronisms, not always, it is to be feared, undesigned, but frequently introduced from the desire, among the learned in ancient ages, to bar the gate of the temple of knowledge against the entrance of the PROFANE VULGAR. The above period, as subdivided by Clemens himself, will be found destitute of internal evidence, since the subdivisions do not touch any remarkable eras in the sacred history, but by the correction which I have offered it is sealed with the intrinsical evidence of truth.

If no other point were to arise from the discussion of the points noticed in this Postscript, should it only convince the attentive reader of the great pains and labour bestowed on the rectification of the Chronology, and that nothing has been taken for granted, and that every difficulty has been probed to the very bottom, it will not be in vain.

*April 22d, 1843.*



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## AN EXPLANATION OF SIGNS AND ABBREVIATIONS USED IN THIS WORK.

As many persons who read works on prophecy are not acquainted with the signs of arithmetic and the abbreviations of chronology, I add for their sakes the following brief table:—

+ Plus or more is the sign of addition. Thus  $2 + 2$  is equal to 4.

— Minus or less is the sign of subtraction. Thus,  $6 - 2$  is equal to 4.

× Is the sign of multiplication. Thus  $3 \times 3$  is equal to 9.

÷ Is the sign of division. Thus  $9 \div 3$  is equal to 3.

= Is the sign of equality. Thus,  $3 \times 3 = 9$ .

$5^2$  Means the square of 5, that is, 5 multiplied by itself. Thus  $5 \times 5 = 25$ ; and so of any other number.

$5^3$  Means the cube of 5, that is, 5 multiplied twice by itself. Thus  $5 \times 5 \times 5 = 125$ ; and so of other numbers.

$5^4$  Means the biquadrate of 5, or 5 three times multiplied into itself. Thus  $5 \times 5 \times 5 \times 5 = 625$ ; or it is the cube multiplied by the root. Thus  $125 \times 5 = 625$ .

If the letters t. f. follow a number, they mean that the trinal fraction of that number is intended, and the meaning of that term is explained in Appendix I. to the Supplement.

## CHRONOLOGICAL ABBREVIATIONS.

B. C. means *year before Christ*, or the year before the Vulgar Era of the nativity or birth of Christ, which is 3 years later than the true era of his birth. He was born therefore, B. C. (before Christ) 3. Thus, Jerusalem was taken by Pompey B. C. 63, or 63 years before the Vulgar Era.

A. C. means *after Christ*, or years after the Vulgar Era of his birth. Thus Christ died on the cross A. C. 33, or 33 years after the Vulgar Era, or 35 years complete from his actual nativity, B. C. 3.

I shall add one remark necessary for readers not accustomed to Chronological computations, that in computing from years before the Christian Era, or years B. C. to points of time subsequent to that era, or A. C., the whole period is *one year less* than the sum of years. Thus from the 1st June, B. C. 1, to the 1st of June, A. C. 1, is just one year. In like manner, from the taking of Jerusalem by Pompey, B. C. 63, to its taking by Titus, A. C. 70, are not 133 years, as superficial readers would suppose, but exactly 132 years.



## ERRATA.

Postscript to Preface, page xlviii., notes, line 1, for *Autolychum*, read *Autolycum*.  
 — — — — — xlix., line 5 from bottom, for *point*, read *fruit*.

Page 76, note 1, line 1, for 88, read 58.

— 80, line 7 from bottom, for *Ottoman*, read *Othman*.

— 83, line 17, for *befere*, read *before*.

— 152, note, line 3 from bottom, for *Perro*, read *Porro*.

— 169, line 7, after *law*, for the *semicolon*, substitute a *comma*.

— —, line 12, for *decree of Trent*, read *decrees of Trent*.

— 316, note, line 2, for 19, read 18.

— cccxxxiii, line 18, place a semicolon after *meeting* and erase the comma after *them*.

— cccxxiv, last line, for *oratore*, read *oratores*.

— 397, line 7 from bottom, for *a*, read *are*.

— 398, line 11 from bottom, for 8 m., read 3 m.

— 405, note, line 11 from bottom, erase the double comma after *hoc*, and place it after *cap*.

— 436, line 13, for *Apostles*, read *Apostle*.

— 453, line 1 and 2, for *consequent*, read *consequent*.

— 465, line 15 from bottom, for 2876, read 2376.

— 514, line 15 from bottom, after *coincide* insert a *double comma*.

The Table of Chronology, Appendix II. of Supplement, was printed from the Chart of Chronology of the Author, published last year, and the word *Chart* has, through the oversight of the compositor, been printed instead of *Table* at the head-title of pages 540, 542, and 544.

### NOTE TO THE READER.

*Of the above errors, those in the Postscript to Preface, p. xlix., in the Note, p. 169, and in p. cccxxxiii. and p. cccxxiv., materially affect the sense, and are not immediately discernible. The reader is therefore requested to correct them with the pen.*

## ADDENDA TO THE ERRATA.

Besides the foregoing errors I have discovered, since the publication of the volume, some mistakes not attributable to the press, but to the author only.

In the Note, page 52, the taking of Rome by Genseric and the Vandals, is placed in the year 456, whereas, as is stated in every other passage where it occurs, it was in 455.

In the long Note in pages 498 and 499, the interval from the 1st of Cyrus to the 20th of Artaxerxes and Commission of Nehemiah is stated, in three different places, to have been 116 years, whereas it was only 91 years; and the residue of the period is stated in page 499, line 1st of the Note, to have been only 420, whereas it was 445 years. I will now show how these mistakes arose.

There were in the deliverance from Babylon various consecutive steps, whereof the dates and the periods of years computed down to the Commission of Nehemiah, in the 20th of Artaxerxes, B.C. 445, were as follows:—

I. The release of Jehoiachin from prison just at the end of the Jewish Sacred year, B.C. 562. This event was the dawning of the return from Babylon, and as it were, the first fruits and pledge of it, and since our Lord was then, as to the flesh, in the loins of his progenitor Jehoiachin (See Heb. vii. 9), *his* release was as that of our Lord himself. This event dates from the 1st Nisan, B.C. 561, whence to the Commission of Nehemiah are . . . . . 116 years

II. The Proclamation of Cyrus, B.C. 536, 25 years after the release of Jehoiachin; and thence to the Commission of Nehemiah are . . . . . 91 years

III. The second foundation of the Temple, Hag. ii. 18, in the 2nd of Darius, B.C. 520, whence to Nehemiah are . . . . . 75 years

IV. The dedication of the Temple and its first Passover, B.C. 515, whence to Nehemiah are . . . . . 70 years

V. The Commission of Ezra in the 7th of Artaxerxes, B.C. 458, whence to Nehemiah are . . . . . 13 years

Now the errors in the Note, pages 498 and 499, which was finished while the sheets of the Supplement were in the press, and amidst the arduous labour of correcting them, appear to have arisen from my having inadvertently assumed the *first period* of 116 years as the measure of the *second interval* from Cyrus to Nehemiah instead of *its own proper period* of 91 years. I, in the *second place*, having rightly given the period from Cyrus to the Christian Era as 536 years, but having deducted from it the erroneous period of 116 years instead of the true number of 91, the residue was stated as being 420 years instead of its true length of 445 years.

While I cannot but regret the occurrence of these mistakes in a Note rather hastily finished, I believe I may assure the reader, that the utmost pains have been taken to secure the minute accuracy of the dates and computations in this volume, but should any other errors have escaped notice, the Table of Chronology at the end of the volume will enable the attentive reader immediately to detect them.

*London, July 3, 1843.*



# A DISSERTATION,

&c. &c.

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## CHAPTER I.

### THE FIRST FIVE SEALS.

THE sixth chapter of the Apocalypse contains an account of the opening of six of the seals of the book, which had been already exhibited to the apostle. The first four seals discover to us the same number of hieroglyphics, each of which is sufficiently distinguished from the rest, by its appropriate characters, to mark that they all relate to different events: but yet, as all the four hieroglyphics are evidently *homogeneous*, or of the same kind, they must, according to the just principles of interpretation, be applied to objects of the *same nature*.

Most interpreters have lost sight of this principle in expounding the prophecy of the seals: for, while there is a pretty general agreement among them, in referring the first seal to the victorious progress of pure Christianity, in the primitive age of the Church, they usually apply the three following seals to the history of the Roman empire.\* But if the first seal relate to the Church, the next three being homogeneous with it, must also be applied to the history of the Church.

Bishop Newton has indeed avoided the common error of violating the principle of homogeneity, in expounding the visions of the four horsemen; and this he does by applying the first seal to the history of the Roman empire during the reigns of Vespasian, Titus, Domitian, and Nerva; and the other three to the state of the empire in the subsequent period, down to the accession of Diocletian. But it may be here observed, as will be

\* It will be understood that I here speak of interpreters whose works bear an earlier date than that of the first edition of this volume, viz., the year 1813.

afterwards more fully shown, that there is nothing in the symbols which can justify this interpretation, since they are of a nature to be applied only to the CHURCH and things spiritual.

Archdeacon Woodhouse, in his learned work on the Apocalypse, seems to be the first writer who has adopted a consistent interpretation of that part of the prophecy, which we are now about to consider. And as I have followed his scheme in its great outlines, as to the first six seals, I think it right to set out by acknowledging my obligations to him. I may add, that till I saw his work, I rested in the commonly received interpretation of the above seals, the inconsistency of which he has clearly shown.

Having made these general remarks, I now proceed to consider more particularly the prophecy of these seals.

#### THE FIRST SEAL.

The symbol or hieroglyphic exhibited under this seal is a WHITE HORSE with a RIDER, having a BOW: "*A crown was given him, and he went forth conquering, and to conquer.*" Horses, chariots, and their riders, are, in the Scriptures, used to denote hosts, or armies. Thus the chariots and horsemen, or horses, seen in Isaiah xxi. 7, 9, signify the united armies of the Medes and Persians. The horsemen of the sixth trumpet, or second woe, are the armies of the Turks. Now we know from the Scriptures, that God in the administration of the moral universe employs various agents. His holy angels are his celestial hosts, or armies, who run to and fro on mingled messages of love and of penal inflictions, Ps. ciii. 21. These angels are therefore his *chariots*, or *horsemen*, and the symbols are manifestly used in this sense in Ps. lxxviii., where the twenty thousand chariots of God, according to our authorized version, and also that of Bishop Horsley, signify angels. The chariots of fire and horses of fire which surrounded Elisha, 2 Kings vi. 17, are in like manner to be understood as signifying the heavenly host of angels. But the Lord has also his spiritual armies of the race of Adam, and these are his CHURCH, whether *militant* upon earth or *triumphant* in the presence of her Lord. Thus the prophet Elijah, from his pre-eminent zeal and holy integrity, embodying as it were in himself, the strength of the Church in his own time, is called

"*the chariot of Israel, and the horsemen thereof.*"\* Our Lord also, when he comes forth to tread the wine-press in the day of Armageddon, is followed by the armies in heaven on *white horses*, that is, his CHURCH TRIUMPHANT.

The horse and rider of the first seal (and consequently those of the three seals which follow), do therefore indisputably signify a *host*, or *army*. A close attention to the prophetic description enables us also to discern that no earthly host is here designated. The white colour of the horse indicates that the conquests of his rider are holy and pure, and are therefore such as cannot be attributed to any earthly warrior. WHITE, is everywhere used as the symbol of holiness. Thus in Dan. xi. 35, "*to purge and make white*," and in Rev. iii. 4, "*they shall walk with me in white, for they are worthy.*" The rider on the white horse has a bow, the well-known instrument for discharging arrows; and from Ps. xlv. 5, we learn that wounds inflicted by arrows are emblematical of the conquests of Messiah. The CROWN, *στεφανος* also, with which this rider is invested, is nowhere in this book, used as the hieroglyphical mark of kingly authority upon earth, but uniformly the DIadem, *διαδημα*. Thus the dragon in imperial Rome appears having on his heads, chap. xii., *διαδηματα ἑπτα, seven diadems*. The beast, the symbol of decemregal Rome, or the empire divided into ten kingdoms, appears having on his horns, chap. xiii., *δεκα διαδηματα, ten diadems*. Christ himself when he appears as King of kings, to possess all the kingdoms of the earth, has on his head, chap. xix. 12, *διαδηματα πολλα, many diadems*; although when seen at a previous point of time in prophetic chronology, chap. xiv. 14, as the prophet and high priest of his Church, reaping the earth, or gathering the elect, he appears wearing not the *διαδημα, diadem*, but only the *στεφανος, or crown*.

On the other hand, the *crown, στεφανος*, is uniformly the symbol of the spiritual victory and glory of the saints in heaven. The woman, the Church, is adorned with it, chap. xii. 1. St. Paul promises it to himself, 2 Tim. iv. 8. Christ promises it to the victor, Rev. ii. 10. The elders are invested with it, Rev. iv. 4. Even the Mahommedan locusts, Rev. ix. 7, to signify their assumption and usurpation of the character of the soldiers of

\* 2 Kings ii. 12. The seventy have ἵππευς, *horseman*, in the singular.

true religion, wear not indeed *στέφανοι*, *real* crowns, but *ὡς στέφανοι*, *as it were* (mock or counterfeit) crowns.

The rider on the white horse being therefore without the *diadem*, is certainly not what many have supposed him to be, an emperor of Rome; and being invested with the *crown*, is no less certainly the symbol of a spiritual or heavenly warrior, and the whole complex hieroglyphic denotes the *HOST OF THE LORD*, *i. e.*, his *CHURCH MILITANT*, shining with its primitive purity and going forth in a career of victory, and marks the triumphant progress of the Gospel during the first three centuries. The rider on the horse may be understood to signify the *rulers* or *ministers*, and the horse the *body* of the Church.

Those interpreters who have adopted a similar explanation of the first seal, have generally supposed that the rider on the white horse is our Lord himself. This opinion, however, seems to me to be inaccurate; for, if we suppose the rider in the first seal to be a real personage, we must, according to the principles of homogeneity and analogy, understand the horsemen in the three following seals, to denote likewise real personages. But we shall not find it easy to fix upon any real characters in history answering to the description of the riders in the second, third, or fourth seals. We seem, therefore, to be irresistibly driven to the conclusion, that these riders are hieroglyphical representations of things future; and, in order to preserve that consistency of interpretation which is necessary to lead us to the successful elucidation of this mysterious book, we must also I think conclude, that the character exhibited to us in the first seal, is, like those of the subsequent visions, wholly hieroglyphical; and we are thus obliged to reject the idea that the rider on the white horse is the Messiah in person.\*

There is, indeed, a rider upon a white horse in a subsequent part of this book, (xix. 11), who is not a symbolical, but a real personage. But it is observable, that it is there expressly

\* Archdeacon Woodhouse seems to be sensible that the rider on the white horse cannot, with certainty, be pronounced to be the Son of God.—“We are not yet warranted,” says the learned writer, “to say that this horseman is the Son of God.” Again, “The progress of the white horse seems to be rather that of the Christian religion in its primitive purity, from the time that its divine founder left it on earth under the conduct of the apostles.” On the Apocalypse, page 131.

declared who the horseman is, in order that we may fall into no mistakes respecting it; and I see no sufficient reason for the conclusion which has been drawn by many writers, from some circumstances of similarity between the two riders, that they are one and the same.

## THE SECOND SEAL.

On the opening of the second seal, an hieroglyphical representation of a most significant nature offered itself to the eyes of the apostle: "*There went out another horse, red, (or fire-coloured,) and it was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword,*" vi. 4.

FIRE and SWORD are both emblems of discord or dissension, as we may learn from our Lord's expressions in Luke xii. 49, and Matthew x. 34, 36. In the former of these passages our Saviour says, "*I am come to send fire on the earth, and what will I if it be already kindled.*" In the passage last-mentioned his words are, "*Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.*"

From the whole of this passage of Matthew, and also by comparing the quotation from Luke with the context, it will be sufficiently evident to the attentive reader, that the *fire* and *sword*, which our Lord came to send on the earth, signify those fierce animosities and disputes, which his Gospel, peaceable and heavenly as it is in itself, should, through the wickedness of mankind and their opposition to the truth, be instrumental in kindling. The fiery colour of the second horse, (the symbol of the body of the visible Church,) when joined to the description of the office of his rider, (denoting the rulers of the Church,) and of the dreadful weapon with which he was armed, indicate to us, that, after the first and purest age of Christianity, the spirit of love and peace should recede from the visible Church, and be succeeded by a spirit of discord, of dissension and controversy, a fierce and fiery zeal, instigating Christians to destroy one another.

The ecclesiastical history of the fourth and fifth centuries, sufficiently evinces, that such a change did take place, in the



general features of character, which distinguished the Christian Church. The schism of the Donatists, and the Arian, Nestorian, and Eutychian controversies, filled the Roman empire with the most dreadful and destructive animosities. So much had the Christians of that age imbibed this spirit, that even the disputes occasioned by the election of a bishop in the See of Rome, became, in the latter part of the fourth century, the source of a dangerous schism, and a civil war in the city of Rome, which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolations.\*

The historian of the Decline and Fall of the Roman Empire, in summing up the history of the ecclesiastical divisions between the years 312 and 361, uses the following words: "The simple narrative of the intestine divisions which distracted the peace and dishonoured the *triumph* of the Church, will confirm the remark of a Pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him, that the enmity of the Christians towards each other, surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted by discord into the image of chaos, of a nocturnal tempest, and of hell itself."†

In how striking a manner does the foregoing description mark the fulfilment of the vision of the second seal! and what a strong proof is here afforded of the depravity and wickedness of human nature, that the pure and heavenly doctrine of the Gospel, should be so perverted, within the short space of three centuries, as to become the occasion of such enormities!

#### THE THIRD SEAL.

On the opening of the third seal the apostle beheld "*a BLACK HORSE, and he that sat on him having a YOKE (ζυγον) in his hand: And I heard a voice in the midst of the four living creatures say,*

\* Mosheim, Cent. IV., part ii. chap. 2. Bishop Chandler says, "Persecution was not used by any part of the Christian Church before the declension of the fourth century, when the world was come into the Church, and brought with them the same turbulent spirit that pushed them to persecute Christianity, and which they mortified not afterwards."—Defence of Christianity from the Prophecies, vol. i., Introd., p. vii.

† Gibbon, chap. xxi.

*a chænix of wheat for a penny, and three chænices of barley for a penny, and see thou injure not the wine and the oil,"* vi. 5, 6.

Archdeacon Woodhouse has pointed out the wrong translation of the word ζυγος, in our authorized version. The proper and primary meaning of this word is, as the Archdeacon remarks, "*a yoke*," and it is only in a borrowed or secondary sense that it can be taken to signify "*a balance*."\*

The *black colour* of the horse under this seal is emblematical of darkness and ignorance overspreading the Church of God. The yoke in the hand of his rider, i. e. the rulers of the Church, is a symbol denoting the imposition of an oppressive burthen of rites, ceremonies, and human ordinances on the disciples of Christ, and the teaching for doctrines the commandments of men. The word ζυγος is frequently used in this sense in the New Testament. In reference to the attempt made to impose the observance of the law of Moses on the Gentile converts, we find the Apostle Peter, in Acts xv. 10, thus expressing himself: "*Why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?*" St. Paul also exhorts the Galatians, v. 1: "*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage:*" meaning by this yoke, as is plain from the context, the imposition of the rite of circumcision and observance of the Mosaical law.

The *chænix of wheat* was a measure containing as much as to supply a slender allowance for the daily food of a man; and the *denarius*, or *penny*, was the daily pay of a labouring man.† But, as the labouring man has to provide himself with many other things besides bread, it must be accounted a period of great scarcity when his whole daily wages are required to purchase a slender portion of food. Sixteen or twenty chænices of wheat were sold for the denarius, or penny, in plentiful times: and when only one chænix could be had for that price, there must have been a great scarcity, or rather a famine. The voice from the midst of the living creatures in this seal, that a chænix of wheat should be had for a penny, and three chænices

\* Woodhouse on the Apocalypse, pp. 143-4. See also Parkhurst's Lexicon, on the word ζυγος.

† See Archdeacon Woodhouse *in loco*, from whom the whole of this exposition is adopted.

of barley for a penny, is therefore indicative of severe scarcity or famine; and as the prophecies of the seals relate not to temporal, but to spiritual things, the famine which is here predicted is doubtless a famine or scarcity of the word of God, such as is mentioned in the book of Samuel: "*And the word of the Lord was precious (or rare) in those days; there was no open vision,*" 1 Sam. iii. 1: and by the prophet Amos, "*Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it,*" Amos viii. 11, 12.

But the voice adds these remarkable words: "*See thou hurt not the wine and the oil.*" By wine and oil, we may understand, those comforting and sanctifying influences of the Spirit of God, which are imparted only to true believers, while the ordinances, are dispensed to all, within the pale of the visible church, whether they be nominal professors or real disciples. The prohibition to injure the wine and oil, signifies, therefore, that even in the midst of the spiritual famine of the word of God, which should peculiarly distinguish the period of this seal, those who truly feared God, should still have an abundant share of the comforting, and sanctifying, and illuminating influences of the Holy Ghost, to support them under every discouraging and trying circumstance. The above prohibition is analogous to the triumphant declaration of the apostle Paul, that "*neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord,*" Rom. viii. 38, 39.

To recapitulate the contents of this seal: The black colour of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a chænix of wheat should be sold for a penny, and three chælices of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period, when the grossest darkness and ignorance should overspread the visible Church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a

famine of the preaching of the true Gospel in the Church: but, when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil,\* and his gladdening and comforting influences likened to wine,† should not be withheld from those, who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God.

This prophecy was accomplished in the rise and prevalence of the PAPAL POWER. Even as early as the fifth century, ignorance and superstition had made much progress in obscuring the pure light of the gospel; ‡ and these evils gradually increased till they ended in almost banishing that light from the Christian world. The period during which they prevailed, has been emphatically called the *dark ages*, and the spiritual bondage under which mankind then groaned, is known by the significant appellation of the *Papal yoke*. During these ages of ignorance and superstition, the Scriptures were hidden from the eyes of the people; the worship of the Virgin Mary, and of saints and their images, and of the bones of dead men, were substituted for the service of God and of Christ. A burthensome yoke of rites and ceremonies, of mortifications, penances, and celibacy, was imposed on men. Yet, in the midst of this darkness, an obscure ray of light sometimes illumined the spiritual horizon: a few faithful and enlightened men in every age, were raised up by Divine Providence, to bear testimony against the universal corruption,§ to whom were vouchsafed the influences of the Spirit, the wine and oil, in rich abundance. This light burst forth with increased and inextinguishable splendour at the era of the Reformation, and seems, in the present eventful period, to be extending its benign influence to those parts of the world, hitherto unblest with the knowledge of Revelation. || Thus has the command not to hurt

\* 1 John ii. 20, 27.

† Zechariah x. 7. Ephes. v. 18.

‡ Mosheim, Cent. V., part ii., chap. 4.

§ See Milner's History of the Church of Christ, *passim*.

|| It has become the practice of some, among the students of Prophecy, to throw a species of reproach upon the Missionary efforts of the present age. I, on the contrary, believe, that though it were vain to expect the conversion of the world by our Missions, yet, with all their defects and imperfections, they are the glory of this age. Already is the whole edifice of Idolatry in British India shaken to its foundation, by our Protestant Missions. The savage tribes of Southern Africa have felt the healing virtue of the doctrine of the

the wine and oil, received its accomplishment in every period of the Church.

#### THE FOURTH SEAL.

*"I beheld, and lo! a pale LIVID GREEN HORSE, and his name that sat upon him was DEATH, and HELL followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth," vi. 7, 8.*

The word used to express the colour of the horse under this seal, which is rendered *pale*, in our authorized translation, signifies, as Archdeacon Woodhouse remarks, a *grassy-green* hue, which, though beautiful in the clothing of the trees and fields, is very unseemly, disgusting, and even horrible when it appears upon flesh; it is there the livid colour of corruption.

The *pale livid green* colour of this horse is emblematical of a state of things even more dreadful than that of the preceding seal. The character of his rider corresponds with this idea; his name is called Death, the king of terrors. He is followed by Hell, not the place of punishment for the wicked, but the general receptacle of departed souls, which is the usual meaning of the word *ἀδης*, and in which sense it is used in that article of the Apostles' creed regarding the descent of our Lord into hell.—Hell and Death are here personified.

The whole assemblage of figures constitutes an hieroglyphical representation, of the most horrible and terrific nature, and points out to us a period when the rulers of the visible Church should seem to lose the character of men, and to assume that of malignant demons and savage beasts, and of Death himself; and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal evidently represents the state of the Church during those ages, when the flames of persecution were kindled by the Papal power, to destroy all who refused obedience to its tyrannical authority, and who pretended to judge for themselves in matters of religion. Early in the thirteenth century, Pope Innocent III. addressed himself to Philip Augustus, King of France, and to the leading men of that nation, soliciting them, by the alluring promises of the most cross, and even the cannibals of New Zealand are beginning to bow the knee to Jesus.—Third Edition.

ample indulgences, to extirpate all heretics by fire and sword. Shortly afterwards, a crusade was proclaimed in the name of the Pope, against the heretics throughout the kingdom of France. An army of cross-bearers took the field against the Albigenses, and commenced a war, which was carried on with the utmost cruelty, and ended in the subjection or extirpation of that religious body in the southern provinces of France. About this time also the dreadful tribunal of the Inquisition was instituted, which, in the thirteenth and following centuries, subdued a prodigious number of those who were called heretics, part of whom were converted to the Church by terror, and the rest committed to the flames.\*

The persecutions of the Church of Rome against the servants of Christ continued, with unabated fury, down to the period of the revocation of the Edict of Nantz, in every part of Europe where the secular powers consented to be made subservient to this dreadful tyranny. It is computed, that, in the war against the Albigenses and Waldenses, in the fourteenth century, *a million* of men were destroyed. From the beginning of the order of the Jesuits to the year 1580, it is said that *nine hundred thousand* men perished. *One hundred and fifty thousand* were destroyed by the Inquisition in thirty years.† The ferocious Duke of Alva is reported to have boasted, that during his government of the Netherlands, in the short space of five years and a-half, upwards of *eighteen thousand* heretics had suffered by the hand of the public executioner, besides a much greater number whom he had put to the sword in the towns he had taken, and in the field of battle.‡ At the memorable massacre of St. Bartholomew, several thousands of Protestants were destroyed at Paris, in the space of three or four days, by all the varieties of cruel deaths that the most unbounded malice could invent. The same scenes were acted in other cities of France, so that, in the space of two months, *thirty thousand* were butchered in cold blood.§ During the dreadful persecution in France, in the reign of Louis XIV., *half a million* of Protestants were driven into banishment, in the space of a few years, and the prisons and galleys were filled with those who

\* Mosheim, Cent. XIII., part ii., chap. 5.

† Mede, Comment. Apocalyptic. ad cap. xiii.

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

§ Modern Universal History, vol. xxiv., p. 273.

were stopped in their flight. About four hundred thousand still remained in the kingdom. They were compelled to go to mass and communicate. Some who rejected the host after having received it, were condemned to be burnt alive.\* Such of the Protestant ministers as returned to the kingdom, after having quitted it, were condemned to the gallows or to the rack.†

Thus did the rulers of the visible Church assume the character of Death, accompanied by Hell, or Hades; and in this manner was the symbolical import of the cadaverous and putrid colour of the horse under the fourth seal fulfilled, in the cruel and bloody persecutions which desolated the Christian world during the space of four centuries.

To the foregoing view of the contents of this seal, which was given in my former editions, I shall now add some remarks upon the different instruments with which the rider on the pale green horse was to execute his work of destruction. He kills, 1st, with the sword; 2dly, with hunger; 3dly, with death, whereby pestilence may be intended; 4thly, with the beasts of the earth. Each of these seems to admit of a distinct and appropriate signification. 1st. The sword is the emblem of war and persecution, killing the body. 2d. Hunger may denote spiritual famine, even greater than that of the preceding seal. 3d. Death or pestilence may import the pestilence of error and idolatry slaying the soul. 4th. The beasts of the earth may signify those swarms of ravening wolves in sheep's clothing, who were let loose by the Papal power, the various orders of monks, especially the Dominicans, the great actors in the bloody scenes of the Inquisition, and afterwards the Jesuits. The whole description is applicable to the Papal power, in the ages which intervened between the establishment of that dreadful tribunal, and the revocation of the Edict of Nantz. I apprehend also, that it is

\* Voltaire, *Siècle de Louis XIV.*

† Voltaire, in giving an account of these dreadful scenes of cruelty, makes the following striking remark :—*C'était un étrange contraste, que du sein d'une cour voluptueuse, où regnaient la douceur de mœurs, les graces, les charmes de la société, il partit des ordres si durs et impitoyables.*" He afterwards quotes the following passage from the letters of the Marquis de Louvois, the minister of Louis :—*"Sa majesté veut qu'on fasse éprouver les dernières rigueurs à ceux qui ne voudront pas se faire de sa religion; et ceux qui auront la sottise gloire de vouloir demeurer les derniers, doivent être poussés jusqu' à la dernière extrémité."*—*Vide Siècle de Louis XIV., chap. xxxvi.*

only applicable to the Papal power, for it is not given to any secular princes to destroy with the *literal pestilence*. This is a weapon which belongs alone to God. Therefore the pestilence or death of this seal is *symbolical*, signifying that deadly poison of error slaying the soul, and all history testifies that the Papacy did send forth this pestilence.

## THE FIFTH SEAL.

*"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled,"* vi. 9—11.

The language and imagery of this seal, appear to be of a mixed character. The Apostle sees the souls of the slain martyrs of Jesus lying under the altar of burnt offerings, crying for vengeance against their persecutors. This imagery is at once *literal* and *symbolical*. The souls of the slain saints are a real object which we are not permitted (in the primary sense of the vision) to symbolize. But the place under the altar where they lie is evidently a symbol. It denotes that place *under the earth* where the saints bow the knee to Jesus,\* or, in other words, that compartment in Hades where dwell the spirits of the just. The whole of this imagery is explanatory of the nature of the slaughter perpetrated under the former seals, and particularly the fourth; and it shows that the Church of Christ was the peculiar object, against which Death and Hades in that seal had directed their dreadful weapons of destruction. It therefore confirms the application of that seal, and all the prior ones, to the history of the Church, and strengthens the arguments by which I have endeavoured to prove that they have no relation to the secular affairs of the Roman empire.

The foregoing imagery displays to us, in the next place, the consequences of the persecutions under the former seals. It seems descriptive of the aspect of the Church immediately before

\* Philip. ii. 10.



the dawn of the Reformation. About the commencement of the fifteenth century history represents the Roman Pontiffs as having slumbered in a state of perfect tranquillity, entirely unconscious of the storm that was approaching. The Albigenes and Waldenses had been almost extirpated. The feeble remnants of these intrepid witnesses for the Gospel of Jesus Christ were reduced to total silence; and the Roman See appeared to reign in undisturbed and uncontrollable sovereignty.\* To such a state of things the hieroglyphical representation with which the seal opens seems appropriately to belong. The true Church having as it were vanished and been extirpated from the earth, the prophetic scene is transferred or shifted to Hades. There the

\* Mosheim, Cent. XVI., Hist. of Reformation, chap. i. Milner's Hist. of the Church, Cent. XVI., chap. i. Fleming, in his Discourse on the rise and fall of the Papacy, p. 42, gives the following account of the state of the Church at the end of the fifteenth century.—“Comenius tells us, that about the year 1467, the Waldenses in Austria and Moravia had complied so far as to dissemble their religion and turn to Popery, in profession and outward compliance. The Taborites, upon their refusing to do so were so destroyed, that it was much that seventy of them could get together to consult about continuing their church, and finding some qualified person to be their minister, for they had none left. These Taborites (called also Speculani from their lurking in dens and caves) sent out four men to travel; one through Greece and the East—another to Russia and the North—a third to Thrace and Bulgaria—and a fourth to Asia, Palestine, and Egypt. These messengers returned to their brethren with this sorrowful news, that they found no Church of Christ that was pure and free from the grossest errors, superstition, and idolatry. This was in the year 1498; and when they sent two of their number two years afterwards, Luke Prage and Thomas German, into Italy, France, and other places, to see if there were any of the old Waldenses left, they returned with the melancholy news, that they neither could find nor hear of any remaining, only they were informed of the martyrdom of Savonarolla (who suffered in the year 1498), and they were told of some few remains of the Piemontois that were scattered and hid among the Alps, but no one knew where. A few years after this, even the few remains of the Taborites, were found out and persecuted, hardly any escaping; so that A. C. 1510, six suffered together publicly, and the year following, that famous martyr, Andreas Paliwka, who, I think, was the last of that period; from whose death, in the end of the year 1511 or beginning of 1512, to the dawning of the Reformation, by the first preaching of Carolstadius and Zuinglius, (who appeared at least a year before Luther, as Hottinger and others tell us,) there was only about three years and a half, which answers as near as can be to the three days and a half of the unburied state of the witnesses.” In the above quotation I have somewhat abridged the style of Dr. Fleming. It will be seen afterwards, also, that I differ from his view of the death of the witnesses.

mystic vision offers to the view of the apostle John, the souls of the slain martyrs as being at that time the most prominent object; all, as it were, that remained visible to the eye, of the Church of Christ. The whole scene bore the stillness of death, interrupted only by the loud cries of the slaughtered saints.

To these slain witnesses white robes were given, which are emblematical of innocence, purity, and justification, through Christ. They were told also to rest yet a little season, till their fellow-servants also and their brethren, which should be killed as they were, should be fulfilled.\* Then shall their blood be avenged; and then shall they receive the crown of glory. This clause I however conceive to be also capable of a symbolical interpretation. The white robes given to these saints may be an emblem of that improved condition of the Church on earth, which was the consequence of the Reformation, when the Protestants in a considerable part of Europe obtained not only a complete toleration, but were acknowledged as a religious body; and in England, Scotland, and other countries, gained even a more signal victory over the Romish Church. But yet it is intimated that this state, however improved, was one of hope and expectation, rather than of joy. The cause of the Church was yet unavenged. The promises of her future glory remained unaccomplished.—It was therefore necessary that the servants of God should arm themselves with the faith and patience of the saints, during the remaining period of trial allotted to them, before the triumphant reign of their Lord. The second part of this seal thus explained seems to fill up the interval between the Reformation and the Sixth Seal and Seventh Trumpet, when the cries of the martyred saints are completely answered, and the overwhelming judgments of God are poured forth on their enemies.†

\* These words show that the persecutions of the Fourth Seal were to be continued after the proper period of that Seal was expired. This was fulfilled in the persecutions subsequent to the beginning of the sixteenth century in Germany, Great Britain, France, and the Netherlands.

† The learned Vitringa gives an explanation of this Seal very similar to the above.

## CHAPTER II.

## THE SIXTH SEAL.

*“AND I beheld, when he had opened the sixth seal; and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?” vi. 12—17.*

In the hieroglyphical language of prophecy, the natural universe is used as a symbol of the political world; whence it follows, that a great earthquake denotes a mighty revolution in the world politic. The sun and moon, being the symbols of the sovereign or imperial power, their obscurity, the sun becoming black as a sackcloth of hair, and the moon becoming as blood, signify the extinction of the imperial power, or its ceasing to exert a beneficial influence on the affairs of men. The stars denote princes and nobles, subordinate to the imperial power.\* Their falling to the ground, like the unripe fruit of a fig-tree when shaken by a mighty wind, signifies the degradation of the princes and nobles, by means of sudden and violent political convulsions. The heaven or firmament, in the natural world, is the medium through which the sun, moon, and stars, communicate to us their heat, and light, and influences. Consequently,

\* See, in illustration of the symbolical language, Jacob's interpretation of Joseph's dream, Gen. xxxvii. 9, 10. Also, Sir Isaac Newton's Observations on the Prophecies of Daniel, chap. ii. On the Prophetic Language.

the symbolical heaven must be that in the world politic, through which the symbolical sun and other luminaries act upon us; *i.e.*, the political constitutions and governments of the empires and kingdoms of the world. The passing away of the heaven, therefore, denotes the utter subversion and destruction, of the political and ecclesiastical constitution of the empire, which is the subject of the prophecy. Mountains and islands denote kingdoms and states. When it is said that the mountains and islands are moved out of their places, it denotes the subversion and removal of the kingdoms and states of the world politic. The rest of the language of this remarkable passage, is so literal as to require little illustration. It is descriptive of the dreadful consternation, which shall overwhelm the princes and rulers of the world, during the progress of the terrific convulsions of this seal; and it shows that they shall at length be forced to yield to the conviction, of the arrival of that awful day of visitation of the wrath of God, of which we so often read in the prophetical Scriptures.

In the prophecy of Joel we are informed, that "*the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come,*" Joel ii. 31. Our Lord in his remarkable discourse upon the destruction of the temple, and the signs of his second advent in the clouds of heaven, predicts these signs in the following language. "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory,*" Matt. xxiv. 29, 30. The language of Mark is nearly similar. Luke somewhat varies the description, and connects, in a chronological manner, the signs in the heavens, which go before our Lord's second advent, with the preceding parts of the prophecy. "*They (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear,*

*and for looking after those things which are coming on the earth : for the powers of the heavens shall be shaken. 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,"* Luke xxi. 24—28. Luke here tells us, not only that these signs in the symbolical heavens shall occur previously to the second advent of Christ, but also that they are to happen precisely at the period when "*the times of the Gentiles are fulfilled.*" The meaning of this expression will be investigated in a subsequent chapter.

The passages quoted from Joel and the Evangelists, are so exactly similar in their import and form of expression, that there is no reason to doubt that they refer to the same events;\* and it is apparent, that they describe a dreadful series of political revolutions, which shall convulse the nations of the world before the great and dreadful day of the Lord, the day of the second advent. And if we carefully compare the language in which the earthquake, and celestial signs of the sixth seal are described, with what is written, as above, in the prophecy of Joel and the Evangelists, we shall see so near an agreement, as cannot but lead us to think that all these inspired writers, in the passages which have been cited, describe the same catastrophe; and, consequently, that the earthquake of the sixth seal relates also to the great revolution which is to take place in the last ages. But, as it has very incongruously been supposed by Mede, Bishop Newton, and the great body of modern commentators, that this seal was fulfilled by the change which took place in the established religion and government of the Roman empire, in the time of Constantine, it may be necessary to make some remarks, by way of refutation of this interpretation.

The hieroglyphics of the sixth seal, are of too august a nature, to be applied to the events which happened on the accession of Constantine. It is said, "*And lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.*" These symbols indicate a mighty revolution, including in it the complete extinction or obscuration of the imperial dignity. It is true, that in the person of Constantine, the imperial

\* Mr. Faber, in his "Sacred Calendar of Prophecy," entirely concurs with me in the synchronism of these various passages of Joel, and the Gospels of Matthew, Mark, and Luke.—Sacred Cal., vol. i. pp. 217—220, 282.

dignity of Rome, passed from the Heathen emperors, to a new line professing the Christian faith. But that dignity itself, was neither extinguished nor obscured by this event: on the contrary, it shone forth with increased splendour, after the defeat and death of the rivals of Constantine. Momentous in its consequences, therefore, as the above change confessedly was, it yet seems utterly inconsistent with the just rules of interpretation, to apply to it a symbolical description, denoting the complete subversion of the supreme power in the empire, which is the subject of the prophecy.\*

It is next said, "*And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when shaken of a mighty wind.*" This symbol is equally inapplicable to the events of the above period. The rivals of Constantine, who were defeated and dethroned by him, were sharers in the imperial power. Now this power, though administered by more than one person, was, by the constitution of the empire, always considered as one and undivided; it must, therefore, be represented by the SUN, and not by the subordinate symbol of STARS. The fall of the stars from heaven to the earth, could not, therefore, denote the fall of the Heathen emperors, and seems to be more fitly applicable to some revolution in the Roman empire, at a period when there is in it, not only one supreme, imperial dignity, but an indefinite number of regal powers, sharing among them the territories of the empire; recognising, indeed, the superior lustre of the emperor, but exercising within their own territories all the rights of independent sovereignty. Such was the political form of the Western Empire, before the French revolution: but that form no longer exists.† The stars which then shone in the

\* I shall afterwards endeavour to show, that the revolution in the reign of Constantine, was signified by the earthquake in Rev. viii. 5, and by the fall of the sixth head of the beast and rise of the seventh, xvii. 10.

† If we adopt Sir Isaac Newton's principles of expounding the Prophetic language, it will somewhat modify this reasoning, without effecting in it any fundamental change. He supposes *the sun* to denote the whole species and race of kings; *the moon*, as the king's allegorical wife, the body of the people; and *stars*, to be put for subordinate princes and nobles. Now, when this work was originally composed, in the year 1812, the whole of the regal powers of the Western Empire, as it existed before the French Revolution, had been hurled from their thrones. 1. The Emperor of Germany; 2. the King of France; 3. of Spain; 4. of Portugal; 5. of Sardinia; 6. of Naples; 7. the Dutch Stadtholder; 8. the Pope of Rome; 9. the King of Great Britain was mentally

heavens politic, have disappeared : they have been cast down from their orbits by sudden and awful violence ; even as the fig-tree casteth her untimely figs, when she is shaken of a mighty wind.\*

The same reasoning may be applied to show, that the remaining symbols of the sixth seal cannot, any more than those which have been considered, be referred to the revolution in the time of Constantine. The heaven, or political constitution and govern-

deranged, and a Regency established. Thus was *the sun darkened, and become black as sackcloth of hair*. The subordinate European states of Venice, Genoa, Tuscany, Switzerland, had also disappeared, and the nobles, or stars, of most of these kingdoms, had in whole or in part, shared the fate of their Sovereigns ; and the kingdoms of Europe, had been drenched with their own blood, so as to fulfil the symbol of *the moon being turned into blood*.—Third Edition.

\* Since this was written, viz., in the year 1812, another mighty alteration has been effected in the state of Europe. The fabric of the revolutionary governments on the Continent has been overthrown, and a new arrangement effected, partly on the ancient and partly on a new basis, which has been produced by the changes of the revolution. I see, however, no good reason to retract what I advanced in my first edition on this subject. The present state of Europe seems to me to resemble an edifice, *HASTILY BUILT WITH LOOSE STONES, WITHOUT MORTAR OR CEMENT*. I still believe that we are in the midst of the last great earthquake.—Second Edition. February, 1817.

Such were my views, at the date of the preceding note, and I need scarcely say, writing as I now do, in October, 1831, that the above language was almost prophetic. The monarchy of the Bourbons, rebuilt in the years 1814-15, by the confederated military powers of Europe, and cemented with the blood of twenty destructive campaigns, has once more fallen, never again to rise. Its fall in July, 1830, was even more sudden than in 1792, inasmuch as it had fewer warnings. In its fall it has pulled down the ill-assorted monarchy of the House of Orange, in the Netherlands. The new shock of the earthquake has vibrated into the states of the Church, in Italy—it has convulsed Switzerland—it has raised Poland in rebellion against the Russian Autocrat—a rebellion which has been quenched with blood. The throes of the earthquake are even now, heaving the political earth of Great Britain itself, by whose white-cliffed shore, the waves of revolution were indignantly repelled, in all the former convulsions of the European earth. The "*Journal des Debats*," a Paris paper, as quoted in the "*Morning Watch*," No. XI. p. 175, says, "*Europe ferments and boils* : it seems that the volcano which closed in 1814, is beginning to emit flames again ; some great eruption approaches."

"Within a year from the 1st July, 1830, (says the "*Watch*," p. 178,) four dethroned Sovereigns sought an asylum on these shores ; the King of France, the Crown Prince of Belgium, the reigning Duke of Brunswick, and the Emperor of Brazils."—Third Edition, 1832.

I now write in October, 1842, and I ask, whether the prognostics of the future are more promising of peace than they were ten years ago ? The hearts of men are *failing them*.—Fourth Edition.

ment of the Roman empire, did not then pass away, nor did the mountains and islands, the kingdoms and states, remove from their places. In fact, there were at that time no independent kingdoms and states within the limits of the empire; it formed one undivided kingdom, or mountain.

I am happy to have it in my power to support the above reasoning by the authority of Vitringa, whose arguments on the subject are accurately abridged as follows, by the author of the *Illustrations of Prophecy*: "In the time of Constantine, the civil government was not overturned. It is true," says Vitringa, "some emperors were divested of their power. But in this there was nothing new or singular. The same rank and the same title which Constantine had wrested from his rivals, he himself continued to retain. '*The imagery of the sixth seal exhibits to us the change and subversion of the state of some empire, which should be accomplished with a sudden shaking and the most violent commotion.*' But the alterations introduced by Constantine, were executed in a period of profound peace; and there was nothing in them that corresponded to the figures of the prophet. In the subversion of Paganism the Christian emperor did," says Vitringa, "proceed with moderation and with caution. Many of its temples and its shrines continued untouched; the art of divination was still publicly practised; their estates, their salaries, their privileges, still remained in the hands of the vestals, and the priests, and the hierophants, in the greater cities, and especially at Rome, where an altar stood to the honour of the goddess Victory. Public sacrifices were permitted; and a large proportion of the Roman senate, many years after the time of Constantine, continued in the belief, and persevered in the patronage, of the Heathen superstitions. Do these, and other things which I omit, answer to the imagery of the sixth seal? Whilst men addicted to the idolatry of Paganism were everywhere promoted to the highest dignities of the state, at a time when Christian emperors held the reins of government; had they any necessity to say to the mountains and to the rocks, 'Fall on us, and hide us from the wrath of the Lamb'? Was Paganism subverted with violence and a mighty commotion, when, long after the time of Constantine, it subsisted and flourished in the principal cities of the empire?"

In further confirmation of the arguments of Vitringa, it may



be mentioned, that the first seven Christian emperors continued to accept, without hesitation, the title, the ensigns, and prerogatives, of sovereign pontiff of the Pagan rites, which had been instituted by Numa, and assumed by Augustus.\*

The foregoing reasoning seems sufficiently to refute the common interpretation of the sixth seal; and the whole imagery of it shows, when compared with various other passages of the prophetic writers, particularly those above quoted from Joel and the Evangelists,† that it relates to that great and final revolution, which is to agitate and convulse the nations of Christendom, before the second advent of our Lord with the clouds of heaven. Indeed, no other application of this seal will either correspond with its sublime and terrific imagery, or its place in the chronology of the Apocalypse; for we have seen, that the fourth seal leads us down to the period of the great persecutions by the Papal power, and that the fifth seal contains the promise of a day of retribution for the blood of the saints, when the number of those who were to die as martyrs for the faith should be completed. Having read this promise, when we afterwards peruse the account of the sixth seal, it is quite natural to apply it to the promised day of recompense, but altogether forced and unnatural to turn back to the times of Constantine for its accomplishment. Indeed, in what possible sense can it be said, that the number of the martyrs was completed in the times of Constantine, when the greatest and most bloody persecutions of the faithful disciples of Christ did not take place till about eight centuries afterwards?

The sixth seal must, therefore, be applied to that *main revolution*, as it is termed by Sir Isaac Newton, which is immediately to precede the establishment of the glorious kingdom of Christ upon earth.‡ This revolution is predicted by the prophet Daniel,

\* Gibbon's Decline and Fall, cap. xxi.

† See also Isaiah xxxiv. 4—8; which evidently refers to the destruction of the Antichristian powers, and in which the same language is used as in the sixth seal.

‡ "The event," says Sir I. Newton, "will prove the Apocalypse; and this prophecy thus proved and understood will open the old prophets, and all together will make known the true religion and establish it. For he that will understand the old prophets must begin with this; but the time is not yet come for understanding them perfectly, because *the main revolution predicted in them is not yet come to pass.*"—Observations on the Apocalypse, chap. i.

under the imagery of the coming of the Ancient of Days, and the sitting of the judgment; the slaying of the fourth beast, and the giving of his body to the burning flame.\* These events happen immediately before the coming of the Son of Man, with the clouds of heaven, to receive his glorious kingdom. The scene of this revolution, is therefore to be sought for, within the body of the fourth beast, or in those kingdoms which formed the Western Roman empire. It is the same revolution which is again mentioned in the Apocâlypse, on the sounding of the seventh trumpet,† and more particularly described under the seventh vial,‡ between which and the sixth seal there is a most remarkable similarity.

The principle of this exposition of the earthquake of the sixth seal, is of a very remote antiquity. "That it predicted the great events which were to happen at the destruction of Antichrist, was the opinion of Victorinus, of Andrew, and of Arethas, whose commentaries on the Revelation are still extant. The first of these filled the episcopal See of Pettaw, in Austria, and suffered martyrdom under Diocletian; the second, about the close of the fifth century, was bishop of Cæsarea, in Cappadocia; and the last is supposed to have been bishop of the same See in the succeeding century."§ Vitringa thus quotes the sentiments of Arethas: "On considering this matter, Arethas, after saying that some interpreters refer these emblems to the overthrow of the Jewish state, excellently observes, *Though it be most true that these things were so, yet they shall be more completely fulfilled at the coming of Antichrist; not in the quarter of Judea only, but in the whole world.* This," says Vitringa, "he afterwards confirms by the symbols of the four winds, which shall in that time concur to produce this great catastrophe of things." In like manner, the same learned writer quotes the sentiments of Victorinus, expressed in the following laconic but decisive sentence; "*This is the last persecution;*" by which he means the persecution of "Antichrist." Now it is well known, that the ancient fathers connected the coming of Antichrist with the last times, and imagined, that the second advent of our Lord was to take place immediately after the revelation of Antichrist. According to this view, therefore, any event which was placed by them at the coming of Antichrist

\* Dan. vii. 9—14.

† Rev. xi. 19.

‡ Ib. xvi. 17—2

§ Illustrations of Prophecy, chap. xxiii.

was immediately and indissolubly associated, in their minds, with the great and dreadful day of the Lord.

Having thus seen, that the commonly received interpretation of the sixth seal is erroneous, and that it refers not to any thing that took place in the time of Constantine, but to the final revolution which is to precede the second advent of our Lord, I shall defer the further consideration of the first part of that seal, till we arrive at the seventh trumpet and the seven vials of wrath, in which the revolution of the sixth seal is more particularly described. In the mean while I remark, that it appears to me, that Rev. vi. 12—17, and xi. 15—19, are completely synchronical. I shall also so far anticipate the discussions which will occupy another part of this volume as to observe, that I agree with all the later interpreters of prophecy, in thinking that the seventh trumpet sounded at the era of the French revolution. And as I have already endeavoured to show, that the earthquake of the sixth seal is the same with that of the seventh trumpet; it follows as a necessary consequence, that, if these opinions be correct, the sixth seal also commenced at the revolution in France, and the earthquake therein mentioned is to be applied to that revolution.

## CHAPTER III.

## THE SIXTH SEAL CONCLUDED.

It is manifest that the whole of the seventh chapter of the Apocalypse relates to the period of the sixth seal ; for the opening of the seventh seal does not take place till the beginning of the eighth chapter. The first object to which the attention of the Apostle John is directed, on the opening of the sixth seal, is, as we have already seen, a mighty revolution, which obscures the imperial power in the Roman empire, and fills its territories with blood ; which hurls from their thrones the subordinate regal powers, and annihilates the political and ecclesiastical constitution, together with the whole fabric of the government, and removes the kingdoms and states of which it is composed, and finally fills the minds of the inhabitants of the empire with dismay and terror, on account of the manifest approach of the great day of the wrath of God.

It is a very natural subject of inquiry, what is to become of the Church of Christ, the collective body of those who truly fear, and love, and serve God, in the midst of the awful desolations of this seal ? Are they to be overwhelmed in the common destruction ?—Or is it to be with them as with the Christian Jews at the destruction of Jerusalem, and are they to be preserved from those judgments which overtake the wicked ? The visions seen in the seventh chapter of the Revelation contain an answer to these questions.

“ *And after these things I saw four angels standing on the four corners of the earth, and holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east (the rising of the sun), having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads,*” vii. 1—3.

The wind, when it rages with unrestrained fury, is an element little less destructive than fire itself. The wind, therefore, is a fit and proper emblem of destruction, or of Divine judgments. It is thus used in various passages of Scripture. "*Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest,*" Ps. xi. 6. "*Behold, the whirlwind of the Lord goeth forth with fury; a consuming whirlwind: It shall fall with pain upon the head of the wicked,*" Jer. xxx. 23.

In the order of the narrative this vision follows the earthquake of the sixth seal, and we may hence infer, that the earthquake *begins* before the holding of the winds by the four angels. But, on the other hand, we learn from Rev. vi. 17, that the earthquake reaches to the great day of the Lord; and as it seems evident that the sealing of the servants of God must precede that day; we may hence conclude, that the *consummation* of the earthquake, is later in point of time than the holding of the four winds of heaven. And it therefore follows that this vision of the holding the winds, must occupy a period of undefined duration *in the midst* of the earthquake. It is an hieroglyphical representation, indicating an interval of universal peace before the end, which is granted for the specific purpose of sealing the servants of God on their foreheads. All things in the Roman earth, are shaken and displaced by the first concussions of the earthquake, which bring the most awful judgments and desolations upon its inhabitants. But, according to the almost invariable analogy of the Divine procedure, a term of calm, not perhaps of rest, is at length afforded, previous to the last dreadful shock which is to bring utter destruction upon the wicked.\*

The emblems of this vision, seem to bear a close resemblance to those of the ninth chapter of Ezekiel; and by comparing it with that passage we discover, that the sealing of the righteous denotes their being marked for preservation from the ruin impending over the world. The mystical number of the sealed is next given. It consists of 12,000 of each of the tribes of Israel; in all 144,000. This number expresses fulness or perfection. It is produced by multiplying 12 into 12, in allusion to the twelve tribes of Israel, and the twelve apostles, and by again multiplying the square of 12, or 144, into 1000, in order to

\* This passage was written in the year 1816, and I leave it to the reader to judge whether it does not exactly describe the state of Europe from that year to 1842. Fourth Edition.

describe the faithful as constituting an exceeding great multitude.\*

These four angels seem to be the emblems or representations of those powers which God will employ as his instruments, to restrain the calamities of the earthquake, and thus procure the allotted period of universal peace.† When that time is elapsed, they will cease to hold the winds; and the tempest of calamity, which had already desolated, and is about to overwhelm the Roman earth, shall in consequence be again let loose. It is probably in this sense, that the angels are to “hurt the earth,” as the prophets are said to do those things which they merely denounce.‡

The sealing which here takes place, is doubtless similar in its substantial characters, to that mentioned in Ephes. i. 13, for, in every age of the Church, the true members of Christ have been so sealed. But yet, in this concluding act of sealing, there appears to be something more directly and solemnly of *a judicial character*. The 144,000 are here sealed with an express reference to the calamities that are approaching, in order that they may be set apart as God’s property, and saved from the general destruction of the ungodly. It seems scarcely necessary to add, what will naturally occur to the serious reader, that it is the *word of God*, whether preached or diffused in a written form, which is the great instrument used by the Spirit in sealing the servants of God.§ The angel from the east, or rising of the sun, I conceive to be our Lord himself; and the seal in his hand, is an emblem of the Spirit which he gives to his servants in the preaching of the word. ||

In the last chapter, I endeavoured to show that the sixth seal commenced at the period of the French revolution: and it seems to me that we now witness the fulfilment of the vision of the holding of the four winds.¶ After more than twenty years of unceasing convulsions, and bloodshed unequalled in the past history of the world, peace has at length been obtained by the

\* Archdeacon Woodhouse *in loco*.

† By universal peace, I mean universal as it respects the scene of the prophecy. There may at the time be wars in Asia, or America, which countries are not within the limits of the Apocalyptic world.

‡ See Isaiah vi. 9, 10; Jer. i. 10.

§ 1 Pet. i. 22—25.

|| See Acts x. 44.

¶ This was written in 1817.

gigantic efforts of a mighty confederacy of the nations of Europe,\* led on by the four great powers of Austria, Britain,

\* This confederacy is, without question, the greatest which is recorded in history, in the extent of its military resources, and also the remarkable and almost miraculous unity of sentiment which prevailed in its military councils, composed of materials which at first view must have appeared so discordant and heterogeneous. Nothing, indeed, can account for the unanimity of the allies in their operations in the field, but the supposition of a Divine influence presiding over their consultations. The strength of this confederacy, and the views by which it was actuated, will appear by the following passages from the report of Lord Castlereagh's speech in the House of Commons, on February 19, 1816, which I copy from the "Morning Post" newspaper of February 20. "By the means they had employed they had contributed to bring into the field a confederacy, so great and powerful, that disaster itself could not have frustrated its ultimate object. Nay, had the battle of Waterloo, instead of a glorious triumph, proved a day of defeat and ruin, the contest might have been protracted, but not changed in its termination. The means of the confederacy were so immense that they could not fail."—"Never had such a confederacy, in extent of military strength and ardour of exertion, been witnessed. It appeared, by returns taken at the time when the British army occupied Paris, that there was an allied force in the French territory of 1,140,000 men. The numbers had been most scrupulously checked by the Duke of Wellington, who was charged with the arrangements with the French Commissioners for their subsistence, and his Grace declared that the numbers had not been exaggerated."—"Besides the force brought into action, had the war continued two months longer, 100,000 Austrians, 250,000 Russians, 70,000 Spaniards, and other contingents, would have entered France, which would then have contained not less than 1,500,000 foreign troops, combating in the cause of Europe."

"The late Government of France was a military government, it was wholly and entirely impelled, directed, and led by the army, and obliged to answer to it for all its operations. He felt, that although we might now look to repose under the arrangements that had been adopted, it was only by seconding for a length of time these operations, by the presence of a strong military force. Unless for the imposing attitude of this body, till the military spirit of Jacobinism was extinct, the peace could not be secure. The principle on which his Majesty's Government felt the question of war or peace to hinge was, the continuance of an army of the allies in France. But, respecting the dissolution of the army of Bonaparte, which had now taken place, he should think himself undeserving of the attention of that House, if he was not prepared to avow, that his Majesty's Government, at the time Louis XVIII. was at Ghent, laid it down as a fundamental and positive principle, that that army should be totally dissolved; and he should have been liable to the charge of being accessory to the resurrection of that army, if he had not insisted on its entire extinction. But this grand point was effected, and it only remained for us to watch over it for a time, in its state of dissolution; for if any man supposed that it had ceased to exist, because it no longer existed on parade, he knew

Prussia, and Russia, which, after breaking in pieces the vast power of the French empire, and twice driving its late sovereign from his throne, now occupies France with its armies, and thus restrains the fire of that revolutionary volcano, which has heretofore been the source of such incalculable calamities to the inhabitants of Europe.

This interval of tranquillity, has also been marked by another circumstance, which precisely corresponds with the description given in the vision. The four winds are held or restrained in order that the servants of God may be sealed, and we have already remarked, that the word of God is the instrument used for this sealing. Now the re-establishment of peace has given occasion to a new activity, and far more widely extended exertions, in circulating the Sacred Scriptures throughout the European and Asiatic continents, as I shall show more particularly in another part of this volume. The measures taken for these purposes are also evidently upon a scale of such magnitude as to mark that they belong to a period of the extraordinary operations of the Almighty.\*

nothing of the deep-rooted principles of Jacobinism with which it had been actuated from the commencement of its disorganizing career."—"The noble Lord, continuing to descant on the attachment of the military conspirators to Bonaparte, observed, that he never had been one of those individuals who had depreciated his abilities; but he would say, that, if that army had been suffered to exist, it would have been perfectly unimportant whether Bonaparte were confined or not, for it would not have been difficult to find a chief who would soon have led it into its former career."

Did my limits permit me to enlarge these extracts, I might add other passages to show that the great purpose of this alliance was the conquering and securing peace; and also illustrative of the very remarkable union which existed among the members of the confederacy.

Now we know that the expedition of Xerxes into Greece was the subject of prophecy, see Dan. xi. 2. It cannot therefore be asserted, with any colour of reason, that the mighty confederacy, which has broken the gigantic power of Bonaparte and given peace to the world, is not an event of sufficient magnitude to find a place in the Apocalyptic history, for surely its importance is greater than was that of the expedition of Xerxes. I mention this argument, merely to anticipate an objection which, I foresee, may be made to my interpretation of this vision.

\* The vision of the holding of the four winds is, by Bishop Newton, referred to the peace of the Church in the reign of Constantine. This is a natural consequence of the common, but as I have shown erroneous, interpretation of the earthquake, in chap. vi. When it is considered that the triumph of the Church at that time was immediately followed by the Arian controversy and



We are nowhere informed, how long this interval of peace shall continue. But if the interpretation of the vision which is here given be correct, we may expect, that as soon as the allotted period is past, the commission to hold the winds shall cease, and the calamities of the earthquake shall be renewed with an overwhelming impetus. From these final judgments, which are to bring utter destruction on the Bestial empire, the sealed servants of God are, however, Joel ii. 31, 32, Malachi iv. 1—3, Dan. xii. 1, to be delivered; and there are many passages which seem to indicate that their preservation shall be effected by the immediate hand and power of God, exerted in a miraculous manner. Our Lord assures us, that after the signs in the sun, moon, and stars, (which are, as we have seen, parallel with the earthquake of the sixth seal,) and at his second advent, he shall send his angels to gather together his elect from the four winds;\* and he commands his disciples to watch and pray, that they may be accounted worthy to escape those things which shall come to pass at that period, and to stand before the Son of Man.† And since it may be laid down as a principle, that whatever we are commanded or exhorted to pray for, will be granted in answer to prayer, we may infer that the preservation which the disciples of Christ are directed to make the subject of their supplications, will be vouchsafed to them in the awful period mentioned by our Lord.‡

The above interpretation of this vision was adopted, before I was acquainted with Vitringa's commentary. I am happy to have it in my power, to confirm my view of the passage, by the authority of that learned writer, who thus expounds it. "A remarkable adjunct of the judgment shown forth in the emblem of the great earthquake is here described, viz., the preservation

the schism of the Donatists, it will be seen how little the language of this passage can justly apply to such a state of things.

\* Matt. xxiv. 31.

† Luke xxi. 36.

‡ The concluding half of this paragraph, was written in the year 1812, and belongs to my first edition. The former part of it was composed for my second edition, in the year 1816. At neither of these periods, had I a distinct perception of the manner in which the *sealed ones* are to be preserved from the hurricane of wrath. I now believe that they are those *living saints*, who, at the advent of our Lord in the air, shall be caught up to meet him. 1 Thess. iv. 17. This subject will be treated at greater length, in a future chapter.—Third Edition.

of the elect, professing the pure faith of Jesus Christ, from the stupendous calamities which fall on the enemies of the Church, in the last time. For although there shall be great and terrible commotions in the world, and throughout Europe, which shall strike the elect themselves with fear; yet the Lord assures them in this vision, that he will keep them by his providence, so that they shall receive no injury, and that he will mercifully preserve his Church, which shall shortly triumph over all its enemies." Vitringa afterwards explains *the four winds* to signify the awful commotions of the sixth seal. He supposes that the four angels may denote the princes, who shall be the authors of these calamities, and adds, "By this emblem it is signified, that when these winds are loosed, and break forth from the clouds, the whole European world shall be most violently agitated and disturbed. That great empire of Europe,\* which has opposed itself to true religion; the free cities and republics of the empire, and the kingdoms of Europe, and the kings, princes, and nobles which govern them, shall be terribly shaken and suffer damage."

Such were my views respecting the vision of the holding of the winds, when I gave to the public the second edition of this work. And now, after the lapse of fourteen years, I find scarcely anything to alter in what I then wrote.† The foregoing exposition, has indeed received elucidation, from quarters that I scarcely dared to hope for. The late Mr. Canning in his celebrated Speech in the House of Commons, on the 12th December, 1826, after some general observations on the position of Great Britain, made use of the following most remarkable language. "Some years ago in the discussion of the negotiations respecting the French war against Spain, I took the liberty of adverting to this topic. I then stated that the position of this country, in the present state of the world, was that of neutrality, not only between contending nations, but between conflicting principles, and that it was by neutrality alone, that we could maintain that balance, the preservation of which I believe to be essential to the welfare of mankind—I then said, that I feared that the next war which should be kindled in Europe, would be a war, not so much of armies, as of opinions.—The situation of England amidst

\* The Germanic empire.

† I may now add, after twenty-five years I find nothing to alter.—Fourth Edition.

the struggle of political opinions, which agitates more or less sensibly different countries of the world, may be compared to that of the Ruler of the Winds as described by the poet—

Celsâ sedet Æolus arce  
Sceptra tenens ; mollitque animos et temperat iras :  
Ni faciat, maria ac terras cœlumque profundum  
Quippe ferant rapidi secum, verrantque per auras.

“The consequence of LETTING LOOSE THE PASSIONS AT PRESENT CHAINED AND CONFINED would be to produce a scene of desolation, which no man can contemplate without horror : and I should not sleep easy on my couch, if I were conscious that I had contributed to precipitate it by a single moment.”—

“This then is the reason—a reason very different from fear, the reverse of a consciousness of disability, why I dread the recurrence of hostilities in any part of Europe ; why I would bear much, and forbear long ; why I would as I have said, put up with almost any thing that did not touch national faith, and national honour—rather than let slip the furies of war, the leash of which we hold in our hands, not knowing whom they may reach, or how far their ravages may be carried.”

In accordance with the sentiments thus expressed by Mr. Canning, it will be found, by a careful examination of the political Journals of Europe, during the last fourteen years, that the whole efforts of its leading Governments have been directed, specially, to the one great object of maintaining the general peace. There seems a sort of instinctive fear in the minds of all Statesmen, of the terrible nature of the war, which is approaching, and a consequent unwillingness to draw the sword. The only image in nature, which has struck me, as affording a fit illustration of this general dread and horror of war, so opposite to the former character of the rulers of Christendom, is the instinctive agony which may be observed in cattle, when driven into a slaughterhouse. The next general war will be the slaughterhouse of Europe. In reference to the above feeling, there is a passage in the prophecies of Jeremiah, chap. xxv. 28, which represents the nations as unwilling to take the cup of blood ; but as this passage will be brought into view, in a subsequent chapter of this work, I shall not at present pursue the subject further.

It appears evident, therefore, that the four winds are still held by the restraining angels. All the recent state papers of the

great powers, especially those having relation to the Belgian question, manifest their extreme anxiety, to avoid war.\* Similar

\* It were easy to multiply evidence upon this point: I select from the Journals of the last and present year, some remarkable passages, having reference to this desire for peace. In the French Chamber of Deputies, Marshal Maison, Minister of Foreign Affairs, used the following words, in a speech delivered last year, in answer to one of Mons. Mauguin, "We are confident then, that Europe will preserve the greatest of blessings—peace. *Peace, is the expression of all the European wants, and is preferable to the greatest victory.*"

On December 1st, 1830, M. Lafitte, President of the Council, thus expressed himself in the Chamber of Deputies, "He still persisted in saying, that peace was more probable than war. When France and England, (continued he,) wish for peace—when other great powers are anxious for it, how can a war, I ask, be anticipated?" Marshal Soult, Minister of War, thus spoke, "The unanimous cry of France, is for peace; she has given too many pledges of her pacific intentions to be doubted."—From the protocols, of the five great powers, viz., Austria, Russia, Prussia, England, and France, in reference to the affairs of the Netherlands, it is no less evident, that the preservation of the peace has been their great object. The protocol of January 9th, 1831, contains the following passages, "The plenipotentiaries of the five Courts, have met for the purpose of examining the complaints, which the Court of London has received from the Provisional Government of Belgium, against the prolongation of the measures which continue to impede the navigation of the Scheldt; and on the part of his Majesty, the King of the Netherlands, against the acts of hostility committed by the Belgian troops; considering that, the protocol of November 4th, 1830, contains the following sentence, *Hostilities shall entirely cease.*"—The protocol afterwards declares to the King of the Netherlands, "that the five powers cannot allow on the part of his Majesty, the continuation of *any measure bearing a hostile character*, and that such being the character of those measures, which hinder the navigation of the Scheldt, the five powers are obliged to demand for the last time, the revocation of them."

It, in like manner, declares to the Provisional Government of Belgium, in reference to the acts of hostility near Maestricht, "that *the acts of hostility, above-mentioned, must cease without the least delay*, and that the Belgic troops must return, immediately, according to the above-mentioned declaration, to the position which they occupied on 21st November, 1830."

The protocol concludes with the formal declaration, "*that the entire and reciprocal cessation of hostilities, is placed under the immediate guarantee of the five great powers; that they will not allow the renewal of them, under any supposition, and that they have taken the immutable resolution to obtain the accomplishment of the decisions, which are dictated to them by justice, and their desire to preserve to Europe, the benefit of general peace.*"

Principles exactly similar to the above, are to be found, established in a subsequent protocol, bearing date, the 19th February, 1831.

It says, that the plenipotentiaries of the five powers "having assembled, directed their whole attention to the divers interpretations given to the protocol

pacific sentiments breathe in the speeches of the ministers both of France and England, in the legislatures of both countries.

But though the winds are not yet loosed, still there are many of the conference of London, of December 20th, 1830, and to the principal acts which have followed it. The deliberations of the plenipotentiaries led them to admit, unanimously, that they owe it to the position of the five Courts, *as well as to the cause of general peace, which is their own cause, and that of European civilization," &c.*

It then declares, that, in 1814, "the Belgian provinces were occupied by the military forces of Austria, Great Britain, Prussia, and Russia; and the rights which these powers exercised over them, were completed by France's renunciation of the possession of the same provinces. But France's renunciation was not made in favour of the occupying powers; it proceeded from an idea of a more elevated order. The powers and France herself, equally disinterested then, as at present, in their views upon Belgium, kept the disposal, but not the sovereignty of it, with the sole intention of making the Belgian provinces contribute to the establishment of a just balance of power, in Europe, and *the maintenance of the general peace.*"

The protocol afterwards states, that the union of Belgium with Holland, being now broken, "it did not belong to the powers, to judge of the causes which had just severed the ties which they had formed. But when they beheld these broken, it belonged to them, again to accomplish the object which they proposed to themselves, in forming them. It belonged to them *to secure, by new combinations, that tranquillity of Europe*, of which the union of Belgium with Holland, had formed one of the bases."

The result of these endeavours of the five powers to maintain peace, is thus announced in the speech of his Majesty proroguing Parliament, on 20th October, 1831.

"The conference assembled in London, has at length terminated its difficult and laborious discussions; by an arrangement, unanimously agreed upon by the plenipotentiaries of the five powers, for the separation of the states of Holland and Belgium, on terms, by which the interests of both, together with the future security of other countries, have been carefully provided for. A treaty, founded on this arrangement, has been presented to the Dutch and Belgian plenipotentiaries, and I trust, that its acceptance, by their respective Courts, which I anxiously expect, *will avert the dangers with which the peace of Europe was threatened*, while this question remained unsettled."

On proroguing Parliament, upon the 16th August, 1832, the King expresses himself as follows:—

"I continue to receive the most friendly assurances from all foreign powers, and though I am not enabled to announce to you, the final arrangement of the questions which have been so long pending between Holland and Belgium, and though, unhappily, the contest in Portugal, between the princes of the house of Braganza, still continues, *I look with confidence, through the intimate union which subsists between me and my allies, to the preservation of general peace.*"

The contents of this long note, will enable the reader to see, even (as is at

reasons in the present condition of Europe, for believing that event to be at no great distance. The revolution in France, in July, 1830, and the continued progress of things in that kingdom, since that revolution, towards a pure democracy, the movements in Switzerland, and the Papal states, in Belgium, in Germany, and in England, all seem to testify to the near approach of that awful hour, when the hurricane of wrath shall again go forth, and sweep into one common gulf of ruin, the institutions of former ages, as well as those more recent forms of administration and government, which have, in states already revolutionized, been substituted in their room.

After the vision of the sealing of the elect, the apostle "*beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which*

present, apparently, too probable) should war ensue, how great have been the efforts of the statesmen of Europe, to avert war, and how, to the very letter, the vision of the four angels holding the winds, has been fulfilled, hitherto. This desire of peace, is, as already said, forcibly depicted in the prophecies of Jeremiah, by the nations refusing to drink the cup of wrath, xxv. 28, "*And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, ye shall certainly drink.*"—Third Edition, 1832.

I now, at the end of ten years, viz., in October, 1842, add to the foregoing note a remark, that the whole policy of the European Governments, since 1832, has been guided by the principle of preserving the GENERAL PEACE, and yet there never have been entirely absent elements of discord sufficient to fan into a flame the smouldering embers of war, had they not been supernaturally held in.—I copy from the "Record" newspaper of October 20th, 1842, the following remarks:—"It is a remarkable and not uninteresting fact, that at the present moment the so-called LIBERAL and Democratic party in the three most powerful countries of the world, is striving to foment war in different directions. In France, we find that those who court the favour of the people are compelled to avow antipathy to England—that war has for the last two years been the avowed object of the staunchest adherents of popular government, and that, but for the sagacious control of Louis-Philip, this belligerent and unruly spirit would most probably have burst forth into open action."

The Editor then goes on to remark, that the Democratic party in the United States, and the adherents of the late ministry in England, are actuated by a similar spirit; but the whole is too long to be inserted here. The loosing of the four winds may be just the loosing of the spirit of Democracy, now tied up, and the war of Armageddon will immediately follow.

*sitteth upon the throne, and to the Lamb."* "And one of the elders answered, saying unto me, *What are these which are arrayed in white robes? and whence came they?* And I said unto him, Sir, thou knowest. And he said unto me, *These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes,"* chap. vii. 9, 10 and 13—17.

We have seen in the sealing of the 144,000, in the preceding passage, an emblem of the certain preservation of the Church of Christ from the general destruction during the period of the sixth seal. In the passage now quoted we behold described, in highly figurative, but sublime language, the actual translation of the Church, from the great tribulation of that period, into that state of millennial rest promised to her from the earliest ages.

The chronology of this vision of the palm-bearers is marked by the circumstance, that they are described as "*standing before the throne, and serving God day and night in his temple;*" that is, in the inmost recess of the temple, or the holy of holies, in which compartment of the temple the throne of God is placed.\* Now in the sequel of this prophecy it will be seen, that till the sounding of the seventh trumpet, the temple of God, or holy of holies, remains shut, and is only opened after it sounds.† It will further be discovered, that though the temple of God is opened at the

\* The whole imagery of this vision is taken from the ceremonial of the feast of tabernacles. It was the custom of the people of Israel, at that festival, to encircle in solemn procession the altar of the Lord, with branches of palm trees, crying aloud in the words of Psalm cxviii. 25, "*Hosanna (save now, I beseech thee), O Lord—O Lord, I beseech thee, send now prosperity.*" In like manner the white-robed palm-bearers cry aloud, "*Salvation to our God which sitteth on the throne, and to the Lamb!*" At the feast of the tabernacles, also, water was wont to be drawn with golden pitchers from the brook Siloam, and with every demonstration of joy poured on the altar of God. So in the Apocalyptic vision it is said, "*the Lamb which is in the midst of the throne shall lead them unto living fountains of waters, and God shall wipe all tears from their eyes.*"

† Chap. xi. 19.

sounding of the seventh trumpet, yet it continues to be filled with smoke from the glory of God, and therefore inaccessible to men till after the fulfilling, or finishing, of the seven plagues of the seven last vials of the wrath of God.\* The worship performed *in the temple* by the palm-bearing multitude, must therefore be subsequent to the pouring out of the seven vials. But as these vials end with the destruction of Antichrist, at the battle of Armageddon, the scene of that multitude "*clothed in white raiment, with palms in their hands,*" must also be subsequent to the destruction of the Antichristian powers.

By the above chain of reasoning we are led to the conclusion, that the passage now under consideration relates to that illustrious appearance and establishment of the kingdom of our Lord, which is thus described in the prophecies of Daniel: "*I saw in the night visions, and behold one like the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.*"—"*And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,*" Dan. vii. 13, 14, 27.

This manifestation of the kingdom of God takes place, as the best interpreters are agreed, on the destruction of the fourth monarchy, or the Roman empire, in its last shape, as divided into ten kingdoms. The commencement of this manifestation seems to be predicted in a subsequent part of the Apocalypse, under the figure of the "*marriage of the Lamb.*"† It is further described where an account is given of the first resurrection,‡ and of the new heaven and new earth, and the descent out of heaven of the New Jerusalem.§ It is apparent, from the prophecies of Daniel, that this new state of things does not take place till the second coming of Christ with the clouds of heaven.|| And the same thing may be gathered from the Apocalyptic description of the marriage of the Lamb, already referred to.¶

\* Chap. xv. 8.

† Chap. xix. 7—9.

‡ Chap. xx. 4—6.

§ Chap. xxi.

|| Dan. vii. 13, 14.

¶ The interpretation of the vision of the palm-bearers here given, is that of



Nothing can be more strained or unnatural than the application usually made of this sublime vision to the times of the Roman Emperor Constantine: nor can anything have a greater tendency both the former editions of this work, and it supposes the palm-bearing and white-robed multitude to be substantially the same body as the sealed 144,000 ; but that they represent the Church of a later period, and with the veil of symbol drawn aside. After long and attentive consideration, I have found myself obliged to abandon that opinion, and have arrived at the conclusion, that the *sealed ones* and the *palm-bearers* are distinct bodies, and that they stand in the same relation to each other as the loaves of the first-fruits of the harvest to the harvest itself, Levit. xxiii. 17. Accordingly, when the sealed ones are first brought on the prophetic scene, Rev. xiv. 1—5, they are expressly said to be *first-fruits*, *ἀπαρχή*, to God and the Lamb, while at a subsequent period, and in a distinct vision (v. 14—16,) the Son of Man is revealed with his sharp sickle to reap the (wheat) *harvest of the earth*. This act I apprehend to be the same with the gathering of the *palm-bearers* out of the great tribulation.

The sealed ones of the former vision are, therefore, that eminently faithful part of the professing Church which shall be counted worthy of escaping the things which shall come to pass, and standing before the Son of Man, Luke xxi. 36. They shall not be even touched by the last storm of wrath. Being changed in a moment, in the twinkling of an eye, 1 Cor. xv. 51, 52, they shall, along with the raised saints, be caught up to meet the Lord in the air, 1 Thess. iv. 17. The palm-bearers, or the wheat of the full harvest, are another portion of the professing Church, who not being counted worthy of that special glory and happiness, shall, for a season, be left in the midst of the great tribulation to ensue on the loosing of the four winds, and having been purified in the furnace shall, perhaps, with great multitudes (especially among the Heathen nations) who, at the same period, may have turned to God and cried for mercy, be at length brought out of it. They shall not, indeed, inherit the same transcendent glory as the sealed ones, but they are, along with them, to keep the feast of tabernacles at the commencement of the age to come ; when God shall wipe away all tears from their eyes.

The attentive reader will see that the explanation now given, though, in some respects different, does not affect or change any of the great principles of my former exposition of these visions of the seventh chapter of the Apocalypse. It is very remarkable that the learned Vitringa, whose work on the Apocalypse I had not seen, when I published my first edition, explains these visions on the very same principle as I did formerly, and at the same time admits, as an alternative, the probability of my present explanation of them. His words are, "That number of 144,000 was *mystical* and *allegorical*, and did truly signify the total and vast multitude of the elect to be preserved by God from that general calamity. But John being about to describe the elect without allegory or figure, says that he 'saw a great and innumerable multitude,' lest any one should suppose that the number of the elect, to be preserved from the general affliction and calamity, was to be limited to that of the 144,000 which he had expressed. *If, however, any one thinks it better that the palm-bearing*

to excite the scorn of unbelievers, than such an explication of so important a passage of this mystical book. However much it may have the sanction of great names, the chronological mark above referred to, would show the commonly received explanation to be erroneous; even were there no other reason for refusing it.\*

In reference to the foregoing interpretation, Archdeacon Woodhouse, whom I have followed in rejecting it, makes the following remarks:—“Having thus formed, upon the scriptural grounds above stated, this notion of the application of this prophecy, I found myself, when I came to read the exposition of some eminent commentators, little disposed to subscribe to their opinions, which represent this seventh chapter of the Apocalypse, as containing ‘*a description of the state of the Church in Constantine’s time; of the peace and protection it should enjoy under the civil powers, and the great accession which should be made unto it, both of Jews and Gentiles.*’ Now the history of this period faithfully related informs us, that although the Christian Church was delivered from persecution, and advanced in worldly consideration and power, yet did it acquire no *real* accession of worth, dignity, or exaltation, by its connexion with the imperial throne. Nay, from that very time its degeneracy and corruption are most indubitably to be dated. From that period, worldly power and riches became the objects of its leaders, not purity and virtue. Many entered the Christian Church, and obtained its honours and dignities, by base dissimulation of their principles, to please the emperor, and recommend themselves to his favour; and the consequent extension of the Christian religion among the heathen nations was, as Mosheim

*multitude should be distinguished from the sealed ones, he may understand by this body, a very great multitude of men added to them, and to be united in that last time to that radical (original) Church, which coming out of Babylon had stood fast in the faith of the apostolic doctrine, which, according to our expectation, is to be spread throughout the whole world.*”—Anac. Apocalyp. p. 307. Edit. 1719.

\* As this work was composed in 1812, when neither Mr. Frere nor Mr. Irving, nor a host of later writers had published on prophecy, it is proper that I should explain that what I intend by the *commonly received explanation*, is that of Mede and Bishop Newton, which has, till lately, been generally followed in this country. In my tract, “The Scheme of Prophetic arrangement of Mr. Irving and Mr. Frere critically examined and its Appendix,” and in my “Strictures on Mr. Irving’s Lectures on the Apocalypse,” I have given my reasons for utterly rejecting the scheme of these writers.

observes, *in name, not in reality*. The worldly professors of Christianity in this century were so far from fulfilling the prophecy, by washing their robes in white, and by being *fed and conducted by the Lamb*, that they appear rather to have assumed the hue of *another leader, the fire-coloured dragon*, and to have greedily sought from him those worldly riches, and that power, which their Lord had refused at his hands."

Having, in the preceding pages, endeavoured to ascertain the import of the first six seals, I shall close what I have to offer upon them by a brief recapitulation, and some general remarks. If the exposition of these seals, which has been offered, be the true one, it appears that they contain a kind of epitome of the history of the Church,\* from the ascension of our Lord till the time when the kingdoms of this world shall become *the kingdoms of our Lord and of his Christ*, chap. xi. 15, and that the sixth seal offers also a brief description of the great revolution in the latter days, which is to precede the establishment of the kingdom of God.

It is remarked by Archdeacon Woodhouse,† in his valuable work on the Apocalypse, that "this method of Divine prediction, presenting at first a general sketch or outline, and afterwards a more complete and finished colouring of events, is not peculiar to this prophetic book."† We find the same method followed in the book of Daniel, wherein the prophetic history of the world is first given in its great outlines, under the vision of the image seen by Nebuchadnezzar, and is detailed with increasing degrees of minuteness in the subsequent parts of the book. Now it has been justly remarked by Mede, that the Apocalypse is only an enlarged explication of that part of the book of Daniel which relates to the fourth kingdom. It is, therefore, consonant with analogy to suppose, that as the prophecies of Daniel open with a general epitome of what is afterwards more clearly revealed, the same thing should take place in the Apocalypse.

The history of the Christian Church confirms also, in a remarkable manner, the explanation I have given of the first four seals; for if, without a reference to any particular hypothesis concerning the meaning of prophecy, we turn to the page of history, we shall find that the Church of Christ was, *first*, pure and triumphant; *secondly*, that it was filled with quarrels and

\* Archdeacon Woodhouse, p. 196.

† Ibid.

discord; *thirdly*, that it was under the yoke of superstition and ignorance; *fourthly*, that it was converted into a vast slaughter-house by the dreadful persecutions of the Papal power, and those secular powers connected with Rome. History, therefore, comes in aid of our interpretation, and exhibits to us the same series and order of vicissitudes, as I have endeavoured to trace in the characters of the hieroglyphics of the first four seals. The exposition of the fifth and sixth seals offered in these pages seems to flow from that of the preceding ones; and that of the sixth seal is confirmed, as we have seen, by many analogous passages in other parts of the prophetical Scriptures. When, also, we advert to the entire want of homogeneity which is discoverable in the commonly received interpretation of these seals, all the arguments for the scheme that I have adopted derive new strength, and seem to show, almost to demonstration, that it is the true one.

If, however, any reasons for confirming the foregoing interpretation, be still wanting, they will be supplied by placing in contrast with it, the theory of Mede and Bishop Newton. Let the reader advert to the deep and solemn importance, which is attached to the sealed book of the Apocalypse. It is first seen in the hand of God the Father. The voice of a mighty angel is next heard proclaiming, Who is worthy to open the book? And no one was found in heaven or in earth, worthy even to look thereon. At this disappointment, the beloved Apostle weeps much, and when, at length, the Lamb approached and took the book out of the hand of Him that liveth for ever and ever, all heaven is filled with a rapturous burst of adoration and praise.\*

Having contemplated these mighty preparations, if we next turn to the pages of the eminent (though in this instance inconsistent) writers above-mentioned, we shall find, that four out of the seven seals, the opening of each of which is also marked by a ceremonial of the most significant nature, are supposed to relate to certain vicissitudes, of no great moment, in the secular affairs of the Roman empire during the first three centuries. I shall select a passage, from the Bishop's remarks on the third seal, as a fit specimen of the manner in which this Divine prophecy is, by that exposition, debased and secularized, and constrained to imbibe the sordid and grovelling spirit of earthly

\* See chap. v. 1—9.

objects. After some observations respecting the capacity and price of the chænix of wheat, the Bishop proceeds. "But whatever be the capacity of the chænix, which is difficult to be determined, as it was different, in different times and countries, yet such care and such regulations, about the necessities of life, imply some want and scarcity of them. Scarcity obligeth men to exactness in the price and measure of things. In short, the intent of the prophecy is, that corn should be provided for the people, but it should be distributed in exact measure and proportion. This third period commenceth with Septimius Severus, who was an emperor from the south, being a native of Africa. He was an enactor of just and equal laws, and was very severe and implacable to offences. He would not suffer even petty larcenies to go unpunished; as neither would Alexander Severus, in the same period, who was a most severe judge against thieves, and was so fond of the Christian maxim, Whatsoever you would not have done to you, do not you to another, that he commanded it to be engraved on the palace, and on the public buildings. These two emperors, were also no less celebrated for procuring of corn and oil and other provisions, and for supplying the Romans with them, after they had experienced the want of them."

Was it, then, we may well say, (after reading the foregoing passage,) for the purpose of discovering to the Church, the state of the Roman markets for corn and oil, or the efficiency of its police in apprehending thieves, that all these mighty preparations were made in heaven? Truly the exposition which includes in it such consequences would be ludicrous, were the subject itself of a less solemn and important nature.\* But the high nature of the theme, forbids our speaking, even of the errors of those who have treated it, except in the measured language of Christian gravity. I shall, therefore, close this chapter and the subject of these seals, by requesting the reader again to peruse and compare

\* Mr. Irving, in his "Lectures on the Apocalypse," p. 1312, offers a similar interpretation of the words, "*See thou hurt not the wine and oil.*" He refers them to "the stores of wine and oil which were laid up in Rome, and which are here commanded not to be injured, because of their preciousness in consequence of the destruction which was about to come over the oliveyards and the vineyards." I have, I hope, sufficiently shown, in my "Strictures on the Lectures" of the learned writer, p. 58, that the foundation on which this literal interpretation is made to rest is utterly unsound.

with what is here given from Bishop Newton, the simple but elevated exposition of the third seal, which I have adopted from Archdeacon Woodhouse, and I doubt not it will commend itself to his mind, with all the native force of beauty and of truth.\*

\* Some persons may perhaps here object, that I myself expound the seven trumpets as having a reference to the secular fortunes of the Roman empire, and that I am therefore inconsistent in opposing a similar application of the seals. The answer to this is, that I consider the *great mutations* only of the empire to be predicted in the trumpets, and not those minor changes which Mede and Bishop Newton suppose to be referred to in the seals. The Roman empire I consider to be the subject of prophecy only on account of its connexion with the Church, and because while it exists (as it still does) it is the great enemy of the Church, and when it is destroyed it is to make way for the glorious reign of the Messiah.

## CHAPTER IV.

## THE SEVENTH SEAL.

*"AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour; and I saw the seven angels which stood before God, and to them were given seven trumpets,"* viii. 1, 2.

In the general view which I have taken of the contents of the first six seals, I have followed Archdeacon Woodhouse; but I am now about to take leave of my respectable guide, being obliged to differ from him with regard to most of the remaining parts of the Apocalypse. I, however, coincide with the learned writer, in the interpretation which he offers of the silence in heaven, at the opening of the seventh seal. He explains it as being indicative of the introduction of a new subject, and a new series of prophecies; "it seems," as he remarks, "to be exhibited for the purpose of denoting a change in the mode or in the subject of the prophecy; to disunite the succeeding scene from that which had gone before; to unfold a new chain of prediction."\*

During this awful and portentous silence, a new scene presents itself to the eyes of the Apostle. He sees seven angels, to whom were given seven trumpets. As this is the first object exhibited under the seventh seal, we may infer from it that this seal relates principally to the sounding of these trumpets, and comprehends within itself the whole of the events signified by the trumpets; and in this inference I have the support of some of the most distinguished writers on the Apocalypse.† Now, seeing that the first six seals contain an epitome of the state of the Church, down to that final consummation of all things on this earth, when *"the saints of the Most High shall take the kingdom and possess the kingdom for ever,"* Dan. vii. 18, and that the trumpets cannot extend beyond this final consummation, it follows that the seventh

\* Archdeacon Woodhouse, p. 200.

† Vide Bishop Newton *in loco*, also Mede on the Apocalypse.

seal, and seven trumpets, must relate to the events which are contemporaneous with the first six seals, or at least with the last part of them. And in considering these trumpets we shall discover reasons for the conclusion, that as the seals give us an epitome of the history of the CHURCH, so the trumpets contain an epitome of the great political and ecclesiastical events which shall successively affect the ROMAN EMPIRE, or fourth kingdom of Daniel, until it is destroyed to make way for the kingdom of the Son of Man.\*

*“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense ascended, with the prayers of the saints, from the hand of the angel before God. And the angel took the censer and filled it with the fire of the altar, and cast it upon the earth; and there were voices, and thunderings, and lightnings, and an earthquake,”* viii. 3—5.

Incense is a symbol of the prayers of true Christians. Thus in Malachi, it is predicted, in reference to the times of Messiah: *“From the rising of the sun unto the going down of the same, my*

\* Dan. vii. 11—13. The learned Vitringa makes some introductory observations on the trumpets, which are well worthy our attention. I shall, in this note, give the substance of them in an abridged form, as my limits will not permit me to insert the whole passage.

He supposes that, in the trumpets, there is an allusion to the manner in which the city of Jericho was delivered into the hands of the children of Israel. They had the promise of the land of Canaan for their inheritance. But that proud and strong city opposed itself to their entrance into the promised land. The priests were therefore commanded by the Lord, to compass the city with seven ram's horns, and the ark of the Lord, once every day for six successive days: but on the seventh day they were to march round it seven times, and at the end of the seventh time the people were commanded to shout aloud, at which instant the walls fell flat down, the city was taken, and all within it put to the sword, Josh. vi.—In a similar manner, says Vitringa, the inheritance of the world is promised to the Church, Dan. vii. 18, 22, 27, but the city and empire of Rome oppose themselves to the reign and kingdom of Christ, and between them there is to be an obstinate contest carried on through many ages. But that city and empire, founded in blood, idolatry, and superstition, are destined to be destroyed by various steps, and with peculiar demonstrations of Divine justice and severity, after the example of Jericho. This (says Vitringa) is declared in the trumpets.—And the seven vials are to be referred to the seventh trumpet, and answer to the seventh day of the encompassing of Jericho, when the priests went round it with the trumpets seven times.



*Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD OF HOSTS,"* Mal. i. 11. And in the Apocalypse we are expressly told, that the vials full of incense, held by the twenty-four elders, are the prayers of saints, chap. v. 8.

In the passage we are now considering, the incense which is offered by the angel, (who is our Lord himself,) with the prayers of all saints, signifies, that their prayers find acceptance with God, and are to receive an answer. The answer is contained in the action performed by the angel in the following verse. Filling the censer with fire from the altar, he casts it upon the earth, and there follow "*voices, and thunderings, and lightnings, and an earthquake.*" Fire is a symbol of various significations. When it descends upon the servants of God, it denotes the purifying and life-giving presence of the Holy Ghost. Thus John the Baptist assured the Jews that there came one after him who should baptize them with the Holy Ghost and with fire.\* On the other hand, when fire comes down on the enemies of God, it is a symbol of his destroying wrath. "*Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable,*" Luke iii. 17.

It is in the last of these senses that the symbol of fire is used in the passage now under consideration, as we may infer from the context, and also the effects which follow. The fire is cast upon THE EARTH, which is, throughout this mystical book, used to denote the world, as opposed to the cause and kingdom of Christ; and since the fourth kingdom of Daniel, or the Roman empire, is in an especial manner the scene of the prophecies of the Apocalypse, we may conclude, that the fire which is cast upon the earth by the angel, signifies the wrath of God coming down upon that empire, in answer to the prayers which had been offered. The effects of the descent of this fire are *voices, and thunderings, and lightnings, and an earthquake.* We have already seen, in considering the sixth seal, that an earthquake, in the language of symbols, denotes a revolution. Voices, thunderings, and lightnings, in the natural world, happen, as we know, in the atmosphere, or region of the air. When

\* Luke iii. 16. Comp. Is. vi. 6, 7.

these words are used symbolically, they must, therefore, signify such convulsions as affect the political atmosphere, or region of the government, and the civil and religious constitution of the empire, which is the subject of the prophecy. We thus arrive at the conclusion, that the voices, thunderings, and lightnings, and the earthquake, mentioned in this passage, denote a political convulsion in the government of the Roman empire, attended with a revolution.

These events occur before the sounding of any of the seven trumpets. But it is generally admitted by our ablest interpreters, that the first four of these trumpets refer to the overthrow of the Western Empire by the Goths and Vandals; and I shall afterwards give my reasons for concurring in this interpretation. The political convulsion and revolution now under consideration, must, therefore, have occurred previously to the fall of the Western Empire. Now, history informs us of only *one such event*, which happened in the Roman Empire, between the period when the Apocalypse was published, and the fall of the Western Empire; and that was the revolution in the time of Constantine, when Paganism ceased to be the established religion of the empire, and Christianity was embraced by the imperial family. This revolution was so important in its consequences, that the great body of interpreters, have, as we have seen, referred to it the dreadful convulsions of the sixth seal. In this application, they appear to have erred, but yet the revolution under Constantine, was of sufficient magnitude, to render it probable, that some mention should be made of it in the Apocalypse, and it seems to find its place in the passage we are now considering.

In this passage, we behold then, the prayers of all saints ascending up with acceptance, before God; by which prayers, may be signified the cries of the servants of God, under the cruel and long-continued persecutions of the Heathen Roman Empire. An answer to these prayers is sent. Fire, an emblem of the wrath of God, is cast upon that empire; and there follow political convulsions, voices, thunderings, and lightnings, and a revolution or earthquake, whereby Paganism is cast down to the ground, and Christianity occupies its place, as the religion of the Government. The Heathen persecutions are thus brought to a period.

This interpretation is original, as I have not met with it in any former writer on the Apocalypse: I shall, therefore, offer another argument, which seems to me, to strengthen it. The principle of *homogeneity*, requires us to understand the symbol of an earthquake, in the same sense, wherever it occurs in the prophecies of this book; and, in considering the sixth seal, we have seen, that it signifies a revolution: indeed, it is generally admitted, to bear that meaning. It must, therefore, be interpreted in the same manner, here. But since the publication of the Apocalypse, only three revolutions have happened in the Roman empire.\* The first, was in the time of Constantine; the second, at the period of the Reformation; and the third, is that awful convulsion which began by the overthrow of the French monarchy, and has since then, never ceased to shake the world. The earthquake mentioned in the eighth chapter of the Apocalypse, cannot, for chronological reasons, be referred to the *second* or *third* of these revolutions. It must, therefore, relate to the *first*.†

\* A revolution may be defined as a change in the state of an empire, arising from internal convulsions. The overthrow of the Western Empire, by the barbarous nations, and of the Eastern, by the Turks, were not *revolutions*; they were *conquests*.—First Edition.

† The principles of this interpretation have lately received unexpected confirmation from the following passages in Mons. Merle D'Aubigné's "*Histoire de la Réformation*:"—

"Une révolution est un changement qui s'opère dans les choses du monde. C'est quelque chose de nouveau qui se déroule du sein de l'humanité; et même ce mot avant le fin du dernier siècle a été pris plus souvent en un bon qu'en un mauvais sens; une heureuse a-t-on dit, une merveilleuse révolution."—Tome i., p. 2.

"Le Christianisme et la Réformation sont les deux plus grandes révolutions de l'histoire."—"Christianity and the Reformation are the greatest revolutions of History."—Ibid. p. 3. Fourth Edition of this work.

## CHAPTER V.

## THE FIRST FOUR TRUMPETS.

*"AND the seven angels which had the seven trumpets, prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and, as it were, a great mountain burning with fire, was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise,"* viii. 6—12.

That which takes place under the first four trumpets is the partial destruction of an universe, consisting of dry land, a sea, rivers and fountains, and celestial luminaries. All interpreters of note, agree that this universe is to be considered as a symbolical one; but there is much difference of opinion, with regard to the signification of the symbols. The learned Archdeacon Woodhouse applies these trumpets wholly to spiritual objects, and supposes, that they relate to the general warfare which the Christian religion underwent, on its first establishment.\* To this interpretation, it may, however, be objected (and the objection seems conclusive), that if the first four trumpets relate to the fortunes of the Church, then the sun, a

\* Archdeacon Woodhouse on the Apocalypse, p. 218.

third part of which is smitten under the fourth trumpet, must be a symbol denoting our Lord, the Sun of Righteousness; for there is no other sun in the firmament of the Church. But the incongruity and absurdity of supposing that any of these trumpets can affect HIM, who, though he was *once dead, is now alive for evermore, and hath the keys of Death and Hades*, is so manifest, that it at once appears, that an interpretation, which involves such a consequence, cannot be the true one. Some other interpreters apply these trumpets partly to the fortunes of the Roman empire, and partly to those of the Church. In particular, they understand the third trumpet as denoting the corruption of the waters of life, or the pure doctrines of the Gospel, by the early heretics and the bishop of Rome. But wherever *water*, in the prophetical writings, is applied to signify the doctrines of the Gospel, or the consolations of the Holy Spirit, it is either denominated *the water of life*, to distinguish it from material water, or there is something in the context clearly marking that it is to be so understood. Our Lord said to the Jews, "*If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,*" John vii. 37, 38. And when he conversed with the woman of Samaria, he not only used the expression *living water*, but afterwards he distinctly shows that this was the nature of the water which he should give, by saying that it would be in the recipient a "*well of water springing up into everlasting life,*" John iv. 10—14. The waters seen by the prophet Ezekiel, in his vision, Ezek. xlvii., are also sufficiently marked, by their healing quality, to be the waters of life; and the river, clear as crystal, which the apostle John saw proceeding out of the throne of God and the Lamb, chap. xxii. 1; is expressly called a pure river *of water of life*, to distinguish it from all other water.

In the account of the third trumpet, there is no expression which can lead us to suppose, that the waters which are made bitter by the falling of the blazing star, are the waters of life. Moreover, we are obliged, by the principle of homogeneity, to interpret these four trumpets as relating to objects of a like nature: we must therefore reject every interpretation which refers a part of them to the Church, and a part to secular objects. That some of them refer to the secular Roman Empire, has been admitted by all the writers whom I have met

with, excepting Archdeacon Woodhouse; and for rejecting the interpretation of this learned writer I have already offered a sufficient reason.

These arguments are, I think, conclusive in showing, that none of the symbols of the trumpets which we are now considering, can relate to the Church. They must consequently be applied exclusively to secular objects, and keeping in our view the principle already more than once noticed, that the Roman Empire is the principal scene of the Apocalyptic prophecies, we shall find no difficulty in referring this part of the Apocalypse to events which took place within the limits of that empire, and have relation to its fortunes.

The first four trumpets have, accordingly, by the great body of interpreters, been supposed to relate to the overthrow of the Western Empire by the Goths, Vandals, and other barbarous nations. As I entirely concur with the able writers who have adopted this explanation, I shall first give a brief history of the events which seem to me to have fulfilled the prophecy of these trumpets; and afterwards it is my intention to offer some general remarks in support of my interpretation.

In the year 376, the Visigoths, driven from their possessions in the countries situated to the north of the Danube by an invasion of the Huns, were, at their own earnest solicitations, transported across the Danube, and admitted into the Roman Empire by the Emperor Valens. Scarcely, however, had they been received, when they rose in rebellion against the Roman government, defeated the general of the emperor, and ravaged the country to the south of the Danube. Uniting their forces with those of the Ostrogoths and other tribes of barbarians, whom they invited to cross the Danube, they, in two years after their first entrance into the empire, defeated and slew the emperor Valens at the battle of Adrianople, in which above two-thirds of the Roman army were destroyed; and they afterwards desolated the provinces as far as the confines of Italy.\*

After this fatal battle, the Goths never quitted the Roman Empire. They were, indeed, for a time, reduced into a state of apparent subjection by Theodosius the Great. But the period of tranquillity was of short duration, and ended with his life.

I conceive, therefore, that the first trumpet sounded at the time

\* Gibbon's *Decline and Fall*, chap. xxvi.

of the Gothic irruption in the reign of Valens, A.C. 376. Its sounding was followed by hail and fire mingled with blood. Hail, in the prophetic style, is a symbol denoting war, and the ravages of hostile armies. The fire and blood accompanying the hail of this trumpet, denote the dreadful and destructive nature of the wars which should ensue. The effects of the descent of this hail upon the trees and the grass are agreeable to the analogy of the symbol, and denote the ruin which was brought by the Gothic irruption on the inhabitants of the empire.\*

\* In placing the sounding of the first trumpet so early as the year 376, I differ from Mede, Sir Isaac and Bishop Newton, and also Mr. Faber, who all concur in applying it to the Gothic irruption which followed the death of Theodosius in 395, which I suppose to be the fulfilment of the second trumpet. It seems to me, however, that I am supported by the voice of history. Mr. Whiston also accords with me in assigning the first trumpet to the year 376. Gibbon dates the fall of the empire from the reign of Valens. "In the disastrous period of the fall of the Roman Empire, which may justly be dated from the reign of Valens, the happiness and security of each individual were personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany." "Decline and Fall," chap. xxvi. Mede, in his *Latter Times*, fixes three different degrees of the ruin of the Western Empire, the first from the great earthquake in the year 365; the second at the sacking of Rome by Alaric in 410; the third at the taking of Rome by Genseric, king of the Vandals, in the year 456. He also cites a passage from the third Epistle of Jerome, written before the year 400, containing the following words:—"It is now more than twenty years that from Constantinople to the Julian Alps Roman blood is every day poured out. Thrace, Macedon, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, both Pannonias, are wasted and spoiled by Goths, Sarmatians, Quadians, Alans, Huns, Vandals, Marcomans, &c. The Roman world is rushing to destruction."—Being thus guided by the voice of history to the reign of Valens as the first period of the ruin of the empire, I feel myself warranted in departing from the sentiments of all the foregoing interpreters, in placing at that time the sounding of the first trumpet; and although the Gothic irruption in the reign of Valens was at first felt, chiefly in the Eastern Empire, yet as the desolation extended to the foot of the Julian Alps, including the provinces of Pannonia and Illyricum belonging to the Western Empire; this invasion forms the first step in the ruin of the Western no less than the Eastern Empire, and the more especially, as it was followed by a permanent settlement of the Gothic nations within its territories.

In interpreting the trumpets which are next in order, viz., the second and third, I simply follow the order of history, and this I conceive to be the best answer to the objections of a Reviewer in the "*Investigator*," vol. i. p. 309, that Alaric and other barbarian leaders were equally *stars* with Attila. Why, the Spirit of God signifies the invasion of one barbarous king by the symbol of a mountain, and another by that of a star, it is not easy to say, but the order

The second period of the Gothic invasions commenced in the year 395, on the death of the great Theodosius. "He died in the month of January; and before the end of the winter of the same year the Gothic nation was in arms." \*—"The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark, that they rolled their ponderous waggons over the broad and icy bank of the indignant river." †

In the year 396, Alaric, the leader, and subsequently the king of the Visigoths, marched into and ravaged Greece. The fertile fields of Phocis and Bæotia were covered by a deluge of "barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages."—"The whole territory of Attica, from the promontory of Sunium to the town of Megara, was blasted with the baneful presence of the barbarians; and, if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim."—"Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of the inhabitants were saved by death from beholding the slavery of their families, and the conflagration of their cities.‡

Italy was invaded by Alaric in the year 400, and in the year 406 by a mixed army of Vandals, Suevi, and Burgundians, under the command of Radagaisus; and though both these armies of invaders were defeated by Stilicho, the master-general of the West, Italy and the capital of the empire had but a short respite. In 408, Alaric entered Italy a second time, and besieged Rome, which was reduced to the last extremity by the ravages of famine and plague. The imperial city was at this time spared by the barbarian conqueror for the payment of a large ransom. It was besieged a second time in the following year, when Attalus, the præfect of the city, was by the Goths and Romans created emperor, and the gates of the city having been thrown open, he was placed on the throne by the Gothic armies. In the year 410, however, Attalus was despoiled of the ensigns of royalty,

of the trumpets necessarily leads us to apply the mountain of the second trumpet to Alaric, because he preceded Attila in time. This remark I deem quite sufficient on this point.

\* Gibbon's *Decline and Fall*, chap. xxx.      † Ibid.      ‡ Ibid.



and degraded by command of Alaric; and in the same year the Goths, a third time, appeared before the gates of Rome, which they took and sacked. After enriching his army with the plunder of the capital of the empire, Alaric marched into the southern provinces of Italy, which remained in possession of the Goths till the year 414, when a treaty was concluded with Adolphus, the successor of Alaric, in consequence of which he evacuated Italy, and marched into Gaul.\*

In the year 406, the province of Gaul was invaded by the remains of the great army of Radagaisus.† After defeating the Franks, who opposed their progress, “the victorious confederates pursued their march; and, on the last day of the year, in a season of the year when the waters of the Rhine were most probably frozen, they entered without opposition the defenceless provinces of Gaul. This memorable passage of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered as the fall of the Roman empire in the countries beyond the Alps; and the barriers which had so long separated the savage and the civilized nations of the earth, were from that fatal moment levelled with the ground.”—“The banks of the Rhine were crowned, like those of the Tiber, with elegant houses and well-cultivated farms. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man.”‡

Having spread the dreadful ravages of war throughout the greatest part of the provinces of Gaul, the same horde of barbarians entered Spain in the year 409. “The irruption of these nations was followed by the most dreadful calamities.”—“The progress of famine reduced the miserable inhabitants to feed on the flesh of their fellow-creatures; and even the wild beasts, which multiplied without control in the desert, were exasperated, by the taste of blood and the impatience of hunger, boldly to attack and devour their human prey. Pestilence soon appeared, the inseparable companion of famine: a large proportion of the people was swept away; and the groans of the dying excited only the envy of their surviving friends. At length the barbarians, satiated with carnage and rapine, and afflicted by the contagious evils which they themselves had

\* Gibbon, chap. xxxi.

† Ibid. chap. xxx.

‡ Ibid.

introduced, fixed their permanent seats in the depopulated country.”\*

In 429, the Vandals under the command of Genseric, passed from Spain into Africa, and established themselves in that province; and the Roman dominion was entirely subverted by them in the year 439, when they obtained possession of the city of Carthage.

The second period of the Gothic irruptions, which began in A.C. 395, was the fulfilment of the *second trumpet*, on the sounding of which “*a great mountain burning with fire, was cast into the sea.*”

A mountain, in the prophetic style, signifies a kingdom. It is well known that the irruption of the northern nations into the Roman Empire was of this peculiar nature, that not bodies of armed men only, but whole nations of invaders, transported themselves, with their women and children, their goods and effects, into the territories of the empire. Such an invasion, by various tribes of fierce and impetuous barbarians, who carried fire and sword wherever they marched, seems to be fitly symbolized by a vast mountain, burning with fire, being cast into the sea.

The third period of the invasions of the northern nations appears to have commenced in the year 441, when the Huns under Attila invaded the Eastern Empire. “The whole breadth of Europe, as it extends about five hundred miles from the Euxine to the Adriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field.”—“The armies of the Eastern Empire were vanquished in three successive engagements; and the progress of Attila may be traced by the fields of battle. The two former, on the banks of the Utus, and under the walls of Marcianopolis, were fought in the extensive plains between the Danube and Mount Hæmus. As the Romans were pressed by a victorious enemy, they gradually and unskilfully retired towards the Chersonesus of Thrace; and that narrow peninsula, the last extremity of the land, was marked by their third and irreparable defeat. By the destruction of this army, Attila acquired the indisputable possession of the field. From the Hellespont to Thermopylæ, and the suburbs of Constantinople, he ravaged without resistance and

\* Mariana, quoted by Gibbon, chap. xxxi.

without mercy the provinces of Thrace and Macedonia. Heraclea and Hadrianople might perhaps escape this dreadful irruption of the Huns; but the words the most expressive of total extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the Eastern Empire."\*

In the year 450, Attila invaded Gaul, and ravaged it with fire and sword; but in the following year he was defeated with prodigious slaughter at the battle of Chalons. In the year 452, he entered Italy, and besieged Aquileia, which he took, and destroyed so completely, that the succeeding generation could scarcely discover its ruins. The cities of Altinum, Concordia, and Padua, were also reduced into heaps of stones and ashes. Alarmed for the safety of Rome, the emperor and senate sent a solemn embassy to deprecate the wrath of the conqueror: a peace was in consequence concluded, and Attila evacuated Italy, and died in the following year.

The successive invasions of the empire by Attila were the accomplishment of the *third trumpet*, on the sounding of which "*a great star fell from heaven, burning as it were a lamp, and fell upon the third part of the rivers and the fountains of waters.*" The star seen by the Apostle in this trumpet appears to have been a *comet*, which is a fit emblem of a mighty conqueror. Indeed, in the symbolical language, a star, when applied to temporal things, always means a king or a prince: this star burning like a lamp, therefore, denotes a prince armed with the fire of war. The wormwood into which the waters were converted by this star, seems emblematical of the bitter and dreadful sufferings inflicted on the empire by Attila and his Huns.†

\* Gibbon, chap. xxxiv.

† The Reviewer of this work in the "Investigator" feels here a difficulty, because a star falling from heaven, is commonly understood to signify, when spoken of secular princes, not a career of victory, but the loss of authority and rank.

I answer, that our verb *to fall*, though usually *neuter*, has also an *active* sense. Were I to say, that A *fell upon* B, and wounded him, it may be that A *fell* from an elevated scaffold, where he was working, *upon* B, who was below—or it may be that A and B were together, and had a dispute, when A *fell upon* B, with a large stick, and severely beat him. So the Greek verb, *πιπρω*, has not only a *neutral* sense, but also an *active*. Thus, in Acts xi. 15, the Holy Ghost *fell upon* them, *επεσε*. Now it is plain that the sense is *active* in this passage. In like manner, the star of the third trumpet being armed with

On the sounding of the *fourth trumpet*, the third part of the celestial luminaries were smitten and obscured. This, in the language of symbols, evidently refers to the extinction of the imperial government of Rome within the limits of the Western Empire, which was effected between the years 455 and 476. In the first of these years, Rome was taken and sacked by Genseric, king of the Vandals, who carried away with him immense spoil, and an innumerable multitude of captives; among whom were the empress Eudoxia and her two daughters. Rome never recovered this stroke. In 476, the imperial Government was subverted, and Augustulus, the last emperor of the West, was deposed and banished from Rome by Odoacer, the general of the Heruli, who was elected, and reigned, the first barbarian king of Italy.

Having thus given a brief sketch of the series of events to which the symbols of the first four trumpets seem to be applicable, I shall now offer some remarks in confirmation of the foregoing interpretation. It is important, in considering these trumpets, not to lose sight of the *oneness* of the complex symbols which are therein presented to our attention. To say that these trumpets are all *homogeneous*, is not enough: they are more than homogeneous, they in fact all belong to one undivided subject; and that is, as I observed before, *a symbolical universe*, and we may hence deduce a new argument to show the impropriety of those interpretations which refer some of the symbols to spiritual, and others to secular objects. This symbolical universe is viewed as consisting of two great divisions, the *terrestrial* and *celestial*. The first of these must be considered as representing the territories and population of the empire, and the second its government or ruling powers.

It also appears that the terrestrial symbolical world is considered as consisting of three distinct parts, the dry land, the sea, and the rivers and fountains; but it does not hence follow, that each of these portions of the symbolical earth is applicable to distinct and specific parts of the Roman Empire.\* The above division of

the fire of war, burning as a lamp, certainly falls on the rivers and fountains, in an *active* sense.

\* This remark, and the one made at the beginning of the following paragraph, receives a very remarkable confirmation from the following passage of Vitringer's commentary:—"Ego vero lubens concedo, imagines symbolicas

the symbolical earth seems rather to be made, for the purpose of exhibiting to us, the universality of the desolation of the empire which is represented by the symbols. To enlarge a little upon this idea, it may be observed that the natural globe which we inhabit is actually divisible into the above three parts of dry land, sea, and rivers and fountains. When, therefore, the natural world is used as a symbol to denote any particular empire, the destruction of that empire, in all its parts, must be shown by the destruction of the symbol which represents it in all its parts. Thus, if only the dry land of the symbolical world were destroyed, it would imply that only a part of the empire was to be affected. But as in these trumpets, the dry land, sea and fountains, are all affected, it denotes universality in the desolation of the empire.

In making the above remarks, it is not my intention to maintain, that there are no cases, in which the symbolical dry land, and sea, and rivers and fountains, have specific and definitive significations. In considering the prophecy of the last seven vials of wrath, which relate to the final destruction of the Roman empire, I shall endeavour to show that these symbols are, in the accomplishment of the *vials*, each referrible to particular objects. But it is observable, that the Roman empire, at the period of the pouring out of the vials, is divided into a number of independent kingdoms and states, which considerably facilitates such a reference. In the meanwhile I shall only remark, that the earth or dry land is in general a symbol denoting the territorial dominions of the empire which is the subject of the prophecy;\* and that the sea, and rivers and fountains, which together form the collective body of waters, signify, in the language of symbols,

variis casibus non esse nimis quæsite et anxie ab interprete tractandas, sed sæpe in complexu, non singulatim esse exponendas; nec abnuo in ipsa hac imagine symbolica id forte alibi usu venire: aliis tamen locis et in hac prophetia, ubi partes emblematis fusius et explicatius recensentur, et subjectum ad quod emblemata referendum est partium emblematis præcipuarum interpretationem particularem admittit, eadem negligenda non videtur, cum aliunde constet partes emblematis, ut sunt sol, luna, stellæ, insulæ, montes, arbores, singulas per se mystice et allegorice res alias significare posse, et ad eas figurandas adhiberi."—Vitringa Anak. Apocalyp. p. 283. It is proper for me to add, that when the two paragraphs, so remarkably confirmed by the language of Vitringa, were originally written, I had no knowledge of the writings of Vitringa.

\* Faber's Dissertation on the 1260 years, vol. i. chap. 2.

the united population of the empire, or the "*peoples, and multitudes, and nations, and tongues,*" who inhabit it, chap. xvii. 15.

There is a circumstance with respect to the trumpets, we are now considering, which seems to have perplexed all our interpreters. It is, that on the sounding of each trumpet, only *a third part* of the object against which it denounces vengeance is destroyed. I have not, in any author whose writings I have met with, seen any sufficient reason for this singular fact. Bishop Newton supposes that there is in it a reference to the Roman Empire, as being at that time a third part of the known world, and the Bishop is followed by Mr. Faber in this idea.\* But it may be remarked, that the symbolical universe seen by the Apostle John, represented not the whole habitable world, but the Roman Empire in particular, which is the special subject and theatre of the Apocalyptic prophecies; and, in the interpretation of the vials, Mr. Faber himself admits this to be the case. "The earth," says Mr. Faber, in his remarks on the first vial, "is the Roman platform, in general, the territorial empire at large."†

If, then, the entire symbolical earth denote the Roman Empire, to suppose that the frequent mention of a third part of this Roman earth, has any relation to the proportion which the Roman Empire itself bears to the whole habitable world, would be to introduce the greatest confusion of ideas into the exposition of the prophecy. Mr. Bicheno thinks that the third part, so often mentioned in this prophecy, has an allusion to the division of the empire into three distinct governments or prefectures, and he quotes Dr. Cressner in support of this explanation of the

\* In his "Sacred Calendar," Mr. Faber has adopted a new exposition of the *third part*. He divides the Roman Empire and symbolical universe into *three parts*, the *Western*, the *Eastern*, and the *provinces of Africa*, and he supposes the destruction of *one of these thirds* to denote the overthrow of the *Western Empire*. But this is inconsistent with his own explanation of the vials; for in their effusion, the *whole earth, sea, and rivers and fountains*, and not a *third part of them*, are the objects of vengeance; and yet Mr. Faber limits the effects of those vials to certain parts of the Latin, or Western Empire. Thus the sea of the second vial is France. Now, if the *whole sea* of the vial be France *only*, where is the consistency of saying the *third part* of the sea in the second trumpet is the whole Western Empire? Mr. Faber's new explanation does not, therefore, afford a satisfactory solution of the difficulty. See his Sacred Calend., vol. ii. p. 350—53.

† Ibid. vol. iii.

difficulty. But were this idea well founded, it would be incumbent on Mr. Bicheno to show that each of the trumpets affected only one particular prefecture; and as this cannot be done I must reject the mode of solving the difficulty which he proposes.

The following observations upon the point now under consideration have occurred to me, and I leave it to the reader to judge how far they serve to remove the difficulty. I shall introduce them by a quotation from Mede's works: "I conceive," says that learned writer, "Daniel to be *Apocalypsis contracta* (the Apocalypse compressed), and the Apocalypse, Daniel explicated, in that where both treat about the same subject, namely, what was revealed to Daniel concerning the fourth kingdom, but *summatim* and in gross, is showed to St. John *particulatim*, with the distinction and order of the several facts and circumstances which were to betide and accompany the same."\* Now, from the book of Daniel, we learn that the fourth beast, or Roman kingdom, was to exist in two different states: first, as an undivided empire; and secondly, as divided into ten kingdoms, symbolized by ten horns, Dan. vii. 23, 24. This change in the condition of that empire took place, as is well known, at the time of the overthrow of the Western Empire by the Goths and Vandals. After this overthrow the empire was divided among the conquerors, and was formed into ten kingdoms; but the empire itself, though its form was varied, did not cease to exist. The imperial title and power still continued in the Eastern Empire, and the title at least was revived in the Western Empire by Charlemagne; and has continued from his time till the present age in an uninterrupted line of princes. From Daniel we further learn, that the final destruction of the empire, is not to take place, till the sitting of the judgment, which immediately precedes, or is synchronical with, the second advent of the Son of Man with the clouds of heaven, Dan. vii. 10—14; and, in strict harmony with Daniel, the Apocalyptic prophecies discover to us that the destruction of the same empire is to be effected by the pouring out of the seven vials of wrath, after the sounding of the seventh trumpet, and immediately before the establishment of the kingdom of Christ.

Now, the *first four trumpets* relate not to the final destruction of the empire, but to the overthrow of the Western Empire, pre-

\* Works, book iv. ep. 32.

paratory to its partition among the ten kings. After the sounding of these trumpets, therefore, the empire was still to exist, though in a different shape; and hence we discover a reason for their effects being limited to a part of each object against which they were directed.

There is not that looseness or uncertainty in the language of symbols, which many persons suppose. It is capable of an interpretation almost as strict as the language of sounds, or of letters, the representatives of sounds; though, it must be confessed, that from our more partial knowledge of the symbolical language, the discovery of the true interpretation, is often very difficult to us, as is that of the sense of a foreign dialect, with which we have an imperfect acquaintance.

If the first four trumpets had brought ruin upon *the whole* of the symbolical universe seen by the Apostle, it would have denoted the *entire* and *final excision* of the empire represented by the symbolical world; but as these trumpets were designed to represent only the *subversion* of the Roman Empire of the West, and not its *entire destruction*, it was necessary, that their operation should have certain limits assigned to it.

In confirmation of the above observation, we may remark, that when the seven vials of wrath are poured out, which are to bring final ruin on the empire, there is no limitation of the effects of the vials. Under the first trumpet, hail mingled with fire is cast on the earth, and only a *third part* of the earth is burnt up. But, under the first vial, which is also poured out on the earth, the effects reach to *the men*; i. e. *the men generally*, which had the mark of the beast, &c. Under the second trumpet, only a *third part* of the sea becomes blood, and only a *third part* of the creatures in the sea die; but the second vial converts the *whole* sea into blood, like that of a dead man, and *every living soul* dies. The third trumpet affects only a *third part* of the rivers and fountains; but the third vial turns *the whole* rivers and fountains into blood. The first four trumpets are thus universal in their extent, but limited in their operation; and, therefore, they imply the *subversion*, and not the *destruction* or *eradication* of the object. The vials are both universal in their extent, and unlimited in their operation: and thus they signify the *utter* and *final* destruction of the objects against which they are directed.



The above remarks furnish, I think, a satisfactory reason for the limitation assigned to the effects of the first four trumpets. But if it be asked, why the proportion of *one-third*, and neither more nor less, of the symbolical universe, is the limit which has been fixed to these effects? I confess I can only answer the question, by saying that it has seemed good to the Spirit of God to select that proportion, and if any other integral part had been used for the same purpose, it is quite evident that a similar question might have been put.

I shall conclude the subject of the first four trumpets, with some remarks upon the symbols which are presented to our view under them. All the imagery of the Apocalypse is Jewish. Our Lord himself appeared to John, clothed in the pontifical robe of the high priest, and in the midst of seven golden candlesticks, having an evident reference to the seven-branched candlestick in the tabernacle, which it was the daily office of the priests in the tabernacle to trim, and put in order. We afterwards read of a sea of glass before the throne, in allusion to the brazen sea in the temple, and of the golden altar of incense, and the altar of burnt-offerings, and the ark of the covenant. We also read of the Lamb on Mount Sion.

The general imagery of the book being thus proved to be Jewish, it is probable that the symbolical universe seen by John had likewise a Jewish aspect. This serves to illustrate the justness of the proportions observed by the Holy Spirit in the different symbols. Thus, if the sea seen by the Apostle in the second trumpet were borrowed from Jewish ideas, it must have been either an inland sea, like the Sea or Lake of Genesareth, or at least like the eastern extremity of the Mediterranean. A Jew could have no idea of such a sea as the Atlantic or Pacific. Hence we perceive, that there is nothing extravagant in the imagery of the second trumpet: for it is at least within the limits of poetical probability, that a vast mountain, burning with fire, being cast into the sea of Genesareth, or the extremity of the Mediterranean, should turn the third part of it into blood. The propriety of the adaptation of the different symbols to each other in these trumpets, is also worthy of our most attentive observation. The general idea presented by them, is that of the desolation of the symbolical earth, sea, and rivers, by foreign bodies precipitated upon them, which are used as symbols of

hosts of barbarian conquerors. Now, what could have been selected as a fitter agent of desolation to the symbolical earth than hail mingled with fire? What a more proper emblem of the destruction of an inland sea, than a burning volcano torn from its basis and cast into the sea? There is also a beautiful proportion between the smaller apparent magnitude of the blazing comet, and the rivers and fountains upon which it fell.

## CHAPTER VI.

## THE FIFTH TRUMPET, OR THE FIRST WOE.

*"AND I beheld, and heard an angel flying through the midst of the heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound,"* viii. 13.

This solemn denunciation seems to be introduced for the purpose of drawing our attention to the great importance as well as the awful nature of the events which were to happen under the last three trumpets. It serves also as a chronological mark, to show that these three trumpets are all posterior to the first four, not only in order, but in time; and that they belong to a new series of events. This denunciation is, as it were, the introduction or preface, to the three woe trumpets.

It is immediately followed by the sounding of the fifth angel. The Apostle then sees *"a star which had fallen from heaven to the earth, and to him was given the key of the pit of the abyss; and he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit,"* ix. 1, 2.

I shall premise what I have to offer on the subject of this trumpet, by saying, that I entirely concur with the great body of commentators, in thinking, that the locusts who appear in it, are the Saracens under the false prophet Mahommed: and I shall afterwards give my reasons for holding this opinion. But in interpreting the symbols which are introductory to the appearance of the locusts, I feel myself obliged to dissent from many respectable writers.

The symbols of this vision evidently belong to things spiritual. The star is, therefore, a Christian pastor or bishop.\* His falling from the heaven to the earth, signifies his fall from primitive

\* Rev. i. 20. "The seven stars are the angels (bishops) of the seven Churches."

purity and simplicity into apostasy. This star, or apostate bishop, is the great agent in opening the pit of the abyss, or pit of hell, out of which a black smoke arises, which appears to be a symbol of the false doctrines and gross ignorance that overspread the Christian Church, during the fifth and sixth centuries. These false doctrines consisted, chiefly, in the adoration of saints, relics and images, and in rigorous monastic austerities, the merit and efficacy of which, were highly extolled by the ignorant and superstitious clergy, the blind leaders of the blind. The following account of the state of the Church, during the sixth century, taken from Mosheim, seems sufficiently illustrative of the nature of that symbolical smoke, which issued from the pit of the abyss. "The public teachers and instructors of the people degenerated sadly from the apostolic character. They seemed to aim at nothing else, than to sink the multitude into the most opprobrious ignorance and superstition; to efface in their minds all sense of the beauty and excellence of genuine piety; and to substitute in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous rites and ceremonies. This, perhaps, will appear less surprising, when we consider, that the blind led the blind; for the public ministers and teachers of religion, were, for the most part, grossly ignorant: nay, almost as much so as the multitude whom they were appointed to instruct.

"To be convinced of the truth of the dismal representation we have here given of the state of religion at this time, nothing more is necessary than to cast the eye upon the doctrines now taught *concerning the worship of images and saints, the fire of purgatory, the efficacy of good works (i. e. the observance of human rites and institutions) towards the attainment of salvation, the power of relics to heal the diseases of body and mind,* and such like sordid and miserable fancies which are inculcated in many of the superstitious productions of this century, and particularly in the Epistles and other writings of Gregory the Great. Nothing more ridiculous, on the one hand, than the solemnity and liberality with which this good but silly Pontiff distributed the wonder-working relics; and nothing more lamentable, on the other, than the stupid eagerness and devotion with which the deluded multitude received them, and suffered themselves to be persuaded, that a portion of stinking oil, taken from the lamps

which burned at the tombs of the martyrs, had a supernatural efficacy to sanctify its possessors, and to defend them from all dangers both of a temporal and spiritual nature.”\*

The testimony of the historian of the Decline and Fall of the Roman Empire, may, by many readers, be deemed no less important and unexceptionable than that of Mosheim. Mr. Gibbon concludes the account of the introduction and progress of the worship of saints and relics in the Christian Church, in the following words: “The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology which tended to restore the reign of polytheism.”

“If,” continues the same writer, “in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian Congregation.”—“The Christians frequented the tombs of the martyrs, in hope of obtaining from their powerful intercession, every sort of spiritual, but more especially of temporal blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate with grateful thanksgivings their obligations to the memory and relics of those heavenly patrons.”†

It will scarcely be disputed by those who have given a close attention to the analogies of the language of symbols, that the universal prevalence of the false doctrines, which are described in the foregoing passages, is fitly symbolized by a *black smoke* rising out of the pit of the abyss, or the infernal regions. By this smoke the sun and air were darkened. As the context relates to *spiritual objects*, the sun and air must in this passage be understood in a spiritual sense, *i. e.* as belonging to the *Church*.

\* Mosheim, Cent. vi. part ii. chap. iii.

† Decline and Fall, chap. xxviii.

In the preceding trumpet, a third part of the sun is smitten. But the sun of that trumpet is the sun of the political, and not the ecclesiastical heaven, and therefore denotes the Roman imperial power. The smiting of the sun in that trumpet is also quite different from the obscuration of the sun in this. *The smiting* of the third part of the sun, denoted that his body or disk was proportionably affected, and actually shone with diminished lustre. But *the darkening* of the sun, in the fifth trumpet, by means of the smoke from the infernal pit, does not imply any diminution of lustre in HIM; but only that by means of the smoke, his rays are intercepted so as to render him invisible.

In the *heaven ecclesiastical* the sun denotes *our Lord*. It is easy to see how the prevalence of false doctrines in the Church, with respect to the mediation of dead saints, and the lawfulness and efficacy of worship addressed to them, and to their images and dry bones, had the effect of hiding Christ the only Mediator between God and man, and the Sun of Righteousness, from the eyes of men. The saints and their images and relics having, by the influence of the false doctrines which have been described, been made to occupy the place of Christ, he was necessarily kept out of view.\* Having so many other mediators, men had no need of the only true Mediator, and did not seek him. But the

\* The tendency of saint-worship, to hide Christ from the eyes of men, will appear from the following account of the offerings, made in two successive years, at the altars of Christ, of Thomas à Becket, and the Virgin Mary, at Christ Church, Canterbury, which I copy from a note in Dr. Middleton's Letter from Rome, p. 128. In one year the offerings stood as follows:—

At Christ's altar . . . . .	3 . 25 . 6
At Becket's . . . . .	832 . 12 . 3
At the Virgin's . . . . .	63 . 58 . 6

The next year's offerings were,

At Christ's altar . . . . .	0 . 0 . 0
At Becket's . . . . .	954 . 6 . 3
At the Virgin's . . . . .	4 . 1 . 8

The following prayer to Christ is given, by the same author, from one of the Popish liturgies:—

Tu per Thomæ sanguinem,	Do Thou by the blood of Thomas,
Quem pro te impendit,	Which for thee he shed,
Fac nos Christe scandere,	Make us, O Christ, to ascend
Quo Thomas ascendit.	Where Thomas is ascended.

These circumstances, it is true, belong to a later age than that of the first woe, but the idolatry of the sixth century was the same in substance as that of the twelfth.

smoke from the pit darkened *the air* as well as the sun. The natural air is the medium of respiration and life to our bodies, and also the medium through which the light of the natural sun is communicated to us. The symbolical air or atmosphere, when the symbols of the context are used to denote spiritual objects, may, therefore, signify the pure and heavenly truths of the Gospel, which are, as it were, the element of spiritual respiration to the soul of man, and also the medium through which the saving light of Christ, the Sun of Righteousness, is communicated to us. These pure and heavenly truths were obscured and darkened by the mixture of false doctrines, which, like smoke, issued from the pit of the abyss; and the light of the Sun of Righteousness could no longer shine through the medium of the truths of his own Gospel thus corrupted.

Having thus endeavoured to fix the signification of the symbols, we shall find little difficulty in ascertaining who was the *fallen star*, or apostate Christian bishop, that was the great agent in opening the pit of the abyss. The acknowledged head of the Christian Church during the sixth and seventh centuries was the POPE, OR BISHOP OF ROME; and history informs us, not only that the Popes gave no opposition to the doctrines respecting the mediation and worship of saints, and the veneration to be paid to their images and bones, but that they were the active and most zealous promoters of these doctrines, and of all the idolatrous practices which pervaded the Christian Church. The Pope of Rome is, therefore, the fallen star, or apostate bishop, to whom was given the key of the pit of the abyss. Nor will it appear to us wonderful, that such an office should be assigned to him who pretends to be the Vicar of Christ upon earth, and the visible head of the Church, when we recollect, that the lawful head of the Jewish Church, the high priest of the Levitical dispensation, was the chief and principal agent in the crucifixion of Christ.

The sun and the air having been darkened by the smoke of the pit of the abyss, "*there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power,*" ix. 3.

An army of locusts, in the language of symbols, signifies an army of hostile invaders. The locusts mentioned in the prophecy of Joel were so understood by the ancient Jewish interpreters,

who were well qualified to judge of the meaning of their own symbols.\* In the present instance, no doubt is left on the subject, as we are informed afterwards, that “*the shapes of the locusts were like unto horses prepared unto battle,*” &c.

The next remark which I shall make with respect to these symbolical locusts is, that though they appeared to the Apostle John to come out of the black smoke which arose out of the pit of the abyss, yet they in reality came out of the infernal pit itself, and the smoke was only the medium through which they ascended. This appears from the circumstance, that their king, who is afterwards mentioned, is THE ANGEL OF THE ABYSS. The fact seems to have been, that the leader of the locust army, taking advantage of the opening of the pit, and the smoky darkness which had overspread the atmosphere, and obscured the sun, came up out of the pit unperceived, and was only seen when with his army he issued forth to execute his commission.

The whole of this highly hieroglyphical description, is exactly applicable to the rise of the Mahommedan religion and power; and it is very remarkable that Mr. Gibbon, in describing these events, makes use of language, with respect to the state of the Christian Church, at the time when Mahommed appeared, which might almost be supposed to have been borrowed from the Apocalypse. “The Christians of the seventh century had insensibly relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East: *The throne of the Almighty was darkened by a crowd of martyrs, and saints, and angels, the objects of popular veneration*;† and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin with the name and honours of a goddess.”‡

It may be affirmed, almost without the danger of dispute, that Mahommed could not have succeeded in his imposture in an age of light; and that if superstition and gross darkness had not previously overspread Christendom, either his impious fraud had

\* Vide Dr. Gill on Joel i. 4.

† The reader will not fail to remark the similarity of this language to that of the Apocalypse: “*The sun and the air were darkened by reason of the smoke.*”

‡ Gibbon, chap. l.



not been attempted, or had been destroyed in embryo.\* It is, therefore, quite agreeable to the nature of the symbolical language and style, that the army of locusts should be represented as issuing out of the black smoke, which had previously pervaded the symbolical atmosphere.

The next particular respecting these locusts, which is worthy of observation, is, that "*it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree.*" History informs us, that the following formed a part of the instructions given to the army of Saracens which invaded Syria in the reign of Abubeker, the successor of Mahommed: "Destroy no palm-trees, nor burn any fields of corn; cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat."† But the language of this clause may further be designed to show us, that these locusts are not *real*, but *symbolical* locusts.

The locust army were to hurt those men who had not the seal of God in their foreheads. Accordingly, the ravages of the Saracens were chiefly confined to those Christian countries where religion had been most deeply corrupted by saint and image worship. "The parts which remained the freest from the general infection were Savoy, Piedmont, and the southern parts of France, which were afterwards the nurseries and habitations of the Waldenses and Albigenses; and it is very memorable, that when the Saracens approached these parts, they were defeated with great slaughter, by the famous Charles Martel, in several engagements."‡

It is said that "*they had not power to kill, but only to torment men.*" This seems to refer to their having no commission to destroy or overturn, but only to ravage and scourge the Eastern Empire. Accordingly, it is observed by Bishop Newton on this part of the prophecy, that though they besieged Constantinople, and even plundered Rome, they yet could not make themselves masters of either of these cities. They dismembered the Eastern Empire of some of its best provinces, but they were never able

\* The passage of 2 Thess. ii. 10, may, without any violence, be accommodated to the state of the Christian world, when Mahommed appeared; they received not the love of the truth: therefore God, in just judgment, permitted a lie to prosper in the hand of the impostor, to deceive these degenerate Christians.

† Gibbon, chap. li.

‡ Bishop Newton, *in loco*.

to subdue and conquer the whole; the putting an end to this empire being reserved for another power.

It is said, that the locusts had, as it were, crowns of gold, in allusion, probably, to the turbans worn by the Arabians: \* "*their faces were as the faces of men, and they had hair as the hair of women:*" and the Arabians wore their beards, or at least mustachios, as men, while the hair of their heads was flowing or plaited, like that of women.† "*The sound of their wings was as the sound of chariots of many horses running to battle.*" This clause shows, that the locusts were symbols of real armies, and not of hosts of heretics or false teachers, as some have supposed. The tails of the locusts, like unto scorpions, and the stings in their tails, certainly denote the poisonous and mortal effects of the false religion of Mahommed, which always followed the conquests of the Saracens, as they carried their doctrines everywhere with their arms. It may be remarked here, that it appears from a passage in Isaiah ix. 15, that the tail, in the language of symbols, was understood, as denoting a false or lying prophet; and by a common figure of speech, it may denote the false doctrines which such prophet teaches.‡

The *five months*, during which the locusts were to torment men, may be mentioned in conformity to the nature of the type, for locusts are observed to live about five months. But it has been remarked by all writers, that from the year 612, when Mahommed first began to preach his false doctrines at Mecca, till the year 762, when the Caliph Almansor built Bagdad, and

\* The oriental turban is the genuine *διαδημα*, diadem, or white scarf, round the head.—See my "Strictures on Mr. Irving's Lectures on the Apocalypse," sect. iv. Yet as the *diadem* in symbols, belongs only to the imperial dignity, it cannot be attributed to these locusts. Moreover, as the *στέφανος*, *crown*, belongs only to the saints, it cannot be given to the followers of Mahommed. With an accuracy which we cannot enough admire, the Spirit, therefore, attributes to them *ὡς στέφανοι*, *as it were*, or *mock crowns*, thereby pointing them out, as pretending to the character of the soldiers of the true faith, but showing the character not to be genuine.

† Bishop Newton, *in loco*. It is remarkable, that many of the Mahomedan fakeers, or religious mendicants, in the East, who affect the highest degree of sanctity, still wear their hair long, and in braids round the head, more like women than men.

‡ Perhaps, because the *tails* of many venomous creatures are the seat of their *poison*.

called it the City of Peace, there were exactly *one hundred and fifty years*, or five prophetic months of thirty days each; and that from this time, the Saracens became a settled nation; they ceased to make those extensive and rapid conquests which had distinguished the commencement of their career, and the wars in which they were engaged, were, from henceforth, like the common and ordinary contests of other nations.

By the king over the locusts, whose name is Apollyon, I think, with Bishop Newton, that we may understand the FALSE PROPHET, and the CALIPHS, his successors. But I deem it not improbable that Satan himself may be intended.

Having, in the foregoing remarks upon the fifth trumpet, adhered in the main to the commonly received interpretation of it, I shall give my reasons for differing from some of the most celebrated interpreters, with regard to certain particulars of the prophecy of the locusts.

Most writers have supposed the smoke which issued from the pit of the abyss, and obscured the sun and air, to denote the false religion of Mahommed. But to this it may be answered, that the sun and air were obscured before the appearance of the false prophet, by false doctrines spread by Christian teachers, and by the gross ignorance both of the clergy and laity. Mahommed, therefore, did not *make* the darkness; he *found* it, and applied it to his own purposes. Moreover, it is plain, that the smoke which darkened the sun, &c., preceded the appearance of the locusts: but the false religion of Mahommed did not *precede* his armies, it *accompanied* and *followed* them: and hence, in the hieroglyphics of this trumpet, its dreadful effects are, with the greatest propriety, exhibited to us by the *tails of the locusts, like the tails of scorpions, and having stings*. Those who suppose the smoke to denote the false doctrines of the prophet, do in effect maintain, that this smoke, which preceded the appearance of the locusts, and the tails of the locusts having stings, are different symbols denoting one and the same thing. But this would be a violation of all the proprieties of the symbolical style.

If, as I think has been proved, the smoke be not an emblem of the false religion of Mahommed, then it is plain, that *he* is not the fallen star, who opens the pit, as has been supposed by Bishop Newton. This work of darkness better suits that fallen

and apostate bishop, who calls himself the Vicar and Apostle of Christ, and the head of his Church; and the truth of history forces me to attribute it to him, and no other.\*

\* Mr. Faber, in the earlier editions of his work on the 1260 years, explained the fallen star to mean Sergius, the apostate monk, who is said to have assisted Mahommed in his work of imposture; but in the fifth edition he has abandoned this interpretation, and, with a candour that does him honour, adopted the one given in these pages. Mr. Faber now, therefore, agrees with me in supposing the star to denote the Pope: but he still maintains, very inconsistently I think, as well as against historical verity, that the smoke which darkened the spiritual atmosphere, was the false religion of Mahommed. In his "Sacred Calendar," Mr. Faber adheres to both these views.

The Reviewer of my work in the "Investigator," objects to some parts of the foregoing interpretation, particularly to my applying the hair of the locusts like that of women, and also the *as it were crowns* in a literal sense. I answer that there is in this and the following trumpet an evident mixture of *symbol* and *letter*. Thus, no one doubts that the shape of the locusts being like unto horses prepared unto battle, does imply that they were *literal cavalry*. Having myself lived for some years in the East, I feel that the whole description is graphical; pointing out an army of *turbaned cavalry*.

Fourth Edition, December, 1842. It will be seen in the diagram, that I now place the era of the Saracen Locusts in 613, instead of 612; and of the building of Bagdad in 763, instead of 762. The reasons for these and other similar corrections will be given in the Supplement.—It will be seen, that this note, added after these sheets have gone to press, refers to page 71.

## CHAPTER VII.

## THE SIXTH TRUMPET, OR SECOND WOE.

*"AND the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for the hour, and day, and month, and year, for to slay the third part of the men," Rev. ix. 13—15.*

The golden altar before God, is the altar of incense in the holy place, upon which, at the time of the morning and evening sacrifice, incense was burnt, typical of the prayers of the saints, when perfumed by the intercession of Christ. The voice from the four horns of the altar, saying to the angel, to loose the four angels, who were to be the executioners of Divine anger under this trumpet, implies, that the judgments now to be inflicted, were called for by the prayers of the saints of God, wearied out with the corruptions of the professing Church, and crying aloud to him to vindicate his own cause. Or it may signify, that our Lord, the great Intercessor for his people, now called to God to avenge the insults offered to his Divine Majesty, by the idolatry of the Eastern or Greek Christians.

This trumpet manifestly relates to the overthrow of the Eastern Empire by the Turks or Ottomans, and there is almost an unanimous consent among the best interpreters in referring it to that event. Considerable difference of opinion, however, obtains among them, with regard to the subordinate parts of the vision.

Mede supposes that the four angels who are loosed, denote four Turkish Sultanies, established at Bagdad, Damascus, Aleppo, and Iconium, which were all at length united under the common empire of the Ottomans, who finally subverted the Greek empire by the capture of Constantinople, in the year 1453. In this interpretation Mede is followed by Bishop Newton, Mr. Faber, and the great body of modern writers. I cannot but think, however, for the following reasons, that it is erroneous.

At the time that the Ottomans overthrew the Empire of the East, neither Aleppo, Damascus, nor Bagdad, were under their dominion. Syria formed then a part of the Mameluke kingdom of Egypt. Nor was it till the year 1517, more than half a century after the capture of Constantinople, that Selim I., Emperor of the Ottomans, conquered Syria and Egypt, after defeating the Mamelukes in two battles, and thus obtained possession of Aleppo and Damascus.\* Bagdad did not become a part of the Turkish Empire, until the reign of Solyman I., who took it in the year 1534.†

From what has been said, it plainly appears, that Mede's explanation of the four angels is untenable. It is in fact contrary to the truth of history, and if the four angels were symbols representing any particular kingdoms or nations, we must seek for some other solution of the difficulty.

We are informed from history, that four different races of Mahommedan conquerors were instrumental in overthrowing the Eastern Empire: *First*, the Saracens, whose conquests we have seen form the subject of the fifth trumpet: *Secondly*, the Turks of the family of Seljuk, who, in the eleventh century, obtained possession of the greatest part of Asia Minor, by conquest from the Greek emperors: *Thirdly*, the Moghul Tartars under Zingiz Khan, and his successors, who, after subjugating the whole of Asia, adopted the Mahommedan faith: *Fourthly*, the Ottomans, whose rise took place about the end of the thirteenth century. Now the Ottoman power concentrated not only its own resources, but all that remained of the first three races of conquerors in the northern Asiatic provinces formerly attached to the Greek Empire, and united them under its own dominion. For this reason, perhaps, its power might be represented by the four angels.‡

I confess, however, that the above solution does not satisfy my mind; and I shall proceed to offer, what appears to me a better one. With the great body of interpreters I conceive, that the

\* Modern Univer. Hist., vol. xii. pp. 240—252.

† Ibid. p. 293.

‡ This is very analogous to the interpretation of Vitranga and Archdeacon Woodhouse. But both these writers exclude the Saracens from the fifth trumpet, of which they offer other but discordant explanations. Vitranga interprets it of the Goths invading Italy; Archdeacon Woodhouse of the Gnostic heretics.

Euphrates means the Turkish nation, which first invaded and conquered the provinces of the Eastern Empire, situated near that river. They are on that account, and according to the style of prophecy, symbolized by the Euphrates, in the same manner as the Thames might be used to denote the English, or the Forth, the Scottish nation.\* For, as in the prophecies of Isaiah, viii. 7, *the waters of the river, great and mighty*, i. e., the Euphrates, are declared to mean *the king of Assyria, and all his glory*, that is, his army, it is plain that in the Apocalypse the same river must represent the power that possesses the ancient Assyria, and that the Turks are here intended can therefore admit of no question. In the eleventh century, the Seljuks obtained possession of some of the Asiatic provinces of the Eastern Empire, but by the providence of God and by means of the Crusades, which began in the year 1095, they were prevented from then overrunning the empire. Early in the thirteenth century, the rise of the empire of the Moghuls under Zingiz Khan offered a still more effectual resistance to the progress of the Turkish power. But the end of this century witnessed the termination of the Crusades, by the taking of Acre in the year 1291, and the death of Cazan, one of the greatest princes of the house of Zingiz, in the year 1304; and the consequent decline of the Moghuls gave at length full scope to the rise and progress of the Ottoman power.† To signify both the former limits which had been assigned to their conquests, and the office of wrath now committed to them, the Turks or Ottomans are represented under the symbol of four angels, which *had been tied up*, in the great river Euphrates, but are now to be *let loose*, in order that they may slay the third part of men. It will here however be asked, why is the precise number of *four* selected for this end? I answer, that four is one of the mystical numbers of the Apocalypse, denoting what is complete, or entire.‡ In chap. vii. 1, a

\* I have already shown (see page 88), that the symbolical waters signify "peoples, nations, and multitudes," Rev. xvii. 15; therefore a particular river denotes a particular people; and it is easy to see, that no river could have been selected so fitly as the Euphrates to designate the Turks.

† Gibbon, chap. lxiv.

‡ "Quaternarius enim numerus in Apocalypsi sæpe est mysticus, estque inter numeros plenitudinis, sive perfectos, qui dicuntur, respiciens quatuor climata cœli."—Vitrina, *in loco*.

"This number is used frequently in Scripture to denote universality, or

period of universal peace in the midst of the earthquake of the sixth seal, is represented by *four* angels, holding the *four* winds of the earth. The overthrow of the Western Empire is also signified in chap. viii., by the *four* angels with the *four* first trumpets. In a similar manner, as the Eastern Empire was to be completely subverted by the Turks, their power is represented, under the symbol of *four* destroying angels.

The four angels were "*prepared for the hour, and day, and month, and year, for to slay the third part of men.*" Our best interpreters agree that the period here revealed is mystical, and must be computed upon the same principle as the *three times and a-half* of Daniel, and the *forty and two months* of this book,\* but they are not agreed whether the YEAR be the same as the *time* in the 1260 days, viz., as consisting of 360 days, or to be reckoned as the *Julian year* of  $365\frac{1}{4}$  days. According as either of these measures is adopted, the period will stand as follows:—First,

1 year of 360 days	. . .	equal to 360 years	
1 month	30	„ . . . .	„ 30 „
1 day	1	„ . . . .	„ 1 „
1 hour	. . . . .	„	15 days
<hr/>			
	391	„	15 „
<hr/>			

Or, Secondly,

1 year of 365 days	. . . . .	365	„	
1 month, 1 day, and 1 hour, as before	. 31	„	15	„
And if we count the 6 hours of each				
year, it amounts to 91 days, or				
3 months 1 day	. . . . .		3 months 1	„
<hr/>				
	396	„ 3 „	16	„
<hr/>				

completion. It has this force naturally from the figure or formation of the human body, which is so fashioned as to occasion a fourfold division of the objects which surround it; so that under the number four they are comprehended. For instance, a man faces one quarter of the horizon, the south, he has the north behind him; his hands extended point to the east and west. Hence is derived in Scripture the determination of these four cardinal points, and their corresponding winds, 'the four winds of heaven.' And thus 'the four corners of the land,' are used to signify *all* the land; whence Philo says, Παντα εν τη τετραδι. So Pythagoras: Tetras omnium perfectissimus, radix omnium."—Archdeacon Woodhouse on Rev. iv. 4.

\* Rev. xiii. 5.



In the former editions of this work, I wholly rejected the mystical sense of this number, supposing that nothing more was intended by it, than that the time when the angels were to begin their devastations, and also the term of their continuance, were minutely fixed in the Divine counsels. The reason given by me for thus deviating from our best commentators was, that in every other passage of Scripture where a mystical number is given, signifying a particular prophetic period, it will be found that the number in the original Greek has no article prefixed to it, and that, on the contrary, in this passage the definite article is prefixed to the first period in the series, *ἡτοιμασμενοι εἰς τὴν ὥραν*, and it ought to be rendered "*prepared for the hour.*"

But even admitting that the insertion of the article is an anomaly in the idiomatic construction of the passage, it does not now appear to me that this is a sufficient reason for the entire rejection of a special application of this number in a chronological sense, and I should be inclined rather to suppose an ellipsis, and that the word "*appointed*"\* is to be supplied, reading the clause, "*prepared for the (APPOINTED) hour, and day,*" &c.

Concurring, therefore, as I now do, with our best interpreters, in giving to these numbers a mystical sense, and applying them chronologically, the next question to be solved is, whether the length of the period be 391, or 396 years, or in other words, whether the *year ενιαυτον* is to be considered as consisting of 360 or 365 days.

In favour of the former, it may be offered that 391 years is a cycle in astronomy, at the end of which the moon is behind the sun 5 hours, 15 minutes, 35 seconds, 48 thirds. Moreover, from the Creation, B.C. 5478† to B.C. 4, the era of the conception of the VIRGIN and incarnation of the ETERNAL WORD, are fourteen multiples of 391 or two weeks of that cycle, by which example and various others, among which we may place that from the call of Abraham, B.C. 2070, to the re-establishment of the Jerusalem Episcopate in the person of Bishop Alexander in 1841, are  $391 \times 10 = 3,910$  years, it may be shown that 391 years is a number of frequent occurrence in the

\* Perhaps *τεταγμενη*.

† The reader is here apprized that I have adopted the *longer* chronology of the SEVENTY, and have in a series of works vindicated it, and illustrated its scientific character.

Sacred times. Moreover the analogy of the mystical *three times and a-half* in Daniel, as well as this book, wherein the TIME is computed as 360 days, is in harmony with the reckoning of this period as 391 years, rather than 396.

We are not, on the other hand, without evidence that the larger of the above periods, or 396 years, is also one of the measures of the sacred times. Thus from the Creation, B.C. 5478, to the accession of Hezekiah, B.C. 726, are  $396 \times 12 = 4752$  years. Another 396 brings us to the death of Darius and end of the kingdom of Persia, B.C. 330, whence to the entrance of Vespasian into Galilee with the Roman army, are 396 years, being from Creation 14, or 2 weeks of that number. It will moreover be shown that, whether we apply the shorter period of 391, or the longer of 396 years, to the chronology of the Euphratean horsemen, remarkable results will be found to follow.

In order to the right application of the numbers, let it be next observed, that it is not said, that the FOUR ANGELS WERE LOOSED for the *hour, day, month, and year*, but that they were PREPARED *ὁ ἡτοιμασμενοι* for that period. This preparation must apparently refer to some former political organization, or establishment of the Turkish power, whereby it was, as it were, fitted for the slaying of the third part of men, though at that time withheld from executing it. Now the *Ottoman Turks* were a scion ingrafted on the stock of the *Seljukian dynasty*, which they supplanted in Asia Minor; and they afterwards overturned the Eastern Empire. The Seljuks were thus the *root* of the Ottoman power. We are informed by history,\* that in the year of the Hejira, 447, A.C. 1055, Togrul Beg, the first Sultan of the Seljuks, arrived with his army at Bagdad, and overthrew the power of the Bowides, who had for more than a century ruled the Caliphs; and that in the year 1057, Hej. 449, Togrul was by the Caliph Kaiem-Bamirillah, invested with the imperial robe, and crowned king of Bagdad.

This event, we conceive, fixes the date of the establishment of the Seljukian monarchy, and therefore of the beginning of the *preparation* of the Euphratean horsemen for the slaughter of the third part of men. Computing from the year 1057, the shorter measure of 391 years, we arrive at the accession of Constantine XI.,

\* "Modern Universal History," vol. iv., p. 97, "L' art. de Verifier les Dates," tome iii. p. 61. Paris, 1818.

the last Emperor of the East, in 1448. This I apprehend is the scriptural epoch of the finishing of the *preparation* of the angels, and in selecting this date I am guided by another principle which is discernible in the arrangement of the times of the Scriptures, viz., that great periods are frequently *antedated* from some important era which is closely connected with them. Thus, from the fall of the kingdom of Israel, reckoned not from the actual taking of Samaria, B.C. 721, but from the accession of Hoshea the last king in B.C. 729, (he having the very next year become tributary to Shalmanaser), to the seventh trumpet in 1792, are  $1260 \times 2$  equal to 2520 years. On this principle I therefore conceive that the fall of the Eastern Empire is computed from the accession of the last Emperor, in 1448, for which there is another and powerful reason, that he was elected Emperor, (against the pretensions of his younger brother Demetrius, who was at the head of a party), with the approbation and sanction of the Ottoman Sultan Amurath, to whose Court at Adrianople an embassy was despatched for that end. By this act, as Gibbon observes, the Turkish Sultan "announced his supremacy and the approaching downfall of the Empire." \*

If, however, we compute the mystical period according to the larger standard of 396 years, laying aside the three months, then from the year 1057 we are brought down to the actual taking of Constantinople by the Sultan Mahommed II., on the 29th May, 1453. This, accordingly, is the interpretation of Mede.

Other interpreters, however, apply the mystical number, whether of 391 or 396 years, to the period beginning at the LOOSING of the four angels, and not to that of their PREPARATION. Their *loosing* may be computed either at the beginning of the reign of Ottoman, in 1301, or from his first inroads into the territory of Nicomedia, which by Gibbon is placed on the 27th July, 1299, but by the authors of the "Modern Universal History," on the same date, 1302, and we may reject the former date, as the reign of Othman did not begin till the year 1301, to the 19th May of which year, it is endeavoured to be pinned down by an elaborate argument of Mr. Whiston; †

\* Gibbon, chap. lxvii.

† Whiston on the Revelation, pp. 183—188.

while Mr. Faber, in his "Sacred Calendar," gives solid reasons for fixing it upon the 9th June, 1301.\*

Now computing from May or June, 1301, the period of 396 years, we are brought to the same month in 1697, and three months from June brings us to September of that year, when the Turks were defeated at the great battle of Zenta, which was followed, as will be now mentioned, by the peace of Carlowitz.

If again we reckon from the 27th July, 1302, the date according to the "Modern Universal History" of the invasion by Othman of the territory of Nicomedia, the period of 396 years, 3 months, and 16 days, we are brought to the 12th November, 1698; and it was on the 14th of that month, that the Plenipotentiaries of all the powers in alliance against Turkey met at Carlowitz, a town half-way between the Ottoman and Imperial armies, and concluded the celebrated peace named from it, upon the 15th January, 1699, whereby the Ottomans lost half their European dominions, and by this event ceased to be a woe to Christendom.

There is, however, another date, for the commencement of the incursions of the four angels, which is adopted by Bishop Newton. Prince Cantemir, in his "History of the Ottomans," tells us, that their first conquest over the Greeks was in the year of the Hegira 680, A.C. 1281, when Ortogrul, the father of Othman, then in the service of Aladin, Sultan of Iconium, took from them the famous city of Kutahi.† Again, according to the same writer, the last victory whereby any advantage accrued to the Ottoman state, or any province or state was added to their dominions, was in the year 1672, when the town of Cameniec, having been surrendered to the Ottoman army, the Poles, in the utmost consternation, sent an embassy to sue for peace, by delivering up forty-eight towns and villages in the territory of Cameniec, and agreeing to pay a yearly tribute of 20,000 rix-dollars. At this date Prince Cantemir closes the first part of his work, being the "History of the *Growth* of the Othman Empire," and begins Part II., being that of the "*Decay* of the Empire."

\* Sacred Calendar, vol. ii., p. 429.

† Cantemir, Ottoman History, book i., p. 10. As the volume of Cantemir lies open before me, I have verified the quotations of Bishop Newton.

Now, from 1281, when Kutahi was taken by Ortogrul, to 1672, when Cameniec and the territory around it were ceded to the Ottomans, are 391 years.

The whole of these computations, it will be seen, present remarkable results, whether we reckon the period as 391, or 396 years. The *first computation* is, however, that which commends itself to my own mind as the true one. It is shown by Archdeacon Woodhouse that to interpret the numbers as referring to the *preparation* of the armies of the Sixth Trumpet, is in consonance with various passages of Scripture, among which, Ezek. iv. 7, seems peculiarly apposite. In the preceding verses, 4 and 5, the prophet was commanded to lie on his left side, and to bear the years of the iniquity of the house of Israel, according to the number of the days, *three hundred and ninety days*, and in verse 6, he was to lie on his right side *forty days*, to bear the iniquity of the house of Judah, *each day for a year*, and then, verse 7, he was to set, or prepare his face, Greek, *ἐτοιμασεὶς τὸ προσωπον σου*, towards the siege of Jerusalem. I apprehend it was not until the end of the two periods of 390, and 40 *days*, representing *years*, that the action representing the siege was to begin, and was to continue 390 days; but in verse 9, where this is said, there is not a syllable showing that *these days* were years.

The 390 and 40 *days* in verses 5 and 6, were, therefore, *years*; but I apprehend that the 390 days of the siege were *literal days*.

If we apply this prophecy to history, then we learn that from the dedication of the temple by Solomon, B. C. 1019, to the twelfth year of Josiah, B. C. 629, when he began his great reformation of religion,\* are 390 years; and thence to the second year of the siege of Jerusalem by Nebuchadnezzar, B. C. 589, when we may suppose that for want of lambs the daily sacrifice ceased, are 40 years, making in all 430 years; and this, I apprehend, is the period of the long-suffering of God with the whole nation of Israel; and is, also, as it were, the period of preparation for the work of destruction which was to follow. The last forty years being a respite given to Judah after the reformation of Josiah, in his twelfth year, must be considered as bearing an analogy to the forty years in the wilderness, even as the whole

\* 2 Chron. xxxiv. 3.

430 is analogous to the same period from Abraham's arrival in Canaan to the Exodus.

My own view, therefore, of the mystical period of the Euphratean angels is, that it consists of 391 years, and measures the period of their *preparation for the work of destruction*, from the year 1057, when Togrul Beg was crowned King of Bagdad, by the Caliph Kaiem Bamrillah, until the year 1448, when Constantine XI., the last Emperor of the East, with the sanction of the Ottoman Sultan Amurath, was placed on the throne of his ancestors.

I think with Bishop Newton, Mr. Faber, and others, that the slaughter of the third part of *the men*, by the four angels, signifies, the overthrow of the Eastern Empire. The Western Empire had already been exhibited, in the first four trumpets, under the figure of a symbolical universe, and its subversion by the Gothic arms was denoted, by the destruction of a third part of that universe. The Eastern Empire is now placed before us as a *political community*, under the generic appellation of "*the men*;" and its overthrow is in a similar manner signified, by the slaughter of a third part of "*the men*."

The forces of the angels are afterwards described as consisting of *two hundred thousand thousand* horsemen, by which an indefinitely great multitude is intended; and it is well known that the Turkish armies chiefly consisted of horse, particularly in the earlier part of their history. It is said that they had breastplates of fire, and hyacinth, and brimstone; or in other words, red, blue, and yellow. "This," says Bishop Newton, (from Daubuz) "had a literal accomplishment, for the Ottomans from their first appearance have affected to wear such warlike apparel of scarlet, blue, and yellow." "*The heads of their horses were as the heads of lions*."—This may denote the fierceness and impetuosity of their onset. "*Out of their mouths issued fire, and smoke, and brimstone*."—Here there seems to be an allusion to the enormous artillery used by Mahommed II., in the siege of Constantinople, "by the instrumentality of which he chiefly succeeded in taking that city, and in thus slaying the apocalyptic third part of men."\*

It is added that "*their power is in their mouth and their tails : for their tails were like unto serpents, and had heads, and with them*

\* Mr. Faber, *in loco*.

*they do hurt."* The power in the mouths of the horses, seems to indicate the power of inflicting temporal ill. The power in their tails, is, however, certainly indicative of the spiritual venom of the false religion of Mahommed, which everywhere followed their conquests. These heads in their tails, are the seat of their poison, in the same manner as were the stings in the tails of the locusts of the preceding vision, and must therefore be interpreted on a like principle.

I have thus endeavoured to trace the accomplishment of the first six trumpets, in the subversion of the Roman Empire of the West, and its ruin in the East, by a series of events, whereof the mighty consequences continue even now to operate upon the political, the intellectual and religious destinies of the human race, and which seem, therefore, every way worthy of finding a place in this mysterious prophecy. The narrative being thus brought down to a very important era in history, new and no less important subjects are introduced in the following chapters, which will call for our most earnest attention.

## CHAPTER VIII.

## THE VISION OF THE ANGEL WITH AN OPEN BOOK.

AFTER the sounding of the sixth trumpet, relating to the fall of the Eastern Empire by the sword of the Turks, a prophetic intimation is given, that the plagues of the preceding trumpets did not produce the effects of repentance on those men who were not destroyed by them; "*and the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone,*" ix. 20, &c. In this notice there is a peculiar allusion to the corruptions, and especially the idolatry of the Latin Church, and to those more awful judgments which they should at length bring down upon the inhabitants of the Western Empire.

A new and august object afterwards exhibited itself to the eyes of the Apostle. "*And I saw another mighty angel coming down from heaven, clothed with a cloud,*" x. 1, to veil the effulgent brightness of his glory; "*a rainbow on his head,*" the same emblem which surrounds the throne of God, and denotes the covenant of peace; "*his face was as the sun, and his feet as pillars of fire;*" which particulars agree with the description given of our Lord in the first chapter. "*He had in his hand a little book open,*" or "*having been opened.*"

It is easy to see from the above description, that this ANGEL is our LORD himself; for the glorious attributes ascribed to him cannot agree with any other than the ANGEL of the COVENANT. Let the circumstance also of his having in his hand "*a little book which had been opened,*" be compared with what is said in a former part of the Apocalypse: "*The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof;*"—"and he came and took the book out of the right hand of him that sat upon the throne," v. 5, 7. And by connecting these passages with the one we are now



considering, it will appear with irresistible evidence, that the holder of this little book can only be the Lion of the tribe of Judah; for it was not given to any other, even to *look on the book*, much less to hold it.

*“And he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, That there should be time no longer ; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,”* x. 2—7.

Having shown above, that the angel seen in this vision is our Lord himself, I shall now endeavour to ascertain to what precise period of time this descent of Christ belongs.

The whole vision has an evident reference to a similar one in the conclusion of the prophecies of Daniel, *“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished,”* Dan. xii. 7 ; and when the two passages are carefully compared, and it is further recollected that the Apocalypse is only a more enlarged prophecy of the same things as are contained in the book of Daniel, we shall see reason to conclude, that the descent of our Lord from heaven to earth, having a little book in his hand, which had been opened, and which is afterwards given to the Apostle to eat, *i. e.* digest and understand, is intended to signify, that the time is at length arrived when these obscure prophecies of the book of Daniel, which were twice declared to be shut up and sealed unto the time of the end, should be fully understood by the servants of the Lord. Our Lord's descent, therefore, belongs, or is introductory to the time of the end.

The time of the end evidently is that of the seventh Apocalyptic trumpet, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;\* when also the Son of Man shall come with the clouds of heaven to receive the kingdom:† And the time of the seventh trumpet is likewise, as has been proved by some of the ablest interpreters, the signal for the pouring out of the seven vials of wrath afterwards mentioned.‡ The time of the end also immediately precedes "*the times of refreshing*," and of "*the restitution of all things*;" until which the heaven must receive the Son of God, as declared by St. Peter in the Acts of the Apostles.§

Since, then, the descent of our Lord, which is now under consideration, belongs to or immediately precedes the time of the end, and of the seventh trumpet and seven vials, we may hence discover a reason for the various circumstances which accompany and follow it. Our Lord appears clothed with a cloud, to signify that the hour approaches, when he shall come with the clouds of heaven. The rainbow is upon his head, which is the emblem of the covenant of peace; because the happy time is at hand, when his reign of peace and of righteousness shall be established on earth, and shall diffuse its healing influence from the rising to the setting of the sun. He has in his hand a little book opened, for the reason already assigned, viz., that the period is come when its mysteries shall be completely revealed to the Church of God. He sets his right foot upon the sea, the waves of which he stilleth, and his left foot upon the earth, to denote to his servant John, that he is now about to take possession of the universal kingdom promised to him by the Father, when all the kingdoms of this world shall become his kingdom. His crying with a loud voice, as when a lion roareth, is emblematical of the awful sounding of the seventh trumpet; and it seems to signify to us, that the voice of that trumpet is in effect the voice of the Lion of the tribe of Judah himself, denouncing vengeance against his enemies. The seven thunders which utter their voices, are emblematical of the seven vials of the wrath of God, which are poured out on the sounding of the seventh trumpet.¶ The Apostle is forbidden to write what the thunders

\* Rev. xi. 15. † Dan. vii. 13, 14. ‡ Rev. xv. 7. § Acts iii. 19—21.

¶ I have since this was written, offered another interpretation of the *seven thunders*, as referring to a seven-fold division of the period of the seventh trumpet, analogous to the seven compassings of Jericho on the seventh and

had uttered, probably because their contents were to be fully declared and shown forth under a different symbol, viz., that of the pouring out of the vials; and it did not seem necessary to the Holy Ghost to describe them twice.

The above conjecture, as to the meaning of the emblematical roaring of our Lord, is confirmed by what follows; for, in evident allusion to the voice which he had previously uttered, he immediately swears, in the awful name of Him that liveth for ever and ever, "*That there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*" This seems to be declared in reference to the finishing of the mysterious times mentioned in the prophecy of Daniel.\* On this point Mede says expressly, "That those finishing times of the fourth beast, called a time, times, and half a time, during which the wicked horn should domineer and ruffle it among his ten kings, are the self-same time which the angel, in St. John, forewarneth should be no longer, as soon as the seventh angel began to sound."†

last day, Josh. vi. 15. Now, as will be seen afterwards, the seven vials are not a *chronological division* of this trumpet, but an *analytical view* of the manner in which it affects the various parts of the symbolical universe. Therefore, they do not strictly answer to the seven times compassing of Jericho on the seventh day, which include in them an order of time. But the seven thunders are necessarily consecutive, and, therefore, may fitly represent a chronological arrangement of the seventh trumpet into seven consecutive parts. It appears to me probable, that each of the thunders represents a blast of the trumpet, and that each of the first six fills a *week of years*. It was, I think, shown by Lord Mandeville in the "Dialogues on Prophecy," that the dedication of the temple by Solomon was typical of the period of the vials. (Compare 1 Kings viii. 10, 11, with Rev. xv. 8.) Now, the DEDICATION was at the FEAST OF TABERNACLES, which, according to the law of Moses, continued for seven days, with an eighth supplementary day, Levit. xxiii. 34—36; Num. xxix. 12—35. But it is remarkable, that at the dedication Solomon doubled the usual seven days of the feast and kept it for *fourteen days*, 1 Kings viii. 65, and on the *eighth* day, or the *fifteenth* from the beginning of the feast, he dismissed the people. Applying this as the type of the period of the *seven thunders* and vials, I would just offer a conjecture, that the period of the *seventh thunder* may possibly be double that of each of the former six, or it may fill up *two weeks of years*, which will make the whole fifty-six years; and, if so, the additional week will correspond with the analogy of the *eighth or supplementary day* of the Feast of Tabernacles and the *second week* of Solomon's Feast of the Dedication. What is the series of events, whereby these thunders were fulfilled, will be stated in a future page.

\* Dan. xii. 7.

† Mede's Works, Book iv. ep. 8.

These times being now ending, and the period come when the prophecies of Daniel, and consequently of the Apocalypse, are to be completely opened and unsealed, a voice from heaven commands the Apostle to go, and take the little book which is open in the hand of the angel. The book is accordingly given him to eat, or thoroughly to understand and digest. It ought to be remarked, that in this action of eating the opened book, the Apostle is the Representative of the Church, and that the action signifies, that now the sealed prophecies should be unsealed and understood by the Church of God.

The only thing that remains to be considered in this vision, is what is signified by the *little book* in the hand of our Lord; and the determination of this point has greatly perplexed the interpreters of the Apocalypse. Whatever were the contents of this little book (*βιβλαρίδιον*), it seems, without question, that it must be a part of the book (*βιβλιον*) before-mentioned, having seven seals. It is probable that this book consisted of seven distinct rolls enveloped one under the other, the seventh roll being the inmost one; and that each roll had its distinct seal. Each of these rolls was most probably considered as a "little book," or *βιβλαρίδιον*; and it seems that the little book, which was in the hand of our Lord when he descended from heaven to earth, was the roll or seal last opened, viz., the seventh, which contained the prophecy of the seven trumpets, and, indeed, the whole remaining part of the Apocalypse. The circumstance of its being a little book, "*having been opened*," as the original properly signifies, sufficiently evinces, that at one time it had been sealed. But if it had been sealed, either it must be a part or division of the book with seven seals, or there must have been more than one sealed book, which is inconsistent with the whole description contained in the fifth chapter, where only one book is seen in the hands of Him that sitteth on the throne. It may also be observed, that the seals being *seven*, which number signifies completeness or perfection, this very circumstance indicates, that when that book with seven seals should be wholly unsealed, it would completely reveal and discover the whole of the mystery of God. Now, if we go into the idea of many interpreters, that the little book was a kind of *supplementary prophecy*, or *codicil* to the book with seven seals, we thereby suppose the book with seven seals to have been an imperfect prophecy, which is contradictory to the import of the

symbolical description given of it.\* Where, in this case, were the fitness of the exhortation to the Apostle, "*Weep not : for the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof,*" Rev. v. 5. For, according to the opinion which I am refuting, when these seven seals were unloosed there remained other no less important prophecies still sealed up. The idea of a *separate codicil*, must therefore be rejected, and the *little book* opened, is certainly, a part of the *sealed book* : and we may conclude, that it is the *seventh seal*, that being the one whose contents were now unfolding.† The giving of this seventh seal to the Apostle to eat or digest, has perhaps a peculiar reference to his being made to understand what that mystery of God is, which is to be finished at the sounding of the seventh trumpet. Accordingly, no sooner does he eat the little book, than he is commanded again to prophesy to many peoples, nations, and tongues, and kings : that is, he is openly to declare to them this great mystery, which forms, as I conceive, the principal subject of the next three chapters. And

\* When this was written I was not acquainted with Sir Isaac Newton's work on Daniel and the Apocalypse. Sir Isaac considers the angel with the little book open to be our Lord, and he thus writes with respect to the book itself, "*And he had in his hand a little book open*, the book which he had newly opened ; for he received *but one book* from him that sitteth upon the throne, and he alone was worthy to open and look on this book." Sir Isaac, therefore, accords with me in rejecting the fiction of a separate little book, or codicil, which is adopted by Mede, Bishop Newton, Mr. Faber, Mr. Frere, Mr. Irving, and others.—3d Edit.

† A reviewer of my work, in the "Edinburgh Christian Instructor," to whom I feel myself obliged for the candid and indulgent manner in which he treats it, has made some remarks upon my hypothesis respecting the little book. So far as I understand this respectable writer, he seems to me to wish to establish the identity of the little book, with that portion of the book of Daniel which contains his last prophecy, and, in chap. xii. 9, is declared to be closed up and sealed till the time of the end. Now this identity I have already admitted, as to the substance of the two prophecies, *i. e.* in the same sense that the Gospel of St. Luke may be identified with that of St. Matthew. But if it be meant, that the book in the hand of the angel was the identical volume of Daniel's last prophecy, I can see no ground for this opinion. On the contrary, its truth seems to be negatived by the simple circumstance, that St. John's prophecy contains many new facts, not mentioned in that of Daniel ; and on the other hand, Daniel's prophecy has many circumstances not included in St. John's. It appears to me certain, however, that St. John's prophecy was the key for opening or unsealing that of Daniel, as I have already observed in the preceding pages.

I shall state that this mystery seems to consist in the wonderful circumstance of God permitting the enemies of Christ to reign triumphantly in his visible Church, and to deform, corrupt, and degrade that Church, during the long period of twelve hundred and sixty years.

And hence we discover, why the contents of this little book were so bitter to the mind of the Apostle, which is declared symbolically under the figure of its making his belly bitter. He felt the deepest interest in the fortunes of the Church of Christ, and had therefore an eager desire to learn the contents of the book. This eager desire is described under the symbol of its being in his mouth sweet as honey; but when he understood what the little book actually discovered, it could not but occasion to him the bitterest emotions of sorrow.

The whole of the foregoing views as to this vision are to be found in the former editions of this work.—I shall now add to them some further remarks in order to the establishment of its exact chronology.

No sooner had the ANGEL cried as a lion, and the SEVEN THUNDERS uttered their voices, than mention is made of the SEVENTH TRUMPET as being apparently thereby emblematically signified. We may hence then conclude with perfect confidence that the *descent of the angel* is after the termination of the SECOND WOE, (which we have seen in the last chapter was not later than the peace of Carlowitz, in 1699,) and is also just before the sounding of the SEVENTH TRUMPET, which will be shown afterwards to have been in the year 1792.

In the next place it will not be denied that the *descent of the angel* must appertain to some great era in history. Now, the only event which agrees in time with these chronological marks, and is of such stupendous importance as to answer in character to the descent of the angel, is the French revolution of 1789. This great event, which shook Europe to its centre, and was the precursor or prelude of the SEVENTH TRUMPET, appears to be indicated by the cry of the angel; and the SEVEN THUNDERS which follow his cry, appear to begin at the actual sounding of that trumpet, and the war of Europe and fall of the French monarchy in 1792. They are, I apprehend, identical with the voices and thunderings of chapter xi. 19.

## CHAPTER IX.

## THE TWO WITNESSES.

*"AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months,"* xi. 1, 2.

The tabernacle of the temple of the Lord contained several parts or divisions. The innermost of these was the most holy place, or Holy of Holies, containing the ark of the covenant, the tables of the law, the mercy-seat overshadowed by the cherubim of glory. Into this innermost division of the temple, the High Priest alone was permitted to enter; and that only once in the year, on the great day of atonement.\* This Holy of Holies was a type of heaven, into which Christ, the great High Priest of our profession, is entered for us; and also a symbol of that future and glorious state of the kingdom upon earth, when the tabernacle of God shall be with men. Accordingly, when the state of the kingdom in that period is exhibited to the Apostle, under the appearance of a vast multitude clothed in white, and having branches of palm-trees in their hands, it is said, that they are before the throne of God, and serve him day and night *in his temple* † (*i. e.* in the Holy of Holies), where, under the Levitical dispensation, the High Priest only could enter once a-year; and where, under the Evangelical dispensation, Christ is for us entered, made an High Priest for ever after the order of Melchisedec. In confirmation of the foregoing observations, it appears, that on the sounding of the seventh trumpet, which introduces the glorious state of the Church, *"the temple of God was opened in heaven, and there was seen in his temple the ark of his testament,"* xi. 19. It was the Holy of Holies, therefore,

\* Heb. ix. 7.

† Rev. vii. 15.

which was opened to common view, otherwise the ark could not have been seen. When the same glorious state of the kingdom, as had before been exhibited under the emblem of the palm-bearing multitude, is again shown forth under the symbol of a city, the New Jerusalem, it is emphatically said by the Apostle, "*I saw no temple therein*," xxi. 22. The reason of this is plain: the scene is laid in the Holy of Holies, the innermost recess of the temple; there is not, therefore, and cannot be, any other temple than He who inhabiteth the temple, even the Lord God Almighty, and the Lamb. The antitype being come, the type vanishes away.\*

The second division of the temple of God, was the sanctuary, or holy place, which was next to the Holy of Holies, and separated therefrom by the veil. In the Holy place were placed the golden candlestick with seven branches, the golden altar of incense, and the table of shew-bread. It is easy to perceive that the Holy place was a symbol of the true spiritual Church of God upon earth, during the present dispensation. The Holy place had no light from without, it was enlightened only by the lamps of the golden candlestick with seven branches. This candlestick was a symbol of the Holy Spirit, called, in the figurative language of this book, from the fulness and completeness of his gifts and operations, "*the Seven Spirits*," i. e. the All-perfect and Infinite Spirit of God, Rev. iv. 5. In the same manner, the true spiritual Church of Christ has no light from without, but is internally illuminated by the Holy Ghost. Incense, as we have already seen, is a symbol of the prayers of the saints. It is only in the true spiritual Church that such prayers are offered, and they are symbolized by the incense burnt upon the golden altar in the Holy place. There was no way into the Holy of Holies but through the Holy place, and so there is no way into heaven, the true Holy of Holies, but by entering into, or becoming members of, the true spiritual Church of Christ. The Holy place was hidden from the view of those without by a second veil; and thus the true spiritual Church of Christ is hidden from the view of the world, and is, therefore, with strict justice and propriety, called the invisible Church. Into the typical Holy place it was not lawful for any

\* "*Hierosolyma hæc tota in emphasi esset thronus Dei—  
Ipsa itaque tota esset templum Dei.*" Vitringa, *in loco*.



to enter but the priests, and none can enter into the true Church (*i. e.* become members of it), but they who are made priests unto God. In all respects, the type, therefore, answers to the antitype.

Along with the Sanctuary, or Holy place, the Spirit of God, in this passage, classes the altar, (*i. e.* the altar of burnt-offerings,) which was placed in a court or enclosure, immediately before the entrance into the sanctuary. This altar of burnt-offerings, and the sacrifices offered upon it, were symbols of the sacrifice of Christ. The altar of burnt-offerings was immediately before the door of the Holy place, which points out to us, that no one can enter into the Holy place, or become a member of the spiritual Church, but in virtue of the atoning sacrifice of Christ, received by true faith. The court in which was the altar of burnt-offerings, was open only to the priests and Levites, and seems to be the same as was called the priests' court: but it was visible from without to the people, who were in the external court, which signifies that the sacrifice of Christ is to be held up to the view of all men, in order that they may believe and be saved.

On the outside of the court of the altar, or priests' court, was the larger court, accessible to the whole people of Israel; and, therefore, called the Court of Israel. This outer court, or, as it is here called, the court without the temple, seems to have been a symbol of the visible, professing Church of God, as distinguished from the true and invisible Church.

Having thus endeavoured to ascertain what were the several divisions of the temple of God, and their symbolical meaning, it is not difficult to determine which of these parts or compartments were measured by the Apostle John.

The Holy of Holies could not be the subject of this measurement, as it was shut during the period of the testimony of the witnesses, and was not opened till after the sounding of the seventh trumpet, as is declared in the 19th verse of this chapter. What the Apostle is commanded to measure, is, therefore, certainly the Holy place, or Sanctuary, and the interior court, or court of the priests, including the altar of burnt-offerings. These two being symbolical of the invisible Church, the measuring of them by the Apostle, signifies, that during the period of 42 months, when the Gentiles should tread under

foot the holy city, God would still have a chosen seed to serve him, who, though small in number, should yet be well known to him, and precious in his sight. To measure, signifies to take account of. But the Apostle is commanded to leave out the court that is without the temple, namely, the Court of Israel, and not to measure it, as it was given to the Gentiles, *i. e.* to men, who, though Israelites in name, and pretending to worship God, and tread his courts, were in character, Gentiles; and, it is added, that they shall tread or trample under foot, the holy city, 42 months. The holy city certainly means the visible, professing Church of Christ; and the undisturbed occupation of it by Gentiles, who are unworthy of being measured, or taken account of, signifies its deep and universal degeneracy, during the prophetic period above-mentioned, the meaning of which will be investigated afterwards.

*“And I will give (power) unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.”*

The true spiritual Church of Christ, the collective body of the faithful, or true Israel of God, is here presented to our view under three different emblems: *first*, that of two witnesses prophesying in sackcloth, the garb of mourning, during the period of 1260 days, and testifying against the general corruption and degeneracy of the professing Church: *secondly*, under the symbol of two candlesticks, as holding forth the light of truth to a world involved in spiritual darkness: and, *thirdly*, as two olive trees, to denote the abundant supplies of the Holy Spirit, at all times given to the true Church. The meaning of the whole passage, is, that in the midst of the general corruption of the *visible* Church, God would raise up a small number of faithful men, a truly spiritual Church, that should witness for the truth, during the whole period of 1260 days, which is the same as the 42 months when the Gentiles were to occupy the holy city.

History shows, that this prophecy has received its accomplishment; and for his satisfaction on this point, I must refer the reader to Bishop Newton's “Dissertations on the Prophecies” (in which are enumerated the faithful witnesses who appeared, even in the darkest ages of the Church), and likewise to Milner's “History of the Church of Christ.” I shall confirm

their testimony by a remarkable passage\* from the Infidel historian of the "Decline and Fall of the Roman Empire":—Mr. Gibbon, after narrating the persecution of the Albigeois, in the thirteenth century, by Pope Innocent III., gives the following striking testimony to the fulfilment of this passage of the Apocalypse, by the continued existence, in the Church, of a body of true disciples, even to the age of the Reformation. "The visible assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or catholic conformity. But the invincible spirit which they had kindled, still lived and breathed in the Western world. In the State, in the Church, and even in the cloister, *a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology.* The struggles of Wickliff in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude, as the deliverers of nations."\*

It is said of the witnesses, that "*if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.*"

The prophets, in the Scriptural style, are often said to do those things which they denounce. "*I will make my word in thy mouth fire,*" says the Lord to the Prophet Jeremiah, "*and this people wood, and it shall consume them,*" Jer. v. 14. In the above words respecting the fire proceeding from the mouth of the witnesses, we may also see the indestructible nature of the Church of Christ. "*Lo,*" said our Lord, "*I am with you alway, even unto the end of the world.*" Every attempt to destroy the Church, shall, therefore, fail of success, and shall issue only in the ruin of her enemies. In this sense, fire may be said to issue from the mouth of the witnesses.

By the same rules we may explain the language of the following verse: "*These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood; and to smite the earth with all plagues, as often as*

\* "Decline and Fall," chap. liv. How marvellous is it, that an enemy to Christianity should thus write an involuntary and unconscious comment on St. John!

*they will.*" The shutting of heaven is the withholding the spiritual rain, and dew of God's Word and Spirit, from the apostate inhabitants of the Roman earth. This is the consequence of the neglect and contempt shown to their ministry; and it is a dispensation of the same nature as took place in the days of the prophet Isaiah, when he was commanded to "*make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed,*" Isaiah vi. 10. Where a people refuse to repent at the preaching of the Gospel, God in just judgment withdraws his Spirit; and, in the symbolical style, he shuts up heaven, so that it shall not rain. The witnesses are also said to turn waters into blood, and to smite the earth with plagues, because such judgments are inflicted on the guilty nations, for refusing to hear their testimony.\*

*"And when they shall be finishing (or shall be accomplishing) their testimony,† the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the broad street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the peoples, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth, shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on earth. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them;*

\* It is plain, that in the whole of this prophecy, there is an allusion to the occurrences which took place in Israel, in the days of Elijah. This prophet was the type of the Apocalyptic witnesses, and the shutting up of the natural heavens at his word, (1 Kings xvii. 1,) for three years and six months, (Luke iv. 23,) was a type of the shutting of the spiritual heaven, for three times and a half, or 1260 prophetic days, during the sackcloth prophesying of the witnesses. It would be foreign from the purpose of this work, to pursue this analogy further. It is enough to have called the attention of the reader to it.

† The accuracy of translating *ὅταν τελεσῶσι* when they shall be accomplishing, I rest on the authority of the Syriac rendering of *ὅταν ὀνειδισῶσιν* in Matt. v. 11, which will be quoted in a subsequent page.—See Schaaf's Lexic. Syriac. p. 193, Lugdun Batav. 1708.

*and they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and behold, the third woe cometh quickly."*

The death and resurrection of the witnesses, whatever events may be intended thereby, happen, as we learn from the concluding clause of the above passage, before the end of the second woe, and consequently before the coming of the third woe. But the second woe is the invasion of the Roman empire, and conquest of its eastern branch by the Turks. At the time when I write this, the Turkish power still exists, but as I shall afterwards show, has ceased to exist as a woe, since the peace of Carlowitz, in the year 1699. Indeed, it is now so rapidly declining, that its final extinction cannot be very remote. On the other hand, the third woe began at the French Revolution, as I shall endeavour to prove in the proper place, and shall for the present assume, for the sake of argument. But if the second woe be past, and the third woe be come, then the death, resurrection, and ascension of the witnesses must also be past; and we thus far are enabled, on certain data, to fix the chronology of these events, and to ascertain one most important point in the interpretation of the Apocalypse, which has greatly perplexed the expositors. As it continues to be the opinion of some writers, that the death of the witnesses is yet to come, the foregoing argument serves also to show that the fears of many pious and excellent persons on this head are happily without foundation.

The death and resurrection of the witnesses being thus past, it only remains to ascertain to what events they apply. After the most attentive examination, I rest in the original opinion of Mr. Faber,\* that this part of the prophecy received its accomplish-

\* It is true that this learned writer, has since abandoned the above view, and now holds that the witnesses are the two individual Churches of the Vullenses and Albigenses, and that their death was accomplished, by the edict of the Duke of Savoy, at the instigation of the French King, on 31st January, 1686, which on pain of death, forbade the exercise of their religion, banished their pastors, and commanded their places of worship to be destroyed. Their resurrection the learned author affirms to have taken place in August, 1689, when eight hundred of them entered Savoy, sword in hand, and recovered their

ment at the era of the Reformation, in the events which followed the dissolution of the Smalcaldic league.

At the commencement of the sixteenth century, Europe reposed in the deep sleep of spiritual death, under the iron yoke of the Papacy. That haughty power, like the Assyrian of the prophet, said in the plenitude of its insolence, "*My hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped,*" Isaiah x. 14. But the deep wisdom of God is manifested, in choosing "*the base things of the world, and things which are despised, and things which are not, to bring to naught the things that are.*"—Suddenly in one of the

ancient possessions. Their ascension into heaven he supposes to have been effected, by the edict of the 4th June, 1690, granting them full and legal establishment as independent Churches. And yet, according to Mr. Faber himself, such is their present depressed state, that they cannot reside or purchase lands, except within certain boundaries; all correspondence with foreign divines is prohibited, immense duties are laid on Bibles, and religious books. If a Romanist steal the child of a Vaudois, for the purpose of proselytism, or if he call a Vaudois, a *dog* or a *heretic*, he has no redress; also a refusal to uncover the head to a wooden saint, carried in procession by idolatrous neighbours, subjects them to fine, and imprisonment. In reference to this interpretation, I shall without entering into any direct refutation of it, simply observe, that the reasoning of the learned author, which will be found in his "*Sacred Calendar of Prophecy,*" book v., chap. ii., has produced no impression on my mind. I cannot admit the truth of its fundamental principle, that the two witnesses, or candlesticks, or olive trees, are two *individual Churches*. It seems to me to be a *private interpretation*. It is true that when we come to the war against the witnesses, and their death by the bestial sword, it becomes necessary to localize them, and give to them an outward form, in a special part of the bestial territories, because without such a localization, it were impossible to conceive the fulfilment of a particular war waged against them. But still the witnesses in the concrete, are not any individual Churches, but the confessors of the truth, the Israel of God, through the whole of the mystic Babylon. A candlestick, and an olive tree, are, as Mr. Faber justly remarks, the hieroglyphics of a Church; but it by no means follows, as he supposes, that the two candlesticks or olive trees, or witnesses, can only be two particular Churches. For we know from Romans xi. 17, that a single olive tree is the symbol of the Church catholic, and from the Apocalypse we know, that, while each of the seven candlesticks, is a symbol of an individual Church, it is also, according to the opinions of our ablest commentators, no less a symbol of the universal Church. The suppression of the two Churches of Piedmont, and their re-establishment were, as it appears to me, events having too little influence upon the general interests of the Church throughout the Western Empire, to find so prominent a place in the Apocalypse, as Mr. Faber's scheme supposes.

Universities of Germany, the voice of an obscure monk was heard, the sound of which rapidly filled Saxony, Germany, and Europe itself, shaking, as with an earthquake, the very foundations of the Papal power, and arousing men from the lethargy of ages.\* It was in the year 1517, that the Reformation began, by the preaching of Luther and the publication of ninety-five propositions against indulgences, which in fifteen days were spread throughout Germany.† In the following year Luther appeared before Cardinal Cajetan, the Pope's Legate, and was required to recant his opinions: but he positively refused. In 1520, a bull of excommunication was published against him. Luther replied by declaring the Pope to be the *Antichrist*,‡ *the man of sin, and son of perdition*, and publicly burnt the Papal bull, in presence of the professors and students of the University of Wittemberg.§ Next year he was summoned before the Diet at Worms, and having refused in presence of the Diet to retract his opinions, a severe edict was published, depriving him of all his privileges as a subject of the empire.

The Reformation continued, however, to spread in the face of all opposition. About the year 1524, Nuremberg, Frankfurt, Hamburgh, and several other free cities, embraced it openly, and in a few years almost one half of the Germanic body had revolted from the Papal See.

In 1529, a decree was issued by the Diet at Spire, held to consider the state of religion, enjoining those states of the empire which had hitherto obeyed the former decree of the Diet at Worms against Luther, to persevere in obedience to it, and prohibiting other states, from further innovating in religion. John, Elector of Saxony, and several other princes of the empire,|| and the deputies of fourteen imperial cities, entered a solemn protest against this decree as unjust and impious.¶

\* See Hume's Hist. of England, c. xxix. This Infidel, when he reluctantly bears testimony in favour of the cause of truth, is an unexceptionable witness.

† Milner, Cent. xvi. c. 11.

‡ The reply of Luther bears the title "*Adversus Execrabilem Antichristi Bullam*."—Luther. Oper., tom. ii. p. 302. Jena, 1557.

§ Robertson's Charles V., book ii.

|| Viz.: George, Elector of Brandenburg; Ernest and Francis, Dukes of Lunenburg; Philip, Landgrave of Hesse, and Wolfgang, Prince of Anhalt.

¶ This protest was on the 19th April, 1529.—See Robertson's Charles V., book v.

On that occasion they assumed the illustrious name of PROTESTANTS, including in it by its Latin etymology, the very character of WITNESSES which is given in the passage of the Apocalypse now under consideration.

In 1530, the Confession of Faith of the Protestants, known by the title of the Confession of Augsburg, was presented to the Diet assembled in that city. A decree was soon afterwards issued by the Diet condemning the Protestant doctrines, forbidding any person to protect or tolerate those who taught them, and requiring all men to assist with their lives and fortunes in executing this decree, under penalty of being declared incapable of acting as judges, or appearing as parties in the Imperial Chamber, the supreme judicature of the empire.

Alarmed at this measure, which they considered as a certain evidence that their destruction was determined upon, the Protestants in December the same year assembled at Smalcalde, where they concluded a league of mutual defence, by which they formed the Protestant states of Germany into one regular body. In the year 1532, from the fears excited by this formidable league, the Protestants obtained in the Diet at Ratisbon, the ratification of a treaty previously agreed upon at Nuremberg, establishing universal religious peace and toleration in Germany, until the meeting of a General Council.

The Smalcaldic league thus formed, continued in existence till the year 1546. In the summer of that year, however, the Emperor, Charles V., concluded an alliance with the Pope, of which the progress of heresy in Germany was stated as the moving cause. The Emperor engaged to take the field with an army to compel the Protestants to return to the bosom of the Church, and submit to the Holy See. The Pope, on the other hand, agreed to grant pecuniary aid to the Emperor together with a body of twelve thousand five hundred troops to be maintained at his own charge.\* Against this confederacy the Protestants took the field with an army of 85,000 men. But within a few months, and about the end of the same year their army separated, and the league fell to pieces. The Duke of Wirtemberg, and other princes of the empire, were compelled to sue for pardon on their knees before the Emperor, and the greater part of the free cities threw themselves on his mercy.

\* Robertson, book viii.



Only the Elector of Saxony, and Landgrave of Hesse, remained in arms. On the 24th of April, 1547, the Elector was totally routed and taken prisoner by the Emperor, Charles the Fifth, at the battle of Muhlberg. The Landgrave was ere long obliged to submit likewise, and by a dishonourable stratagem was seized and confined by the Emperor.

In the following year, a new system of doctrine, which was afterwards styled the *Interim*, and which had been prepared by the command of the Emperor, was presented to the Diet assembled at Augsburg, to receive their sanction as a general rule of faith in Germany, till a Council could be convoked. In the above system, the obnoxious doctrines of Popery were retained, though they were expressed for the most part, in the softest words, or in Scriptural phrases, or in terms of studied ambiguity. The Interim was presented and read in the Diet on the 15th of May, 1548. As soon as the reading of it was finished, the Archbishop of Mentz, President of the Electoral College, rose up hastily; and having thanked the Emperor for his unwearied and pious endeavours, in order to restore peace to the Church, he, in the name of the Diet, signified their approbation of the system of doctrine which had been read, together with their resolution of conforming to it in every particular. No member of the Diet had the courage to contradict what the Elector had said; some being overawed by fear, others remaining silent through complaisance. Charles held the Archbishop's declaration to be a full constitutional ratification of the Interim, and prepared to enforce the observance of it as a decree of the empire.\*

Some of the most considerable of the Protestant princes of the empire were either persuaded, or intimidated by the Emperor, and thus prevailed on to receive the Interim with implicit obedience. From the Imperial cities he met with a firmer

\* Robertson's Charles V., book ix. Koch, in his "Tableau des Revolutions de l'Europe," thus speaks of the Interim, tome i., p. 323 :—" Et ce qui mérite sur tout d'être remarqué c'est que, dans la même diète l'Empereur conjura la perte et l'entière ruine du Protestantisme, en forçant les Princes et Etats Protestans de se réunir à l'église Romaine, moyennant un formulaire connu sous le nom d'*Interim*, qu'il leur fit adopter, et qui ne leur laissoit par forme d'arrangement provisionnel, et jusqu'à la decision du concile, que l'usage de la communion sous les deux espèces et le mariage des prêtres."

resistance, but they were compelled one after another to submit. The Government of the city of Augsburg was dissolved by force, and a small number of persons appointed to administer its affairs, who all took an oath to observe the Interim. At Ulm the Protestant pastors were seized by the Emperor, and such of them as refused to subscribe the Interim were committed to prison, and at the departure of Charles were carried along with him in chains.\* Similar measures were adopted with regard to the other refractory cities. In most of the cities of Suabia, the Protestant clergy were ejected by violence.† The reformed worship was almost entirely suppressed through that extensive province. The people were compelled to attend the ministration of priests, whom they regarded with horror as idolaters, and to submit to the jurisdiction of magistrates, whom they detested as usurpers.‡

The death of the witnesses took place when they were silenced, and compelled to desist from bearing testimony. This was effected by the promulgation of the Interim, in the year 1548. The bodies of the slain witnesses were not, however, to be laid in graves. This refusal of the rites of sepulture seems to imply the highest degree of insult, and points out to us the obloquy which was everywhere cast on the name and faith of the Protestants. It had even a literal fulfilment in the cruel treatment of the Landgrave of Hesse and the Elector of Saxony by the Emperor, Charles V. They were carried about by him as captives in his progress through Germany, and exhibited as a public spectacle in its principal cities, and thus, their disgrace, and the triumph of the Emperor, were every day renewed.

About three years and a-half afterwards, or towards the end of the year 1551, Maurice of Saxony, who had long meditated the

\* Robertson's Charles V., book x. Many divines, (says Burnet, in his "History of the Reformation,") were driven away; some concealed themselves in Germany, others fled into Switzerland, and some came over to England.—Vol. ii. part i. p. 148.

† Melancthon, in an epistle to John Matthesius, the year of which is not given, but it certainly belongs to this period, writes as follows:—"In Suevia pulsi sunt plures trecentis pastores Ecclesiarum. Imo et trucidati aliqui ab Hispanis qui eis et viaticum et conjuges eripiunt. In Ecclesiis fit solitudo. Oremus Deum ut hæc ingentia mala finiat."—Phil. Melancth. Epis. lib. secund., ep. 12.

‡ Robertson's Charles V. book x.

deliverance of the Protestants, and had been preparing to attempt this object, though he had concealed his intentions with the greatest care, commenced his operations by demanding the release of the captive Landgrave of Hesse. This demand being eluded by Charles, early in the following season, Maurice placed himself at the head of his army, and took the field. He published a manifesto, containing his reasons for taking arms: and the first of these was, THAT HE MIGHT SECURE THE PROTESTANT RELIGION, which was threatened with immediate destruction. As he advanced with rapid marches towards Upper Germany, all the towns opened their gates to him. He everywhere reinstated the magistrates whom the Emperor had deposed, and gave possession of the churches to the Protestant ministers whom he had ejected.

"No words," says the historian, "can express the Emperor's astonishment and consternation at events so unexpected."\* He attempted to negotiate with Maurice, but without effect. Maurice consented to a conference with Ferdinand, the brother of Charles, but afterwards rejoined his army, and marched directly towards Inspruck, where the Emperor then was, with a view of surprising him, and obtaining possession of his person. "The Emperor was informed of the approaching danger late in the evening, and knowing that nothing could save him but a speedy flight, he instantly left Inspruck,† without regarding the darkness of the night, or the violent rain which happened to fall at the time; and notwithstanding his being so much debilitated by the gout, that he could bear no motion but that of a litter, he travelled by the light of torches, taking his way over the Alps, by ways almost impassable. His courtiers and attendants followed him with equal precipitation, some of them on such horses as they could hastily procure, many of them on foot, and all in the utmost confusion. In this miserable plight, very unlike the pomp with which Charles had appeared during the five preceding years, as the conqueror of Germany, he arrived at length, with his dejected train, at Villach, in Carinthia, and

\* Robertson's Charles V., book x.

† Burnet, in his History of the Reformation, vol. ii. part i. p. 343, says, "Upon this the Emperor rose from supper in great haste, and by torch-light fled away to make his escape into Italy."

scarce thought himself secure even in that remote inaccessible corner.”\*

The operations of Maurice had also the effect of immediately breaking up the Council of Trent. The fathers of the Council being seized with a general consternation, on receiving the intelligence of his having taken up arms, the German prelates returned home, and the rest were impatient to depart. A decree was consequently issued for proroguing the Council, and it did not again meet for a period of ten years.†

These interesting and important events were immediately followed by the treaty of Passau; in which it was stipulated that neither the Emperor nor any other prince should, on any pretext whatever, offer any injury or violence to such as adhered to the Confession of Augsburg, but should allow them to enjoy the free and undisturbed exercise of their religion; and that the Imperial Chamber should administer justice impartially, both to Catholics and Protestants; and Protestants be admitted indiscriminately with Catholics to sit in that Court.

The security of the Protestants was still further confirmed by a recess of the Diet of Augsburg, in the year 1555, containing various provisions in their favour, and thence called **THE PEACE OF RELIGION**.

The importance of the treaty of Passau cannot be better shown, than by quoting the following observations of the historian of the reign of Charles V. upon it. “Such was the memorable treaty of Passau, that overturned the vast fabric, in erecting which Charles had employed so many years, and had exerted the utmost efforts of his power and policy; that annulled all his regulations with regard to religion; defeated all his hopes of rendering the Imperial authority absolute and hereditary in his family; and established the Protestant Church, which had hitherto subsisted precariously in Germany, through connivance, or by expedients, upon a firm and secure basis.”‡

\* Robertson's Charles V., book x.

“It was one of the noblest turns of fortune that had been in many ages, and gave a great demonstration both of an overruling Providence that disposes of all human affairs at pleasure, and of a particular care that God had of the Reformation, in thus recovering it when it seemed gone without hope in Germany.”—Burnet, Hist. of Ref., vol. ii. p. 344.

† Robertson, *Ubi supra*.

‡ Hist. Charles V., book x.

Villers, in his “*Essay on the Reformation*,” gives the following summary of

As the death of the witnesses happened at the publication of the Interim, so their revival took place when Maurice commenced his operations against Charles. At the peace of Passau, they ascended into heaven (*i. e.* into the symbolical heaven of the Government), by being legally established and permitted, in common with the Catholics, and on an equal footing, to sit as judges in the Imperial Chamber. By the recess of the Diet of Augsburg framed on the 25th of September, 1555, they were yet more firmly established in the political heaven. It was thereby enacted, that those princes and cities which had declared their approbation of the Confession of Augsburg, should meet with no molestation in the exercise of their worship; and further, that the Romish ecclesiastics should claim no spiritual jurisdiction in such states as received the Confession of Augsburg. There were other articles in the recess equally favourable to the Protestants.

I have it happily in my power, to illustrate the foregoing application of the prophecy, by a very remarkable passage from Fra Paolo Sarpi, the Catholic historian of the Council of Trent. After narrating the events of the contest, which ended at the peace of Passau, that writer uses the following language, with respect to the restoration of the Protestant pastors: "But the war still continued for a whole year, between different princes and cities of the empire. It did not, however, prevent the cities from recalling every where the doctors of the Confession of Augsburg, and from restoring to them their churches and schools, and the free exercise of their religion. And although it

the events of this period :—" Enfin le moment arriva (en 1546, l'année même de la mort de Luther, qui avait fait des efforts constans pour prévenir toute catastrophe sanglante), où, débarrassé de ses autres ennemis, Charles Quint put engager la lutte avec le parti des protestans. Elle fut d'abord heureuse pour lui ; les forces et les talens militaires des princes ligués ne répondirent pas à leur courage ; et l'éclatante victoire de Muhlberg, dès la seconde année de la guerre, où les principaux d'entre eux furent faits prisonniers, semblait devoir y mettre fin. Mais à peine *Charles* commençait-il à jouir de son triomphe, que *Maurice de Saxe* lui enleva par un coup aussi impossible à prévoir qu'à parer, les lauriers qu'il venait de cueillir, et presque tous ceux de sa laborieuse carrière. Peu s'en fallut que le prince Saxon ne s'emparât de la personne même de l'empereur dans Inspruck. Celui-ci, par la paix signée à Passau, en 1552, affermit plus que jamais l'existence du corps évangélique, et vit s'évanouir les beaux projets qu'il avait conçus de ranger l'Allemagne sous ses lois."—*Essai sur l'Esprit et sur l'Influence de la Réformation de Luther, par Charles Villers, Correspondant de l'Institut National de France, &c., p. 119.*

might have been thought, that there remained very few of these doctors and preachers, (who had taken refuge under the protection of princes,) and that banishments and persecutions had almost exterminated them; yet *as if they had been again raised from the dead*, a sufficient number were found to supply all the places.”\*

This war of the witnesses, and their death, was to take place in the BROAD STREET of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The great city is, as all writers are agreed, the Roman empire. This empire bears the name of Sodom and Egypt, on account of the wickedness of its inhabitants. Within the precincts of the empire our Lord was crucified, since at the time of his passion Judea was a Roman province. Here also he is still crucified again every day, by the sins of those who profess themselves his disciples. The broad street of the great city must signify its principal kingdom. Now, at the period when the events above-mentioned took place, Germany was the principal kingdom, and therefore the broad street of the great city, being immediately subject to the chief regal horn of the beast, and emphatically styled “*the EMPIRE.*”

The agent who slew the witnesses, was the DEAST which ascendeth out of the bottomless pit; and he is the same as Daniel’s FOURTH BEAST, and represents the ROMAN EMPIRE.† This also confirms the above view of the death of the witnesses, as the league of Smalcalde was dissolved, and its most powerful members defeated and made prisoners, and the Protestant ministers silenced, all by Charles V., at that time the secular head of the Germanic or Holy Roman Empire.

We have thus seen that the events, which happened in Germany after the dissolution of the Smalcaldic league, answer in every respect to the prophetic account of the death of the witnesses, their resurrection and ascension. *First*, In their *chronology*; they happened during the second woe, and before the arrival of the third woe. *Secondly*, In their *locality*; they happened in the chief kingdom of the Roman Empire, *i. e.* the

\* Fra Paolo Sarpi, Histoire du Concile de Trente, tom. i. p. 612. The words of the French translation are, “*cependant comme s’ils étoient resuscitez de nouveau.*”

† Faber’s Dissertation, vol. ii. pp. 65, 66.

broad street of the great city. *Thirdly*, In their *character and circumstances*; the witnesses were then politically and ecclesiastically slain, forced to desist from their testimony, and to receive the Interim, or the commandments of men instead of the Word of God, as the standard of truth. They stood on their feet at the end of little more than three years and a-half. They next ascended into the political heaven, by virtue of a solemn treaty of peace, confirmed afterwards by the Diet of the empire. The agent of their death was the secular head of the Roman Empire.

It is said, that the witnesses ascended up to heaven *in a cloud*. In these words there is doubtless an allusion to the triumphal ascension of our Lord to the right hand of the Father, "*all power being given unto him in heaven and in earth.*" The ascension of the witnesses in a cloud signifies, therefore, their honourable and conspicuous elevation to political power, which, as already observed, was fulfilled *to the very letter*, when, by the treaty of Passau, they were enabled to sit as judges in the Imperial Chamber upon an equal footing with the Catholics.\*

"*And the same hour,*" or "*the same day,*" (as Griesbach reads,) "*was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain names of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly.*"

At the same period as the war of the beast with the witnesses, and their death, resurrection, and ascent into the symbolical heaven, there was a great earthquake or revolution. The Reformation, and the political events which accompanied and followed it, were this great revolution, which shook the edifice of the Papal power and the Church of Rome to their foundations, and produced a mighty and wonderful change in the opinions of men, and the state of the Western Empire.† During a period

\* See *Appendix* to this Dissertation.—Note A. The reader will find in the Supplement, chaps. ii. and iii., further arguments in support of the interpretation here given of the death and resurrection of the witnesses, with various important historical extracts.

† With regard to the political effects of the Reformation, the able French author above quoted writes as follows: "*Le système des états modernes en fut ébranlé jusques dans ses fondemens. Durant la longue et douloureuse lutte qui s'ensuivit, tout prit une forme et une assiette différente. Un nouvel ordre*

of more than a century and a-half, Europe continued to be agitated by these events; so that, even by secular and Infidel writers, whose testimony in this respect seems worthy of particular attention, the Reformation has been deemed of such vast importance, as to be considered one of the greatest events in history.\* In this revolution it is said, that a tenth part of the city (*i. e.* the Papal city or Antichristian Empire) fell. A tenth part of the city must signify one of the ten kingdoms into which the Roman empire was divided, after its overthrow by the Goths and Vandals. Now, of these ten original kingdoms, the one in which the Papal power was completely subverted by the Reformation, and which thenceforth ceased to be a part of the Romish Church, was England. Germany, it is true, was partially reformed, and so was France, for a time; but neither of these kingdoms fell away from the Romish jurisdiction and communion. Holland also, and Scotland, as well as Denmark and Sweden, entirely shook off the Papal yoke; but then they were not properly parts of the Roman Empire.† England, then, appears to

*politique sortit de la fermentation et de la confusion générale; les divers élémens qui le composent, long-temps agités en sens divers, obéissant enfin à la loi de gravitation du monde moral, y prirent la place assignée par leurs poids respectifs, mais qui n'était plus, pour la plupart, l'ancienne place qu'ils avaient occupée.*" —Essai, &c., par C. Villers, p. 3.

I now, in my fourth edition, add the following striking testimonies:—

Monsieur Merle D'Aubigné Hist. de la Réformation, tome i., p. 3:—"Le Christianisme et la Réformation sont les plus grandes Révolutions de l'histoire."—"Et leurs effets doivent se faire ressentir jusqu'au bout du monde."

Koch, in his Tableau des Révolutions, tome i., pp. 310, 311:—"Cette révolution n'ébranla pas seulement l'église; elle influa sur l'ordre politique et entraîna des changemens dans la forme de gouvernement de plusieurs états de l'Europe." "Un système tel que le Romain, appuyé sur tout ce qui commandoit le respect, ne pouvoit être attaqué dans ses bases, sans que l'Europe en fût ébranlée."

\* Hume's England, chap. xxix. I have adopted the very words of this historian.

† On more mature consideration, it strikes me as probable, that the whole of Great Britain, including both England and Scotland, may be intended by the *tenth part* of the city. The crowns of these two kingdoms were united before the earthquake of the Reformation was over. The kingdoms were destined to be united at no remote period; and, thus united, to form the great bulwark of true religion and liberty in the world.—Second Edition.

To the above note of my second edition, I must now add a remark, that the whole course of affairs in these kingdoms, since the passing of the Catholic Bill in 1829, seems to me to be moving in a continually accelerating ratio towards national apostasy and national ruin.—November, 1831.



be the tenth part of the city, which fell from the Romish jurisdiction in this earthquake. The Reformation in England was completed at the same period as the war between Charles the Fifth and the league of Smalcalde. The Papal power and jurisdiction were indeed abolished by Act of Parliament in the year 1534, sometime before the above war in Germany, and the Reformation in that kingdom continued to advance with gradual steps during the whole of the reign of Henry VIII.; but it was not completed till the accession of Edward VI., in 1547, the very year when Charles defeated the remnant of the Smalcaldic league at the battle of Muhlburg.

In the earthquake, or revolution, seven thousand names of men were slain. This has been generally understood by eminent expositors, as denoting the abolition either of civil or ecclesiastical titles of distinction, or orders and offices of men: seven thousand of these are slain or destroyed, which is a mystical number, both signifying a great multitude, and also the utter and final abolition of the titles in question. And the prophecy seems to have received its accomplishment in the abolition of the monastic orders, in the kingdom of England, which fell from the Romish jurisdiction in the earthquake; and likewise in such parts of Germany, as embraced the Reformation. Indeed, in another sense, the swarms of ignorant and profligate monks, which abounded in every part of Europe before the Reformation, might be called "*names of men*;" because, though they possessed the name, they were without the character of men, and sunk into the lowest degrees of vice and immorality. Jurieu understood the phrase, as denoting the utter destruction of the orders of monks and nuns.\*

The Reformation was not only attended with the consequences

\* In the Scriptures, *names of men* is a phrase which sometimes signifies no more than *men themselves*. Thus in Acts i. 15, *the number of the names*, means the number of the disciples. In this passage it now therefore appears to me probable that the phrase *seven thousand names of men*, signifies simply *seven thousand men*—a mystical number for a great multitude; and that the bloody wars which followed the Reformation and desolated Europe, are signified by it, especially the Smalcaldic and thirty years' war in Germany, and the war in the Netherlands, which issued in the independence of the United Provinces as a great Protestant State. I, however, add this without excluding the interpretation offered in the text, in harmony with the views of the best expositors of this book.—Fourth Edition.

above-mentioned, but with effects of a most important nature upon the general state of religion and morals. "*The remnant were affrighted, and gave glory to the God of heaven.*" In the kingdom of England, which acted so conspicuous a part in the important events of that time, a great reformation took place both in religion and morals; Romish idolatry was abolished, and the worship of God established upon pure and scriptural principles. But the beneficial effects of the Reformation were not confined to that part of Christendom which embraced the Protestant religion. Even the Popes and the clergy felt its influence: they also were affrighted, and gave, unwillingly, glory to the God of heaven. A great reformation of manners took place in the Church of Rome itself; and since the age of the Reformation, the Romish clergy, and even the Popes, have assumed a decorum of conduct, and decency of morals, less unbecoming the character of those who profess to be the ministers of Christ.\*

Though the fall of the tenth part of the city by the earthquake, was, in the main, accomplished in the same period as the war of the beast with the witnesses; yet it was not till the English Revolution, in 1688, the abdication of James the Second, and the accession of William the Third, that the final shock of the earthquake, occasioned by the Reformation, may be considered to have taken place. England was then finally lost to Rome. The last attempt to regain her, ended in the expulsion from the throne of the Papal royal family.†

\* "Une portion si considérable des richesses et du crédit de Rome en ayant disparu, le luxe excessif, les flatteurs, les parasites, disparurent aussi peu-à-peu dans la même proportion. Cela donna jour à une réforme de mœurs, à un changement de vie devenu tout-à-fait indispensable au clergé Romain. Celui de l'église protestante était en général pauvre, savant, et exemplaire. Tant d'yeux ouverts sur le contraste des deux corps faisaient une loi impérieuse de l'adoucir, et même de le faire disparaître."—"Il est donc très vrai que cette église (l'église Romaine) s'est imposé une réforme; comme aussi il est vrai que cette réforme n'est qu'une suite immédiate, et peut-être forcée de celle opérée par Luther, lequel, d'après cette considération, doit être regardé comme, le réformateur même du clergé catholique."—Essai, &c., par Charles Villers, pp. 90, 91.—See also Robertson's Charles V., book xii.

† I take this opportunity of acknowledging my obligations to a writer, under the signature of "Philo," in the "Christian Observer," for the year 1810, for the interpretation of the earthquake, and fall of the tenth part of the city, which is here given.—Second Edition.

Since the publication of my second edition, a fundamental change has been

The destruction of the Papal power, and the Reformation in the kingdom of England, were certainly events, which, from their great important consequences—consequences which continue to operate, even with increasing energy in the present period—seem to be highly worthy of finding a place in the prophecies of the Apocalypse; as much so, to say the least, as the events that followed the dissolution of the league of Smalcalde. The Church of England has always been one of the props and bulwarks of the Reformation. In the momentous period in which we live, she acts a conspicuous part in the great exertions now making to extend the kingdom of the Redeemer, and to make known the name of Christ, both to Jews and to Gentiles, throughout the

effected in the Constitution of this country, by the admission of Papists into the two Houses of Parliament, through the Bill called the Catholic Emancipation Act, which was passed in the year 1829. England seems by this measure to have lost her character as a Protestant kingdom; for since a Parliament composed entirely of Papists, is, by that Act rendered *legally possible*—the Act of Settlement, itself, were the heir-apparent a Papist, would now, probably, be set aside without much difficulty. This great change, cannot, however, nullify or set aside our past history. And as the foregoing interpretation rests on the events of the three former centuries, it remains unaffected by the occurrences of our own days. It may, indeed, be thought that the expression, "*England was then finally lost to Rome,*" is no longer just or true. I think, however, that our having lost the character of a nation protesting against Rome, is the result, rather of the spirit of Infidelity than of Popery, and as the hour of the judgment of Babylon is come, I hope that the sore chastisements which await this nation, should we even escape utter ruin, may keep us from returning to the communion of Papal Rome. The Crown is also as yet essentially Protestant. I remark, in the next place, that this great change, admitting Papists into the two Houses of Parliament, appears to be a part of the earthquake of the *sixth seal* and *seventh vial*, which is to bring utter destruction upon the Roman earth. It was the first step of our advance towards the gulf into which we, apparently, are now descending with the increasing momentum, which, according to the physical laws of the universe, belongs to *falling bodies*.—August, 1832.

I now add, that in the House of Commons, March 11, 1834, in the debate as to the oaths taken by Members of the House of Commons on the motion of Mr. O'Connell, he is reported to have spoken as follows: "Then he was called upon to declare, that he would not subvert the Protestant Government. He would ask the Honourable Member for Oxford, what could now be the meaning of the Protestant Government, when that Government consisted of a legislative and executive power, every member of which might be a Catholic save two—viz., save the King and the Lord Chancellor, as the keeper of the King's conscience. Having then only two individuals that must be Protestants, why make another swear that it was a Protestant Government?"—Fourth Edition, 1843.

nabitable world. In England, also, true religion has owed much to the zeal, piety, and learning of the Dissenters, who have flourished under the protection of those principles of toleration which owe their existence to the Reformation.\*

\* In applying the symbolical death and resurrection of the witnesses, and the contemporaneous earthquake, to the events that distinguished the reign of Charles V., I seize what is one of the most important eras of history, according to the united testimony of all our best and most philosophical, secular writers. To the testimonies already quoted, I am happy to add that of Mons. Koch, in his "*Tableau des Révolutions de l'Europe*." In the Introduction, p. xxxvii., he thus writes:—"La sixième période de 1453, jusqu'à 1648, est l'époque de la naissance complete des belles lettres et des beaux arts et de la decouverte de l'Amérique; elle est aussi celle de la reformation ecclesiastique operée en Allemagne et dont l'influence s'étendit sur tous les pays du monde. Ce fut sous cette période que l'Europe fut devastée par des guerres de religion, qui faillirent la replonger dans la barbarie. La paix de Westphalie devint la base du système politique de l'Europe."

I shall add another extract from the work of Villers, already quoted:—"Il n'a pas été dans mes vues de deguiser ni le mal ni le bien produits par la reformation; j'ai cherché seulement à prouver que tout étant compensé et le bilan définitif étant arrêté, les suites de cette revolution offrent un excédant de bien pour l'humanité; et qu'enfin elle doit être rangée au nombre des evenemens majeurs qui ont le plus puissamment contribué aux progres de la civilisation et des lumières non seulement en Europe, mais dans toutes les parties de la terre ou les Européens ont porté leur culture."—"Villers' Essai," &c., conclusion, p. 322. Troisième Edit. Paris, 1808.

I deem the testimony of secular and even infidel writers to be of great value upon this point, namely, the importance to be attached to the Reformation in the political and moral history of Europe, the great theatre of the Apocalyptic prophecies, as being the mystic Sodom, and Egypt, and Babylon, there described. These writers have, at least, no *religious scheme* to advance, and, in the present day, their prepossessions are not in favour of the *Protestant faith*; consequently their testimony, as to the moral and political importance of the *Reformation*, is free from the suspicion of *religious partiality*. They are also mockers of prophecy, consequently they have no *prophetic scheme* of interpretation to favour.

Now, as even these writers are unanimous in representing the Reformation to be one of the most stupendous events recorded in the page of history, and as we know that the Apocalypse was given to the Church to show to the servants of God the things that must shortly be done, (chap. i. 1), it seems to be utterly impossible that an event like the Reformation should be left out altogether in such a prophecy. But, according to the scheme of Mr. Frere and Mr. Irving, and the later scheme of Mr. Faber, as well as all those expositors who pretend that the prophesying of the witnesses is yet a future event, or only now beginning, and that, after prophesying 1260 *literal days* they are to be slain by a yet *future Antichrist*, I say, according to all these schemes, the

The earthquake being over, it is immediately declared, that "*the second woe is past, and behold the third woe cometh quickly.*" This annunciation is the chronological mark, to distinguish the

Reformation has no place whatever in the Apocalypse. But what would be thought of a summary, however brief, of the religious history of Europe from the fall of the Western Empire, which were to leave out the Reformation? Were the summary as brief as to be comprehended in a space equal to the limits of the eleventh chapter of the Apocalypse, would not he who were to omit the Reformation, even in *this summary*, be counted a dunce? It seems to me, therefore, quite foreign from our views of the Divine wisdom to suppose that the Reformation is altogether left out of the Apocalyptic prophecies.

I now proceed to lay before the reader another testimony, as to the stupendous importance of the Reformation, which I have met with since the former part of this note was written. It is in an article on Nare's Memoirs of Lord Burghley in the "Edinburgh Review" for April, 1832, p. 277.—"The life of Burghley was commensurate also with the period, during which a great moral revolution was effected; a revolution, the consequences of which were felt not only in the cabinets of princes, but at half the firesides of Christendom. He was born when the great religious schism was just commencing. He lived to see that schism complete—to see a line of demarcation, which, since his death, has been very little altered, strongly drawn between Protestant and Catholic Europe.

"The only event of modern times which can be properly compared with the Reformation is the French Revolution, or, to speak more accurately, that great revolution of political feeling which took place in almost every part of the civilized world in the eighteenth century, and which obtained in France its most terrible and signal triumph. Each of these memorable events may be described as the rising up of human reason against a Caste. The one was a struggle of the laity against the clergy for religious liberty; the other was a struggle of the people against the privileged orders, for political liberty."—"In both cases, when the *explosion* came, it came with a violence which appalled and disgusted many of those who had been previously distinguished by the freedom of their opinions. The violence of the democratic party in France, made Burke a Tory, and Alfieri a courtier: the violence of the chiefs of the German schism, made Erasmus a defender of abuses, and turned the author of "Utopia" into a persecutor. In both cases, *the convulsion which had overthrown deeply-seated errors, shook all principles on which society rests, to their very foundations.* The minds of men were unsettled. It seemed, for a time, that all order and morality were about to perish with the prejudices with which they had been intimately associated. Frightful cruelties were committed. Immense masses of property were confiscated. Every part of Europe was filled with exiles. In moody and turbulent spirits, zeal soured into malignity, or foamed into madness. From the *political agitation* of the eighteenth century sprang the *Jacobins*. From the *religious agitation* of the sixteenth century sprang the *Anabaptists.*"—"The feeling of patriotism was, in many parts of Europe, almost wholly extinguished. All the old maxims of foreign policy

period in which the death and resurrection of the witnesses took place. The first woe, or the irruption of the Saracens, commenced about the year 612; and at whatever period, its end may be supposed to have taken place, whether in the year 762, as Bishop

were changed. Physical boundaries were superseded by moral boundaries. Nations made war on each other with new arms—with arms which no fortifications, however strong by nature, or by art, could resist—with arms, before which rivers parted like the Jordan, and ramparts fell down like the walls of Jericho—those arms were opinions, reasons, prejudices.”——

“ We by no means intend to moderate or palliate the crimes and excesses, which, during the last generation, were produced by the spirit of democracy. But when we find, that men zealous for the Protestant religion, constantly represent the French Revolution as radically and essentially evil, on account of those crimes and excesses, we cannot but remember, that the deliverance of our ancestors from the house of their spiritual bondage, was effected ‘by plagues and by signs and by wonders and by war.’——The Reformation is an event long since past. That *volcano* has spent its rage. The wide waste produced by its outbreak is forgotten. The landmarks which were swept away have been replaced. The ruined edifices have been repaired. The lava has covered with a rich incrustation the fields which it once devastated; and after having turned a garden into a desert, has again turned the desert into a still more beautiful and fruitful garden. The second *great irruption* is not yet over. The marks of its ravages are still all around us. The ashes are still hot beneath our feet. In some directions the *deluge of fire* still continues to spread. Yet experience surely entitles us to believe, that this *explosion*, like that which preceded it, will fertilize the soil which it has devastated. Already in those parts which have suffered most severely, rich cultivation and secure dwellings have begun to appear amidst the waste. The more we read of past ages, the more we observe the signs of these times—the more do we feel our hearts filled and swelled up with a good hope of the future destinies of the human race.”

This long extract from a writer whose coldness to the cause of the Reformation, and his *earthly philosophy*, appear at every step of his reasoning, is strongly confirmatory of the principles of the following particulars of my own scheme of interpretation. 1st, The application of the *war of the witnesses* to the period of the *Reformation*. 2dly, The application of the *earthquake*, in which fell a tenth part of the city, to the same event. 3dly, The viewing the French Revolution, and all its future consequences, as *one convulsion*, be it a *volcano* or an *earthquake*, and not a series of *different convulsions*, as those writers make it, who apply the earthquake of Rev. xi. 13, to the former part of the Revolution, and that of xi. 19, and xvi. 18, to a later part. These two *Apocalyptic earthquakes* are the two *volcanoes* of the Edinburgh Reviewer, the first, the *Reformation*, the second, the *Revolution in France*, extending now to all Europe. They are also the two *earthquakes* of the scheme of interpretation, adopted in this volume—and thus my scheme, in its great outlines, harmonizes with what may be called the Political Philosophy of History.

Newton supposes, or a century or two later, a very considerable interval, not less than three or four centuries, intervened before the sounding of the second woe trumpet.\* This event took place about the year 1302, when Othman first invaded the territory of Nicomedia. The Turks continued to be a Woe till the year 1697, when they were defeated by Prince Eugene at Zenta. This battle was followed, as has been already shown,† by the peace of Carlowitz, in 1699; since when, the Turkish Empire has been on the decline, and the Christian states have rather been a woe to them than they to the Christians.‡ I am of opinion, therefore, with many able interpreters, that the Turkish woe ceased in the year 1699. It is added, "*Behold the third woe cometh quickly.*" The word "*quickly*" seems to have a relative signification in this passage; and, as we have seen, that an interval of some centuries intervened between the end of the first, and the beginning of the second woe, and also that the second woe continued for a space of three hundred and ninety-six years; if the third woe happen only one hundred years after the termination of the second, then it may be said to come quickly, inasmuch as it happens after an interval much shorter than that which separated the second woe from the first. The expression, "*Behold the third woe cometh quickly,*" may further be intended to keep our attention and expectations awake, and to mark the third woe (when it shall come), from its proximity to the second.

\* These dates belong to the first edition of this work. They are corrected in the Diagram, and fixed on more certain principles in the Supplement.

† See above, p. 81.

‡ "The peace of Carlowitz forms a memorable era in the history of the House of Austria, and of Europe. Leopold secured Hungary and Sclavonia, which, for a period of almost two hundred years, had been occupied by the Turks; and consolidated his empire by the important acquisition of Transylvania; at the same time the Sultans lost nearly half their possessions in Europe: and from this diminution of territorial sovereignty, the Ottoman Power, which once threatened universal subjugation, ceased to be formidable to Christendom."—Coxe's Hist. of Austria, vol. iii., p. 66. Some further remarks upon the fall of the Ottoman power, will be offered in the exposition of the vials.

## CHAPTER X.

## THE SOUNDING OF THE SEVENTH TRUMPET.

“AND the seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail,*” Rev. xi. 15—19.

It is justly remarked by Mede, that “the SACRED KALENDAR and GREAT ALMANACK OF PROPHECY consists of the four kingdoms of Daniel, which are a prophetic chronology of times, measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the mystery of God should be finished;—a course of time, during which the Church and nation of the Jews, together with those whom, by occasion of their unbelief in Christ, God should surrogate in their rooms, were to remain under the bondage of the Gentiles, and oppression of Gentilism. But these being once finished, ‘all the kingdoms of this world should become the kingdoms of our Lord and of his Christ.’”—(*Works, book iii.*)

In considering the earthquake of the *sixth* seal, we saw reason for concluding that earthquake, or revolution, to be the same with the one mentioned in the seventh trumpet. Further, it has appeared, in reviewing the contents of the tenth chapter of the



Apocalypse, that the mystery of God is to be finished in the days of the *seventh* trumpet. It is, therefore, of great importance to ascertain what place the seventh trumpet occupies in the great prophetical calendar of Daniel; and when this point shall be made clear, we shall have advanced a considerable way in determining some of the great synchronisms of prophecy. Now, from the prophecy of the four kingdoms, in the seventh chapter of Daniel, we learn that the great enemy of the Church, in the latter ages, is the little horn of the fourth beast, or Roman kingdom, by which horn it is certain that the Papal power was symbolized. This horn, in the vision of the prophet, continued to prevail against the saints *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*, Dan. vii. 21. The coming of the Ancient of Days, and the judgment which was consequent thereupon, are thus described in the same prophecy: "*I beheld till the thrones were cast down,*" or rather *were set*, "*and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: 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. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,*" Dan. vii. 9—14.

The above passage being compared with Rev. xi. 15—18, makes it manifest, that the sounding of the seventh angel in the Apocalypse takes place at the same period as the coming of the Ancient of Days in Daniel.\* I think no person can deny this

\* In this synchronism, viz., Dan. vii. 9—14 with Rev. xi. 15—18, I have the concurrence of Mede. See his works, b. iii. pp. 661, 662, London, 1664.

who believes the Scriptures to be divinely inspired, and takes a comprehensive view of the subject. Let the following particulars, in which the two passages correspond with each other, be compared, and it will no longer remain doubtful that they are identical in time: *1st*, At the coming of the Ancient of Days, the judgment sits to destroy the enemies of the Church; and so, at the sounding of the seventh angel, it is declared that the time is come to destroy those who destroyed the earth. *2dly*, At the coming of the Ancient of Days, the time is said to be arrived when the saints should possess the kingdom; and so at the sounding of the seventh angel, the period is declared to be come when God should give reward to his servants, the prophets, and to the saints, and to them that fear his name. *3dly*, After the coming of the Ancient of Days, the Son of Man descends with the clouds of heaven, and receives a kingdom, that all people, nations, and languages, should serve him; and so at the sounding of the seventh trumpet, it is announced, in the triumphant thanksgivings of the heavenly hosts, that the kingdoms of this world are become the kingdoms of our Lord and of his Christ.

But though it thus evidently appears, that the kingdom of God upon earth is to be established in the days of the trumpet of the seventh angel, yet we must not conceive that this is to be immediately after the commencement of the trumpet. It is plain, from its being called the *third woe*, that dreadful judgments are to be executed against the nations before the joyful part of the trumpet arrives. The same conclusion may be drawn from the words, "*the nations were angry, and thy wrath is come.*" It is also said, that "*the time of the dead (is come) to be judged, and that thou shouldest give reward unto thy servants the prophets,*" &c. By these expressions we are certainly to understand, that now is come the period when the cries of the slain martyrs, which we heard at the opening of the fifth seal, should be answered, and their blood should be avenged on those who persecuted them, and that the cup of blood should pass into the hand of their enemies. But as the seventh trumpet includes in it,\* the

Also of Mr. Faber, *Sacr. Cal.*, vol. ii. pp. 109, 110. It is, indeed, so indisputable and self-evident, that these passages correspond in time, that it may seem almost superfluous to quote any authorities for it.

\* Woodhouse, *in loco*.

whole judgment of the quick and dead, the above words of the heavenly host imply, also, that this judgment is now about to begin, which it does by the resurrection of the saints, at the descent of our Lord from heaven. Dr. Cressener therefore is quite correct in his inference, that the judgment of the dead, Rev. xi. 18, is the judgment of the dead, at Christ's second coming.\*

The eleventh chapter of the Apocalypse, which we are now considering, contains, however, only an epitome of the great events mentioned in it, and may be viewed in the light of a sort of *table of contents* of what is narrated at greater length in the chapters which follow: but this epitome, or table of contents, is so arranged as to contain chronological marks, which are of much use for the elucidation of the remaining parts of the Apocalyptic visions.

This chapter, therefore, being only an epitome of events more fully revealed afterwards, we are not to expect in it any detailed account either of the woful or the joyful part of the seventh trumpet. It is briefly declared, however, on the sounding of this trumpet, that "*the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.*" The compartment of the temple, which is here opened, is, as I observed in another place,† the Holy of Holies; for otherwise the ark could not be seen. The opening of the Holy of Holies is indicative of the near approach of that glorious state of the Church when the tabernacle of God shall be with men, of which state the Holy of Holies was a type. The opening of the temple is also of great use in determining the place in the Apocalyptic visions, of the seven vials of wrath, which are afterwards introduced to our view, and an unanswerable argument is thence deduced that these vials all belong to the seventh trumpet: for we find, that when the vision of the vials is presented to the eyes of the Apostle, he first beholds the temple opened, and then the angels having the seven vials of wrath coming out of the temple. Now, as the temple is opened at the sounding of the seventh trumpet, and not sooner; and as these angels come out of the temple immediately on its being opened, we may

\* Demonstration of First Principles of Protestant Applications of the Apocalypse, lib. i. chap. ix.

† P. 92, 93.

thence certainly infer that chapter xv. 5, 6, is parallel in time with xi. 19, and that the vials all belong to the seventh trumpet. The vials are evidently the constituent parts of the *third* and *last woe*, being called the *seven plagues*, to signify to us the dreadful nature of that woe, and to indicate the complete and utter destruction which will ensue to the enemies of the Church from the effusion of the vials of wrath; the number *seven* being, as we have already seen, of mystical import, denoting the completeness or perfection of that to which it is attributed.

“*And there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*” In the language of symbols, these things denote great political commotions, revolutions, and dreadful war. Now, seeing that these events immediately follow the sounding of the *third woe trumpet*, they must be a part of that woe; and as they are mentioned in the eleventh chapter, which is, as we have observed, a sort of table of contents, or epitome, of what is described afterwards, we may expect that they will again be related more fully in their proper place. But the seven vials of wrath have already been shown to be the constituent parts of the *third woe*; consequently the lightnings, and voices, and thunderings, the earthquake, and great hail, above-mentioned, must be expected to recur somewhere in the vials; and accordingly we find, that the same phenomena are seen under the *seventh vial*, and are there related with greater minuteness than in the passage which we are considering. Therefore the inference is, that the lightnings, and voices, and the earthquake, and great hail, mentioned in the *eleventh chapter*, are precisely the same with those of the *seventh vial*, and consequently that the two passages, Rev. xi. 19, and xvi. 18—21, are synchronical, and describe the same events. The use which is to be made of this conclusion, will appear when we consider the contents of the seven vials of wrath. We may further observe, that, as the earthquake of the sixth seal has already been shown to be the same with that of the seventh trumpet, it follows, that Rev. vi. 12—17, and xi. 19, and xvi. 18—21, all refer to the same period.\*

Having established the above abstract principles of synchron-

\* Vitringa justly observes, that the parallelism of these three passages, is the true key for the interpretation of this mysterious book. See his Comment, p. 738.

ization, I shall apply them to history, by remarking that the seventh trumpet appears to have sounded at the period of the French revolution. I think that its awful blast began on the 10th of August, 1792, when the French monarchy was overthrown; though I deem it possible that its commencement may be dated a few months earlier, when war was declared against Austria by the National Assembly. It now also appears to me, that the *alarm* or *preludious blast* of the trumpet, was at the first shock of the revolution in 1789.

The French revolution, in its origin, progress, and consequences, is, without dispute, the most memorable event of a political nature which is recorded in the histories of nations. The mass of human misery which it has occasioned within a short space of years; the dreadful change which it has effected in the state of the civilized world; and the awful consequences with which it is yet pregnant, and which are hidden in the womb of futurity\*—combine to place it foremost in the rank of those events which have been destructive of the happiness of mankind. If, therefore, the Saracen irruption, and the Turkish invasion and conquest, be the *first* and *second woes*, the French revolution is unquestionably the *third woe*. It is that "*great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great,*" Rev. xvi. 18.

I have been much struck by hearing sensible and thinking

\* I feel no inclination to retract or modify this expression. It is evident, that by that revolution a new impulse has been given to the human mind towards moral evil, which is even yet in active progress. March, 1817.—Second Edition.

The reader is requested to recollect, that the text of this work was written in the year 1812. I now write in November, 1831, after an interval of nineteen years, and I do not find it necessary to alter a single expression with reference to the character and consequences of the French Revolution. Instead of saying that this Revolution is *that great Earthquake, &c.*, I should now, however, characterize it more specifically as *the first shock of the great Earthquake*, which is, in the time appointed by the Lord, to extend to every part of the Bestial empire. The ground is even now trembling under our feet, indicating the approach of some other mighty shock of the Earthquake, in which this hitherto happy country is to have the cup of trembling put into its hand.—Third Edition.

I now write in October, 1842, thirty years after 1812, and it is evident to all thinking men that the dissolution of all things is approaching.—Fourth Edition.

men, when speaking of this stupendous event, describe it in language very nearly approaching to the symbolical style of the Apocalypse; and this without any direct or intended reference to prophecy. I have heard it compared to a destructive volcano, carrying away before it every remnant of order and social happiness; and the persons who have used this figure of speech were quite unconscious of any resemblance between their own language and that of the Apocalypse. A sensible writer in the "Quarterly Review," without any reference to prophecy, expresses himself as follows, respecting the French revolution:—"We live at the commencement of an era more distinctly marked by the great and immediate revolutions with which it has been ushered in, than any other in the annals of the world. No precise line of demarcation can be traced through the twilight boundaries of ancient and modern history; but the outline which separates this new era from that which has ended with our own remembrance, is strongly and conspicuously drawn for future ages. *The French revolution has, as it were, been the breaking up of the abyss*; and from our ark of liberty, which rides securely upon the waters, we behold everything around us laid waste by the deluge."

The conclusions at which I have thus arrived, in reference to the seventh trumpet, may be embodied in the following propositions:—

I. The sounding of the trumpet synchronizes with the coming of the Ancient of Days in the prophecies of Daniel, and the consequent sitting of the judgment to destroy the power of the little horn, Dan. vii. 9, 22.

II. It corresponds with the opening of the sixth Apocalyptic seal, the great earthquake of which is the same with the earthquake of the seventh trumpet.

III. This trumpet comprises within itself the whole of the seven vials of wrath, which are the constituent parts of the third woe.

IV. The earthquake of the seventh vial is the same with the earthquake of the seventh trumpet and the sixth seal.

V. The seventh trumpet began to sound at the period of the consummation of the French revolution, in the year 1792.

To the above five propositions, which are to be found in the former editions of this work, I shall now add a sixth.

VI. The archangel who sounds the trumpet at our Lord's descent, 1 Thess. iv. 16, is no other than the seventh trumpet angel of the Apocalypse.

The truth of this appears evident for the following reasons:—

*First.* Since in the days of that trumpet, chap. x. 7, the mystery of God shall be finished and the dead shall be judged, xi. 18, which cannot be till our Lord comes, therefore his descent from heaven belongs to the period of this trumpet: and as there cannot be two trumpets coetaneous, it must be that the trump of God, which sounds to awaken the dead at the advent, is the same seventh Apocalyptic trumpet.

*Secondly.* This trumpet of the archangel is called by the apostle Paul, *the last trump*, 1 Cor. xv. 52. Now the last trump can only be the *seventh*, for there is no supplement to the number *seven*.

COROLLARY. There are therefore, *at least*, two different soundings of this trumpet.\* The first is at the proclamation of

\* This conclusion as to *various soundings* of the seventh trumpet harmonizes also with Joshua vi. 4. As this trumpet reaches to the end of the Millennium, there *may be* just *seven* distinct blasts of it.—Third Edition, 1832.

I have, since the above note was written, arrived at the conclusion that there actually are *seven* blasts of this trumpet—each blast occupying a period of *seven years*, answering to the *seven thunders* of chap. xi. 3; but the seventh and last blast, perhaps filling a period of *twice seven* or *fourteen years*. These *seven* periods of seven, may answer to the first *seven* days of the Feast of Tabernacles, and the *eighth* to the supplementary, or *eighth* day of that festival, or to the additional week of Solomon's Feast of the Dedication.

The events which have marked these *seven* blasts appear to be as follows:—

First Blast in 1792:

Fall of the French monarchy. Beginning of the great war of the Revolution.

Second Blast in 1799:

Renewal of the war in Germany after the peace of Campo Formio, March.

Fall of the French Republic; Bonaparte, First Consul, December.

Third Blast in 1806:

Dissolution of the Germanic, or Holy Roman Empire. Renunciation by Francis II. of Austria, of the titles of Emperor of Germany, &c. Prussia overthrown. Europe prostrate at the feet of Napoleon.

Fourth Blast in 1813:

The power of Napoleon broken at Leipsic.

Fifth Blast in 1820:

The first year of George IV., the last King of Great Britain under its Protestant Constitution. The trial of Queen Caroline, and first concussion of the British monarchy. Revolutions in Spain and Naples, being a new attempt of the four winds to break loose.

the kingdom by the great voices in heaven, xi. 15. The second at our Lord's descent to receive possession of the kingdom.

This conclusion, as to a double sounding of the seventh trumpet, is very important, towards establishing the harmony of the Apocalypse. For some persons rightly conceiving that the trumpet of 1 Thess. iv. 16, which awakens the dead, is the seventh Apocalyptic trumpet, but being ignorant of the double sounding of that trumpet, and seeing from Rev. xvi. 15, that the vials are far run out before our Lord comes, have found it necessary to disjoin the vials from the seventh trumpet, making them a distinct and independent series, which, for reasons already given, founded on the comparison of chap. xi. 19, with xv. 5, 6, is quite inconsistent with the internal structure of the book. The discovery of a *former* sounding of the seventh trumpet, as introductory to the judgments on the nations, and to the effusion

#### Sixth Blast in 1827:

The Dissolution of the Great Tory and War Administration of England, by the paralysis of Lord Liverpool, followed by the death of Mr. Canning. The battle of Navarino prepares the downfall of the Ottoman Empire. Greece virtually declared independent by the treaty of London, 16th July.

#### Seventh Blast in 1834:

Dissolution of Earl Grey's Ministry, 9th July. Dissolution of Lord Melbourne's first Ministry, 14th November. Formation of Sir Robert Peel's Ministry, December. Parliament dissolved. England by these events shaken to its centre; and next year, Lord Melbourne's second Ministry formed, and the whole of the ancient municipal corporations of England dissolved.

#### Second Septenary of the Seventh Blast:

Sir Robert Peel's motion of want of confidence in the Whig Ministers, carried in Commons, by 312 to 311, June 4. Parliament dissolved 23d. New Parliament, August 19. Fall of Whigs, 28th—30th. Sir Robert Peel's Ministry, September 3.

Establishment of the Anglican Jerusalem Bishopric. Professor Michael Solomon Alexander, a converted Israelite, ordained bishop, November 7. He sails for Palestine in the Devastation steamer, December 7, 24th Chisleu.

It will be observed that in the foregoing series of events, only those which occurred in the first year of each Septenary are noted. The reader must for himself from contemporary history fill up each Septenary.

I shall further remark, that although I conceive of the SEVENTH BLAST, filling fourteen years, it must not be supposed that I deem the seventh trumpet to be then *ended*. The whole remainder of the Apocalypse properly belongs to it. In like manner we conceive of the former trumpets, that they are not actually sounded through the whole period of each. They are analogous to the soundings of trumpets for the onset of the armed chivalry.—Fourth Edition, December, 1842.



of the vials, which are the component parts of the third woe, restores the harmony ; moreover, that the vials are all included in the seventh trumpet, was clearly seen, and unanswerably proved, by Mr. Whiston more than a century ago.\*

I shall endeavour afterwards to prove, that the termination of the great prophetic period of 1260 years is also to be fixed at the sounding of the seventh trumpet. But the discussion of this point may very properly be deferred, to form the subject of one or more distinct chapters of this work, as its importance is such as to render it deserving of the most deliberate consideration.†

\* Essay on the Revelation of St. John, by William Whiston, M.A., Cambridge, 1706, pp. 53—61.

† I have mentioned Mr. Faber and Mr. Bicheno as concurring with me in opinion, that the seventh trumpet sounded in the year 1792. I am happy to add the testimony of another very respectable authority to the same effect. In a letter which I received from the person alluded to, last year, he writes as follows:—"I am fully persuaded that this is the period of the pouring out of the vials. Nor do I think, with Lowman, that they have been pouring out during the whole twelve hundred and sixty years ; but that these *last seven* plagues all belong to the seventh trumpet, of which they are a subdivision. The seventh trumpet, therefore, seems to me to have sounded about the time of the French revolution, and to wear a double aspect : 1st, Of wrath towards Antichrist, I mean the grand Papal apostasy in all its branches ; 2d, Of mercy towards the Church, and even the world ; inasmuch as it was the signal of '*the kingdoms of the world becoming those of the Lord and his Christ.*' Hence, I conceive, the period of the vials is also a period to be distinguished by the spread of the Gospel. The wall of Zion will be built, though it be in troublous times. The kingdom of Christ will go on, though it be in the face of opposition. It is like the reign of David, in which 'the Lord prospered him whithersoever he went,' yet had he no rest. Keeping up the last similitude, I consider the Millennium as the reign of Solomon, or the period when God shall have given rest to the Church round about. Referring perhaps to that period, the reign of Christ is called his rest," Isaiah xi. 10.

The person above alluded to was the late pious and able Rev. Andrew Fuller, of Kettering, of whom a posthumous volume on the Apocalypse has since appeared.

## CHAPTER XI.

## THE WOMAN AND THE DRAGON.

“AND there appeared a great sign in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another sign in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven diadems upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron : and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days,” chap. xii. 1—6.

Upon the sounding of the seventh trumpet, it formed a part of the thanksgivings of the twenty-four elders, that the time was at length come “for destroying those which destroy the earth.” Who these destroyers of the earth are, has not yet however been declared ; but a description is given of them in the two following chapters, the twelfth and thirteenth, and it is introduced by the above vision of the woman and the dragon. The woman is, as all writers agree, the true spiritual Church of Christ, “the Jerusalem which is above, the mother of us all,” Gal. iv. 26. The Church is very often in Scripture represented to us under the figure of a woman, the spouse of Christ. This woman is clothed with the SUN, “to denote that her spiritual nakedness is only clothed by the righteousness of Christ.”\* She has the MOON under her feet. The moon was that which regulated all the festivals of the law, and it appears here to denote the dispensation of Moses,

\* Faber's Dissert., in loco.

which is under the feet of the mystic woman.\* She has a crown of twelve stars, in reference to the twelve apostles of the Lamb, who are her brightest ornaments. The woman's being with child, and travailing in birth, and in pain to be delivered, describe to us, in language suited to the analogy of the symbols, the struggles of the Church, in her first and purest age, for the conversion of the Gentiles, and the persecutions she then underwent. "*My little children*," says St. Paul to the Galatians, "*of whom I travail in birth again until Christ be formed in you*," Gal. iv. 19. Some interpreters, and among them the respectable and learned Archdeacon Woodhouse, understand the birth of the man-child brought forth by the woman, to denote the actual nativity of our Lord: but this interpretation is founded upon a very undue mixture of literal with symbolical language; and besides, it is incongruous with the universal phraseology of Scripture, for our Lord is invariably represented as *the husband*, never as *the son* of his Church.

The woman being a mystical or allegorical personage, we must conceive in like manner of her man-child; and this shows, that the interpretation of Bishop Newton, who by the man-child understands Constantine the Great, cannot be supported. Mede rightly conceives that the *mystic Christ*, or Christ formed in his members, is here to be understood.† There is also a passage in Isaiah, which is almost exactly parallel to the present prediction, and which consequently may teach us how we ought to interpret it. Speaking of the mystic daughter of Zion, and foretelling the restoration of the Jews, and their final establish-

\* This is the interpretation of Mede, in which Sir Isaac Newton substantially concurs. He says that the moon denotes the *Jewish ceremonies*.

† Id est, peperit *Christum mysticum*, seu *Christum in membris suis formatum*, non Mariæ sed ecclesiæ filium.

L'Eglise estant enceinte criant et souffrant les douleurs de l'enfantement represente les premieres persecutions qu'elle souffrit dans les trois premiers Siècles. L'Enfant masle qu'elle enfanta n'est pas Jesus Christ comme il semble d'abord: car ainsi ce seroit l'Eglise Judaïque non pas la Chrétienne, la qu'elle seule pourtant est le sujet de l'Apocalypse. Mais c'est le *Christ mystique* l'Eglise formée des Gentils que S. Paul appelle Christ, 1 Cor. xii. 12.—Eclaircissements Sur L'Apocalypse, p. 47. Amsterdam, 1687.

In confirmation of Mede's idea may be quoted St. Paul's language respecting this very woman: "*Jerusalem which is above is the mother of us all*," Gal. iv. 26.

ment as a nation, Isaiah says: "*Before she travailed, she brought forth: before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children,*" Isaiah lxvi. 7, 8.

Now, as the above passage of Isaiah refers, in the opinion of almost all the commentators, to the future calling and conversion of the Jews, we may justly conclude, by an argument founded on analogy, that the parallel passage in the Apocalypse, relates to the conversion of the Gentiles in the Roman Empire; and though I am not sure that I can go along with Mr. Faber in all his remarks on this subject, I agree with him in the main, in thinking that the prophecy received its accomplishment when the empire became completely Christian in profession, by the final abolition of Paganism.\* I do not however conceive, that the man-child signifies the *Roman community*, as professing Christianity. This profession, in the great body of those who took on them the name of Christ, was not of a nature sufficiently pure or elevated, to admit of the body of the nominal converts being described under a symbol denoting their being the genuine offspring of the woman. I should rather say, that the man-child was a symbol of the whole body of true converts, the Jezreel, or true seed of God,† within the Roman Empire, when that empire finally took upon itself the profession of Christianity. The birth of the child represents the origin, and infantine state of that *Christian community*, which, on its reaching maturity, is to possess the empire of the world. Of this man-child it is accordingly said, that he should rule all nations with a rod of iron, in

\* Mr. Faber, upon this point, as well as almost every other, has, in his "Sacred Calendar of Prophecy," entirely changed his views. I have read his present exposition of the whole prophecy, without the least conviction of its truth. My limits, however, do not permit my entering on the refutation of it. In my "Critical Examination" of some of the fundamental principles of the learned author's work, I have, if I err not, fully vindicated the great principles of interpretation and prophetic chronology, wherein I differ from him. I shall here remark, that there were in the former editions of this work, not a few places wherein I rested my own interpretations on the authority of Mr. Faber, but now dissent from him, in consequence of his change of opinion, and I have consequently been obliged to expunge the references to his works, which are to be found in the marginal notes of my former editions.

† Hosea i. 4, 11.

reference to the future power which the saints are to possess over the nations, on the establishment of the kingdom of God : "*when 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,*" Dan. vii. 27. The man-child, it is further said, was caught up unto God and his throne; by which we are probably to understand the complete safety and protection vouchsafed to the Church of Christ in every age. "*Lo, I am with you alway, even to the end of the world,*" Matt. xxviii. 20. Perhaps, however, this part of the allegory may rather be designed to signify, that the glorious dispensation of the reign of the saints, was not yet to be discovered to the world, but was to remain concealed, in the purposes of the Most High, until the destined period for the manifestation of the sons of God.\* Then this man-child, or the Christian community of the saints, shall appear armed with irresistible power, even the strength of the Son of God himself, to rule the nations, and break them in pieces as a potter's vessel. "*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, even as I received of my Father,*" Rev. ii. 26, 27.

To the whole of this interpretation it may indeed be objected, that it makes both the woman and her child signify one and the same thing, namely, the Church of Christ. The answer to this is, that in allegory, it is not uncommon for the same object in different capacities, to be represented by distinct types. Thus the animal slain for sin was a symbol of the Saviour dying for our sins, while the priest who offered the sacrifice was a type of our Saviour risen from the dead, and pleading our cause before the throne of God. In like manner, in the allegory before us, the WOMAN seems a symbol of the Church in its spiritual character, and of its struggles for the conversion of a lost world, while the MAN-CHILD is a type of the Christian community, considered in its civil or political capacity, as destined hereafter to rule the world. The saints in heaven have this double character or office, they are kings and priests.

The dragon who stood before the woman, is expressly declared to be the Devil. He has seven heads and ten horns, which are

\* Rom. viii. 19. For this idea I am indebted to the reviewer of my work, in the "Edinburgh Christian Instructor."

the well known emblems of the Roman beast, or fourth kingdom of Daniel, as will be seen afterwards; and Satan is here represented with these emblems, because he acted through the instrumentality of the Roman Empire in all his attacks upon the woman and her offspring, and is here considered as seated or enthroned in that empire.\* He has seven diadems on his heads, to signify, perhaps, that, from the beginning to the end of the Roman Empire, all its honour and authority are in effect his. This also points out to us, that the sovereign authority of the Roman Empire, had not yet been transferred to the ten Gothic kingdoms or horns, and, consequently that the vision belongs to a period, when the empire was yet undivided.

*His tail drew the third part of the stars of heaven, and did cast them to the earth.* The tail is the seat of the poison of many venomous animals, and perhaps for that reason it is made, as we have seen already,† the emblem or symbol of false prophecies or doctrines. The above action of the dragon seems, therefore, to signify the extensive influence of his delusions in causing the bishops and pastors of the Roman Empire to apostatize from the purity of the apostolical faith.‡ It is, however, inserted here by way of *prolepsis*, as its accomplishment belongs to a later period.

*The dragon stood before the woman,* to devour her man-child as soon as it was born; or, in other words, he set in motion every engine of his vast power, in order to destroy the Gentile Church in its infancy. The birth of the man-child which follows, and his being caught up to the throne of God, have already been considered, though not in the exact order of the prophetic narration.

After the birth of the man-child, the woman fled into the wilderness, to a place prepared of God, where she was to be fed a thousand two hundred and threescore days. The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no

\* Per quem hic intelligendus est diabolus qualem se ostentaret in Romano populo et imperio.—Vitrunga, *in loco*.

† Page 71.

‡ Vitrunga supposes that this figure denotes the extensive apostasy among the bishops and pastors of the Church, which was occasioned by the great persecution in the reign of Diocletian.

longer bringing forth spiritual children.\* Her nourishment in the wilderness is to be like that of Israel; she is to be fed with heavenly manna—the word and ordinances of Christ. But the woman is to be no longer seen of men, and is to act no open part in the world. The period during which she is to continue in her wilderness condition is 1260 prophetic days, which is the same with the TIME, TIMES, AND HALF A TIME, afterwards mentioned; and likewise the same as the 42 MONTHS during which the Gentiles were to occupy the Holy City, and the 1260 DAYS of the prophesying of the witnesses.

History proves that this vision has received its accomplishment. Shortly after the conversion of the Roman Empire to the profession of the faith of Christ, the visible Church quite altered its appearance. As a *community*, it seemed to possess none of its former features, but became universally corrupted. True religion receded from the eyes of men, and was at length professed and practised only in secret. The change was gradual, and was not completely effected till the spiritual power of the Popes had attained to some maturity. But it then was so complete that no Christian Church or community could be discerned, which possessed any resemblance to that woman who was clothed with the sun, and had the moon under her feet, and a crown of twelve stars upon her head. The woman had fled into the wilderness.†

*“And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb,*

\* “Le desert ou elle s'enfuit marque obscurité disette, desolation, qui eut de differens degrez; car l'Eglise n'a pas toujours esté visible non plus que les 7,000 hommes des dix tribus sous Achab et Jesabel, et qui estoient inconnus au Prophete Elie.”—Eclaircissements, &c., p. 53.

† “L'esprit du Christ n'était plus reconnaissable dans la constitution de l'église chretienne d'occident au quinzième siècle.”—Villers, p. 25.

*and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time,"* Rev. xii. 7—12.

Two different interpretations have been given of this passage. Mede and Bishop Newton, with most of the older writers, suppose that the war of Michael and the dragon in heaven, describes the struggles between Christianity and Paganism during the first three centuries, which ended in the expulsion of Paganism from the Imperial Government of Rome. As a consequence of this opinion, they maintain, that the first mention made of the flight of the woman into the wilderness, in ver. 6th, is in the way of prolepsis, or anticipation, and that her actual removal thither, does not take place, till after the dragon is cast out of heaven.

The second class of interpreters, among whom is Mr. Faber, conceive that the war of Michael is subsequent to the retreat of the woman, and denotes the contest between the principles of light and darkness in the Christian Church, during the prophetic period of 1260 years, and that the fall of Satan from heaven to earth, indicates the victory obtained by the true Church at the Reformation.

In the former edition of this work, I adopted the second of these expositions ; but, having been led carefully to reconsider the subject, I found myself obliged entirely to abandon that opinion. For, upon applying to this passage, the fifth general rule of interpretation laid down in the preface,\* I could not but see that the 6th verse, in which it is said, that "*the woman fled into the wilderness,*" corresponds in point of time with the 14th verse, in which we are again told, that "*to the woman were given two wings as of a great eagle, that she might fly into her place in the wilderness.*"† Now, as we arrive at the flight of the woman,

\* The rule here alluded to is the one adopted from Mr. Fraser, and very much of the arrangement of the Apocalypse seems to hang upon a strict attention to this invaluable canon of interpretation.

† Mr. Faber, *Sacr. Cal.*, vol. iii. p. 153, gets rid of the argument founded on this correspondence by placing ver. 14th in a *parenthesis* ; but I deem this to be an unwarrantable license, tending to introduce confusion into the prophecies of this book, by depriving us of some of its great landmarks ; and, moreover, directly at variance with the order of the prophetic narrative, the 15th verse being evidently connected with what is said in the 14th, as to the flight of the



in the last-mentioned clause, after the narrative of the war in heaven, and the fall of the dragon to the earth, it may hence be deduced, that this war precedes the retreat of the woman, into her wilderness state. According to this view, the synchronisms of the first fourteen verses of the chapter, must be arranged in the manner following.\*

*"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and his throne."*

*"And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."*

woman, which necessary connexion negatives the supposed parenthetical position of verse 14th.

\* There is, if I mistake not, a chronological argument against the interpretation of Mr. Faber which at once overthrows it. The dragon, as is admitted on all sides, is the devil enthroned in the Roman Empire. But from the circumstance of the *diadems*, the symbols of imperial authority, being on the *seven heads*, and not the *ten horns*, of the dragon, I conclude, with positive certainty, that the vision belongs to a period in chronology, when the empire was not yet divided into ten kingdoms by the Gothic incursions and overthrow. After the rise of the ten kingdoms the *diadems* are no longer on the *heads* but on the *horns*. This argument has already been stated in a former page (see p. 131), but I think it necessary again to draw the attention of the reader to it in this place.

*And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.*

*'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.'*

*"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."*

The foregoing arrangement, which seems necessarily to flow from the application of Mr. Fraser's rule, to verses 6th and 14th, makes it evident, that the first six verses of the chapter, are parallel in time, with the next eight. And as it thus appears, that the war between Michael and the dragon, the victory of Michael, and the fall of Satan, all preceded the flight of the woman, they must be referred in substance to the same events, as the gestation of the woman, namely, to the contest between Christianity and Heathenism, the triumph of the Gospel, and the final expulsion of the Pagan idolatry from the authority with which it was invested in the Roman state; and this, as already observed, is the interpretation which is given of the passage, by nearly all the older commentators.\*

It is evident from the Scriptures, that the worship of the Pagans, was in effect directed to Satan and his angels. When at length, through the power of the heavenly doctrine of Christ, in bearing witness for which, the confessors of the first ages loved not their lives unto death, the abominations of Heathenism were cast down from their lofty elevation, and trampled in the very dust, it might well be said, that Satan fell from heaven to the earth; and with him his agents in the Roman Empire, the Heathen emperors, and priests, and philosophers, and magistrates. The heavens and they that dwell therein, that is, the members of the Church triumphant, are called on to rejoice at

\* "Et factum est inquit prælium in cœlo, &c., nempe, dum pareret mulier, non postquam peperisset, ut multi accipiunt. Nam certum est ex ver. 14, bellum hoc gestum esse ante mulieris fugam in eremum."—Mede, *in loco*.

"Hæc vera et genuina illius temporis facies est quo ecclesia partum illum ederet masculum de quo in superiore Viso vidimus. Propositum enim Spiritui S. est novo hoc emblemate nos ducere in notitiam illius temporis de quo antecedens prophetia agit."—Vitranga, *in loco*. See also Brightman.

this victory of Christ, in the same manner as in the eighteenth chapter they are exhorted to triumph over Babylon. But it is emphatically added, "*Woe unto the inhabitants of the earth and the sea,*" that is, as I conceive, the carnal inhabitants of the Roman Empire, "*for the devil is come unto you, having great wrath, because he knoweth that he hath but a short time.*" From the fall of our first parents, Satan had reigned without a rival in the kingdoms of this world. But now, he found himself cast out of his seat, in the spiritual heaven of the greatest empire of the world; he also knew, that, compared with his past reign, his remaining time was short; he was therefore filled with wrath, and immediately set himself to persecute the woman.

The first engine of the dragon, for this purpose, was the heresy of the Arians. The triumph of the Church may be dated in the year 313, when the Edict of Milan was issued by the Emperors Constantine and Licinius.\* At this period we may, therefore, suppose, that the fall of Satan took place. Now the flames of the Arian controversy, began to be kindled, about the year 317, or 319,† and during about half a century, the Church of Christ continued to be agitated and torn by this heresy. At length, in the reign of the great Theodosius, the second Council of Constantinople, which was assembled in the year 381, defined in a full and determinate manner, the doctrine of the Trinity, as it has since been received, by the great body of professing Christians. From this time, Arianism was in some degree expelled from the Churches in the body of the Roman Empire, and was no more protected by the Emperors. It afterwards, however, took refuge among the barbarians, and the Catholics of Africa were exposed to long and cruel sufferings, under the Vandalic Sovereigns, who reigned in that province, for about a century before its re-union to the empire, by the arms of Justinian.

The schism of the Donatists, was another of the means employed by the dragon, for the persecution of the woman, the true Church. But, without doubt, the most powerful and successful of his weapons of warfare against her, were derived from the rapid growth of superstition and idolatry, and the increase of the spirit of ecclesiastical domination, in the professing Church.

\* Gibbon's Decline and Fall, chap. xx.

† Mosheim, Cent. IV. Gibbon, chap. xxi.

In the fifth century, these evils had made the most melancholy progress. The souls of departed Christians were invoked, their images were worshipped, their relics and bones were supposed to possess an irresistible efficacy in defeating the attempts of Satan.\*

In this state of things, the woman was rapidly receding from the eyes of men. Her flight (the meaning of which has been investigated above) occupied a considerable period. But when early in the sixth century, a decree of the Emperor Justinian was issued, whereby the Pope was formally acknowledged as head of the Church of Christ, the primitive scriptural constitution, government, and discipline, entirely disappeared: and from this era is probably to be dated, the final retreat of the woman into the place prepared for her in the wilderness.

*"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth,"* xii. 15, 16.

In the Scriptures floods of water sometimes denote affliction and tribulation; thus, in Psalm xxxii. 6, *"Surely in the floods of great waters they shall not come nigh unto him,"* and lxix. 2, *"I am come into deep waters, where the floods overflow me."* In other places they signify mighty nations or armies, in a state of commotion or rushing to battle. Isaiah xvii. 12, *"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters."* I am of opinion that in the passage now before us, both these ideas are combined, and I agree with Bishop Newton in interpreting the waters vomited out of the mouth of the serpent, to denote the impetuous torrent of barbarous nations which, in the period during which the woman

\* Mosheim, Cent. V. part ii. The testimony of an enemy of Christianity may be listened to on this subject. Gibbon, in his "Decline and Fall," chap. xxviii., quotes from Eunapius, a Pagan writer of that age, the following indignant reflections upon the nature of the popular religion of his day; and though we may suppose that there is in them some high colouring, yet the facts themselves are indisputable. "The heads salted and pickled of those infamous malefactors, who, for the multitude of their crimes have suffered a just and ignominious death, are the gods which the earth produces in our days. Such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people."

was retreating to the wilderness, broke in upon the Roman Empire. By these hosts of enemies, and the bitter afflictions and sufferings which accompanied their progress, Satan hoped to carry the woman away, or to destroy the Church of Christ. "Amidst these calamities the Christians were the principal sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the Pagan superstition; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity: it was merely by the instigations of the Pagans who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ."\*

From the sixth to the ninth centuries the Church suffered much from similar events. The conquest of England by the Anglo-Saxons, of Italy by the Lombards, and the ravages and conquests of the Danes and Normans, may be considered as the continuation of the efforts of Satan to overwhelm the mystic woman by successive torrents of symbolical waters. But all his enterprises proved abortive. "*The earth opened its mouth and swallowed up the waters.*" The barbarous hordes which invaded the Roman Empire settled at length within its territories; they began to imbibe the principles of civilization, and they all embraced the Christian faith. Thus did the earth, which is a symbol of the Roman Empire, help the woman by receiving its barbarian invaders into its bosom, and their gradual commixtion and amalgamation with the ancient subjects of the empire.

"*And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,*" xii. 17.

The efforts of the dragon to destroy the woman having proved ineffectual, we are informed in this verse, that he still continued to feel the most rancorous hatred against her, and he sought out with the most anxious and malignant activity the remnant of her seed, or all true Christians, whom he continued to persecute during the whole prophetical period of the woman's abode in the wilderness. In the vision which follows, we shall learn what were the means adopted by the dragon for this nefarious purpose.

\* Mosheim, Cent. V., p. i.

## CHAPTER XII.

## THE TEN-HORNED BEAST OF THE SEA.

*"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue (or practise prosperously)\* forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven," xiii. 1—6.*

Having in the preceding chapter described the enterprises of Satan to destroy the woman and her seed, the Holy Spirit now proceeds to show us the instruments through which Satan was to act in all his endeavours against the Church, during the period of 1260 years. The first of these is the BEAST above-mentioned.

It is one of the first principles which I take for granted in the discussions which occupy these pages, that the fourth beast of Daniel represents the Roman Empire. This indeed is so evident a truth, that it has been acknowledged by nearly all the writers on prophecy, whether Jewish or Christian; and if the reader desire further satisfaction on the subject, I must refer him to the works of Mede and Bishop Newton.†

\* *ποιησαι*, the word translated "to continue," may in its most literal sense be rendered to *perform* or *act*.

† As this position has lately been questioned, by the Rev. S. R. Maitland, of

The ten-horned beast seen by the apostle John to rise out of the sea, is plainly the same with the fourth beast of Daniel, though with one important point of difference; the apocalyptic beast not having the LITTLE HORN, which forms so conspicuous a part of the beast of Daniel.\* But it will be seen afterwards, that the place of this little horn is supplied in the Apocalypse by a distinct symbol, a second beast having horns like a lamb, but speaking like a dragon, which arises out of the earth.†

If then the beast with seven heads and ten horns be the same with Daniel's fourth beast, he must represent the secular Roman Empire; and the ten diadems upon his horns denote, that when the apostle first saw the beast, his territories had been already divided into ten kingdoms by the invasions of the Goths and Vandals.

Before I proceed to vindicate this opinion respecting the apocalyptic beast, I shall mention what are the sentiments of some celebrated commentators with regard to this symbol. Mede and Bishop Newton both maintain that the beast is the secular Roman Empire, though they and many other Protestant Commentators very inconsistently suppose that his eighth form of sovereignty, which is not mentioned till the seventeenth chapter of the Apocalypse, is the Pope.‡ “The beast that arose out of the sea,” says the learned Jesuit, Alcaser, “evidently relates to the fourth beast in Daniel, chap. vii.”§ “It is,” says Dr.

Gloucester, I must here refer to my “*Strictures on Maitland's four Pamphlets on Prophecy, and Vindication of the Protestant Principles of Prophetic Interpretation*,” for a refutation of his reasoning. I shall also just mention, that the authorities from the ancient Jewish and Christian Churches which are cited by Bishop Newton, in confirmation of this interpretation of Daniel's fourth beast, include the names of Jonathan Ben Uzziel, and Josephus, of the Jewish Church, and of Irenæus, Chrysostom, Cyril of Jerusalem, and Jerome, among the Christian fathers: See his 13th and 14th Dissertations. Mede says, “*The Roman Empire to be the Fourth kingdom of Daniel*, was believed by the Church of *Israel*, both before and in our Saviour's time; received by the disciples of the apostles, and the whole Christian Church for the first 400 years, without any known contradiction.”—Works, b. iv. epist. v.

\* Dan. vii. 7, 8, 19—26.

† Rev. xii. 11.

‡ Dr. Cressener, and Dr. H. More, are both free from this error. The former thinks that the Roman Imperial power, restored by Justinian, and perpetuated in the line of the French and German Emperors of the West, are the *eighth form*. Dr. H. More affirms the *eighth form* to be the whole empire, or beast relapsed into idolatry.

§ Quoted by Dr. Cressener on the Apocalypse, p. 89.

Cressener, "unquestionable, that the fourth beast in Daniel is the same with the beast in the Revelations, and especially in the time of the little horn." \* "This beast," says Daubuz, "is the representative of the ten monarchies which arose out of the ruins of the Roman Empire."—"He represents," according to Mr. Pyle, "the civil powers of the Roman Empire."† "How is it," says Vitranga, "that we are backward in here discovering the empire of mystical Babylon, or Rome Antichristian, the persecutor of the saints, which was to arise out of the rubbish of the ancient Roman Empire in the West, and to show itself in ten powerful European kingdoms uniting themselves to Rome for the sake of religion, and becoming subservient for a time to her superstition and cruelty." ‡

Having produced so many authorities in support of this interpretation of the symbol, I shall now give one or two arguments to show that it is the true one. Daniel's prophecy of the four kingdoms extends down to that period when the Son of Man shall come with the clouds of heaven, and shall establish his universal kingdom. Now, this coming of the Son of Man takes place at the period when the body of the FOURTH BEAST is given to the burning flame to be consumed, *i. e.* when the ROMAN EMPIRE is finally destroyed.§ But in like manner it will be found that the apocalyptic beast is the great enemy to be destroyed, when the personal Word of God comes with his saints, at the period of the treading of the winepress of the wrath of God at Armageddon,|| which is the same advent as is mentioned in the passage of Daniel already referred to. Since then the fourth beast of Daniel, and the beast in the Apocalypse, are equally destroyed at the coming of Christ with the clouds of heaven, it follows that they are one and the same; and, as the fourth beast of Daniel is the Roman Empire, the apocalyptic beast is also the Roman Empire. The only way of avoiding the above conclusion would be, to suppose that two different secular beasts or empires, the reigns of which are simultaneous, are to be destroyed at the second coming of Christ. But as there is not the shadow of a proof for such an hypothesis in the Scriptures, it seems never to have been advanced. The above argument is

\* Dr. Cressener, *Ibid.*, p. 86.

† Illustrations of Prophecy, p. 54.

‡ Vitranga, on Rev. xiii. 1.

§ Dan. vii. 11—13.

|| Chap. xix. 15.



further confirmed by the similarity of the two beasts, for they both had *ten horns*, to signify the ten kingdoms into which the Roman Empire was divided after the Gothic invasions; and if one and the same power were not intended to be represented, it is not conceivable that there should be such a mark of identity stamped upon them. Besides, it is plain from the prophecies of Daniel, that the Roman Empire is the last kingdom which is to rise up against the Church of Christ: and that there were to arise no more than four secular empires, the fifth being that of Messiah; either then we must suppose the apocalyptic beast to be the Roman Empire, or we shall be driven to the supposition, that Daniel and St. John contradict each other, which is impossible. We must, therefore, arrive at the conclusion already mentioned.\*

\* The crude novelties of Mr. Maitland, Mr. Burgh, and Dr. Todd, who (desiring to shield Papal Rome from the shafts of prophecy,) deny that Rome is the fourth beast of Daniel, receive no support from the writings of the most learned doctors of the Romish Church. Dr. Cressener, in his "Demonstration of the Protestant Applications of the Apocalypse," has cited many valuable testimonies from Romish doctors, from which I select the following: (See that work, pp. 8, 26, 49, 88) :—

"Baronius, anno. 45, says, 'It is most certain that by Babylon is meant the city of Rome.'

"Bellarmin. lib. iii. de Rom. Pontifice.—'John does everywhere in the Revelations call Rome Babylon.'

"Ribera in cap. 14, Apocalyp.—'All that is spoken of Babylon in this book does very exactly fit the city of Rome.'

"Ibid, p. 455, in 14 Apoc. num. 44.—'For that Rome shall be utterly burnt, not only for its former sins, but also for those which it shall commit in the last times, is so manifestly to be known from these words of the *Apocalypse*, that the silliest man in the world cannot deny it.'

"Malvenda de Antichristo, p. 185.—'The first opinion (viz. that Rome will be an idolatrous harlot in the time of Antichrist) is probable, because Rome, which is to be destroyed about the end of the world, must be destroyed for some crime against the Church of Christ.'

"Alcasar, in cap. 13, Apoc. sect. 5, and postea in cap. 17.—'For it is certain that the beast, which is said to arise out of the sea in this chapter (that is, the thirteenth), and that beast upon which Babylon sitteth, in the seventeenth chapter, are but one and the same beast.' " Ibid., sect. iii.—"But the beast is the Roman Empire."

These testimonies might have been multiplied, but the above are sufficient to show that between our modern Tractarians and the deepest scriptural students in the Romish Church there is on this point no community of sentiment. Fourth Edition.

After the division of the Roman Empire into ten kingdoms by the Gothic conquests, the conquerors embraced the religion of Rome, and submitted to her laws, and thus became so intimately connected with one another, that the different states composing the body of the empire have, down to the present period, formed a species of federal republic, like ancient Greece; which may fitly be represented by the complex symbol seen by the Apostle John.\*

That the Roman Empire of the West was actually divided into ten different kingdoms, has been shown by different writers on prophecy: but as some of the kingdoms have at one time fallen, and at another, new states have started into existence, it cannot be expected that the same number should always have exactly continued. About the period of the fall of the Western Empire, or shortly afterwards, the following tribes seem to have been established in its territories: 1st, the Visigoths in Gaul and Spain; 2d, the Suevi in Spain; 3d, the Heruli in Italy; 4th, the Franks in Belgium; 5th, the Burgundians in Burgundy; 6th, the Saxons in Britain; 7th, the Alans in Gaul and Spain; 8th, the Ostrogoths in Pannonia;† 9th, the Lombards in Pannonia;‡ 10th, the Vandals in Africa. These may be considered as the ten primitive horns of the beast; and though the number of kingdoms has varied from time to time, yet it has been remarked by Daubuz: "As if the number ten had been fatal in the Roman dominions, it has been taken notice of on particular occasions; as about 1240, by Eberhard, Bishop of Saltzburg, in the Diet at Ratisbon. At the time of the Reformation they were also ten."§ "As the number of kingdoms," says Mr. Whiston, "into which the Roman Empire in Europe, agreeably to the ancient prophecies, was originally divided, A. D. 456, was exactly

\* "The perpetual correspondence of the Latin clergy, the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the Popes, cemented the union of the Christian republic, and gradually produced the similar manners and common jurisprudence, which have distinguished from the rest of mankind the independent and even hostile nations of modern Europe."—Gibbon's *Decline and Fall*, chap. xxxvii.

† The "Ancient Universal History," vol. xix. p. 244, says, "that the Emperor Marcian granted all Pannonia, as far as Vindobana, (at present Vienna,) to the Ostrogoths, about the year 453."

‡ The Lombards, under their King Audoin, settled in Pannonia, in the year 526.—Anc. Univers. Hist., vol. xix. p. 502.—Sir Isaac Newton on Daniel, p. 70.

§ Illustrations of Prophecy, p. 52.

ten; so is it also very nearly returned again to the same condition, and at present is divided into ten grand or principal kingdoms or states." \* It is remarkable, that at the present period, also,† the number of regal governments within the limits of the Western Roman Empire is exactly ten. They are as follows: 1. Austria, 2. Bavaria, 3. England, 4. France, 5. Naples, 6. Netherlands, 7. Portugal, 8. Sardinia, 9. Spain, 10. Wirtemberg.‡

I shall now proceed to consider another feature of this beast. He had *seven heads*.—In the seventeenth chapter, he is introduced a second time in union with the Harlot, Babylon the Great, and a more particular account is there given of his origin, and the meaning of the seven heads. "*The beast that thou sawest, was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings, one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him, are called, and chosen, and faithful,*" xvii. 8—14.

The SEVEN KINGS, which in the above passage are designated by the SEVEN HEADS of the beast, have by the general consent of interpreters been understood to signify the forms of government, under which the Roman kingdom was successively to subsist. With respect to the first six of these forms no difference of opinion appears to obtain among writers of authority. It is agreed that the five, which in verse 10 are declared to be fallen, were, 1. kings, 2. consuls, 3. dictators, 4. decemvirs, 5. military

\* Illustrations of Prophecy, p. 52.

† Viz., the year 1817.

‡ Since this was written, the Netherlands have been split into the two kingdoms of Holland and Belgium, making now *eleven* regal states.

tribunes with consular authority, and that the sixth, which was in existence at the time of the apostle, was the imperial government of the Cæsars.\*

There is, however, a great diversity of sentiment with respect to the *seventh* form of government, and likewise the *eighth*,

\* I have considered the objections to this interpretation of the seven heads, which are stated in the review of my work by the "Investigator," vol. i. pp. 351, 352, but without conviction of their solidity. The Reviewer appears to have failed to perceive that the *seven heads* of the beast have two distinct significations. 1st. They symbolize the *seven mountains*, where the woman sitteth, i. e. the *seven hills* of Rome. 2dly. They signify *seven kings*. Now, admitting for a moment for *argument's sake*, that these seven kings may denote seven principal European kingdoms, which were the great pillars of the Church, (an interpretation which many years ago suggested itself to my own mind, but was rejected for want of evidence)—Supposing further, that these kingdoms be, 1st, Germany; 2d, France; 3d, Spain; 4th, Portugal; 5th, Sardinia; 6th, Naples; 7th, England; we shall at once see that this hypothesis attributes to the *seven heads* regal power, after the symbol denoting regal power, viz., the *diadem*, is removed from them and transferred to the *ten horns*. In other words, this hypothesis flatly contradicts the meaning of the symbols, and is, therefore, altogether untenable.

I have also carefully examined, and for equally strong reasons, must reject another scheme, which makes the beast of the Apocalypse a symbol of the whole of the kingdoms that have oppressed the Church in every age, and explains his heads as denoting, 1st, Egypt; 2d, Assyria; 3d, Babylon; 4th, Persia; 5th, Greece; 6th, Rome; 7th, Constantinople, or Eastern Rome; 8th, Rome revived. To this scheme it appears to me to be an unanswerable objection, that the beast, as a symbol, being a *living animal*, must be understood to possess an *individuality of animal existence*; consequently, the power or empire which he represents must possess an *individuality of political existence*. On the other hand, the image of Nebuchadnezzar being *without life*, and its parts or members being *capable of existing separately from each other*, the various members of this *dead image* may, without any violence to natural probabilities, be made the symbols of a succession of different empires, existing at various periods of the world.

The able writer of the review in question, may therefore be assured, that it is not without the deepest consideration of the question in all its bearings, that I have preferred the common interpretation of the *seven heads*. Moreover, the Reviewer cannot deny, that seven successive forms of government in one and the same empire, are capable of being signified by symbols, and let him choose, in the whole vocabulary of symbols, and I presume he will find only *two* which can be applied to such changes in the form of supreme rule. They must either be expressed by a succession of *heads*, or of *horns*. Now in the paragraphs which follow will be found conclusive reasons to show, that *the first of these* is the proper symbol for such political changes, in the form of government.

which is emphatically declared, to be *the beast that was, and is not, and yet is*. In order to arrive at a successful elucidation of this most difficult point of apocalyptic interpretation, it is necessary for us, in the first place, to consider the abstract signification of the symbols. The dragon of the twelfth chapter, with *seven heads and ten horns*, is, as already observed, Satan himself, embodied and reigning in the Roman Empire. His *seven heads* are adorned with *diadems*, the symbols of imperial power. Now, since in nature, all animals have but *one head*, therefore, in symbols, the *head* naturally signifies single and undivided sovereignty.\* Accordingly, it is plain from the words of chap. xvii. 10, already quoted, that the *seven heads* are not cotemporaneous, but *consecutive*, and we hence argue, that they are the emblems of *seven successive sovereignties*, under which, the empire was to subsist in an undivided state.

In chapter xiii. 1, the beast rises from the sea, having, in like manner, *seven heads and ten horns*, and the dragon gives to him his power and his throne. The *diadems* are, however, no longer on the *heads*, but are transferred to the *ten horns*. Therefore, since in nature, it is common to all horned animals (of our hemisphere at least) to have a plurality of horns, it is plain, that in symbols, *a plurality of horns* are the natural emblems of *a plurality of coexisting sovereignties, in one and the same empire, or body politic*; and we hence infer, that the *ten horns with diadems*, are the symbols of the division of the power of the beast among *ten cotemporary kingdoms*, and that the power of the *seven heads*, has, at the time when the beast rises from the sea, disappeared for ever.

Thus we learn, simply from the consideration of the symbols, in the abstract, that the Roman Empire was to exist under *seven successive forms* of undivided sovereignty; and an *eighth* or *decemregal form*, of ten cotemporary kingdoms. Moreover, it is

\* The *four heads* of the *Grecian leopard*, Dan. vii. 6, probably form an exception to this canon. But as the rule itself has its foundation in nature, and its application to the history of the beast is confirmed by the language of Rev. xvii. 10, 11, the foregoing exception does not affect its validity. I may add, that Mr. Faber, in his "Sacred Calendar," vol. ii. pp. 60, 61, interprets the heads of the leopard as having relation to four successive forms of rule, in the Grecian kingdom, and, therefore, in strict harmony with the above canon. I, however, do not feel sufficient confidence in the soundness of Mr. Faber's interpretation of these four heads, to rest upon it any argument.

evident, that we must account for the whole of the seven forms, indicated by the *heads with diadems*, before the rise of the decemregal form, signified by the *ten horns with diadems*; for this is necessarily implied, both by the order of the symbols, in chap. xii. and xiii., and by the words of chap. xvii. 10, 11. "*There are seven kings, five are fallen, one is, and the other is not yet come, and the beast that was, and is not, even he is the eighth.*" Now, as it is with the revived beast or the *eighth form*, that the *ten horns* receive power, it is self-evident, that their reign is posterior in time, to that of *the whole seven heads*.

We have already observed, that among writers of authority, no difference of opinion exists as to the first six forms of the Roman sovereignty.\* With respect to the seventh and eighth

\* Mr. Faber is now, though not when my former editions appeared, an exception to this remark. He maintains, that the *Triumvirate* was the sixth head of the beast, and that the imperial form was simply a revival of the first or kingly power. The arguments of the learned author will be found in his "Sacred Calendar of Prophecy," book v. chap. iv. The former assertion, that the Triumvirate was a distinct head of power, is not new. The point was fully argued by Dr. H. More, more than a century ago, in his "Synopsis Prophetica," book i. chap. xvi. Works, p. 607. He observes, that Tacitus "when he reckons up the forms of supreme power in the Roman state, declines the mentioning of any such Triumvirate. *Urbem Romanam a principio Reges habuere, Libertatem et Consulatam L. Brutus instituit: Dictaturæ ad tempus sumebantur, neque Decemviralis potestas ultra Biennium, neque Tribunorum militum Consulare jus diu valuit*: which manner of speech implies, that he would not leave out any of the forms of supreme government, though of never so short a continuance, if sufficiently distinct from others. But now when he falls on those times wherein this *Triumviratus Reipublicæ constituendæ* was to be noted, he runs over it, so as not to be taken notice of, going on only in this manner. *Non Cinna non Sullæ longa dominatio et Pompeii Crassique potentia cito in Cæsarem*, (which Cinna was only consul, Sulla first consul and then dictator, and Pompey and Crassus, consuls or proconsuls, and no more.) But now where is the very nick of naming this *Triumviratus Reipublicæ constituendæ*, he only adds, *Lepidi et Antonii arma in Augustum cessere qui cuncta discordiis civilibus fessa nomine Principis sub Imperium cepit*." Having added some further remarks, Dr. More next says, "And, therefore, Fenestella (de Magist. Roman., cap. xxii.), though he first speaks doubtfully of this Triumvirate, *Utrum Potestatibus enumerandum censuerim haud satis scio*," yet, presently he recovers himself and speaks more definitely. "*Quippe quod eas Potestates quas injussu præterque Senatus auctoritatem quique non dicam sortitus fuerit, sed per libidinem dominandi arripuerit, Tyrannides potius quàm potestates seu magistratus adduxerim*." Dr. More, however, further shows, that the historian Suetonius considers the Triumvirate of Antony, Lepidus, and Octavius, to be only the

forms, the interpretation offered in the first edition of this work, was, that the French Imperial Government of Napoleon Bonaparte constituted the *seventh head* of the beast, and, that the *eighth king* or form, for there is no *eighth head*, was still future. This interpretation was, however, manifestly erroneous, being, for the reasons already given, altogether inconsistent with the order and arrangement of the symbols, which require us to account for the whole of the seven forms, indicated by the *heads with diadems*, before the diadems were transferred to the *horns*, which transfer manifestly took place at the period of the overthrow of the empire by the Gothic nations.\*

I now, therefore, rest in the following interpretation, which is the same in substance with that offered by Dr. Henry More:—

The *sixth head* of the dragon and beast I conceive to have represented the Imperial Government of Rome, in its Heathen form, until the accession of Constantine, and the consequent establishment of Christianity; and that upon the defeat and dethronement of Licinius, the last of the Pagan emperors, the sixth head fell to rise no more, no notice being taken of the ephemeral reign of Julian.† The *seventh head* appears to denote

first part of the reign of the last, as Emperor. *Atque ab eo tempore exercitibus comparatis primum cum Marco Antonio, Marcoque Lepido, dein tantum cum Antonio per duodecim ferè annos, novissimè per quatuor et quadraginta solus Rempublicam tenuit*, upon which Naucerus thus comments, *Regnavit annis quinquaginta sex, duodecim cum Antonio et Lepido, solus verò quadraginta quatuor*, and, adds Dr. More, "Chronologers, as well of the Pontifician as the Protestant party, fix the beginning of his reign ab u. c. Anno 710."

In identifying the imperial power of Augustus, and his successors, with the limited and elective kingly power of Romulus, Mr. Faber stands quite alone, as far as I recollect. Nor does it seem to me that the word βασιλεύς, applied to the emperors by the Greeks, can identify their autocratical power, with that of the former kings.

\* It is remarkable, that the interpretation which *I have thus abandoned as utterly untenable*, has been since embraced by Mr. Faber, in his "Sacred Calendar of Prophecy."

† It is objected to this interpretation, that the Heathen imperial and the Christian imperial powers, being one and the same in form and name, could not be signified by distinct heads. I myself was of this opinion formerly, but more mature consideration led me to abandon it. Dr. Henry More's observations on this point are well worthy of consideration. He says: "Nor is there the least ground of any cavil against our last subdivision, which is of emperors into *Pagan, purely Christian, and Pagano-Christian*, as if there were not a cause fundamental enough of this last distribution; whereas, on the contrary,

the *Christian imperial power* from Constantine to Augustulus, in whose person the Western Empire was extinguished by the Heruli and Turingi. In this event we may recognise the infliction of the deadly wound on one of the heads of the beast

there is such a strong opposition betwixt the first two members thereof that one outs the other, the seventh king being the wounder and killer of the sixth head. And forasmuch as when a religion is made the religion of a kingdom or empire, it is in a sort the law of that empire; it may be rationally conceived that there is even a political difference betwixt a Christian and Pagan emperor. And lastly, be that how it will, it is plain to all men, that there is a very eminent and notorious difference betwixt a Christian and a Pagan emperor, and of more concernment to the Church of God, than any political distinction of government. And that which most concerns his Church, we may be assured God takes most notice of, and therefore would be as likely to distinguish the succession of supreme governors by this difference as by any.

"Nay, I think I may safely add, that it is likely that when once the angel had come to the division of the heads, or rather kings, into Christian and Pagano-Christian, he did wholly neglect the consideration of the political differences of forms of government in the empire, that notion being now impertinent to his design, and contented himself with the distinction of them from the account of religion only. But till this he numbered according to the distinction of political form, they all of them till now agreeing in pure Paganism. So that the sense of '*the beast that was and is not, his head is the eighth king,*' seems to be this: that supreme power, be the political frame or title of it what it will, which is over the beast revived, that is, over the empire, idolatrizng again, all that succession, pitch upon it where you will, be it pope, be it emperor, is looked upon as the eighth king, or last head of the beast."—More's Works, p. 586. London, 1708.

In the above quotation, by *Pagano-Christian* the reader will understand, that the state of the empire, when it relapses into idolatry under the name of Christianity, is designed.

The following remarks are now, in my Fourth Edition, added to the foregoing reasoning.

Nearly all our best interpreters are agreed in thinking, that the fall of the dragon and his angels from heaven to the earth, in chapter xii., denotes the casting down of Heathenism from the political heaven of the empire at the conversion of Constantine. Now, if that event be of sufficient magnitude to justify our applying to it the magnificent imagery of the casting the dragon out of heaven, where is the consistency of maintaining, that it is not of sufficient moment to fulfil the far less conspicuous apocalyptic event of the fall of one head of the beast and rise of another? Where, also, is the consistency of holding that the *Heathen Imperial Government*, wherein SATAN was as it were INCARNATE, and the *Christian Imperial power*, acknowledging CHRIST as THE PRINCE OF THE KINGS OF THE EARTH, were signified by one and the same head?



which was seen by the Apostle *as it were wounded unto death*.\* It was therefore the *seventh head* which John beheld thus wounded. The duration of the seventh head is termed in Rev. xvii. 10, *a short space*, and as it was only 163 years (viz., from 313, the date of the Edict of Constantine, to 476, that of the fall of the Empire of the West), it was short when compared with that of the Heathen imperial power, and also with the period of the eighth form, which has now continued more than thirteen centuries.

The *eighth* form of the beast I have already shown, from the complex symbol of ten horns with diadems (posterior in time to the imperial dominion of all the heads), to be *decemregal*, or the reign of ten cotemporary Gothic sovereignties. This form is said to be the beast which *was, and is not, and yet is*; or, in other words, it is the revived empire of Rome in another shape. This eighth form is said to be *of the seven*.† It is the Christian imperial power branching off into ten sovereignties. The horns, therefore, all grew on the seventh head.‡

\* Rev. xiii. 3.—In the explanation here offered of the deadly wound of one of the heads of the beast, I have the concurrence of Bishop Newton, Pyle, Gill, and others, with this difference, that they suppose the sixth head to have represented the Christian as well as the Heathen emperors, and that the deadly wound was therefore inflicted on the *sixth head*. The *seventh head* is variously interpreted by them, but is most commonly referred to the Gothic kingdoms in Rome and Italy, which succeeded the Roman Empire of the West. But these were among the *horns*, and could not therefore be the *seventh head*. The *eighth king*, or form of government, they suppose to be the Papacy; but, as the Papacy never was the temporal head of the Roman Empire, this opinion is untenable. It may here however be asked, why the extinction of the Western Empire by the Gothic conquest is alone signified by the figure of one of the heads then receiving a *deadly wound*, whereas all the former changes of form in the supreme government are described simply by the first five heads *being fallen*. The answer to this is, that when the regal was succeeded by the consular power, it was effected *not* by *external conquest*, but by *internal revolution*. The same remark applies to all the subsequent changes, until we arrive at the time of the Gothic irruptions, when the Western Empire fell by a *foreign sword*. This change, which was different in its nature and origin, is therefore fitly expressed by a different symbol.

† Rev. xvii. 11.

‡ The analogy of the four horns on Daniel's he-goat, which grew up *for*, or *under*, the great horn that was broken, Dan. viii. 8, seems to point out, that we are to look for the ten Gothic horns of the fourth beast, upon the imperial head

When the Empire of the West received a deadly wound in its seventh head by the Gothic sword, it appeared to be finally and entirely destroyed, as to its existence as a body politic. But the conquerors gradually identified themselves with the empire, by the following acts of submission:—1st. They received its religion; 2dly. They adopted, as the basis of national jurisprudence, the volume of the civil law; 3dly. They all at length acknowledged the spiritual supremacy of Rome, and bent their necks to its heavy yoke;\* 4thly. They restored, in the person of Charlemagne, the titular Empire of the West, and they gave precedence, among the sovereignties of the great European commonwealth, to that regal horn in which was vested the revived title of Emperor of the West and of the Holy Roman Empire; 5thly. By constant intermarriages among the sovereigns of the different kingdoms, they came at length to bear the character of a common family; 6thly. By adopting the Latin tongue as the language of *jurisprudence*, of *politics*, of *science*, and *public religious services*, they stamped upon all the kingdoms of the Western Empire the indelible features of one common nationality, no less than was that of all the commonwealths of ancient Greece. Thus the whole Gothic kingdoms were moulded into a sort of federal republic, in which the acknowledged fountain of secular honour was the Emperor of the Holy Roman Empire, as the Pope was the fountain of spiritual authority.†

that was wounded to death. This to be sure is out of nature, that horns should grow from a head so wounded; but we are to recollect, that the whole circumstances of the beast are a sort of wonder, or miracle.

\* The effects of the dominion of Rome Papal, on the body of the European States, are thus described by Villers:—"Il a déjà été dit que les croisades avaient pour la première fois accoutumé nos peuples occidentaux à une réunion générale, à une sorte de fraternité Européenne. Le catholicisme produisit constamment ce bon effet. La monarchie pontificale apprit aux princes et aux peuples à se regarder tous comme compatriotes étant tous également sujets de Rome. Ce centre d'unité a été durant des siècles un vrai bienfait pour le genre humain."—*Essai sur l'Esprit et l'Enfluence de la Reformation*, p. 179. It will not be supposed, that in quoting this passage, I accord with it upon the *benefits conferred on mankind* by the influence of Papal Rome. I cite it simply as a striking testimony, from a writer whose principles are those of earthly and secular philosophy, of the exact fulfilment of the prophetic word, and also a confirmation, no less striking, of the accuracy of the interpretation which is here offered.

† Uno verbo id assero, a seculo XI. omnia omnino regna Europæ (si

In the rise of this commonwealth we behold the *political* fulfilment of the prophetic annunciation, respecting the beast that *was*, and *is not*, and yet *is*; the revived Roman Empire, in the eighth and last form under which it was to exist, and in which it is to go into perdition. "The meaning of the name of the beast that was, and is not," says the learned Vitringa, "is, that by the beast is signified a certain Roman Empire, of which it might mystically be said, that it *was formerly*, and *is no longer*, and yet *is*: that is, it still really exists, although in another form than it existed before, so that it might be said of that empire, *that it is* and *is not*, which is a kind of sacred enigma; namely, that the Roman Empire, founded by Julius Cæsar, should be destroyed by the Goths and other barbarous nations; and thus, after it had been for some time, *should be no longer*, and yet *should be*, that is, *should rise again*, in the Papal Roman Empire, of which the titles and features should be the same as those of the ancient Roman Empire."

It yet remains that I should offer an explanation of the healing of the deadly wound of one of the heads, which we have seen to be the *seventh*. Now, whatever is intended by this healing, it cannot mean the restoration to that head of the diadem of imperial power. The *diadems* had for ever passed away from the *heads*, and been transferred to the *horns*, when the beast arose from the sea. In other words, the *individual sovereignty* of the empire was for ever departed, and had been succeeded by a *plural sovereignty*. The empire of Charlemagne was of too evanescent a nature to form an exception to this remark. I now apprehend, therefore, though I formerly thought otherwise, that the restoration of the imperial title in the line of the Western emperors, while it was in itself an event of much importance in the history of the beast, chiefly, as marking his *identity* with the ancient Empire of the West, did not properly constitute the

Galliam forsan exceperis, Romanis Pontificibus facta fuisse tributaria, ac si illorum fuissent domini. Non loquor jam de redbitus Ecclesiasticis, sed loquor de Donationibus regnorum et principatuum, et de pensione annua quasi supremo domino soluta. Ne res esset obscura, curarunt varii Romanæ Ecclesiæ Scriptores has donationes in unum volumen conjicere et in publicam lucem edere. Perro notandi sunt diligenter hi gradus augmenti potestatis Romanorum Pontificum secundum varios gradus qui in Danielis oraculo notantur.—Allix de duplici Christi Adventu, pp. 19, 20.

healing of the deadly wound. This act of healing was effected by the consolidation of the ten Gothic kingdoms (or horns growing on the seventh head) into a federal system, exercising the dominion, and putting forth much of the iron strength of the former Roman Empire, its political identity with that empire being marked by the circumstance, that the chief of the ten horns was actually invested with the imperial titles of ancient Rome.

If it be further asked, at what particular period the healing of the wound commenced, I answer, that since the recovery, first of Africa and then of Italy by the arms of Justinian, was the era when the principles of Rome begun to regain their ascendancy over the Gothic kingdoms, I think we may justly conclude, that then also, or in the year 533,\* the deadly wound began to be healed, and perhaps somewhat earlier.

What has been offered above may be considered as a sufficient elucidation of the *secular resurrection* of the Roman Empire, after it appeared to be utterly destroyed by the Gothic nations. In order, however, to complete the picture of that empire as drawn in the Apocalyptic vision, it becomes necessary to show that its history offers also the phenomenon of a *spiritual resurrection* without example in the annals of the world. The *wild beast* (for such is the proper signification of *θηριον*), *which was, and is not, and yet is*, is the prophetic designation of the modern or revived Roman Empire. Now a *wild beast* denotes in symbolical language an empire, which is constituted upon principles, opposed to those of the kingdom of God, viz., earthliness, idolatry, and persecution. Any one of these seems sufficient to give to a kingdom the character of a beast; but if they are all united, they form a *wild beast dreadful and terrible*, as the fourth, or Roman monarchy is described when seen by Daniel.† Such, accordingly, was that empire in its Heathen state. It was earthly in its principles; it bitterly and cruelly persecuted the saints, it was universally and grossly idolatrous. But at the conversion of Constantine, the empire put off these characters, and became lamb-like, protecting and cherishing the Church of God. It thus ceased to be, or *was not το θηριον*, the wild beast.

\* The Vandalic kingdom of Africa was overthrown by Belisarius the lieutenant of Justinian, in the year 533.

† Dan. vii. 7.

This new character was, however, too much above nature to continue. After a time the empire relapsed into idolatry. Under the authority of the emperors, of the ten regal horns and the popes, the adoration of the Virgin Mary and the dead saints, and the worship of their images, were introduced in the room of the old Pagan idolatry.\* By an act of the secular head of the empire, the Pope was constituted Head of the Church, and the saints were thereby delivered into his hand. All who opposed the idolatry and tyranny of Rome were branded as heretics, and subjected to the severest penalties. Thus the empire again became an idolatrous and persecuting power; and not only re-assumed all the features of the bestial character, but far exceeded the atrocities of its Heathen state, in the long-continued and dreadful war it carried on against the Church of God. *The wild beast that was, and is not, and yet is*, thus became its proper designation, as being at once expressive of its past history and present character.† Dr. Henry More ingeniously suggests, that the above description is to be looked upon as the mysterious name of the beast, in the same way as *He that is, and was, and is to come*, is one of the names of God.‡

From the words of Rev. xvii. 11, it may be inferred, that the

\* If the reader would wish to see the idolatry of the Romish and Greek Churches exhibited in all its naked deformity, he must look at it, not as it was refined and polished by the spiritual alchymy of the Council of Trent, but as it appears in the acts of the Second Nicene Council. I might enlarge this note by some quotations, showing the sottish and brutish idolatry inculcated by that Council, but I content myself with the following expressions, which will be found in the acts of the Council. (Sacro Sanct. Concil. Lutetiæ Parisiorum, 1671, tom. vii. p. 58.) They are taken from the "Confession and Recantation of Theodosius, Bishop of Ammorium," at the Council,—*"Let them who adore not the venerable images, be anathema.—Let them who dare to derogate from and blaspheme the venerable images, or call them idols, be anathema.—Let them who teach not the whole of the people that love Christ to adore the venerable, sacred, and adorable images of all the saints who pleased God in their generation, be anathema.—Let the calumniators of Christians, that is, the image-breakers, (Iconoclasts) be anathema."*—I should pollute my pages were I to transcribe some of the monstrous legends of miracles wrought by images, the truth of which was testified on oath by the bishops who attended this Council. And yet, according to the Romish dogmas, this Council was infallible!!!

† In this explanation of the spiritual revival of the beast, I follow Mede, Bishop Newton, Archdeacon Woodhouse, and other interpreters of note.

‡ More's Works, p. 587.—Vitringa also says, "*Esse hoc nomen bestiæ mysticum et ænigmaticum quod ejus demonstrat natura.*"

above name of the beast, viz., that "*He was, and is not, and yet is,*" belongs to him only under his *last* or *eighth* shape, and not under any of the prior forms of political government.

It is said of the beast at the end of the same verse, that in his eighth form "he goeth into perdition." In the above double character, spiritual and secular, which conjunctly constitute the eighth form, the beast remains, until he is finally destroyed by the seven apocalyptic vials, the consummation of which is at the battle of Armageddon. Accordingly, we find that he has continued to cherish the principles of Antichristian idolatry even to the present period. The body of the empire still adheres to the abominations of the Romish Church. It still, therefore, is spiritually "*the beast that was, and is not, and yet is.*" So obstinate is the attachment of its reigning dynasties to these principles, that we have witnessed, since the restoration of the Bourbons in France, a renewal of the idolatrous vow of Louis XIII., placing that kingdom under the protection of the Virgin Mary;\* and in Spain we have seen the restoration of the Inquisition.† With respect to the political form of the empire, it has, until the present age, subsisted under its ten regal horns, the chief of these horns having been always invested with the title of Augustus, Emperor of the Romans. But at the era of the

\* The same vow of Louis XIII., was again renewed by Charles X., on 15th August, 1826, who concluded the ceremonies of the Romish jubilee with the act of dedication, on which occasion he presented a silver statue of the Virgin to the Cathedral Church of Notre Dame. The statue bore the following inscription, *Virginii matri, se regnum, familiam, populumque, avitæ pietatis æmulator Carolus X. Rex Christianissimus covet, dicat, consecrat. Anno Jubilei, xv. August, 1826.* On Assumption-day the Archbishop of Paris was to bless this statue, which was to be brought after vespers by the king and the other dignitaries of the state in procession to the altar.—Morning Post, August 16, 1826.

† This was written in 1816. Under the actual government of Spain the Inquisition no longer exists, but the present rulers are no less hostile to the truth than if it did exist. The "Madrid Gazette" of September 2, 1838, contained a circular from the Minister of the Interior to the political chiefs, ordering them to take measures to send out of the Peninsula the copies which they have or may hereafter seize of the translations of the Gospel in the Basque and Gipsy languages in the same manner as they did with the translations in the Spanish language, permitting public libraries at the same time to retain two copies of the translations in Basque and Gipsy, as philological curiosities of some merit.

French revolution, when the seventh trumpet sounded, and when, as I shall afterwards show, the vials also began to be poured out, a series of dreadful political commotions took place, in the course of which the sovereign of Austria was compelled, in the year 1806, formally to resign the imperial titles of Rome; and then, for the first time since its origin in the person of Augustus, the title of Emperor of the Romans became totally extinct. From that date till the abdication of Napoleon Bonaparte in the year 1814, the imperial power of the West, though without its titles, appears substantially to have rested in his person. Since his fall to the present moment, the ten regal horns have reigned without any co-existing power, which can be viewed as representing the Imperial Dignity. Whether the title of Emperor of the Romans is to be revived before the final destruction of the beast at Armageddon, can be known only by the event. But if its revival shall take place, it will probably, be only of momentary duration, and will with the empire, perish for ever.

One other particular respecting the beast remains to be considered. In the thirteenth chapter he arises out of *the sea*,\* but in the seventeenth chapter he is said to arise out of *the abyss*, or bottomless pit, and some have supposed that these are two different ascents. There seems, however, to be no ground for this idea. The abyss is frequently used by the Seventy as synonymous with the sea.† When the empire was overwhelmed by an impetuous torrent of barbarous nations, the waves of a raging sea may be said to have broken in upon and covered its territories. Out of this sea or abyss the beast rose with his ten horns crowned, when the Gothic governments assumed a settled aspect, towards the end of the fifth, or the beginning of the sixth century.‡

\* Abarbanel on Daniel, fol. 5<sup>b</sup>, remarks, that this world is likened to the sea from its perpetual changes, and the greatness of its dangers, and its many storms, and its being pacified, according as the winds are set to rest in it.

† Dr. Henry More cites the following passages to show this sense of the word *αβυσσος*. (Job xxxviii. 30; xli. 31; Psalm cvi. 9; Isaiah lxiii. 13; Jonah ii. 6.)

‡ I am aware that in the New Testament *αβυσσος* frequently signifies the invisible receptacle of departed spirits, or Hades in general, or that part of Hades in particular where the wicked spirits are reserved in chains unto the judgment of the great day. (See Rom. x. 7; Luke viii. 31; Rev. ix. 1; xx. 3.)

Having thus endeavoured to show what power the beast represents, and also the import of his *seven heads* and *ten horns*, I proceed to the consideration of the other particulars which are recorded concerning him. It is said, "*the dragon gave him his power, and his seat (or throne), and great authority.*" In interpreting this language, we must recollect that it forms part of a description most highly symbolical or hieroglyphical. It denotes, that the beast was the tool and instrument of the dragon, from whose machinations he derived his strength and power; and further, as the Empire of Rome was emphatically the seat or throne of the DRAGON when in its *heathen state*, so was it in its *apostate form* the seat or throne of the BEAST. At Rome Charlemagne was crowned Emperor of the West, and until the middle of the fifteenth century, when, in the year 1452, Frederic III. was crowned at Rome, the emperors usually received their diadems in the same imperial city from the hands of the Pope.

The worship which is said to be paid to the dragon and to the beast, signifies that blind and implicit obedience which the inhabitants of the Roman Empire should give to his will and his laws, in matters of conscience and religion. "All the world," says Bishop Newton, "in submitting thus to the religion of the beast, did in effect submit again to the religion of the dragon, it being the old idolatry with only new names. The worshipping of demons and idols is in effect the worshipping of devils."

"*And there was given to him a mouth speaking great things and blasphemies.*" He styled himself the Holy Roman Empire, thus assuming to himself that which, in strict propriety of language, belongs to God only. "*And power was given to him to continue,*" or rather, as Bishop Newton observes, "to practise, to prevail, and prosper 42 MONTHS," which being reduced to days, give

This abyss is situated in the central regions of the earth, and therefore is below the sea. ("See Horsley's "Sermon on the Descent of our Lord into Hell.") It is therefore not impossible, that in the ascent of the beast two different ideas might be combined. He might be described as arising out of the *sea*, in reference to his *secular and political resurrection*; and as ascending out of the *abyss* or *regions of condemned spirits*, with relation to his *spiritual revival*, which was the scheme of Satan himself to recover his lost authority in the Roman state. Moreover, even if he ascended from Hades the sea might be the medium of his ascent, and there is a peculiar fitness in its being so represented, to denote his arising out of the commotions and struggles of the nations of the Roman earth, the symbolical sea.



1260 PROPHETICAL DAYS, the identical time of the prophesying of the witnesses in sackcloth, and the treading down of the holy city by the Gentiles, and the abode of the woman in the wilderness. It does not follow, therefore, as Bishop Newton rightly argues, that the beast is to continue to exist no longer; but he is to practise against the saints and Church of God precisely that time.

He opened his mouth to blaspheme God, by promoting idolatry, and by the exercise of an Antichristian authority over the consciences of men. He blasphemed the tabernacle (i.e., the Church of God), and them that dwell in heaven, which, in the language of symbols, denotes the members of the true Church, "*whose names are written in heaven,*"\* and who even now by faith "*sit together with Christ in heavenly places.*"† The beast blasphemed these saints of God, by denominating them heretics and apostates.

"*And it was given him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.*" It is sufficiently evident that the Roman Empire made war with the saints, and overcame them. Throughout the Western Empire true Christians were, during the whole period of the 1260 years, exposed to persecution and death, if they dared openly to dissent from the religion of the State. All the persecutions which Papal Rome stirred up against the saints were carried into execution by the secular Roman Empire, or the civil powers. It was the secular power which waged war with the Albigenses and Waldenses in France, in which a million of men perished. It was the secular power of Spain which, under the Duke of Alva, put to death, in a few years, *thirty-six thousand* Protestants in the Netherlands; besides *fifty thousand* who had been hanged, beheaded, burned, and buried alive, for the same reason, from the first Edict of Charles V., to the peace of Chateau Cambresis, in the year 1559.‡ It was the secular Government

\* Luke x. 20.

† Ephes. ii. 6.

‡ The words of Fra Paolo Sarpi, from whom I learn this fact, in his "History of the Council of Trent," are as follows:—"Mais quoique dans les Pais Bas le nombre de ceux qui l'on avoit *pendus, decapitez, brulez, et enterrez* vifs depuis le premier Edit de Charles, jusqu'à cette paix, montât à cinquante mille hommes, et que l'on en eût executé aussi un grand nombre en France; cependant en Flandres, comme en France, les affaires s'y trouvoient en plus mauvais etat que jamais; et les deux Rois furent obligéz de chercher de

of France, which revoked the Edict of Nantz, and extirpated or drove into cruel exile the Protestants of that kingdom. It was the secular power of the empire which slew the witnesses. Power was given to the beast over all the nations and kindreds and tongues of the Roman earth; he reigned over them with absolute authority, through his ten regal horns.\*

We are next informed, that "*all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*" To worship a creature of any kind, in the language of the New Testament, means the placing our hearts and affections upon it more than upon God; and to worship the beast, therefore, signifies the placing an implicit faith on his dictates in spiritual matters, and obeying them rather than the law of God.

"*If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*"

The emphatic and solemn warning which is given at the beginning of this clause, "*If any man have an ear, let him hear,*" has relation to what is declared afterwards, that the vengeance of God shall at length overtake this monster, and that he shall go into captivity and perish by the sword, thus coming to an awful end, according to the just law of retaliation. This is to be effected by the seven vials of wrath, the consummation of which will be when the Almighty Word of God shall tread the winepress of the fierceness and wrath of Almighty God in the awful day of Armageddon. What is added respecting the faith and patience of the saints, seems to be immediately connected with the preceding clause, which declares the manner of the destruction of the beast; and perhaps it is intended to signify, that though the hour of the destruction of the beast, will be a time of great triumph to the

concert quelque remede pour arrêter le progres du mal." Hist. du Concile de Trente, tom. ii. p. 52, Londres, 1736.

From Brandt's "History of the Reformation in the Low Countries," (b. xi. vol. i. p. 40, London, 1720,) I learn, that the first Edict of Charles V., against the Reformation in the Low Countries, was issued in 1521. Thus in a period of only thirty-eight years, *fifty thousand persons* were, in that country only, butchered by *hanging, beheading, burning, and burying alive*, by the Roman beast, for the cause of religion.

\* Faber, *in loco*.

Church of God, yet it will likewise be a season of trial to the faithful, when their faith and patience will in a very particular manner be called into exercise, so as to distinguish those who are true saints from mere professors. In confirmation of which idea, we shall meet with a similar clause in the following chapter of the Apocalypse, relating, as I shall endeavour to show, to the same period; and it may also be observed, that the solemn warning of our Lord himself, immediately before his coming at the great day of Armageddon, "*Behold I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame,*" seems to imply that this awful time is to be one of a peculiarly trying nature to true Christians.

## CHAPTER XIII.

## THE TWO-HORNED BEAST OF THE EARTH, AND THE IMAGE.

*"AND I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, That they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six," chap. xiii. 11.*

The SECOND BEAST, coming up out of the earth, is evidently an ecclesiastical character, and he is the same personage as is afterwards called the FALSE PROPHET. His lamb-like horns show that he assumes the appearance of a minister of the Lamb of God; but his speech, like a dragon, discovers him in reality to be a minister of the old serpent.\* This beast, as Mede and

\* I translate the following striking and most just remarks, on the two horns of the second beast, from a French work, "Eclaircissemens sur l'Apocalypse:" *Elucidations of the Apocalypse.* Amsterdam, 1687.

"If, as has been proved, the two horns signify two sovereignties, two powers, the Papal Empire includes two powers, two sovereignties—the one, over things

Mr. Faber rightly judge, is the Papacy, *i. e.*, the Pope and his clergy. This opinion may be confirmed by many other authorities. "The *former* beast," says Dr. Wall, "represents the secular power of the Roman Empire (as it was now in the ten horns), and this, the Pontifical."\*—"The second beast," says Dr. Cressener, "is a succession of ecclesiastical persons having the supreme power in ecclesiastical affairs."†

The first beast arises out of the sea, *i. e.*, out of the multitude of the nations of the Roman world in a state of tumult and confusion: for this is the symbolical signification of the sea. But the second beast grows up (as it were) silently out of the earth, by degrees and unheeded.

The second beast exerciseth all the power of the first beast before him; by which is intended, not the political authority, though that was often also wielded by priests, but the power which the first beast had to make war with, and overcome the saints. This power was in fact exercised by the Papacy, before, or in presence of, the secular powers of the Roman Empire, *i. e.*, by permission of the several princes, in their dominions, and with their authority. Accordingly we are informed by history, that the Papal power was the chief instigator of the persecutions of the faithful disciples of Christ, within the limits of the Roman Empire, during the 1260 years.

He causeth the earth to worship the first beast, by giving support to his tyrannical power in matters of conscience. History shows that the support of the civil and ecclesiastical authorities to each other, during the reign of the Papal power, was mutual—Charlemagne, who in his own person revived the Empire of the West, was crowned by Pope Leo III., who

*temporal*, the other, things *spiritual*—the one over the *present life*, the other, over *that which is to come*.

"If it is said that the two horns of the *beast* are like those of the *lamb*, every one knows that JESUS CHRIST has two powers, a double sovereignty—one, over the temporal, the other, over the spiritual. The *Papal Empire* boasts of this double power as the vicar of Jesus Christ. It is therefore the *beast with two horns*.

"If it is said that the beast with two horns speaks like a dragon, it is impossible to deny that the Pope speaks in the same manner, attributing to himself, like the devil, authority to dispose of all the kingdoms of the world."

\* Quoted by the author of "Illustrations of Prophecy," p. 66.

† Demonstration of the Apocalypse, lib. iii. cap. vi. p. 179.

had the chief share, and acted the leading part, in that remarkable transaction, thus causing the inhabitants of the earth to worship the first beast, whose deadly wound was healed. The Emperors of the West, from Otho the Great to Frederic III., were also, as already mentioned, generally crowned at Rome by the Pope, for nearly 500 years. The coronation of Otho was in the year 962, and of Frederic, in 1452, the interval being 490 years, or ten jubilees.

*"He doeth great wonders, so that he maketh fire to come down from heaven on the earth,"* &c. In interpreting the language of this mystical book, we ought never to lose sight of its highly symbolical nature. *Fire*, in this passage, may denote the fire of persecution, which the Pope and his clergy caused to come down from the symbolical heaven, or the civil government, to destroy their enemies, all who disputed their authority.\* There may, however, not improbably be a reference, to the false miracles and lying wonders of the Popish clergy.

We are next informed, that the second beast deceived the inhabitants of the earth, by means of the miracles or wonders which he had power to do in the presence of the first beast, saying to them, *that they should make an image to the beast which had the wound by a sword, and did live.* In this highly hieroglyphical language is depicted to us the entire degeneracy of the visible professing Church, once so fair and lovely; but which, by listening to the false doctrines of the Pope and his clergy, lost every feature of its original beauty, as the chaste spouse of

\* Pope Adrian VI., who succeeded to the Pontificate in the year 1522, while the Reformation was yet in its infancy, was desirous, in order to deprive the Protestants of the powerful arguments which they derived from the corruption of the Church, to introduce some reform in the Romish Court. On this occasion, many reasons were offered by his councillors to dissuade him from such an attempt. Cardinal Francis Soderini, Bishop of Preneste, made use of the following arguments, which I quote from Paolo Sarpi, the Catholic writer already mentioned:—"Il lui dit nettement qu'il n'y avoit nulle esperance de confondre ni de dissiper les Lutheriens par la réformation de la Cour de Rome. Que c'estoit au contraire le vrai moyen de leur donner plus de credit," &c. And again, "Que les heresies ne s'estoient jamais dissipées par les réformations mais par les Croisades, et en excitant les princes et les peuples à les detruire: que c'estoit par ce moyen qu'Innocent III., avoit heureusement etouffé celle des Albigeois en Languedoc, et que ses successeurs n'en avoient point employé d'autres contre les Vaudois, les Picards, les Pauvres de Lyon," &c.—Hist. du Concile de Trent, tome i. p. 43.

Christ: and was so utterly corrupted as to become transformed into an image *to*, or *for* the beast. The Church, thus deformed and corrupted, was an image *to* the beast,\* that is, the object of the idolatrous veneration of the secular Roman Empire. Accordingly, this corrupt, and idolatrous, and abominable Church was styled by the secular powers, *our Holy Mother the Church*. She obtained a paramount influence over the minds of princes, and was the object of their superstitious esteem and veneration. The Church was also an image *of* the beast,† having in it all the distinguishing features of the bestial character—idolatry, blasphemy, and persecution.‡

The Pope himself and his clergy could not form the image of the beast, because a Church consists of clergy and people, and cannot exist without both. Hence it was necessary that this lamb-like beast should persuade the people to concur with him in forming the corrupt Church, or image of the beast. If they had not given ear to his false doctrines, the image had not been formed; but they listened to him, and were deceived, and the image was made.

The Pope and his clergy *had power to give life unto the image of the beast*, i. e. political life and authority; and let history say, whether the Church did not obtain political life and power by means of the Popes: "*That the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*" The Church or image spake by its mouths, the General Councils and other ecclesiastical assemblies. It did not itself by its own authority put men to death, but it delivered them up to the secular power to be put to death, thus causing them to be killed. The proceedings of the Council of Constance with respect to John Huss are a very remarkable illustration of this passage; after he was degraded by the Council, and his soul committed to the devil, his sentence was thus pronounced: "THE HOLY SYNOD OF CONSTANCE DECLARES

\* Εἰκὼν τῷ θηρίῳ, Rev. xiii. 14.

† Εἰκὼν τοῦ θηρίου, Ibid. xiii. 15.

‡ "Ainsi l'esprit si pur et si sublime du christianisme, à qui ne convenait qu'une forme aussi pure et aussi simple que lui, fut successivement étouffé pendant une longue suite de siècles jusqu'au seizième, par une continuelle surcharge d'éléments étrangers qui avaient dénaturé son action, et *en avaient peu-à-peu fait un corps informe*, d'où sortaient tous les maux que les erreurs et les passions peuvent produire."—Villers, Essai, p. 22. See also Ibid., p. 2.

THAT JOHN HUSS OUGHT TO BE GIVEN UP TO THE SECULAR POWER, AND DOES ACCORDINGLY SO GIVE HIM UP, CONSIDERING THAT THE CHURCH OF GOD HAS NO MORE TO DO WITH HIM.”\*

If the above explanation of the apocalyptic image be the true one, then the IMAGE is a symbol of the same corrupt Church afterwards exhibited to us as a WOMAN, THE HARLOT, BABYLON THE GREAT; in confirmation of which idea, it will be found that wherever the image is subsequently mentioned, there Babylon is not mentioned; and, on the contrary, wherever mention of Babylon is made, there the image is omitted.

As the people of the Roman Empire concurred with the Pope and the clergy in forming the image, we find it said, in like manner of Babylon, that she *sitteth on many waters*, by which are meant *peoples, and multitudes, and nations, and tongues*.†

But it may be asked, why, if the image be the same as Babylon, two different symbols are employed by the Holy Spirit to denote the same thing? I would observe, in answer, that it hath seemed good to the Spirit of God, on every occasion, to adhere to what may be called the *proprieties* of the symbolical style, and not to violate *natural probabilities* in the language of prophecy. In the thirteenth chapter an account is intended to be given, in symbolical language, of the share which both the clergy and people respectively had in corrupting the visible Church of Christ. Now it would have been a violation of natural probability, and all the proprieties of the prophetic style, if it had been said that the second beast persuaded the inhabitants of the earth, that they should make or form *a woman*, because such an exertion of power is physically impossible. It would be an act of creation. The formation of the corrupt Church is, therefore, with admirable propriety, signified by the symbolical act of making an *image*.

On the other hand, when the destruction of the corrupt Church is intended to be shown forth, in order to display to us all her abominations, she is introduced in the form of a bloody and abominable harlot, riding on a blasphemous wild beast. Each of the symbols, in its own place, is the fittest that could have been selected.

I have not met with the above interpretation of the image in

\* Milner's History of the Church of Christ, cent. xv. chap. ii.

† Rev. xvii. 15.



any author whose works I have consulted. I hope, therefore, that it will be thoroughly sifted, and that it may stand or fall on its own merits. I have never seen any other solution of this apocalyptical enigma which satisfied my mind, or I had not sought a new one. The following passage, however, which I have met with in a literary journal, confirms, or at least illustrates, my idea of the apocalyptical image, in a very remarkable manner; and the more so, as the reviewer was not at the time considering a work on prophecy: "We cannot but think," says the reviewer, "that the spirit of Popery is, in a degree, to be discovered in what may be called the High Church party of every Establishment, though we grudge any men a title, which seems to imply a stronger attachment to the Church than we glory in professing. Popery is the offspring, not of young Dissent, but of old Establishments; not of a poor but a rich, not of an illiterate but a fastidious, not of a zealous but a worldly body. It was the ambitious scheme of a secular priesthood to grasp the sceptre of the world. Its doctrines, its gorgeous rites, its penances, and miracles, were all a sort of machinery, by which men were either to be drawn or forced into the power of the priests. **THE VISIBLE CHURCH WAS THE GREAT IMAGE TO BE WORSHIPPED**; the form was to be considered as of a paramount and almost exclusive importance. The Bible was to be locked up; the people to be kept in profound ignorance; for all these could readily be shaped into a ladder of steps, by which the Pope could mount to the throne of Christendom."\*

\* Review of Butler's "Installation Sermon," "British Review" for 1812, p. 108.—The reviewer of this volume in the "Edinburgh Christian Instructor," having expressed a suspicion of the solidity of my interpretation of the image, I think it due to that respectable work to make some remarks upon its reasoning on this point. The reviewer's objection seems to me to be founded on a misconception, whereby he confounds two things which are carefully to be distinguished from each other; viz., the government or ruling power of the Church, and the Church itself. The *second beast* represents the *first* of these objects, or the ruling power in the Church, i. e., the Pope and his clergy. The *Image* is, on the contrary, a symbol of the *whole Church*, including both clergy and people. To illustrate this, I will suppose, that the General Assembly or Convocation of any particular Protestant Church were changed into a permanent body, and that they were to lapse into idolatry. The reviewer will grant, that the Assembly in that case would become a tyrannical, idolatrous power, which might fitly be symbolized by a beast. But it does not necessarily follow, that they would be successful in drawing the body of the Church which they

Having given the above account of the image, the Apostle John further informs us, that the second beast caused all men to receive a mark on their right hand or their forehead, and that no

represented, into the guilt of their apostasy. That Church might resist all their power and solicitations, and as a body remain true to the Protestant cause. Now, to apply this reasoning to the Western Church in general : history informs us, that the popes were opposed by many of the Churches in their wicked attempts to introduce the worship of images. In the eighth century, the Council of Frankfort, which was attended by three hundred bishops of various nations, condemned equally the second Council of Nice, and the worship of images. The British Churches followed the same line of conduct. Had this resistance not been overcome by the popes, the visible Church within the Western Empire, never would have been transformed into an image of the beast ; but at length, the popes overpowered the efforts of the friends of truth. Idolatry was universally introduced, and henceforth the Church, as a whole, was marked by all the features of the character of the first beast, secularity, blasphemy, idolatry, and persecution, and became, therefore, an image of the beast. The reviewer's idea, that the image was a symbol of the temporal power of the popes, appears to me untenable, for the following among other reasons. The temporal power of the Papacy was often and most strenuously resisted even by Catholic princes, and the popes had no authority to kill those who *thus* resisted them. The authority of the image, on the contrary, was universal, so that whosoever would not worship the image was killed. This seems to me, to have been fulfilled in the power of the corrupt Church, and nothing else, for whatever differences and quarrels arose among Catholic princes on other points, they all agreed in bowing with implicit submission to the authority of the Church in spiritual matters.—2d Edit.

When the foregoing note was written, I had no acquaintance with the writings of that eminent expositor of prophecy, Dr. Cressener ; I have since procured a copy of his " Demonstration of the First Principles of the Protestant Applications of the Apocalypse," printed in 1690, and dedicated to Queen Mary. And I have been both surprised and gratified to find, that his interpretation of the IMAGE, is *precisely the same* as the one given in this Work.

He says, that the mention of the beast and the image, is a very manifest allusion to the custom of the Romans, at that time, to raise the Emperor's image in all public places at his election to that dignity, and to continue the adoration of it during the time of his reign.

He next mentions, that it is the false prophet or Papal authority, who contrives the image—that " an image of anything is something made after the likeness of the thing of which it is the image."—" But then this image is different from all carved images of the emperors—for it is said to have *life* put into it, and therefore, it must be a *living* likeness to its original."—" This image, then, must be a *living supreme power, over all the same jurisdiction.*" But an image of a public State that is *alive*, must be some ruling power in the same State, that has a *very lively resemblance* to it.

Having added various other arguments, he arrives at the conclusion, that

man might buy or sell (*i. e.*, exercise the common offices of civil life), unless he had the *mark or name of the beast, or the number of his name*. The number of the beast is also declared to be

“this image must be a Church rule, equal to that of the State, and since the jurisdiction of it is universal and Catholic, and also Roman, can it be anything else but the Roman Catholic Church? And since all the life that it has is inspired into it by the false prophet, who is already known to be the Papal power, what plainer description could we have had of the Roman Catholic Church under the Pope?”—*Demonstr. of Apocalypse*, lib. iv. cap. 2.

I am sorry my limits do not permit my giving the whole passage without abridgment.—Third Edition, 1832.

Since this note was given to the public, the Rev. E. B. Elliott, of Tuxford, has published a pamphlet, “*The Question, ‘What is the Image of the Beast?’ Answered*,” wherein he offers a new view of the image. In page 5, he thus defines it:—

“What I now undertake to show is, that the General Councils of the revived Western Empire, answer the description in each and all of these particulars, and consequently, that they are *the reality intended by the emblem of the image*.”

In the whole of the learned author's reasoning in support of this view, it appears to me that there is a confusion of terms. He reasons from the principle, that since all representative bodies, are, as it were, the images of those whom they represent, the General Councils were in fact the image of the Roman Commonwealth. Now there is a fallacy in this argument. The *beast* is strictly the revived *secular* Roman Empire, not a body *ecclesiastic*, but a body *politic*. Therefore the *image*, whatever it be, must be the representative or image of the *secular empire*. But the General Councils were not the representatives of the *body politic* or *secular empire*, but of the *body ecclesiastic*, or the CHURCH. Thus, as Mr. Elliott himself informs us, “in the last General Council (that of Trent), when the discussion arose as to the propriety of prefixing to its title the words *representing the Universal Church*, the Pope's Legate observed, that it was unnecessary, inasmuch as the appellation of a *General Œcumenical Council*, implied them.”

Let us suppose that the Convocation of the English Church were to be revived, with such a change in its constitution as that a proportion of lay-members of the Church of various ranks were to sit in it, still it would be the representative body, not of the *State*, but of the *Church only*. Now the IMAGE OF and to the BEAST in the Apocalypse, is manifestly the IMAGE OF and to the SECULAR EMPIRE. But the GENERAL COUNCILS were the representative bodies, not of the STATE, but of the CHURCH; therefore, they certainly WERE NOT the IMAGE. Nor does it affect this argument, that SECULAR PRINCES attended and were members of these Councils; for it was only in virtue of their being already members of the CHURCH that they were permitted to sit. A prince excommunicated, or not a member of the Church of Rome, could not have sat in them. For these reasons, I must reject this interpretation of the image as being in my view utterly erroneous. But there are other arguments against it. The image not only has life given to it, but is always alive. Now in what possible sense

SIX HUNDRED AND SIXTY-SIX, and it is said to be the number of a man.

The language of this clause being interpreted upon the same principles as the preceding parts of the chapter; implies that so great was the spiritual tyranny exercised by the ecclesiastical beast, that he would permit no person who did not give the most unlimited and unreserved obedience to the secular beast, to exercise the common offices of society. "That which does best open the mystery of these expressions," says Dr. Cressener, "is the observation of Grotius upon this place, that it was a common fashion in St. John's time, for every Heathen god to have a particular society or fraternity, belonging to him; and the way of admitting any into these fraternities was, 1st, by giving them some hieroglyphic mark in their *hands* or *foreheads*, which was

can it be said, that General Councils, which sat for a year or a few years, and were then dissolved never to re-assemble, are now *alive*? That their decrees or canons are still received as *LAW* by the Romish Church, is no answer to this question; for in like manner the important Act of the last Parliament of William III., settling the Crown of England on the Duchess Sophia of Hanover, and heirs of her body being Protestants, is through the mercy of God to these realms, still *LAW*; although the Papists and Puseyites would, with all their hearts, abrogate it, yet who ever heard that the last Parliament of William III., which passed the Act of Settlement, is still *alive*? Moreover, were there not another body that *never dies* (until it is along with the beast destroyed by fire), and itself the *living image* of the *beast*, and this living body always ready to enforce the decree of Trent, they would themselves die a natural death. This *living body* and *living image* of the *BEAST* is the *CHURCH*.

Mr. Elliott, in quoting my view of the image in a note, page 4, adds the words, "in which he says, he finds Dr. Cressener agreeing with him." As this would almost seem to imply a doubt of the reality of this agreement, it becomes requisite for me still to lengthen this note by a further quotation from Dr. Cressener, who had a mind too entirely disciplined unto the sobriety of truth to reason inconclusively or write hastily on any subject. He thus continues his argument in the passage from which I have already quoted, "Or what can there be that is a more exact image of the Roman State under the imperial power? For the head of it has a jurisdiction equal to the head of the State, both Pope and Emperor have long since had the title of Lords of the World. They have both a triple crown though for different jurisdictions. They are both called King of kings. The body of the image is just the same with that of the beast. The *ecclesiastical* jurisdictions are parted out exactly according to the civil government of the empire. The patriarchs, archbishops, and bishops, had their ranks and places everywhere according to the divisions and provinces of the State, and the name of the ecclesiastical diocese did arise from the distinction of the several civil dioceses of the empire."—Fourth Edition, 1842

accounted sacred to that particular god; as that of an ivy leaf, to own themselves of the fraternity of Bacchus: 2d, by sealing them with *the letters of the name* of that god: and, 3d, with that *number* which the Greek letters of their name did make up; for the numeral ciphers of the Greeks were the letters of the alphabet. Thus the Greek letters of the name of the sun, did in all make up 608. And, therefore, his fraternity were marked with X. H."\*

In confirmation of the above remarks, it may be observed, that in this mystical book, to be sealed with the seal of the living God, to have his name written on the forehead, is the distinctive badge of his servants.† Therefore, to have the name of the beast, or his mark, or the number of his name, inscribed on the forehead or right hand, is the badge of the votaries of the beast.

With regard to the NUMBER of the beast, I adopt, without hesitation, the explanation first given of it by Irenæus, the disciple of Polycarp, that it is contained in the name Latinus, as expressed in Greek characters.

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Τ	.	.	.	.	.	.	300
Ε	.	.	.	.	.	.	5
Ι	.	.	.	.	.	.	10
Ν	.	.	.	.	.	.	50
Ο	.	.	.	.	.	.	70
Σ	.	.	.	.	.	.	200

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666

The observations of Mr. Faber on this point seem to me peculiarly valuable. The ten-horned beast is, as Mr. Faber observes, the secular Roman Empire, and of this empire the first real or fictitious founder was LATINUS. Hence the Romans were called GENUS LATINUM. Their language is the LATIN. The revived Western Empire and the Western Church, to distinguish them from the Greek Empire and Church, have always been called the LATIN Empire and Church; the service of the Romish

\* Cressener's Demonstration of the Apocalypse, lib. iv. cap. v. p. 275. These hieroglyphical marks on the forehead are still common among the Hindoos, as every one who has resided in India, can testify.

† Rev. iii. 12; vii. 3; xiv. 1.

Church is also in LATIN; the Scriptures themselves are read in the LATIN; all the official papers of the Church are in LATIN: "On these grounds, then, we have abundant reason to conclude, that LATINUS, and nothing but LATINUS, is the name of the beast; for in no other word descriptive of the revived temporal beast, or the Papal Roman Empire, can such a fatal concurrence of circumstances be discovered." \*

Such was the solution of the name and number of the beast, offered in the former editions of this work, in accordance with the almost unanimous voice of the Protestant commentators, including the names of Mede, Sir Isaac and Bishop Newton, and many others. Mr. Faber, however, has since entirely abandoned his former view, and in his "Sacred Calendar of Prophecy," he endeavours to prove that the Greek word *Αποστατης*, answering to our English "*Apostate*," is the name of the beast. His reasons for it are, that as the name of *blasphemy*, is said to be written on the heads of the beast, and as blasphemy denotes *Apostasy*, and the word *apostates*, in Greek letters with the contraction *ς*, for *στ*, produces the exact number 666, this double coincidence proves it to be the true name we are in search of. I do not pretend, in this abridged statement, to do justice to the arguments of the learned writer, for which I must refer to the work itself.† They are certainly well deserving of attentive consideration, and I shall offer some remarks upon them below.

In the meanwhile I shall set before the reader, the explanation of the number 666, offered by Mr. Clarke, in his learned "*Dissertation on the Dragon, the Beast, and the False Prophet*," which I have only recently consulted. Had I known it, when my former editions were published, I should have availed myself of the powerful aid which it affords in elucidating this difficult point.

Mr. Clarke rejects the old solution of the number, on the ground that it is founded on an erroneous orthography, and he produces evidence from Greek writers of the highest authority, proving that the proper name of the founder of the Latin king-

\* Faber's Dissert., Fourth Edition, vol. ii. p. 347.

† Sacr. Cal., b. v. ch. iv.

dom, was written not with the  $\epsilon$ , but the  $\iota$ , not *Lateinos*, but *Latinos*. On this point, Mr. Faber also observes, "I much incline to believe, that no instance can be found in which it is ever thus expressed (viz., *Lateinos*), by a Greek writer. The form employed I believe is uniformly *Latinos*."

Mr. Clarke, in pursuing this inquiry, afterwards remarks, that "the Greeks had only four modes of definitely naming a power, which could by any construction be denominated simple expressions. These (making use of the *Roman power* by way of example) were expressed as follows:—*Ἡ τῶν Ῥωμαίων ἀρχή*, the power of the Romans,) *Ἡ Ῥωμαίων ἀρχή*, (the power of the Romans,) *Ἡ ἀρχὴ ἡ Ῥωμαϊκὴ*, (the Roman power,) *Ἡ Ῥωμαϊκὴ ἀρχή*, (the Roman power.)" He then proves the last of these forms to be the simplest possible, and therefore deduces the consequence that "*in this form alone* must the name of the *power* be found, whose number is 666."

The learned writer, gives in the next place very long tables, comprehending, *with one exception*, the names of all the monarchies and states of the earth, whose national possessives he had met with in Greek. These tables contain more than *four hundred states*, and the first table only, (class i. order i.) being those monarchies of whose national possessives the declension is certain, comprises above *three hundred names*. To each of the names, the amount of the numerical letters of the same is annexed, and the result is, that not one of the names of four hundred kingdoms and states, contains the number 666; while at the same time, he produces no less than *seven other numbers*, which are common to *two kingdoms*, and *three numbers* which are common to *three kingdoms*. He further shows, that even the use of the double article in the names of the kingdoms and states, will in no case produce the required number, "Therefore," adds the learned writer, "in no form whatever which has been used by the Greeks, can the number 666 be shown to exist in any of the nations mentioned in the preceding classes and orders. But it has already been proved that the beast is *some kingdom*."—"This kingdom, therefore, can be no other than that which is *purposely omitted*," being the one exception above alluded to, "in the first order, and first class; I mean, *Ἡ Λατινὴ Βασιλεία*, THE LATIN KINGDOM. It is thus numbered."

<i>H</i>	.	.	.	8
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<i>a</i>	.	.	.	1
<i>τ</i>	.	.	.	300
<i>ι</i>	.	.	.	10
<i>ν</i>	.	.	.	50
<i>η</i>	.	.	.	8
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<i>B</i>	.	.	.	2
<i>a</i>	.	.	.	1
<i>σ</i>	.	.	.	200
<i>ι</i>	.	.	.	10
<i>λ</i>	.	.	.	30
<i>ε</i>	.	.	.	5
<i>ι</i>	.	.	.	10
<i>a</i>	.	.	.	1
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				666

This result cannot fail, I think, to strike the inquiring and attentive reader, as very wonderful. Moreover, that the form of expression, *Ἡ Λατινὴ βασιλεια*, for the name of the beast, is in strict accordance with the analogies of the Greek tongue, is manifest; since the same idiomatic form is shown by Mr. Clarke to have been used for expressing the names of the Babylonian, Persian, and Macedonian monarchies, in the works of Diodorus Siculus, and Thucydides.\*

We have already seen that Mr. Clarke produces evidence from the Greek classical writers, that the proper name of the founder of the Latin kingdom, was written *LATINOS*, without the *ε*; and the examples which he has brought forward, are quite sufficient to establish that this was the *usual* and *later* orthography.—But, I must now add that there are the strongest reasons for believing that it was *anciently* written with the *ε*, *LATEINOS*. The point was fully discussed by Dr. Henry More† in answer to the arguments of Grotius; and he proves by various examples from the Latin poet Ennius, that the ancient Latins wrote instead of *i* long, the diphthong *ei*. One of the verses cited by him contains no less than five examples of this, and among them *the identical word* *LATINUS* in the plural number as an adjective.

Quam preimum Cascei popolei tenuere *LATEINEL*.

\* The following are the examples of this here referred to. See Mr. Clarke's "Dissertation," pp. 87, 88. *Τὴν Βαβυλωνίαν ἀρχὴν*, the Babylonian power, Diod. Sic., vol. ii. lib. ii. p. 85. *Ἡ Περσικὴ βασιλεια*, the Persian Empire, Thucyd., vol. i. lib. i. p. 26. *Τὴν Μακεδονικὴν βασιλειαν*, the Macedonian Empire, Diod. Sic., vol. v. lib. xii. p. 105.

† Works, p. 595, London, 1708.



Now, as this example occurs in a writer who was intimately acquainted with the Greek tongue, and endeavoured to introduce its treasures among the Latins,\* and as there can be no doubt that the Greeks would write the name in conformity to the Latin orthography, we are thus assured that in the time of Ennius, who died in the year, B. C. 169, it must have been written *Λατεινος*, and it seems to follow that this was its most ancient and original orthography. The change of Lateinus into Latinus was quite in accordance with similar alterations in all languages, at least of secondary formation.† Moreover, it is justly observed by Dr. H. More, that Irenæus, who was himself a Greek Father, must have known the proper mode of writing the name Lateinos; and it is remarkable, that in the very place where he proposes it, he also offers another word, namely, Teitan, as containing the number of 666, if the first syllable be written with two Greek letters, the *ε* and *ι*, thereby openly acknowledging that this is not the most proper mode of writing that word; while, as to any similar deviation from the authentic orthography of *Lateinos*, he is wholly silent.

If, then, we follow the ancient and original orthography of the name Latinus, the founder of the Latin monarchy, it is found, as already mentioned, to contain 666, the exact number of the beast. If, on the other hand, we adopt the more modern and usual orthography of the word, converting it into a noun adjective, and, coupling it with the word *kingdom*, we find that the simplest form of expressing the phrase, *the Latin kingdom*, in the Greek tongue, *ἡ Λατινὴ βασιλεία*, contains the same exact number of 666. Now, as this most marvellous coincidence of circumstances cannot possibly be the result of accident, we must attribute it to the determinate counsel and foreknowledge of God, and we see in it the certain proof and demonstration that the apocalyptic beast is that revived Roman Empire of the Latins, whose founder was Latinus; whose name is the Latin Empire; whose common language, of religion, and jurisprudence, and science, is the Latin; and whose number is 666.

\* See Encycloped. Britan., article *Ennius*.

† As an illustration of this, I copy, from the Collection of Records in Bishop Burnet's "History of the Reformation," the following sentence of the English of the reign of Henry VIII:—"Bishopes and Prestes, auctorised by the prince, may excommunicate, by Gode's Lawe, for publique and open crimes. But that other thenne Bishopes or Prestes may excommunicate, we haue not rede in Scripture."

With regard to the explanation of the name and number of the beast, now adopted by Mr. Faber, I remark, that the character of *apostasy*, and the name of *apostate*, are not peculiar to the *Western* or *Latin* Empire, but belong no less to the *Eastern* or *Greek* Empire\* and Church, which were given up to the Mahomedan arms in the first two woe trumpets, consequently *that word* cannot be the *distinguishing* name of the *Latin* beast. It is further to be observed, that Mr. Faber rests his interpretation upon a foundation which appears to be erroneous. The reading of our authorized versions in Rev. xiii. 1, and last clause, is, *and upon his heads the NAME (ονομα) βλασφημίας, of blasphemy*. But, on the authority of the best manuscripts, Griesbach reads *ονοματα βλασφημίας, NAMES of blasphemy*, which is confirmed by the Syriac version. Mr. Faber affirms that this one supposed name, seven times repeated, is equivalent to the *names of blasphemy* mentioned in chap. xvii. 3. But in answer to this I remark, that one and the same name, however often repeated, is still but *one name*, and cannot, according to the rules of grammar, be expressed by the plural number, and consequently the hypothesis of the learned author, that the *one name* of *apostates* was inscribed on all his heads, falls at once to the ground.

I observe, in the last place, that the beast, being a *kingdom*, his *name* must include in it, according to the universal usage of mankind, some reference either to his peculiar territories, or the people of his kingdom; for it is in this manner that all kingdoms and states are distinguished; in other words, the names of kingdoms are either *chorographical* or *national*. Thus, we say, the kingdom of *England*, or the kingdom of the *English*—the Empire of *Rome* or of the *Romans*. No kingdom or state can be distinguished without the name of its territories or its people being appended to it. The analogy of the name of the mystic harlot in Rev. xvii. confirms this. She is called *BABYLON*, a name which is *chorographical*, and, in its mystic sense, points out the *Roman* capital called *Babylon*, in St. Peter's first Epistle, v. 13. She sits on seven hills, the well-known characteristic of Rome. She is the *GREAT CITY* that reigns over the kings of the earth, which no less points out *Rome* as her seat of empire. Now, in the name *Latinus*, we have, if it be used as a noun

\* See Mr. Faber's *Sacr. Cal.*, vol. ii. p. 400.

*substantive*, a reference to the kingdom founded in *Latium* by that person, and if it be used as a noun *adjective*, we are referred both to that particular kingdom and the people which inhabited it. Such are my reasons for rejecting the interpretation of the name and number of the beast given by Mr. Faber, and adhering to the principle of interpretation of the older writers as enlarged, and improved, and strengthened by the discoveries of Mr. Clarke. I shall just remark once more, in concluding the subject, that we have in the Scriptures various examples of nations being called by the names of their founders: I need only mention Jacob, Moab, Ashur, Esau, Amalek, which are used to signify the nations and kingdoms, as well as their original founders. It is entirely agreeable to this analogy, that the kingdom founded by Lateinos should bear the name Lateinos.

Having thus ascertained the NUMBER of the beast, it only remains to observe, that we learn from the history of Christian Europe in what manner this part of the prophecy was accomplished. During those ages when the Papal power was at its height, all who refused to hold communion with the corrupt Latin Church, and thus to inscribe themselves with the mark, and name, and number of the beast, were exposed to excommunication as heretics, to exclusion from the common charities and offices of life, even from all intercourse in buying and selling, and to the loss of life itself. I shall conclude what I have to offer on this head, by quoting a passage from Bishop Newton, showing the literal fulfilment of this part of the prophecy: "If any dissent from the stated and authorized forms of the Latin Church, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the Pope, that he would not permit any one in his power to buy or sell any thing, whom he found disobedient to the apostolic see. So the Canon of the Council of Lateran, under Pope Alexander the Third, made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house, or land, or exercise traffic with them. The Synod of Tours, in France, under *the same Pope*, orders, under the like intermination, that no man should presume to receive or assist

them, no *not so much as to hold any communion with them in buying or selling*; that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their ways.\* Pope Martin the Fifth, in his bull, sent out after the Council of Constance, commands in like manner, that they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians.†

\* I have myself verified the fidelity of this account of the proceedings of the Synod of Tours, which was held in A.D. 1163. The following words are from the fourth Canon of that Council:—

“In partibus Tolosæ damnanda hæresis dudum emersit, quæ paulatim more cancri ad vicina loca se diffundens, per Guasconiam et alias provincias quam plurimos jam infecit. Quæ dum in modum serpentis intra suas evolutiones absconditur quanto serpit occultius, tanto gravius Dominicam vineam in simplicibus demolitur. Unde contra eam episcopos et omnes Domini sacerdotes in illis partibus commorantes vigilare præcipimus, et sub interminatione anathematis prohibere, ut ubi cogniti fuerint illius hæresis sectatores, ne receptaculum quisquam in terra sua præbere, aut præsidium impertire præsumat *Sed ne in venditione aut emptione aliqua cum eis omnino commercium habeatur*: ut solatio saltem humanitatis amisso, ab errore viæ suæ respiscere compellantur.” *Sacr. Sanct. Concil., ad Regiam Editionem Exacta, Lutet. Parisiorum, 1671, tom. x. p. 1419.—Third Edition, 1832.*

I shall now, in my Fourth Edition, add the testimony of “*Eclaircissements sur L'Apocalypse*,” p. 19:—“Aujourd'hui en France nul ne peut avoir du pain s'il ne fait voir, par un billet de son Curé qu'il va à la Messe.” “No one in France can now purchase bread unless he shows by a note from his Curé that he goes to mass.”

† The charge of idolatry which is made against the Church of Rome, may be substantiated, not only from the practice of that Church in the dark ages, but from its authorized and avowed standards in the present day. I refer to the *Liturgy of that Church*, edited by the Rev. Peter Gandolphy (Keating, Brown, and Keating, 1812), and which is entitled, “*LITURGY; OR, A BOOK OF COMMON PRAYERS AND ADMINISTRATION OF SACRAMENTS, WITH OTHER RITES AND CEREMONIES OF THE CHURCH; FOR THE USE OF ALL CHRISTIANS IN THE UNITED KINGDOM;*” by which it is plainly insinuated, that all the Protestants of the Kingdom who reject this Liturgy, are not Christians. In this Liturgy the old idolatry of the Church of Rome, in adoring the consecrated wafer and cup in the Sacrament of the Lord's Supper, is still retained, as appears by the following words, taken from the Directory of the Mass: “*After pronouncing the words of consecration, the priest kneeling adores and elevates the sacred host,*” (or consecrated bread,) “*and the bell at the altar is rung to give notice to the congregation.*” In like manner it is said, after the consecration of the cup, “*Here also kneeling he adores and elevates the chalice,*” or cup.

The following words are taken from the Litany in honour of the blessed Virgin Mary, commonly called the Litany of Loretto:—

“We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin!

Holy Mary,  
Holy Mother of God,  
Holy Virgin of Virgins,  
Mother of Christ,  
Mother of Divine Grace,  
Mother most pure,  
Mother most chaste,  
Mother undefiled,  
Mother untouched,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,

Pray for us.

Spiritual vessel,  
Vessel of honour,  
Vessel of singular devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the Covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of angels,  
Queen of prophets,  
Queen of apostles,  
Queen of martyrs,  
Queen of confessors,  
Queen of virgins,  
Queen of all saints,

“We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin.

“Pray for us, O Holy Mother of God!

“That we may be made worthy of the promises of Christ.”

In order to hide from the people the guilt and danger of bowing down to images, the Romish priesthood have, in some of their catechisms, as in that of the Rev. Dr. James Butler, revised, enlarged, improved, and recommended by the four Romish Archbishops of Ireland, wholly omitted the second commandment; and they endeavoured to conceal this daring corruption of the Divine Law, by dividing the tenth commandment into two. In other catechisms, published for the use of the English Roman Catholics, the second commandment is indeed inserted; but it is blended with the first; and the tenth is divided into two, in the same manner as in the Irish catechisms. But though in the catechisms last mentioned, the second commandment is inserted as a subordinate part of the first, yet the Hebrew phrase *לֹא תִשְׂתַּחֲוֶה לָהֶם*, “*Thou shalt not bow down thyself to them,*” which absolutely forbids every kind and degree of religious veneration to be paid to images, has in the Romish catechisms been thus translated, “*Thou shalt not adore them;*” and the framers of these catechisms presumptuously varnish over their open violation of the above prohibition in the following manner:—

"Q. Is it lawful to honour the images of Christ and his saints?

"A. Yes, if rightly understood; because the honour given them is referred to the things they represent; so that by the images or crosses *which we kiss, and before which we kneel*, we honour and adore Christ himself.

"Q. Do Catholics pray to images?

"A. No, by no means: we pray before them indeed, to keep us from distraction, but not to them; for we know they can neither see, nor hear, nor help us.

"Q. What benefit have we then by them?

"A. They movingly represent to us the mysteries of our Saviour's passion, and the martyrdom of his saints."—*See Abstract of the Douay Catechism.*

Had the above Hebrew phrase been literally rendered "*thou shalt not bow down thyself to them*," the Romish priests could not thus have varnished over the violation of the commandment. But they first deceive the people by a translation of the passage not sufficiently literal, and then they pretend, that in honouring, kissing, and kneeling before the images, they do not *adore them*, though in fact they *bow down* to them, and thus disobey the letter of the Divine Law.

In my work, the "Church of Rome the Apostasy," pp. 12—14, I have given at full length from the Latin "Office of the Virgin," printed at Antwerp, 1780, a prayer to the Virgin, of which the title is "A Prayer to the Queen of all Creatures," which is, if possible more blasphemous than even the Litany of Loretto.

The following lines of blasphemy occur in a parody of the *Te Deum*, printed at Rome in 1839, of which the title is the "*Tributo Quotidiano*." I take them from a Note in Mr. Bickersteth's valuable Sermon, "The Divine Warning to the Church at this Time" (London, 1842), p. 17:—

"We praise thee, O Mary, as the Mother of God; thy worth as a Mother and Virgin we reverently adore.

"To thy honour every angelic being raises his melodious voice, saying incessantly to thee, Holy, holy, holy art thou, O Mary, Mother of God, both Virgin and Mother."

## CHAPTER XIV.

ON THE PROPHETICAL PERIOD OF TWELVE HUNDRED AND SIXTY YEARS—GENERAL STATEMENT OF THE SUBJECT—SIX SCRIPTURAL PROPOSITIONS LAID DOWN.

IN considering the 11th, 12th, and 13th chapters of the Apocalypse, we have seen frequent mention of a certain mysterious period, during which the enemies of the Church were to triumph over her. This period is also twice mentioned, in the book of Daniel, and it occurs five times in the Apocalypse. I shall recapitulate the different passages, for the sake of perspicuity.

1st. In Dan. vii. 25, we are informed, that the saints, and times, and laws, are to be given into the hand of the little horn of the fourth beast, *until a time, and times, and the dividing of time, i. e., three years and a half.*

2d. In Dan. xii. 7, mention is again made of the same period, *a time, times, and a half*, as measuring the duration of certain events previously predicted.

3d. In Rev. xi. 2, it is said, that the Gentiles are to tread under foot the holy city *forty and two months.*

4th. In Rev. xi. 3, we are told, that the witnesses are to prophesy *a thousand two hundred and threescore days*, clothed in sackcloth.

5th. In Rev. xii. 6, it is said, that the woman, the Church, shall be fed *one thousand two hundred and threescore days* in the wilderness.

6th. In Rev. xii. 14, we learn, that the woman is to be nourished in her place in the wilderness, *a time, and times, and half a time*, from the face of the serpent.

7th. In Rev. xiii. 5, power is said to have been given to the beast, to practise prosperously *forty and two months.*

Besides these seven places of Scripture, in which express mention is made of the above prophetical period, there is an allusion to it in two others. Our Lord, in Luke xxi. 24, 25,

informs us, that Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled*. Now it is the opinion of Mede,\* and other eminent interpreters, that these times of the Gentiles are the latter period of the Gentile monarchies; and more particularly the *time, times, and dividing of time*, of Daniel, at the end of which the awful convulsions of the nations are to commence, which shall immediately precede the conversion and restoration of Israel.

Again, in Rev. x. 5—7, the angel lifts up his hand and swears by him that liveth for ever and ever, *that there should be time no longer*, but the mystery of God shall be finished when the seventh angel begins to sound. Mede understands the time here mentioned to be the *time, times, and half a time* of Daniel; and that these are to be finished at the sounding of the seventh trumpet.†

It may not, however, be obvious to every person, that a time, times, and half a time, and 42 months, and 1260 days, are different forms of expressing one and the same number; it is proper therefore, to make this plain. *A time*, in the style of prophecy, means a year. *A time, and times, and half a time*, are one year, two years, and half a-year, or three years and a-half. But the primitive year, without intercalary days, consisted of 360 days;‡ therefore three years and a-half make exactly 1260 days. In like manner, the Jewish month consisted of thirty days; and forty-two such months contain 1260 days. Thus it appears that all of the above numbers, when reduced to their integral parts, make one and the same number of 1260 days.

Protestant writers on prophecy are now almost universally agreed in opinion, that these *days* stand for *years*, and that the real prophetic period signified by them is 1260 *years*. The following reasons may be offered in support of this interpretation:—

1st. We learn from the Scriptures that *days* are frequently taken to denote *years*. It is said in Numbers xiv. 33, “*Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty*

\* Mede's Works, book iii., Treatise on Daniel's Weeks, p. 873; book iv. epist. xii. p. 920.

† Mede's Works, book iv. epist. 8.

‡ See Hales on the word “YEARS,” vol. i. p. 31.



years." A similar example of days being put for years, occurs in the prophecies of Ezekiel.\* In the famous prophecy of the seventy weeks in Daniel, the seventy weeks signify weeks of *days* in their *literal* sense, but in their *mystical* meaning *years*, according to the nearly unanimous testimony of our most judicious interpreters, who unite in understanding the period revealed to be 490 years.†

2d. The events which were to take place during the 1260 days, are of too extensive and complicated a nature to be accomplished within the term of so many *natural* days, or three years and a-half.‡

3d. It is proved by the event, that the 1260 days are not natural days, for the powers whose duration was to be measured by that period, and the depressed state of the Church which was to continue during it, have in fact existed more than *one thousand years*, from whatever time we may calculate the rise of these powers, or the depressed condition of the Church.

Considering, therefore, that it is established by the above arguments, founded on the nature of things, and the analogies of Scripture, and confirmed by the consent of the great body of Protestant commentators, that the 1260 *days* mean the same number of *years*; I remark, in the next place, that the Scriptures evidently attach a very great and solemn degree of importance to this prophetic period. We may draw this inference from its being *directly mentioned* no less than *seven times*, and *alluded to* in other places; and likewise, from the reverential and awful manner in which the second annunciation of these times is given in Dan. xii. 7. A careful inquiry into the dates of the commencement and termination of this period, is therefore altogether necessary for the elucidation of the prophecies of Daniel and St. John.

In proceeding into this inquiry, I shall endeavour to show, first, what are the internal scriptural marks of the commencement and end of the 1260 years; and shall next compare historical facts with these marks; thus endeavouring, in the method of inductive reasoning, to ascertain the true era of the above period.

\* Ezek. iv. 4—6.

† The objections of Mr. Maitland, of Gloucester, to this conclusion have been considered by me in a separate tract; "Strictures on the Rev. S. R. Maitland's Four Pamphlets on Prophecy," &c.

‡ See Faber's "Sacred Calendar," vol. i. pp. 47—52, where this point is argued at considerable length.

In this way we may hope to arrive at a certain conclusion respecting this most interesting and important subject of inquiry. It will greatly facilitate what I have in view, if the different scriptural marks be stated in the form of propositions. This, therefore, is the method I shall adopt.

## PROPOSITION FIRST.

*The commencement of the 1260 years is to be marked by the giving the saints, and times, and laws (of the Church), into the hand of the little horn.*

For the proof of this proposition I refer to Dan. vii. 25.

## PROPOSITION SECOND.

*At the termination of the 1260 years, the Ancient of Days comes, and the judgment sits, to take away the dominion of the little horn, and to consume and destroy it unto the end.*

*Therefore, when the judgment begins to sit, then this period is ended.*

I rest the proof of this proposition on Dan. vii. 26, compared with the 9th, 10th, and 22d verses.

## PROPOSITION THIRD.

*The witnesses are to prophesy in sackcloth during the whole 1260 years. Therefore, when they put off their sackcloth, this period is ended.*

The truth of this proposition is evident from Rev. xi. 3.

## PROPOSITION FOURTH.

*The mystical woman, the Church, is to be concealed in the wilderness during the whole of the 1260 years. Therefore, when the woman begins to emerge from the wilderness, that period is elapsed.*

The proof of this proposition is in Rev. xii. 6, and 14.

## PROPOSITION FIFTH.

*The 1260 years end at the sounding of the seventh apocalyptic trumpet.*

I prove this by Rev. x. 6, 7, wherein the angel swears in the awful name of Him that liveth for ever and ever, that when the seventh angel shall sound, time shall be no longer. This

signifies (as Mede justly argues), that when the seventh angel shall sound, then the mysterious times of Daniel (i.e. the 1260 years) shall end.\* This interpretation of the passage is shown by the context to be the true one; for it is added, that at the same period the mystery of God shall be finished; which cannot be till the 1260 years of spiritual darkness and tyranny are ended.

The same thing is further proved by the triumphant language of the elders on the sounding of the seventh trumpet, Rev. xi. 15—18. This language is utterly inconsistent with the idea of the Church still remaining under her enemies, and in the wilderness, which must be her condition if the 1260 years do not expire at the sounding of the seventh trumpet.

From the last proposition, the following inference may be drawn: It has already been proved, in proposition second, that the 1260 years end when the Ancient of Days comes, and the judgment in Daniel vii. 9, 10, begins to sit; and we have now seen that the same prophetic period elapses at the sounding of the seventh trumpet. Therefore, as the sitting of the judgment at the coming of the Ancient of Days, and the sounding of the seventh trumpet, both synchronise with the close of the 1260 years, they also synchronise with each other. This confirms the reasoning contained in a former part of this work, whereby we arrived at the same conclusion.†

#### PROPOSITION SIXTH.

*The times of the Gentiles (i.e. the 1260 years) terminate when the signs in the sun, moon, and stars, and distress of nations, mentioned by our Lord, begin.*

This proposition is founded upon Luke xxi. 25, compared with the context.‡

But it has already been shown, in considering the sixth seal, that the phenomena in the symbolical heavens, mentioned in Luke xxi. 25, and the corresponding passages of Matthew and

\* Comment. Apocalyp. Ad. cap. x. Works, book iii., also book iv. epist. viii.

† Pages 118, 119.

‡ "When St. Luke's times of the Gentiles are finished, then shall be signs in the sun and moon: the Son of Man comes also in the clouds of heaven; the redemption of Israel, and the kingdom of God, are at hand." Mede's Works, book iv. epist. 8.—"The copulative *καί*, verse 25, is to be taken after the Hebrew manner; *ordinativè* for *tum*, *deinde*, which you know is frequent in the Scriptures. 'Then shall be signs,' &c." Ibid., book iv. epist. 12.

Mark, are the same with the earthquake of the sixth seal;\* and the earthquake of the sixth seal is, as I have endeavoured to prove, the same with that of the seventh trumpet. Therefore, it follows, that the times of the Gentiles, or 1260 years, expire also at the commencement of the earthquake of the sixth seal, and the earthquake of the seventh trumpet, which further confirms the truth of the fifth proposition.

Having thus laid down a series of scriptural propositions respecting the commencement and end of the 1260 years, I shall now go on to compare these propositions with history.

#### PROPOSITION FIRST.

*The commencement of the 1260 years is to be marked by the giving of the saints, and times, and laws, into the hands of the little horn.*

That the little horn is the Papacy, has been established with such force of evidence by Mede, Bishop Newton, Mr. Faber, and other writers on prophecy, that I do not consider it as at all necessary to enter upon the proof of it.† The Papacy being a spiritual power within the limits of the Roman Empire, Mr. Faber argues, I think rightly, when he says, that the giving the saints into the hand of the Papacy must be by some formal act of the secular power of that empire constituting the Pope to be the head of the Church.‡ It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependant upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the empire was

• P. 18.

† See preface to the second edition, where some reasons are given for this opinion.

‡ Mr. Faber has since abandoned this ground, and now contends that the giving of the saints into the hand of the Papacy, must be dated from the time when the whole ten horns of Daniel's fourth beast, unanimously concurred in acknowledging the spiritual supremacy of Rome. I have considered the arguments of the learned writer, in my "Critical Examination of his Sacred Calendar." See that work, chap. ii.

issued in the reign of Justinian, whereby the Roman Pontiff was solemnly acknowledged to be the head of the Church. That emperor, whose reign was marked by the publication of the volume of the civil law which was afterwards adopted through the whole extent of the Roman Empire, by the different nations who had divided among themselves its territories, was no less ambitious of distinction as a theologian than as a legislator. At an early period of his reign, he promulgated a severe Edict against heretics, which contained a confession of his own faith, and was intended to be the common and universal standard of belief to his subjects. The severest penalties were enacted by it against all who refused implicit submission.

' A second Edict of the same nature was issued by Justinian in the month of March, 533; and on this occasion he formally wrote to the Pope, *as the acknowledged head of all the holy Churches, and all the holy priests of God*, for his approbation of what he had done. The epistle which was addressed to the Pope, and another to the Patriarch of Constantinople, were inserted in the volume of the *civil law*; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles, the above titles were given to the Pope.

' The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the see of Rome.

From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the Church, may therefore be considered to have been formally delivered into the hand of the Papacy, and this is consequently the true era of the 1260 years.

There is no other recorded act of the secular government of the Roman Empire, which confers a greater authority on the Pope than the one above-mentioned.\* It has indeed generally

\* When the former editions of this work were published, I was not acquainted with the valuable work of Sir Isaac Newton on Daniel and the Apocalypse, wherein he brings forward two imperial Edicts in favour of the Popes, prior in time to that of Justinian, the former passed by Gratian, and

been supposed that in the year 606, the Emperor Phocas bestowed on the Pope the new title of Universal Bishop; but this seems to have been taken for granted by historians and commentators on prophecy without evidence. Paulus Diaconus and Anastasius, the only original historians who mention the grant of Phocas, do it in such terms as to show, that no new title was given by this Emperor, but that he merely renewed and confirmed the title of *head of all the Churches*, which had been granted by Justinian, but was afterwards disputed by the See of Constantinople, which wished to appropriate the title to itself. Besides, it may be observed, that the grant of Phocas has not

Valentinian, in the year 378, or 379; and the second in 445, by Theodosius the Second, and Valentinian the Third. The first of these decrees was chiefly for the purpose of regulating appeals to the Roman Pontiff, giving him jurisdiction over the whole Western Empire. The second Edict confers on the Pope the most extensive authority, declaring that it shall neither be lawful for the Gallic bishops, nor those of the other provinces, to do anything without the Pope, and that whatsoever the authority of the Roman See shall enact, shall be a law to all. *Sed illis omnibusque pro lege sit quicquid sanxit vel sanxerit apostolica sedis auctoritas.* Sir Isaac Newton on Daniel, p. 111.

In my "Critical Examination" of Mr. Faber's "Sacred Calendar of Prophecy," I have fully discussed the subject of the different Edicts, and have conceded to Mr. Faber the principle, that if I had, *reasoning a priori*, selected the special act from which to date the commencement of the 1260 years, I should have laid my finger upon that of Theodosius II., in the year 445.—I contend, however, that it would have been impossible by an argument *a priori* to decide, on any certain principles, which of the Edicts was the distinguishing mark of the epoch we are in search of. But, as we know from history, that no events occurred at the close of three prophetic times and a-half, from the year 445, which were of a nature to mark the termination of that period, we are assured that it did not *then* commence. See the above work, chap. iii. pp. 50, 51, and chap. iv. pp. 83, 84. The last of these chapters is a *Summary of the argument for the conclusion that the 1260 years are to be computed from the Edict of Justinian*, and it will be found to contain many powerful additional arguments to those offered in this work.

I shall, however, before closing this note, add one observation not to be found in my "Critical Examination" of Mr. Faber, and it is, that the Edict of Justinian, is the first one in which the title of *head of all the Churches* is expressly given to the Pope, and this is the title which (being the incommunicable one of our Lord,) constitutes the Pope the Antichrist. I conceive, therefore, that we have in this fact a powerful reason, even *a priori*, for fixing upon that Edict, as the one whereby the saints were delivered into the hand of the Papal power.

been preserved, and it wants the requisite formality of having been recorded in the volume of the laws of the empire.\*

\* In order to enable the reader to judge for himself on the subject of the acts of the Emperors Justinian and Phocas, concerning the Papal supremacy, I shall lay before him in this note what evidence I have been able to collect on the subject.

The first religious Edict of Justinian seems to have been issued in the year 528. It begins with a short preamble, stating that the Emperor had thought it fit to declare unto all men his adherence to the tradition and confession of the holy Catholic Church of God. It then states the substance of the Emperor's faith, and next proceeds to pronounce an anathema against all heretics, especially the Nestorians, Eutychians, and the Apollinarians; and from this part of the Edict, I quote the following passage: "*Hæc igitur cum ita se habeant, anathematizamus omnem hæresin, præsertim verò Nestorium, anthropolatram dividentem unum Dominum nostrum Iesum Christum, filium Dei et Deum nostrum, nec diserte et secundum veritatem confitentem sanctam gloriosam semper Virginem Mariam Theotocon esse, hoc est, Deiparam,*" &c. The Edict concludes in the following words: "*Si enim aliqui post hanc nostram præmonitionem, certo et liquido id cognoscentibus et comperientibus locorum episcopis Deo amantissimis, inventi fuerint posthac in contrariâ his opinione esse; hi nullius indulgentiæ expectent veniam: Jubemus enim tales tanquam confessos hæreticos competenti animadversione subjugari.*"

Justinian's next Edict is the one upon the occasion of which he addressed his epistle to the Pope, containing an acknowledgment of his spiritual supremacy. This Edict begins as follows:

"Imp. Justinian. A. Constantinopolitis.

"Cum Salvatore et Dominum omnium Iesum Christum verum Deum nostrum colamus per omnia, studemus etiam (quatenus datum est humanæ menti assequi) imitari ejus condescensionem seu demissionem. Etenim cum quosdam invenerimus morbo atque insanîâ detentos impiorum Nestorii et Eutychetis, Dei et sanctæ Catholicæ et Apostolicæ ecclesiæ hostium, nempe qui detrectabant sanctam gloriosam semper Virginem Mariam Theotocon, sive Deiparam appellare, propriè et secundum veritatem: illos festinavimus quæ sit recta Christianorum fides edocere. Nam hi incurabiles cum sint, celantes errorem suum passim circumeunt (sicut didicimus,) et simpliciorum animos exturbant et scandalizant, ea astruentes quæ sunt sanctæ Catholicæ ecclesiæ contraria. Necessarium igitur esse putavimus, tam hæreticorum vaniloquia et mendacia dissipare, quàm omnibus insinuare, quomodo aut sentiat sancta Dei et Catholica et Apostolica ecclesia, aut prædicent sanctissimi ejus sacerdotes; quos et nos sequuti, manifesta constituimus ea quæ fidei nostræ sunt; non quidem innovantes fidem (quod absit) sed coarguentes eorum insaniam qui eadem cum impiis hæreticis sentiunt. Quod quidem et nos in nostri imperii primordiis pridem satagentes cunctis fecimus manifestum."

In the remainder of the Edict, the Emperor gives a statement of his own faith, and denounces anathemas against Nestorius, Eutyches, and Apollinarius,

Having thus established that the true era of the formal recognition of the Papal supremacy was the year 533, it is requisite that we should endeavour to ascertain, in the next

and their followers. The Edict is dated on the Ides of March, 533. The same Edict was addressed to twelve other cities of the empire, among which were Jerusalem, Cesarea, and Ephesus.

Upon the promulgation of this Edict, Justinian addressed an epistle to the Pope, as the acknowledged Head of all the holy Churches, which was transmitted by the hands of Demetrius and Hypatius, two bishops. From this epistle I quote the following extracts :—

“ Victor Justinianus, pius, felix, inclytus, triumphator, semper, Augustus, Joanni sanctissimo Archiepiscopo almæ Urbis Romæ et Patriarchæ.

“ Reddentes honorem Apostolicæ sedi, et vestræ sanctitati (quod semper nobis in voto et fuit et est), et ut decet patrem honorantes vestram beatitudinem, omnia quæ ad ecclesiarum statum pertinent festinavimus ad notitiam deferre vestræ sanctitatis; quoniam semper nobis fuit magnum studium, unitatem vestræ Apostolicæ sedis, et statum sanctarum Dei Ecclesiarum custodire, qui hactenus obtinet, et incommotè permanet, nulla intercedente contrarietate. Ideoque omnes sacerdotes universi Orientalis tractus, et subjicere et unire sedi vestræ sanctitatis properavimus. In præsentī ergo quæ commota sunt, (quamvis manifesta et indubitata sint, et secundum Apostolicæ vestræ sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata), necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam, quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit, quod movetur, ut non etiam vestræ innotescat sanctitati *quæ caput est omnium sanctarum Ecclesiarum*. Per omnia enim (ut dictum est) properamus honorem ad auctoritatem crescere vestræ sedis.”

The epistle next states the circumstance of certain men having maintained heretical doctrines respecting the person of Christ, and it then contains a statement of the faith of the Church and of the Emperor himself on this point, and it concludes as follows: “ Suscipimus autem sancta quatuor concilia: id est, trecentorum decem et octo sanctorum patrum, qui Nicæna urbe congregati sunt: et centum quinquaginta sanctorum patrum qui in hac Regia urbe convenerunt: et sanctorum patrum qui in Epheso primo congregati sunt, et sanctorum patrum qui in Chalcedone convenerunt: sicut vestra Apostolica sedes docet atque prædicat. Omnes ergo sacerdotes sequentes doctrinam Apostolicæ sedis vestræ ita credunt et confitentur et prædicant.

“ Unde properavimus hoc ad notitiam deferre vestræ sanctitatis per Hypatium et Demetrium, beatissimos episcopos, ut nec vestram sanctitatem lateat, quæ et a quibusdam paucis monachis male et Judaice secundum Nestorii perfidiam denegata sunt. Petimus ergo vestrum paternum affectum: Ut vestris ad nos destinatis literis, et ad sanctissimum Episcopum hujus almæ urbis, et Patriarcham vestrum fratrem; (quoniam et ipse per eosdem scripsit ad vestram sanctitatem, festinans in omnibus sedem sequi Apostolicam beatitudinis vestræ,) manifestum nobis faciat, quod omnes qui prædicta recte confitentur, suscipit vestra sanctitas, et eorum qui Judaice ausi sint rectam denegare fidem, con-



place, upon what principle the termination of the 1260 years is to be computed, reckoning their commencement in the above year. Two modes of computing time have obtained; the one is,

demnat perfidiam. Plus enim ita circa vos omnium amor, et vestræ sedis crecet auctoritas; et quæ ad vos est unitas sanctorum Ecclesiarum inturbata servabitur, quando per vos didicerint omnes beatissimi Episcopi eorum, quæ ad vos relata sunt, sinceram vestræ sanctitatis doctrinam. Petimus autem vestram beatitudinem orare pro nobis, et Dei nobis adquirere providentiam."

The above epistle was dated at least as early as the 25th of March, 533—being in that year about the 12th Nisan; for in his letter to the Archbishop of Constantinople, which bears that date, the Emperor mentions his having already written to the Pope.

The reply of Pope John to the above memorable epistle is dated the 25th of March, 534; and the following are extracts from it:—

"Gloriosissimo et clementissimo filio Justiniano Augusto Johannes Episcopus Urbis Romæ.

"Inter claras sapientiæ ac mansuetudinis vestræ laudes, Christianissime Principum, puriore luce tanquam aliquod sydus irradiat, quod amore fidei, quod charitatis studio edocti ecclesiasticis disciplinis, Romanæ sedis reverentiam conservatis, et ei cuncta subjecitis, et ad ejus deductis unitatem, ad cujus auctorem, hoc est Apostolorum primum, Domino loquente præceptum est, *Pasce oves meas*: Quam esse omnium vere ecclesiarum caput, et Patrum regulæ et Principum statuta declarant et pietatis vestræ reverendissimi testantur affatus."

"Proinde serenitatis vestræ apices, per Hypatium atque Demetrium, sanctissimos viros, fratres et cœpiscopos meos, reverentia consueta suscepimus: quorum etiam relatione comperimus, quod fidelibus populis proposuistis Edictum amore fidei pro submovenda hæreticorum intentione, secundum Apostolicam doctrinam, fratrum et cœpiscoporum nostrorum interveniente consensu. Quod, quia Apostolicæ doctrinæ convenit, nostra auctoritate confirmamus."

Upon the same occasion Justinian also addressed a letter to the Patriarch of Constantinople, of which I shall give the first paragraph.

"Idem imperat. Epiphanio sanctissimo et beatissimo Archiepiscopo Regiæ hujus Urbis et Oecumenico Patriarchæ.

"Cognoscere volentes tuam sanctitatem ea omnia quæ ad Ecclesiasticum spectant statum: necessarium duximus, hisce ad eam uti divinis compendiis, ac per ea manifesta eidem facere quæ jam moveri cœpta sunt, quanquam et illa eandem cognoscere sumus persuasi. Cum itaque comperissemus quosdam alienos a sancta, Catholica, et Apostolica Ecclesia, impiorum Nestorii et Eutychetis sequutos deceptionem, divinum antehac promulgavimus edictum (quod et tua novit sanctitas) per quod hæreticorum furores reprehendimus, ita ut nullo quovis omnino modo immutaverimus, immutemus, aut prætergressi simus eum, qui nunc usque, coadjuvante Deo, servatus est, Ecclesiasticum statum (quemadmodum et tua novit sanctitas), sed in omnibus servato statu unitatis sanctissimarum Ecclesiarum cum ipso S. S. Papa veteris Romæ, ad quem similia hisce perscripsimus. Nec enim patimur ut quicquam eorum, quæ ad Ecclesiasticum spectant statum, non etiam ad ejusdem referatur beati-

to reckon by complete or past time; the other, by incomplete or current time. The first of these generally prevails in Europe, and the last in Asia. If one event were to happen upon Friday,

tudinem: quum ea sit *caput omnium sanctissimorum Dei sacerdotum*: vel eo maxime quod, quoties in eis locis hæretici pullularunt, et sententia et recto iudicio illius venerabilis sedis coerciti sunt."

The above documents are to be found at full length in the volume of the Civil Law, (Codicis, lib. i. tit. i. *DE SUMMA TRINITATE*,) and by being published in that collection, they obtained the stamp of public and legislative authority as the laws of the empire. In these documents we find the Emperor publishing a rule of faith to his subjects of the Eastern Empire, and addressing the Pope of Rome on the occasion, as *the acknowledged head of all the Churches* (not the Western Churches only), and requesting his approbation of what he had done. We see the Pope, in reply, giving the sanction of his authority, as *the acknowledged head of the Church*, to the religious Edict of Justinian.

Gothofredus, a celebrated civilian, in his edition of the "*Corpus Juris*," has the following note on the passage of Justinian's Epistle to the Patriarch of Constantinople, above quoted: "Hinc collige, errare eos, qui volunt Imperatorum Phocam primum pro Gregorio Magno pontifice, sententiam tulisse contra Johannem Patriarcham Constantinopolitanum; quum ex his verbis constet tempore Justiniani primatum summo pontifici donatum fuisse."

Gravina, in his work on the Roman Law, entitled, "*Origines Juris Civilis*," has the following remark: "Cum tamen sciamus, ipso Justiniano teste, qui in Novellis veterem Romam sacerdotii fontem appellat, Constantinopolitanum antistitem Orientalibus Episcopis utcumque prælatum, ipsum tamen simul cum cæteris Ecclesiis Romano paruisse."

I next quote the exordium of an edict of Justinian, being the ninth of the "*Novellæ Constitutiones*," of which the following is the title:—

"Ut etiam Ecclesia Romana centum annorum gaudeat præscriptione.

"Novella Constit. IX.

"Imp. Justin. A. Joanni, viro beatiss. ac sanctiss. Archiepisc. et Patriarchæ veteris Romæ.

"Præfatio.

"Ut legum originem anterior Roma sortita est, ita et summi pontificatus apicem apud eam esse nemo est qui dubitet. Unde et nos necessarium duximus, *patriam legum, fontem sacerdotii*, speciali nostri numinis lege illustrare," &c.

I lastly quote on this subject the words of Justinian in the 131st of his *Novellæ Constitutiones*, and entitled, *De Ecclesiasticis Titulis et Privilegiis*. cap. ii. "*De Ordine sedendi Patriarcharum*," runs thus: "Ideoque sancimus sanctissimum senioris Romæ Papam, *primum* esse omnium sacerdotum; beatissimum autem archiepiscopum Constantinopoleos novæ Romæ, *secundum* habere locum *post* sanctam Apostolicam senioris Romæ sedem."

Having thus given a view of the different legal documents, in virtue of which the Pope was constituted head of the Church by the Emperor Justinian,

and another upon Sunday, *we* should say that *two* days only intervened between the two events. If a sovereign succeeded to the throne of a particular kingdom in the year 1800, and died in 1810, *we* should say that he died after a reign of *ten* years.

But an Asiatic computes by *current* and not by *complete* time, and he would say, that *three* days intervened between the event which occurred on Friday, and that which happened on Sunday; that the sovereign which succeeded to the throne in 1800, and

I shall now quote the original authorities for the grant of the Emperor Phocas, in the year 606.

The first of these authorities is the historian Paulus Diaconus.

In his work, "*De Gestis Longobardorum*," lib. iv. cap. 36, is the following passage:

"Phocas igitur, ut præmissum est, extincto Mauricio, ejusque filiis, Romanorum regnum invadens, per octo annorum curricula principatus est. Hic, rogante Papa Bonefacio, statuit sedem Romanæ et Apostolicæ ecclesiæ caput esse omnium Ecclesiarum, quia Ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat."

Diaconus writes to the same purpose in his work, "*De Gestis Romanorum ad Eutropii Historiam Additus*," lib. xvii. "Hic (Phocas), rogante Papa Bonefacio, statuit sedem Romanæ Ecclesiæ, ut caput esset omnium Ecclesiarum: quia Ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat."

Anastasius writes as follows in his "*Historia Ecclesiastica et de Vitis Pontificum*," P. ii. p. 44, cap. 3, Bonefacius III. Anno Christi 606. Phocæ Imp. 4.

"Bonefacius, natione Romanus, ex patre Joanne Cabaudioce, sedit menses octo, dies viginti octo. Hic obtinuit apud Phocam Principem, ut sedes Apostolica beati Petri Apostoli caput esset omnium Ecclesiarum, id est, Ecclesia Romana, quia Ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat."

I am not aware that any other original authorities for the grant of Phocas have been quoted. It will be observed that the above quotations, in themselves, are sufficiently meagre, and there is no appearance in them of any new title having been conferred by Phocas, but merely a confirmation of the one previously given by Justinian, which, in the contests for power between the bishops of Rome and Constantinople, may very probably have been in process of time disputed by the Eastern Patriarch. Here is also no original imperial decree or epistle, as in the time of Justinian; and I can scarcely conceive, that after reading the documents of Justinian, any impartial person who has no system to support will, on the meagre testimony of Diaconus and Anastasius, maintain that the Papal supremacy had its origin in the reign of Phocas.

I ought to say, in concluding this note, that for the quotations given above, from Gravina and Anastasius, I am indebted to the kindness of friends, not having myself seen the works from which they are extracted.

died in 1810, reigned *eleven* years. Many examples of this mode of reckoning occur in the Scriptures. Our Lord, it is well known, died on Friday and rose on Sunday, and he is uniformly in the Scriptures said to have risen after *three* days. Our Lord's second appearance to his assembled disciples after his resurrection, is generally allowed to have been on the Lord's-day, as was his first appearance; yet the Evangelist John tells us, that his second appearance was eight days after the first.\* Zedekiah is said, in 2 Chron. xxxvi. 11, and 2 Kings xxiv. 18, to have reigned eleven years in Jerusalem: but it is plain from what is said in the following chapter of Kings, from the 3d to the 9th verses, that the *eleven* years of Zedekiah's reign were not complete years; and if we even suppose the first to have been a complete year, and that his reign began on the first day of it, yet it appears that he was dethroned and taken prisoner on the ninth day of the fourth month of the eleventh year of his reign; and that on the seventh day of the fifth month, the city and temple of Jerusalem were burnt to the ground by Nebuzaradan. In this instance, then, the sacred historian, reckoning by *current*, and not by *past time*, denominates a period *eleven years*, which was, strictly speaking, only *ten years four months and eight days*. In like manner, the year of the Jubilee was called the fiftieth year, though in complete time it was only the forty-ninth.†

In computing *prophetical* time, I presume that it must be obvious to every one, that we ought to attend to those principles on which it hath seemed good to the Holy Spirit to reckon *historical* time. Following then the above mode of reckoning, if the 1260 years of Daniel and St. John commenced in the year of our Lord 533, they must have expired in the year 1792.

This, therefore, is the result of the application of history to the first proposition, that the 1260 years actually commenced in the year 533, and ended in 1792.‡

\* John xx. 19, 26.

† Lev. xxv. 8—10.

‡ Having since the publication of the third edition of this treatise, established the most important fact, first discovered by Monsieur de Cheseaux, a Swiss astronomer, about ninety years ago, that the great periods of 2300 and 1260 years are cycles in astronomy, at the end of the former of which the sun and moon return to within about ten hours, and at the end of the latter, twelve hours of their relative positions when these periods commenced, it follows, that they are to be computed, like all periods of astronomy, in complete time, and that each of

## PROPOSITION SECOND.

*At the termination of the 1260 years, the Ancient of Days comes, and the judgment is to sit to take away the dominion of the little horn, to consume and destroy it unto the end.*

*When the judgment begins to sit, then the 1260 years are ended.*

Till the French revolution, the Papal power, notwithstanding the partial resistance which it experienced from some of the sovereigns of Europe, continued throughout all the central territories of the Roman Empire of the West to hold the saints in subjection. Neither in Italy, France, Spain, Portugal, nor Savoy, were the Protestants tolerated; and the only part of what may be considered a central part of the Western Empire, where toleration existed, was in some of the cantons of Switzerland. Previously to the French revolution, therefore, it is plain, that the judgment had not begun to sit, to consume and take away the dominion of the Papacy. Europe appeared to slumber in perfect security; the Protestant faith had lost much ground since the period of the Reformation, nor did there appear any prospect of its regaining what was lost. Indeed, England was the only kingdom of the ancient Roman Empire which had wholly embraced the Reformation, and destroyed the Papal authority within its dominions.

But at the fall of the French monarchy in 1792, a series of events began, which have, in the short space of twenty-five years,\* shaken to its foundation the spiritual power of the

them must be carried back one year earlier than the dates from which I originally reckoned them. I now, therefore, date the 1260 years in the year 532, when the Edict of Justinian, containing his confession of faith, which was promulgated on the Ides, 15th March, 533, answering in that year to the 2d Nisan, was prepared. Although, however, as already said, the periods themselves are to be computed in complete time, it will be shown in chap. i. of the Supplement to this Work, that in applying complete periods to the events of which they are the measures, the principle of *current time* is still to be adhered to, in harmony with the Scriptures. I have therefore, left the whole reasoning in this part of my Work, as it stood originally, subject to such modifications as it now must receive in consequence of my more recent discoveries, for an account of which I must refer my readers to the Supplement. Let it however be adverted to, that the whole difference which results from these modifications amounts only to ONE YEAR.

\* The second edition of this Work was published in 1817, to which year this period of twenty-five years has reference, as well as the remaining observations to the end of this proposition.

Papacy throughout the greatest part of the Western Empire. The monastic orders have been annihilated; the property of the Church confiscated; the tithes have been abolished; many spiritual principalities have been secularized; and, in France, the Netherlands, and every part of Germany, the Protestants have, by the new constitutions of these kingdoms, obtained not only a complete toleration, but an equal admission to offices of public trust with their Catholic fellow-subjects.\*

These events seem to afford decisive evidence that the judgment, to consume and destroy the dominion of the Papacy, began to sit at the fall of the French monarchy in 1792, and, consequently, that the 1260 years then elapsed; for, as the Protestants

\* It is well known, that by the constitutional charter of France, toleration is granted to the Protestants; yet in one of the departments, that of the Gard, and particularly in the city of Nismes, they have suffered grievous persecution. But this one exception, which is perhaps connected with local animosities, and is also disowned by the Government, seems not to be sufficient to overthrow reasoning which is founded upon facts of a more general nature.

That the progress of the principles of religious liberty throughout Europe, and, consequently, the decline of the spiritual power of the Pope, have been very great since the French revolution, may be gathered from the following facts which I have gleaned from the public papers.

"Times," December 2, 1814.—"CONGRESS OF VIENNA. Among the few principles which seem perfectly agreed upon, is one which must afford satisfaction to all candid and considerate minds. We allude to the perfect equality which is to be established in Germany, between the three great religious persuasions, the Roman, the Lutheran, and the Calvinistic."

The same paper, December 9, 1815.—"*Vienna, November 21st.* Our Court does not at present appear to stand very well with that of Rome, the Austrian Government seeking to guarantee its subjects against the influence of the Holy See. The Court of Rome has published several notes and memorials, wherein little respect is shown for Austria, who is accused of unjustly retaining Romish provinces. With these accusations religious opinions are mingled. The Austrian Government has renewed all the ordinances passed since the time of Joseph II."

"London Courier," September 27, 1815.—"*Paris, September 24.* A church has been opened for the Protestants at Venice. The Austrian Government has granted them the free exercise of their religion in the kingdom of Italy, in the same manner as they have long enjoyed that privilege in Austria. It is believed, that this innovation in the Italian states has been made under an understanding with the Holy See."—Second Edition.

To these things may now be added the fact, that there is a congregation of the Protestant Church of England at Rome, where, I am assured, the Gospel is fully preached.—Fourth Edition.

are now tolerated in the central countries of the Western Empire, the period during which the saints, and times, and laws of the Church, were to be delivered into the hand of the Papacy, is evidently past; and from what was said before, it follows, that it 'could only have elapsed at the time of the French revolution.

It is also agreeable to the analogy of the Divine government, to suppose, that wicked men should be made use of as instruments for the demolition of the power of the Papacy; and this has been the case, in a very remarkable manner, in the present period. The persons who successively were invested with the supreme power in France, from the fall of the monarchy till the recent restoration of the Bourbons, and particularly the remarkable individual who lately reigned in that country, may be considered in the light of public executioners, to whom a work of wrath was committed. They have most awfully fulfilled their commission. But the judgment is still sitting, and we must patiently wait to see the end. The period in which we live is pregnant with events of the most stupendous nature; and, if we may judge of the future by what is past, the astonishing celerity with which events have succeeded each other, seems to show that the utter end of the Papal dominion is not distant.

It is indeed true, that the course of things since the overthrow of Bonaparte, seems at first view to indicate, that the power of the Pope is recovering its ascendancy. The whole authority and influence of the sovereigns of the house of Bourbon, is thrown into the scale of the Romish Church. In Spain, Ferdinand has re-established the Inquisition. In France, every effort is used by the Royal family to restore animation to the expiring cause of Rome. The order of the Jesuits has been re-established by a Papal Bull. The Pope has recovered his temporal possessions. But still, all these efforts made to prop up a falling edifice, may be fitly compared to the labours of children to give solidity to houses built with cards or sand. The spirit of the times opposes an obstacle to the partisans of the Romish Church, too powerful to be overcome by those restored dynasties, which themselves bear all the marks of the decrepitude of age.\*

\* One of these dynasties, the elder branch of the Bourbons, has since ceased to reign, and its members are fugitives from their kingdom. I shall, perhaps, best express the suddenness of that event, which drove Charles X. from his

Moreover, though the late change, which is so glorious in the eyes of worldly politicians, as having been the means of restoring the ascendancy of ancient principles, has apparently tended to prolong the empire of Popery; yet let not the Christian overlook in it the marks of the merciful interposition of God, to procure a respite to the nations of Europe from the final and overwhelming calamities of the *third woe*, to afford new scope for the circulation of the sacred volume by those institutions which have been created or invigorated in consequence of the restoration of peace, and thus to hold out to the nations the message of recon-

throne, by copying a paragraph from a newspaper, the "Glasgow Herald" for August 6, 1830. "The week, beginning on Sunday, the 25th July, has been astonishingly eventful. That day saw the King of France, in his insolence of power, declaring himself arbitrary, and in six days he was a fugitive from his capital, and another appointed to act in his place."

On the 7th August, the Duke of Orleans was called to the throne by the Chamber of Deputies. The report of the Committee of the Chambers, made on that occasion, says, "we propose to you to suppress the 6th Article of the Charter. This is the Article which has been the most abused; but to take away every pretext from malevolence, it would not have it thought that it intends the slightest violation of the Catholic religion." The above Article declares, that "*The Catholic, Apostolic, and Roman religion, is the religion of the State.*"

The state of things in Paris is thus described in a letter to the Continental Society, dated October 7, 1830. "Paris is destitute of worship. The fall of Charles X. has dragged along with it the fall of Popery, whose churches are deserted, and whose priests are loaded with contempt, so that they dare not show themselves. I have not met with one for these five weeks during which I have been at Paris." The letter from which the above is extracted is published in the "Protestant Journal," vol. i. p. 986.

I learn from verbal testimony that the Romish worship is now re-established in Paris, but without any of that distinction which it enjoyed during the reign of the elder branch of the Bourbons. The priests are rarely met with in the streets, and no religious processions are to be seen. The facts mentioned in this note, are therefore strongly confirmatory of the truth of the proposition, I am now discussing, that the judgment began to sit at the fall of the French monarchy.—Third Edition, 8th August, 1832.

It must be admitted that since 1832, there has been a great revival of the power and influence of Popery, both in France and in England. This is the result of the work of the unclean frog-like spirit out of the mouth of the FALSE PROPHET, preparing for the *death-struggle*. It was therefore to be previously expected. The three unclean spirits *work miracles* of delusion, Rev. xvi. 14.



ciliation, as a celestial balm to heal the wounds of a bleeding world.\*

It is evident that the interval of peace has already been improved for these purposes by the Church of Christ, with quite as much diligence, as it has been used by the advocates of the Papacy, for strengthening the kingdom of darkness. Even, therefore, if Popery should attempt a new struggle, it will probably be analogous to the convulsive efforts, sometimes made by beasts of prey, after they have been mortally wounded. The mortal wound of the Papal power, seems evidently to have been inflicted at the French revolution; and consequently, we have every reason to suppose, that the judgment then began to sit, to consume and destroy its dominion to the end.

We have thus discovered, that the application of history to the first and second propositions, leads equally to the conclusion, that the 1260 years ended in the year 1792; and as we arrive at this common result, by chains of argument which have no mutual connexion, the great and interesting fact which is thus proved, receives from this circumstance, further confirmation, and is established on the ground almost of positive certainty.

#### PROPOSITION THIRD.

*The witnesses are to prophesy in sackcloth during the whole 1260 years; therefore, when they begin to put off their sackcloth, that period is ended.*

#### PROPOSITION FOURTH.

*The mystical woman, the Church, is to be concealed in the wilderness during the whole 1260 years; therefore when the woman begins to emerge from the wilderness, that period is elapsed.*

Sackcloth is the garb of mourning, and the prophesying of the witnesses in sackcloth, implies their being in a state of mourning, on account of the little effect produced by their ministry, on the apostate inhabitants of the earth. The period, therefore, when they cease to mourn (*i. e.*, when they put off their sackcloth), must be marked by a great and powerful revival of religion.

\* In the year which immediately succeeded the pacification of Europe, Bible Societies were formed in the following states and cities:—1. The Netherlands; 2. Grand Duchy of Berg; 3. Hanover; 4. Prussia; 5. Saxony; 6. Sweden; 7. Denmark; 8. Lubeck; 9. Hamburg; 10. Dantzic; 11. Erfurt.

In like manner, the abode of the woman in the wilderness, signifies that the true Church, shall be in a barren and unfruitful state, and hidden from the eyes of men. Therefore the time when the woman shall begin to emerge from the wilderness, must likewise be marked by a great and wonderful progress of true religion; and as there is not any more conspicuous mark of spiritual barrenness, than indifference about the salvation of others, it may be expected, that when the period of the barrenness of the woman shall elapse, the desire of Christians to evangelize the Heathen and the Jews, which had appeared for many ages to sleep, will suddenly revive, and lead to such general exertions for these blessed ends, as shall mark a new era in the history of the Christian Church.

Having made these preliminary remarks, let us next turn to history. There have been *three eras of light* in the Church: 1st. That of the *Apostles*; 2d. That of the *Reformation*; 3d. *The period in which we now live*. We may therefore expect to find each of these eras marked in the Apocalypse. The first or apostolic era, is accordingly distinguished, by the going forth of the rider on the white horse, in the first seal, conquering and to conquer. The second era is pointed out, as I have endeavoured to prove, by the resurrection of the slain witnesses, and their ascension into the symbolical heaven; by the earthquake (chapter xi. 13), and fall of the tenth part of the city. The third era has already been distinguished by events in the Church, of so transcendently important a nature, and of which the future but daily growing consequences are hidden as yet from our eyes, that it bears all the marks of that period when the witnesses are to put off their sackcloth, and the woman to emerge from the wilderness.

No attentive observer, indeed scarcely the most superficial observer, can be ignorant of the great and wonderful change which has taken place in the Christian Church within the last twenty-five years. This change is so stupendous, that it has attracted the attention and alarmed the fears even of infidels. The present period has been distinguished, not only by a great revival of religion *within* the Church, but by the formation of new institutions, before unheard of, for the dissemination of the light of Christianity over the world. The efforts of these Societies have been attended with the most signal success. The British and Foreign Bible Society, instituted only a few years ago, has

already given a new impetus to the moral universe. "It is perhaps, only because we live in an age of rapid mutations and of gigantic conquest, that we contemplate the movements of this Society without astonishment. Its operations deserve, with respect to their colossal magnitude, to be ranked with the rise and fall of empires. A map of its conquests would embrace almost every circle of latitude. It has visited the earth in almost all its several quarters, and there is scarcely a wind of heaven which is not charged with its high commission."\*

The general advancement of the cause of Christ is well described in the following passage from the same periodical work: "In the review of the past, to which we are naturally led on this occasion, the circumstance with which we are most forcibly struck, is the different aspect which the Christian world exhibits at the present moment, from that which it bore at the commencement of our course. Nor is the aspect altered only; it is improved beyond the fondest dreams of the visionary. If we could suppose some calm calculating Christian observer to open his eyes, after a ten years' sleep, on the passing scene, would he not find himself almost in a new creation?"

"For many an age has the Church of Christ been earnestly praying and longing for the coming of his kingdom, while there have often been no cheering appearances to strengthen the faith, or support the hope of the pious worshippers. And had not the harp of prophecy soothed the suffering world with the prospect of a brighter day—a day in which the prayers of the faithful should be fully answered, and all the dark and bloody superstitions which have deformed the earth, being swept away, the light of the Lord should arise on Zion, and his glory be seen in the midst of her; when the Gentiles also shall come to this light, and kings to the brightness of this rising—they might well have despaired to see the goodness of the Lord in the land of the living.

"To the dawning, however, of this day—the hope of all the saints on earth—the joy of all the angels in heaven—the object of the prophecies and prayers of the Church for more than three thousand years—a day which transported with rapture those who

\* "Christian Observer," for the year 1810, p. 775; and if such language might justly be used in 1810, by what forms of expression shall we describe the progress of this wonderful institution in 1817?

beheld it even in a distant anticipation; to the dawn of this blessed day we seem now to be approaching. It is impossible to regard the signs of the times without perceiving that the foundation is now laying for a new and better state of things. Contemplate the unexampled pains which are taken to instruct the poor; the glow of holy zeal which is spreading itself around for the distribution of the Sacred Volume; and the harmony with which Christians of every name have united to diffuse its blessed light! See missionaries going forth with a spirit truly apostolic, to carry the glad tidings of salvation to every corner of the earth; the Scriptures translated into more languages than distinguished the day of Pentecost, and dispersed into more lands than ever the apostles visited; all sects and parties who bow the knee in the name of Jesus, rising as by one consent, yet without any previous concert, to carry on this labour of love! Behold our kings, and our princes, and the nobles of the land, brightening their honours by patronising this Divine work! But look to the east and to the west, to the north and to the south—the whole moral universe is moved. Like some of the effects which have recently been produced in the material creation, by a power hitherto unknown, we perceive in every direction the dry bones shaking and starting into life, as if struck by some mighty and pervading influence. Can the Christian contemplate all this, and not be compelled to exclaim, ‘This is the Lord’s doing, and it is marvellous in our eyes!’”\*

I have chosen to give the above quotation at full length, as it contains the testimony of an able and impartial writer who occupies a hill of observation, a watch-tower on the walls of Jerusalem; and as this testimony is not given with a view to any particular interpretation of prophecy, it is on this account more valuable than any observations which I might offer, since these might be supposed to receive a tinge from the hypothesis which I support. If the above passage do contain a faithful picture of the present state of things in the Church, there can be no doubt that a new era has commenced; and as the slaughter, resurrection, and ascension of the witnesses, belong to the period of the Reformation, the prophetic era into which we have now entered, can be no other than the beginning of the putting off the sackcloth of the witnesses, and of the return of the woman

\* “Christian Observer” for 1811, Preface.

from the wilderness; because no intervening event of consequence is marked in the apocalyptic prophecies. In effect, the woman, the true Spiritual Church, is now again discerned by men, in the union of Christians of all denominations, for evangelizing the world; and thus it is, that the members of the mystic woman are distinguishable from the nominal worshippers of the outer court. As the beast has *his* mark, so has the mystic woman; and *her* mark is that love of Christ, which constraineth his disciples to spare no labour or cost in sending forth messengers, bearing the glad tidings of salvation, to the most distant parts of the earth.

Since then it is proved, by the events of the present time, that the witnesses have begun to put off their sackcloth, and that the woman has begun to emerge from the wilderness; it follows as a necessary consequence, that the 1260 years are elapsed.

The exact apocalyptic period at which the woman begins to return from the wilderness, seems to be when the temple of God is opened in heaven, and the ark of his testament is seen.\* This happens, as we have before seen, at the sounding of the seventh trumpet.†

\* Rev. xi. 19.

† During the four years which have elapsed since the original publication of this work, the whole course of things in the Church of Christ has more and more justified my reasoning under these two propositions. The stream of Divine light has continued to flow with gradually increasing power. The zeal for the salvation of mankind, among every denomination of Christians, grows in strength from year to year, and manifests itself by the progressive increase of the funds of missionary institutions, even in times of general misfortune and distress. We have witnessed the strange spectacles, of the Mahomedan sovereign of Persia giving his sanction to a translation of the New Testament made by a clergyman of the Church of England; the Greek Patriarch of Constantinople authenticating, by a formal declaration, the accuracy of an edition of the modern Greek Testament, printed in England by the British and Foreign Bible Society; and the Metropolitans of the Greek, Catholic, Armenian, and Georgian Churches within the Russian Empire, sitting together in their sacerdotal garments, at the first anniversary of the Russian Bible Society. (See Eleventh Report of the British and Foreign Bible Society.) Surely these, and many other facts of a similar nature, loudly proclaim that the Church is no longer in the wilderness.—Second Edition, 1817.

I now write in the year 1832, and am quite ready to acknowledge that we are taught by the experience of nineteen years, to see that the language of my former editions, as well as that of the quotations from the "Christian Observer,"

## PROPOSITION FIFTH.

*The 1260 years end at the sounding of the seventh trumpet.*

In the tenth chapter of this work, I have already given those reasons which lead me to conclude, that the seventh trumpet

with regard to the effects to be anticipated from the labours of our religious institutions, was too highly coloured. After every abatement on this account, enough, however, still remains of actual fruit to justify the argument, that the Church began to return from the wilderness at the time I have supposed. And here let it be remembered, that her retreat into the wilderness was slow and gradual, and occupied an interval of not less than two centuries; no marvel, then, if the signs of her begun return should at first be scarcely discernible, excepting to those who have their '*senses exercised to discern both good and evil.*'—Heb. v. 14.

From an abstract of the Twenty-seventh Report of the British and Foreign Bible Society, (published in the "Missionary Register" for 1831, p. 382), it appears that the Society has promoted, directly or indirectly, the re-printing of the Scriptures in forty-four languages, in re-translating them in five languages, and in originally printing them in seventy-two languages, and that the new translations, begun or completed, are in number thirty-two, making a total of 153 languages. Now, if the translation of the Old Testament into Greek by the Seventy formed a new era in the history of the Levitical Church, assuredly the formation of an Institution which has done all this in the short period of twenty-seven years, must be one of those events which will find a conspicuous place in the history of the New Testament Church and of the moral universe. It is an event, however, which derives its chief importance from its relation to other events not yet developed, even as the rendering of the Old Testament into Greek was chiefly important from its subserviency to that which was then future, namely, the preaching of the Gospel by the Apostles of our Lord throughout the whole extent of the Roman world. What would have been the course followed by the Apostles had no Greek version of the Old Testament then existed it were presumptuous to conjecture, but it is at least manifest, that they would in that case have wanted one of the great preparations for the annunciation of the message of peace.

Turning now to the results of the labours of the various Missionary Institutions, whether we view what has been effected in the East, or in southern Africa, or in the islands of the Pacific, there is enough of fruit to make it manifest that God has been pleased to bless all our Institutions, and that their formation marks a new era in history.

In the Thirty-seventh Report of the London Missionary Society I find the following encouraging statements:—"The steadfastness of many of the Christian natives in the South Sea Islands, and the ardour of Missionary zeal which numbers have shown to follow the call of Divine Providence—are facts which encourage the greatest exertions that the friends of the Redeemer can put forth. In the East, we behold the inhabitants of a Heathen village inviting

sounded in the year 1792, either at the fall of the French monarchy, on the 10th of August in that year, or a few months earlier, when the war commenced between France and Austria.

the visits of the missionary, receiving his message with attention, and aiding in the erection of a building in which the Word of God is regularly dispensed; we hear of Brahmins shrinking from arguments, and ceasing to defend their system; in one place, the pupils of a Hindoo college encouraging the missionary whom their tutor had opposed; in another, twelve, chiefly young Brahmins, weekly attending the missionary to be instructed in the Christian Revelation; and in a third, we hear of a Heathen teacher with four of his pupils travelling 200 miles to a missionary station, in search of Christian instruction."

In confirmation of that which has been cited from the Reports of one Society, I shall now give the testimony of the late Bishop Turner, of Calcutta, as communicated by the Rev. James Selkirk, of the Church Missionary Society, in a letter from Cotta, in Ceylon. (See "Missionary Register" for 1831, p. 401.) "During the Bishop's long journey through India he delivered four different charges, two of which have been printed at this press. The testimony which the Bishop here bears to the great advance that Christianity is making, not only among the Europeans who are scattered over different parts of the vast Continent of India, but also among the native population, is so much the more valuable as it is given by one who speaks from accurate observation."—"Such a testimony, borne too by the Metropolitan of the Christian Church in India, must be a source of great joy to the friends and supporters of Missions in our own country."—"Let the friends who kindly and liberally contribute to our Society throughout the three kingdoms, know that the Bishop of Calcutta has, in his charges, affirmed that he has a deep and entire persuasion that a mighty work, the Christian civilization of India, is going forward."

It is, indeed, impossible for any Christian of unprejudiced mind to peruse the various missionary accounts from Australasia (New Zealand), India, and other quarters of the world, without seeing cause to glorify God, that he is carrying on a work which, though it be as yet but a day of small things, marks that we are in a new era.

"Till the time of the French revolution," says a Reviewer in the "Morning Watch" for 1830, p. 427, "the Protestant Churches slumbered in a state of careless lethargy, brought on by a long period of undisturbed security. Every duty was engaged in with the drowsy listlessness of men quite at their ease, and as the Scripture expresses it, *settled upon their lees*. Learning, theology, and discipline, were scarcely to be found beyond the precincts of our schools and universities"—"and the labours of Wesley and Whitfield, and their coadjutors, indicated in their success little more than the goodly apparel and attractive demeanour of Christianity shown amongst the least promising classes of society; while, in the opposition raised against Methodism, scarcely any stronger feeling was elicited than contempt of its vulgarity. To this lethargic age of the Church, Milner, and most of those who are quoted against us, belonged; he saw just the beginning of the *mighty impulse* under which we now act and feel, but did not live long enough to experience its transforming

Upon this point, new light will probably break in upon us as we advance. Since, therefore, the seventh trumpet sounded in the year 1792, it follows, that the 1260 years also elapsed in that year, which agrees with, and confirms the historical inferences drawn from the whole of the preceding propositions.\*

#### PROPOSITION SIXTH.

*The times of the Gentiles (i. e., the 1260 years) end, when the signs in the sun, and in the moon, and in the stars, and the distress of nations, mentioned by our Lord, in Luke xxi. 25, begin.*

It is generally allowed, that our Lord's discourse upon the destruction of Jerusalem, is one of the most difficult parts of the

energy. Our contemporaries acknowledge it in their revivals, their Societies, their schools, their missionaries, their institutes, in everything external."

It will be seen, that in the estimate which I have formed of the importance of the work effected by our Societies, I entirely dissent from the views of some of my brethren of the prophetic school. Without doubt their defects are great, but with all the infirmities that have mingled themselves in their principles of action, there appears to be such a mass of good, that, instead of dwelling upon their errors, as some of our brethren have done, it would have been more becoming to have exercised a higher measure of admiration of the deep wisdom and manifold goodness of God, in condescending so greatly to bless instruments so weak, and to make them effectual in accomplishing that preaching of the Gospel, for a witness unto all nations, which immediately precedes the end. It appears manifest that this preaching is effected by means of these institutions. And is it a small thing to have overturned idolatry in the islands of the Pacific—to have transformed some New Zealander cannibals into worshippers of the true God—to have civilized and christianized Hottentots—and to have shaken to its basis the idolatry of Hindostan? The limits of this work do not permit me to enter into minute details, but were I to mention only the results of one of the missionary undertakings of the present day, viz., the Baptist Mission at Serampore, their results would in *other times* have been thought sufficient to illustrate the century in which they had been effected. I learn by a late summary view of the churches and stations connected with that Mission, that they were last year fifteen in number, occupied by thirty-six spiritual labourers, of whom no less than sixteen are converted Hindoos and Mahommedans. I am informed also, that the translations of the Scriptures, printed by these highly honoured servants of God, are *thirty-one* in number, namely, the whole Scriptures in *six* languages, and the New Testament in *twenty-five*. The total of the population to whom the whole of these twenty-five languages are vernacular, amounts to about 250,000,000, or ten times the population of Great Britain and Ireland.

\* Bishop Newton, Mede, Whiston, and Dr. More, all concur in thinking that the 1260 years terminate at the sounding of the seventh trumpet, or at the end of the sixth.



prophetical Scriptures; and there is hardly any passage which has more perplexed interpreters.

This remarkable prophecy of Christ is given by three of the Evangelists, Matthew, Mark, and Luke. The first two of these sacred writers relate the discourse very nearly in the same language and order. St. Luke omits some things mentioned by Matthew and Mark, and considerably varies the forms of expression used by them; he also furnishes us with a chronological link, connecting the latter with the first part of the prophecy, and showing us when the signs in the heavens, which are mentioned in it, are to commence. To arrive at the true meaning of our Lord's discourse, it is therefore necessary, to compare the different evangelists with each other, particularly St. Matthew and St. Luke. This I shall now endeavour to do.

The whole prophecy was delivered in answer to certain questions put to our Saviour in private, not by all the apostles, but by Peter, James, John, and Andrew;\* the first three of whom seem on two other occasions to have been favoured in a peculiar manner above the rest of the apostles, in being the witnesses of their Divine Master's transfiguration, and of his agony in Gethsemane.

Before we consider the questions of the disciples, it may be proper to inquire, what were at that time the opinions which they entertained respecting the kingdom of our Lord, as this is calculated to throw much light upon the subject of our investigation. It is well known, that at the period of the appearance of our Saviour, the whole Jewish nation were in earnest expectation of the promised Messiah. But they had very erroneous notions concerning the nature of his mission and kingdom. This arose from their ignorance of the meaning and end of the typical institutions of Moses, and their paying no attention to those prophecies which expressly foretold the humiliation and passion of Christ. Overlooking all these things, which were to be accomplished at the *first advent*, they most intently fixed their eyes upon the predictions which related to the *second advent* of Messiah, and the prosperity of their nation in the latter days, under his glorious reign. Hence their expectation, that Messiah was about to appear to deliver them from the Roman yoke, and advance them to glory and empire; hence their desire on one

• Mark xiii. 3.

occasion to make Jesus a king.\* This also explains the demand made by the mother of Zebedee's children,† and the consequent indignation of the other ten apostles, and the disputes which sometimes arose among the apostles, which of them should be greatest.

Our blessed Lord, knowing the weakness of our nature, and its inaptitude to receive the sublime doctrines of his religion too suddenly, did not at once shock the prejudices which the disciples had imbibed in common with the rest of the nation. With inimitable tenderness and condescension, he gradually opened their minds to the perception of spiritual truth, and thus in some measure prepared them for receiving the humble and mortifying doctrines of the cross. At length, having fully established the apostles in the belief of himself, as the promised Messiah, he *from that time forth*‡ began to instruct them more explicitly respecting the nature of his kingdom, and to show, that its very foundation was to be laid in his own humiliation and sufferings. How averse the disciples were to receive these mortifying truths, we may discover from the conduct of Peter on that occasion: and Luke informs us, that "*they understood none of these things; and this saying was hidden from them; neither knew they the things which were spoken,*" Luke xviii. 34.

Even after our Lord's resurrection, the disciples still clung to the expectation of a temporal kingdom, and their minds were full of it. From this source proceeded the observation of the two disciples who were accosted by the risen Saviour on their way to Emmaus: "*But we trusted that it had been he which should have redeemed Israel,*" Luke xxiv. 21; and also the question put to our Lord, just before his ascension, by the whole disciples in concert: "*Lord, wilt thou at this time restore the kingdom to Israel?*" Acts i. 6.

When the apostles, therefore, asked our Lord the questions which are recorded in Matthew xxiv. 3, they certainly had in their minds the above notions of a temporal kingdom, and they alluded to *the coming of our Lord with the clouds of heaven*, (to establish the rule of the saints, and restore the kingdom to Israel,) which was foretold in Daniel; and not to *the end of the world*, in the now common acceptation of the term, but to *the end of the age or dispensation*, during which the four Gentile monarchies were to

\* John vi. 15.

† Matt. xx. 21.

‡ Matt. xvi. 21.

prevail in the world; at the close of which period, they knew, from the writings of Daniel and the other prophets, that the kingdom of the Messiah was to be established in glory, and the whole nation of Israel redeemed and gathered into the land of their fathers.

The word rendered *WORLD*, in Matthew xxiv. 3, is *αιων*, which commonly in the version of the Seventy answers to the Hebrew עולם, denoting time hidden from man.\* Now it is well known that the Jews divided time into two portions; the one they called עולם הזה, *this*, or *the present age*, which comprehended the whole space of time during which the four Gentile monarchies were to continue: the other portion they called עולם הבא, *the age to come*, which they understood was to begin when the Messiah should reign, as is described in Daniel vii. 13, 14. The close of the עולם הזה, or *present age*, was therefore to take place when the fourth or Roman monarchy was finally destroyed.†

\* See Parkhurst's Greek Lexicon, on the word *Αἰων*.

† Mede, in his Comment. Apocalypt. gives the following quotation from Rabbi Saadias, on Dan. vii. 18: "Because Israel have rebelled against God, their kingdom shall be taken from them, and given to these four monarchies, who shall possess the kingdom *in this age*, בעולם הזה, and shall lead captive and subdue Israel under them until *the age to come*, עד שלם הבא, until the Messiah reign."

The word *world* (says the author of the "Illustrations of Prophecy," in a note,) is given up by the majority of English commentators as an improper rendering; and in the Latin versions of Jerome, Erasmus, Beza, and Montanus, *αιωνος*, is translated, not *mundi*, but *seculi*. "*Αἰων*," says Mr. Waple, (on the Revelation, p. 248,) "signifies an age of the world, or *some eminent period of it*;" and in correspondence with this Dr. Hammond observes (on Luke i. 70), that in the New Testament "it most commonly is used in a general sense, not for the age of man, nor again for an hundred years, but for an age of the world, or some eminent part in the division of that."—"Sometimes," says Leigh, in his *Critica Sacra*, "it is put for that which continues a long time, and of which the end is not so clear;" and this appears to be the exact meaning which the disciples here annexed to the word. They inquired what would be the signs of the *συντελεια του αιωνος*, at the expiration of which another *αιων*, or eminent period, was to commence; and accordingly in the writings of the fathers, (see Suicerus,) the word *αιων* frequently stood for this last period, that is to say, for a thousand years.—In an ancient work, the book of Tobit (xiv. 5), *αιων* appears manifestly to signify the first of these great periods, namely, that which is to continue till the commencement of the millennium: for it is there said of the Jews, that when the times of the age are fulfilled (πληρωθωσι καιροι του αιωνος are the words of the Septuagint), they shall return from all places of their captivity. In Isaiah, on the contrary, (chap. lxx. 18,) the

Having by these observations endeavoured to clear the way for the proper understanding of the inquiries of the disciples, I now proceed to consider what their questions were. Matthew xxiv. 3, "*The disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the age?*" Luke and Mark inform us of another question added to the first. Luke xxi. 7, "*When shall these things be? and what sign will there be when these things shall come to pass?*" We may therefore, by comparing the different evangelists, conclude, that the questions put to our Lord were *three in number* :

1st. When shall these things be?

2d. What sign shall there be, when these things shall come to pass?

3d. What shall be the sign of thy coming, and of the end of the age?

The discourse of our Lord will be found to contain answers to all these questions, though not in the exact order in which they were put. But as the minds of the apostles were still deeply

expression, *the age to come*, signifies the *second of these long periods*, namely, the millennium; for, when speaking of the future restoration of the Jews to their own land, he says (according to the amended versions of Bishop Lowth and Mr. Dodson), *but ye shall rejoice and exult in the age to come*. To verse 6, of chap. ix. of Isaiah, reference also deserves to be made; for in that verse, according to the best copies of the Septuagint, and agreeably to the existing Hebrew text, Christ is called, *πατηρ του μελλοντος αιωνος*, the father of the future age. In like manner, in the Vulgate, it is "*pater futuri seculi*." See Mr. Dodson's valuable translation of Isaiah, and his elaborate note on this verse.

In the Targum on Kings, the period of the Messiah is denominated the age to come; and, says Bishop Kidder, "among the other Jewish writers nothing is more common than to call the times of the Messiah, the *Olam Hava*, *i. e.* *ο αιων μελλον*, or the age to come." Demonstr. of Messiah, vol. iii. p. 381.

I close the note with a quotation from Dr. Thomas Burnet, "The expression, *αιων μελλον*, is either taken, largely, for the times of the Messiah in general, or, more particularly, for the times of the Messiah's reign. In this last confined and *more proper* sense, it is distinct both from the present age, and from eternity, or that time when Christ is to deliver up all dominion into the hands of the Father, 1 Cor. xv. 24—28. And in this proper sense, viz., taken for some age between this present and eternity, it is often used in Scripture. Christ, it is said, will reign *εν τω αιωνι μελλοντι*. Eph. i. 21."—On the State of departed Souls, p. 282.—Illustrations of Prophecy, p. 527, Note.

imbued with the erroneous opinion, that his glorious reign was not far distant, the first part of the discourse seems to be intended to correct this notion, and to show that a long period of darkness, persecution, and calamity, was to intervene before the second coming of Christ.\* This part of the prophecy may be considered as introductory to the rest, and extends in Matthew xxiv. from verse 4th to 14th. It concludes by announcing that the Gospel shall be preached in the whole habitable world, *ὀικουμένην*, for a witness to all nations, and then the end shall come: that is, the end of the present dispensation, when the Son of Man comes with the clouds of heaven to establish the reign of God. This final promulgation of the Gospel, which immediately precedes the second advent, must, it is evident, be more universal than those which took place, either in the Apostolic age or at the Reformation; for at both these eras, many nations of the world remained ignorant of Christ.

The next part of the discourse contains an answer to the second question: "*What shall be the sign when these things shall come to pass?*" viz., the destruction of Jerusalem and the temple. In Matt. xxiv. 15, that sign is declared to be when the disciples should see the abomination of desolation, spoken of by Daniel, stand in the holy place. Luke (chap. xxi. 20) expounds this expression as follows: "*When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*"

This sign was well understood by the Christians in Jerusalem, and we are informed by history, that as soon as the Roman armies invested the city, they all fled from it, in obedience to the warning of our Lord (given in the next verses of Matthew); and they were thus saved from the destruction which overwhelmed their unbelieving countrymen. Our Lord next describes the greatness of the distress which should then come upon the Jews, and warns his disciples, in Matthew xxiv. 23—26, not to be deceived by any of the impostors who should appear, pretending to be the Messiah; and he signifies, that when his real coming shall take place, there will be no need that one man should carry the tidings to another, for it will be sudden as the lightning which cometh from the east, and shineth unto the west. "This

\* I am indebted to Mr. Bicheno for this idea: see his "Signs of the Times," p. 256: edit. of 1808.

sudden and universal notoriety that there will be of our Saviour's last glorious advent, is signified by the image of lightning, which in the same instant flashes upon the eyes of spectators in remote and opposite stations." \* In Luke xxi. 24, our Lord adds, that the Jews "*shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"

The third division of our Saviour's prophecy, contains an answer to the question, "*What shall be the sign of thy coming, and of the end of the age?*" Having predicted that Jerusalem was to be trodden down of the Gentiles, till the times of the Gentiles were fulfilled, Christ adds, "*Then † shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 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. And he spake to them a parable: Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*"

The corresponding passage in Matthew begins at the 29th verse of the chapter already quoted, and ends at the 33d verse. The expression, "*immediately after the tribulation of those days,*" with which the clause begins, must not be understood as referring alone to the troubles of the Jewish nation at the siege and taking of Jerusalem; for "*the tribulation of those days*" extends to the whole time of their captivity and dispersion, even to the close of the times of the Gentiles.‡

I am now to consider the above signs in the sun, the moon, and

\* Bishop Horsley's Sermons, vol. i. pp. 32, 33.

† Luke xxi. 26, "The copulative *καὶ*, verse 25, is to be taken, after the Hebrew manner, *ordinativè*, for *tum, deinde*, which you know is frequent in the Scriptures: *Then shall be signs.*" Mede's Works, book iv. epist. 12.

‡ This is the sentiment of Mede; see his works, in the place quoted above. It was also the opinion of Bishop Horsley; see his Sermons, vol. i. p. 55; of Episcopius and Tillotson; see "Illustrations of Prophecy," p. 392. Indeed this supposition is necessary to reconcile the two Evangelists with each other.

the stars, in connexion with the present inquiry concerning the commencement and end of the 1260 years.

It is manifest that the signs spoken of by our Lord, are in the *symbolical*, and not the natural heavens: for we are informed, in the subsequent part of our Saviour's discourse, that during the occurrence of these signs, the world in general shall be immersed in carnal security, and anxious occupation about the things of this life, which could not be the case, if the signs described were in the natural heavens. Indeed, these signs have never been understood in a literal sense by any person conversant in the language of sacred prophecy.

By the signs in the celestial luminaries, we are therefore to understand, the fall of kingdoms, and the dethronement or humiliation of the sovereigns and princes of those states, which are the scene of the chronological prophecies of Daniel and St. John, *i.e.* the body of the Roman Empire in its last state.

The awful events which have taken place in Europe since the fall of the French monarchy, are evidently the fulfilment of these signs. At a very early period of the progress of these events, they appear to have arrested the attention of persons well versed in the language of prophecy, and to have excited in their minds a suspicion, that our Lord's portentous prophecy had begun to be accomplished.

The late venerable and excellent Bishop Porteus, in a Charge delivered to the clergy of the diocese of London, in the year 1794, used the following words: "The present times and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth; and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all these singular events, to which we have been witnesses, unparalleled, as they undoubtedly are in the page of history, may be only the *beginning* of things; may be only the first leading steps to a train of events still more extraordinary, to the accomplishment possibly of some new and unexpected, and at present unfathomable designs, hitherto reserved and hid in the councils of the Almighty. Some we know there are, who think that certain prophecies, both in the New Testament and the Old, are now fulfilling; that the signs of the times are portentous and alarming; and that the sudden

extinction of a great monarchy, and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the Gospel that '*the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,*' before the second appearance of the Messiah to judge the earth: all which expressions are known to be figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself, I pretend not to decide on these arduous points; I pretend not either to prophesy, or to interpret prophecy; nor shall I take upon myself to pronounce, whether we are now approaching (as some think) to the millennium, or to the day of judgment, or to any other great and tremendous and universal change predicted in the sacred writings. But this I am sure of, that the present unexampled state of the Christian world, is a loud and powerful call upon all men, but upon us above all men, to take peculiar heed to our ways, and to prepare ourselves for everything that may befall us, be it ever so novel, ever so calamitous."

Since the above sentiments were uttered by the venerable prelate, we have witnessed a series of events the most astonishing that have happened in the history of the world. I cannot better describe these events than by quoting a passage on the subject from an able writer of the present day. "The fall of the French monarchy," says this author, "was marked with all the characters of SUDDENNESS and MYSTERIOUS POWER, which peculiarly appertain to the times of God's extraordinary visitations. Those characters are thus drawn to our hands by two of the most distinguished geniuses of their day, who were living witnesses, together with us, of that stupendous event."

"In that its *acme* of human prosperity and greatness," said Mr. Burke, "in the HIGH and PALMY STATE OF THE MONARCHY OF FRANCE, it fell to the ground *without a struggle*."\*

"Remember," said Mr. Gibbon, "the PROUD FABRIC OF THE FRENCH MONARCHY! Not *four years* ago it stood founded, as it might seem, on the rock of time, force, and opinion; supported by the triple aristocracy of the Church, the Nobility, and the Parliament. *They are crumbled into the dust, they are vanished from the earth!*"

"Since the departure of these two eloquent writers we have

\* On the French Revolution.



seen a NEW POWER, assuming the dignity of EMPIRE, suddenly rise up and establish his throne upon the crumbled ruins of that proud and ancient monarchy; a power which has finally obliterated the name of ROMAN EMPIRE; has extinguished the PAPAL MONARCHY; has overthrown the dynasties of Spain, Naples, Savoy, and Sweden, and the celebrated states of Venice, Tuscany, Genoa, and Holland; has dissolved the Germanic Confederacy; has planted new tributary kingdoms in the view of Christendom; and has at last rendered himself master and sovereign of the CHIEF CITY, and principal territories of the FOURTH and LAST EMPIRE. And are not these signs in the sun, and in the moon, and in the stars?"\*

The description of these celestial signs in St. Matthew's Gospel is somewhat more particular than in Luke. It is said by the former Evangelist, "*The sun shall be darkened, and the moon shall not give her light.*" The eclipse of the sun and moon, in the language of symbols, denotes the overthrow of the supreme or imperial powers in the empire which is the subject of prophecy. "In an empire split into many kingdoms, like the Roman Empire, the sun is the government of that state, which from its superiority of power, resembles the bright orb of day in the midst of the stars, or independent kings, of the imperial firmament."† We have accordingly witnessed the extinction of the imperial dignity of the German or Holy Roman Empire, the representative of the Cæsars. We have also seen the ancient dynasty of France, which took the sun for its device, with the motto, "*Nec pluribus impar*," chased from its throne and kingdom, and the reigning monarch and his consort perish on a scaffold. Thus have the sun and moon been darkened. The next particular mentioned by St. Matthew is, that "*the stars shall fall from heaven.*" This signifies the humiliation of the regal powers within the limits of the Roman Empire; and in the quotation given above, there is an enumeration of particulars, wherein this prophecy has been

\* "A Christian's Survey of all the Primary Events and Periods of the World, from the Commencement of History to the Conclusion of Prophecy," p. 214.—Much of this reasoning may be thought inapplicable to the present state of things. This is indeed true, if the actual condition of Europe shall prove to be a *permanent settlement*. But should it be seen afterwards to have been only a *pause in the last earthquake*, as I have endeavoured to show, then the whole of these remarks retain their original force. March, 1817.

† Faber's Dissert., vol. i. p. 90.

fulfilled.\* Our own highly favoured country has, through the mercy of God, been exempted from the dreadful evils of foreign conquest and revolution; yet the mysterious visitation of the Almighty upon the faculties of our venerable and excellent sovereign, has caused the regal star of our political firmament to fall from heaven.†

To all the events above mentioned, must now be added more recent changes, of a no less unexpected and stupendous nature, which are to be regarded as a new step, in the fulfilment of the signs in the symbolical heavens. A few years ago, the colossal empire of Napoleon Bonaparte, resting one foot on the Vistula and the other upon the Tagus, held in its iron grasp the treasures and resources of the European continent, and wielded its military force with uncontrolled and wanton energy, for purposes which threatened the world with new and unknown evils. But this empire has in its turn vanished from the earth: its sun is now darkened, and the Bourbons have been restored. But their monarchy does not now rest, as formerly, on the basis of prescription and public opinion. It may be described as hastily ingrafted on the stock of the Revolution, by the diplomatic arrangements of the allied powers, and supported by their armies. A short time may probably discover whether this edifice is likely to possess greater stability than that which preceded it. Should it

\* See the second note in p. 19, of this work, in reference to the interpretation of the symbols of *sun*, *moon*, and *stars*.

† How striking and affecting is this dispensation, when we reflect upon the personal virtues of our sovereign, which had so deservedly given him a firm hold on the affections of his subjects, during a reign of half a century! O what a lesson this of the vanity and instability of human greatness! How fervently ought Christians now to pray for the Prince Regent and his counsellors, that they may be endued with grace and wisdom from above, to guide the weighty and complex machine of Government in these awful times! May they be inclined and enabled fervently to supplicate these heavenly gifts for themselves! And may they know and serve Him, by whom in all times, but especially in these times, kings reign and princes decree justice! May they have grace to "kiss the Son, lest he be angry!" for who shall "stand in the day of his wrath!"—1st Edit.

It will be recollected that the first edition of this work appeared in the year 1813, and that the above note belongs to the reign of George III. I think it proper to allow it to remain, as an evidence of the spirit under which the Dissertation was originally composed.—Fourth Edition.

again fall, it will once more plunge Europe in all the horrors of revolutionary warfare.

The foregoing paragraph was written in the year 1817. Thirteen years afterwards, in the month of July, 1830, it pleased the Lord with his iron rod to touch the throne of the Bourbons. In three days it crumbled into dust, and Charles X., the reigning monarch, became a fugitive. The peace of Europe is, however, through the mercy of God, still preserved; the time for the loosing of the winds not being yet arrived, although everything indicates that it is near at hand.\*

St. Luke tells us that the signs in the sun, and the moon, and the stars shall be attended with "*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.*" That distress of nations, in its acutest and most complicated forms, characterizes the present period, will be disputed by no one; for we are all in a measure participators of those severe sufferings, which now overspread the whole of Europe.† The roaring of

\* This is written on 29th February, 1832.

† In a subsequent chapter a body of authentic evidence will be produced, on the subject of the national distress. I shall, in the meanwhile, give some short passages from the "Reports of the Debates in Parliament," both to show the distress and the forebodings of evil which fill the minds of men.

On the 16th March, 1830, Mr. Davenport, in moving for a Committee on the distressed state of the country, after dilating largely on it, is reported to have said, "For two-and-twenty years all contracts had been framed, all taxes imposed in one currency."—"That currency had been altered, and yet his Majesty's Ministers said, that the currency question had nothing to do with the distress, and that the currency question had nothing to do with the want of currency!"—"The Right Honourable Gentleman, the Chancellor of the Exchequer, had said, that if the one pound notes were withdrawn from circulation, they would be replaced, first, by a small issue of sovereigns, and then by an increase of ten and five pound notes. What was the fact? That although there had been issued 800,000 sovereigns instead of 400,000, yet that there had been a diminution of above four millions in the circulation of five pound notes; which, added to the six millions of one pound notes, made the quantity of paper withdrawn from circulation, in one year, nearly ten millions. Was it surprising after this that so much distress had shown itself? Many of the friends of his Majesty's Government endeavoured to screen them on the score of their ignorance. He should be deficient in candour if he did not give them the benefit of that plea, but it could not go beyond a certain extent.

the sea and waves signifies, in the language of symbols, popular clamours and tumults, and a general spirit of insubordination, loosening the bands of civil and political society. The shaking of

How could it be pleaded after they saw the havoc which their measures were producing in the country? They saw *that the country was filling with pauperism and misery*, and yet they adhered to the measures by which these evils had been occasioned."—"The price of wheat had fallen in May and June last twenty-five per cent."—"The graziers had fared worse than the farmers."—"Cheese had fallen thirty per cent. in nine months. Cheshire alone produced 12,000 tons of cheese; so that by that fall no less than 240,000*l.* was lost to one county."—"Out of a hundred great foreign merchants in Birmingham five-and-twenty years ago, only five now remained; and of the internal merchants in the same place, three-fourths had disappeared. There had been 1677 bankruptcies within the year, a greater number than in any preceding year except one."—"There was no money circulating. The consequence was, that in many cases people were obliged to resort to the old system of barter. The miller and the ironmaster interchanged their commodities. The manufacturing districts were struggling with absolute want. At Coventry alone, a short time ago a charitable subscription having been raised, there were 12,000 applicants for relief on the first day. Macclesfield was equally distressed. At Huddersfield 13,000 people had been working through the winter at twopence-halfpenny a-day. Leeds, Blackburn, Norwich, and a variety of other places, were all suffering the greatest misery."

In the debate on the Reform Question, on 22d March, 1832, Sir G. Rose is reported to have said, "They who advocated this Bill for the purpose of obtaining a Repeal of the Union would reap the rich reward of their perseverance. When a dissolution of the kingdoms was talked of in Parliament, in the time of Mr. Canning, that great statesman started up and said, '*Dissolve the Union and you restore the Heptarchy.*'"

In the same debate, Sir R. Peel is reported to have said, "The Honourable and Learned Gentleman opposite had made a charge against him, for not bringing in a Reform Bill."—"He had not brought in the Bill, because he thought it would not be a remedy for the evils of the country, but that it would expose the Government to great hazards, and he retired from office on that account. He had a right to think differently from the people of England on the subject of Reform; he had a right to retire from office if he did differ from them, and to shun the responsibility of introducing such a measure. If the people were drunk, that was no reason why he should not remain sober."—"He asserted that the Government had done this mischief—that if they could not govern the country, *they had made it ungovernable by any others.*"—"Standard," 23d March, 1832.

In the House of Lords, on the 4th October, 1831, Lord Melbourne is reported to have said in the debate on the Reform Bill, "It was impossible to doubt that the measure was one of *great danger*; but to admit this was only to say, that it would effect a great and important change."—"Standard," October 5, 1831.

the powers of the heavens, means the shaking of the Governments and reigning powers. It is sufficiently obvious to all attentive observers, that these are the precise characters, which mark the present awful period of universal and portentous disorder. No era in the history of mankind has been so remarkable as the present one, for a spirit of disorder and insubordination, and impatience of the restraints of law, among the lower orders of society; and it is but too manifest that all existing institutions are in danger of being overthrown by the prevalence of this spirit. It may be said, that the hearts of most considerate persons, who contemplate these things, with the exception of that small and happy number, who put their trust in God, are actually failing them for fear, and for looking after the things that are coming on the earth. No rational person can pretend to conjecture what is to be the end of the present state of things, or can look before him without emotions of fear and alarm.\*

Thus minutely has our Lord's prophecy been accomplished by awful signs in the symbolical heavens, exactly corresponding therewith; and by the present fearful condition of the nations which occupy the principal territories of the fourth monarchy, a condition altogether without example in the history of the world.

We further learn, from the sequel of our Lord's discourse, that the signs predicted by him are to continue till his advent with the clouds of heaven. This advent, it is evident, is the same with that mentioned by Daniel, as taking place on the destruction of

In the debate in the same House, of February 25, 1830, on the Internal State of the Country, the Duke of Richmond is reported to have said, that "in the county of Sussex there were numerous labourers employed on parish roads who received only fourpence and sometimes only threepence a-day, to procure food for themselves and families, and the same was the case in Wiltshire and Dorsetshire. He believed that distress was spread throughout the whole of the agricultural districts. The farmers were nearly crushed by taxation, poor-rates, and county-rates, which were still increasing by new legislative enactments."—"Who had not read what had been stated in almost every newspaper, that British subjects, guiltless of any crime, had been *harnessed to waggons*, and degraded to perform *the labour of the brute creation*."—"Standard," 5th October.

\* If these remarks were true in the years 1813 and 1817, when the former editions of this Work appeared, how much more applicable are they in 1832! (third Edition,) and in 1842! (fourth Edition.)

the fourth monarchy.\* The disciples are warned by our Lord himself, when they see the predicted signs, to consider them as the certain and immediate forerunners of his advent in glory, and the redemption of his Church, and the establishment of the kingdom of God; no less so than the sprouting of the fig-tree, and all the trees, is a prognostic of the approach of summer. Thus he answers the third question, "*What shall be the sign of thy coming, and of the end of the age?*"

We now come to the concluding division of our Lord's discourse, Matt. xxiv. 34, "*Verily, I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" Luke xxi. 34, "*Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man.*"

Every one must see, that there is apparently a great inconsistency between what is said in the first part of the above passage of Matthew, and the interpretation of the prophecy which I have offered, since our Lord here appears to affirm that the whole of the prediction was to be accomplished during the generation then living on the earth. This indeed is the difficulty, which, more than any other, has perplexed those who have endeavoured to give a consistent interpretation of our Lord's prophecy.

The great and justly celebrated Mede, whose explanation of the whole prophecy is similar to the one given in these pages, in order to do away the objection arising to it from the above clause, supposes that *γενεα*, the Greek word in the passage, which is translated "*generation*," does not mean a generation of co-existing men, but a *race* or *nation*, and the *nation* spoken of he takes to be that of the Jews. He, therefore, interprets it as signifying that "*the Jewish nation shall not pass away, till all these things be fulfilled;*" and refers to the declaration of God in Jeremiah xxxi. 35, 36, as being parallel thereto.† That *γενεα* is

\* Dan. vii. 13, 14.

† See his Works, book iv. epist. 12.

sometimes used to signify a *people* or *nation*, both in the Greek version of the Old and the New Testaments, is indeed shown by Mede in the passage of his Works referred to, yet this is certainly not its natural or ordinary meaning; and where it does occur in the above sense, the context always, I think, points out that it is not to be understood in its general acceptation.

In this passage, on the contrary, the immediate context would rather lead us to understand it in its usual meaning of "*a generation*" of cotemporary men, and as being used in a chronological sense. Besides, on referring to the version of the Seventy, it will be seen that *γενεα* is commonly used to translate the Hebrew word דור, signifying "*a generation*," in the ordinary sense of the word: and accordingly, in most of the Hebrew versions of the Gospels, דור has been used for *γενεα*, in rendering this identical passage into Hebrew; and we may with humility presume, that it was the very word used by our blessed Lord in delivering the discourse,—and if this be the case, Mede's translation of it is untenable.

In order then to remove this difficulty, let it be first observed, that the disciples do not presume to ask our Lord, "*When shall be thy coming, and the end of the age?*" but after he had warned them that of the TEMPLE they so much admired, not one stone should be left upon another, the four disciples asked him privately, as he sat on the Mount of Olives, opposite the temple, and *in full view of it*, WHEN SHALL THESE THINGS BE? viz., THE OVERTHROW OF THESE BEAUTIFUL BUILDINGS; and also the two *other questions*, which have already been mentioned, as to the signs which were to precede the *destruction of the temple*, and those signs which were to precede *his advent* and *the end of the age*. Now, the words, *this generation shall not pass till all these things be done*, if they are rendered with sufficient closeness in our English version, appear to be the special answer to their *first question*, *When shall the temple be overthrown?* while his other words, *But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only*, do no less clearly relate to the day and hour of his *coming in glory*.

There is, moreover, a general agreement among judicious persons, that the destruction of the Jewish state is used throughout this discourse, as a type of the destruction of the enemies of the Church, and especially of the fourth empire of Daniel at the

second appearance of our Lord; and the former took place in that very generation. 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 certain pledge to the Church of the *birth of Christ*, in the fulness of time, from the womb of a virgin, which was therefore, except by the mighty power of God, *dead as to child-bearing*, so the fulfilment, before the eyes 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 *advent in glory* in the time ordained by the ETERNAL FATHER. In this manner, therefore, were all the things foretold by our Lord fulfilled before that generation passed away. There was an actual execution of his judgment on the Jewish people, which was itself a type of his advent in glory.

If, however, it should be still thought that the clause, *this generation shall not pass away*, &c., will not bear to be limited to the destruction of the temple, but must be extended to the whole events predicted, there is another solution of the difficulty, which consists in a close attention to the word which is supposed to indicate the *complete fulfilment* of the prophecy in that generation. The original expression for the clause, "*till all these things be fulfilled*," is *ἕως ἀν πάντα ταῦτα γενῆται*. Now, the most proper and original signification of the verb *γινομαι* is not, "*to be completely fulfilled*," as it is rendered in the passage before us; but it rather signifies, *commencement running into subsequent continuance of action*.† This will appear by substituting it for other verbs which clearly denote the *accomplishment of action*. Thus in the clause in Luke xxi. 24, "until the times of the Gentiles be fulfilled," if *γενωνται* were substituted for *πληρωθωσι*, the sense would be materially altered, and the phrase would then mean, *until the times of the Gentiles shall be*, that is, *shall arrive or commence*. In like manner, if *γενωνται* were to be put for *τελεσθωσιν*, in Revelation xv. 8, the sense would be, *until the seven plagues of the seven angels shall arrive or begin*. These

\* Rom. iv. 19.

† I by no means deny that this verb in certain connexions of Syntax, &c., does mean complete fulfilment. All that I affirm, is, that in the passage under discussion it does not appear to bear that meaning: and it is there found in the Subjunctive Aorist, *γενῆται*.



examples show, that the clause may, with strict propriety, be rendered, "*this generation shall not pass away till all these things shall be*, i. e. *shall be fulfilling, or begin to be.*"\* The expression, *all these things*, must be understood as used *collectively*, to denote the whole series of events contained in the prophecy, which whole series began evidently to receive its accomplishment in that very generation, by the destruction of Jerusalem and its temple, and the leading away the Jews captive into all nations. Thus a difficulty, which has so much perplexed interpreters of the Scripture, is proved to have no real existence, and it is shown, that the appearance of difficulty, had arisen solely from

\* In confirmation of this reasoning as to the proper signification of *γνωμαι*, it may be observed, that the phrase *ἀ δει γενεσθαι εν ταχει*, in Rev. i., is explained on the same principle, by Vitranga, Doddridge, Woodhouse, Dr. Cressener, the Jesuit Ribera, and others. So in Matt. viii. 24, *Σεισμος μεγας εγενετο* does not signify that *the storm was over*, but *was begun*. In Matt. viii. 16, we have the words *οφιας δε γενομενης*, *the evening being come*; in Mark vi. 2, *γενομενου σαββατου*, *the Sabbath being come*. John viii. 58, *πριν Αβρααμ γενεσθαι*, *before Abraham was born*. John xiii. 2, *δειπνου γενομενου*, according to our version is rendered *supper being ended*—but according to Whitby, Doddridge, Macknight, Schleusner, &c., *supper being come*.

Against this argument the "Investigator," vol. i. p. 404, comparing the words in Mark xiii. 4, *οταν μελλη παντα ταυτα συντελεισθαι*, with those of Luke xxi. 7, *οταν μελλη παντα γινεσθαι*, says, "Observe that the same thing is expressed by two different words, which bears against Mr. Cuninghame's distinction." To this I reply, 1st. That it is plain from Matt. xxiv. 3, that neither Mark nor Luke give *the whole* of the question of the disciples, since Matthew supplies the words omitted by them both, "What shall be the sign of thy coming, *και της συντελειας του αιωνος*, and of the end of the age." As there were four disciples present (Mark xiii. 3), it is probable, that in their eagerness for information, each of them asked questions, and not always in the same words; and the verbal differences between the three evangelists may thus be accounted for, without supposing that which is contrary to fact, that the two verbs *γνωμαι* and *συντελειω* are synonymous. 2d. The verb *γινεσθαι* in Luke xxi. 7, is in the *Present Infinitive*, whereas in the phrase under discussion, ver. 32, *εως αν παντα γενηται*, it is in the *Subjunctive Aorist*, and although I myself neither know nor pretend to know Greek, yet I shall, before closing this discussion, produce evidence from the Syriac version to prove, that our most accomplished Greek scholars do sometimes mistake the force of the Subjunctive Aorists. I therefore infer, that even if the *γινεσθαι* of Luke xxi. 7, do mean complete fulfilment, it by no means follows, that the *γενηται* of ver. 32, has the same force; and in confirmation of this, let it be observed, that in all the examples cited in the former part of this note, of the verb denoting *commenced fulfilment*, it will be found in the Aorist form.

a want of closeness in the translation, and the verb *γινωμαι* being supposed to bear exactly the same sense as *τελεω* or *πληρωω*, to finish or fulfil.\*

\* The reader will find the interpretation of the clause, which is here offered, fully illustrated in a paper in the "Christian Observer," for April, 1811, by Mr. Faber. The subject was, for some time, discussed between Mr. Faber and the writer of these pages, in the way of private letters, and the result of these discussions made public by Mr. Faber in the above paper. For my own part, I confess that I was first indebted for the idea which led to this interpretation, to a writer in the "Christian Observer," for 1806, pp. 145, 146, who signs himself "A Plain Honest Man."

Since the first edition of this work was published, another solution of the foregoing difficulty has been proposed by a writer in the "Christian Observer," who signs himself "C. O.," and it has since been adopted by Mr. Gisborne in his "Volume of Essays," p. 254. In the phrase *ου μη παρέλθῃ ἡ γενεα αὐτῇ*, he proposes to alter the accents on the last word, and write it *αὐτῇ*. He adds, "It is well known, that in the most ancient manuscripts, written in uncials, or capitals, without points or accents, the word is ambiguous, and therefore, the alteration that I propose is perfectly allowable."—Having made these remarks, he expounds the prophecy itself in reference to the same events as I have done, and renders the clause containing the difficulty as follows: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—"Verily I say unto you, *that* generation shall not pass away till all be fulfilled." The inference he draws from the passage so rendered is, that all the great and awful events mentioned by our Lord, under the figure of signs in the sun, moon, and stars, shall occupy a space of time less than a generation; so that the very same generation which witnesses the signs in the celestial luminaries, shall also behold our Lord coming with the clouds of heaven.

I have thought it right to place this solution before the reader, in justice to the anonymous writer; but I still adhere to the view of the passage which is given above.—Second Edition.

Mr. Faber has in his "Sacred Calendar of Prophecy" (vol. i. p. 261), abandoned the solution of the above difficulty, which he formerly adopted in concurrence with myself, and has now embraced the opinion of Mede, that *γενεα*, ought in this passage to be translated *nation*, and that it refers to the nation of the Jews. He therefore renders the passage, "Verily I say unto you, *this nation* shall not pass away, until all these things shall have been fulfilled."

The scriptural as well as classical examples quoted by Mr. Faber and others, do indeed prove, that the word is sometimes used in the sense of a *nation* or *people*, yet I conceive it has always relation to a nation of co-existing men, i. e., of *one generation*, or a nation considered with reference to its *pedigree* or *descent*, and not in a concrete sense. Indeed, some of the examples quoted to uphold the last sense, when examined in connexion with their contexts, do evidently contradict the meaning which is endeavoured to be

Our Lord having told the disciples, in the words which have been considered, that the generation then living should not pass away till the whole series of events predicted by him began to

elicited from them. Mr. Faber, for example, quotes the 211th line of the *Iliad*, lib. vi. But if we examine the whole passage beginning with line 145, we shall find the following to be the sense of the original, in lines 146—149.

As is the *generation* of leaves, such is also that of men,  
Some leaves the wind scatters on the ground, while others the wood  
Vegetating produces; and in the season of spring they grow up.  
So is the *generation* of men, one (generation) is born, and another dies.

Ὡς ἀνδρῶν γενεή, ἡ μὲν φύει ἡ δ' ἀπολλυμένη.

Now, it is self-evident from this line, and the whole stanza, that *γενεή*, is used by Homer, in the sense of a *race* or *generation* of men, *co-existing at the same time*—and on carefully reading the passage from line 145 to 211, the one quoted by Mr. Faber, it will be seen that the meaning of *γενεή*, in that line, is not as the learned author would maintain, a *nation*, but simply the pedigree or lineage of Glaucus, the grandson of Bellerophon. I also find, on consulting the *Thesaurus* of Suicerus, that he entirely contradicts the assertion of Mr. Faber, that it is only in a *secondary sense*, that it acquires the “signification of a nation of contemporaries.”—Suicerus attributes to it the following principal senses :

I. *Tevea* Notat *personas generatas simul viventes*.

II. Notat *partem temporis in quo homines vivunt*.

III. Significat *durationem vite*, and, under this head, he shows that it is applied both to the Divine generation of our Lord, from the Father, and to his human, from the Virgin.

IV. Sumitur *pro certo hominum genere*—Either the wicked or the just.

I shall now offer further reasons for maintaining, that in the passage under consideration, to wit, Matt. xxiv. 34, it cannot possibly bear the signification attributed to it by Mr. Faber.

1st. It appears to my mind quite evident, that it is here used in a *chronological* sense, in answer to the first and anxious question of the disciples, *when shall these things be ? i. e.*, the destruction of Jerusalem, and the temple. If it be not so understood, it will follow that our Lord returned *no answer whatever* to that question, which is placed first in order, by all the three evangelists, and therefore that he left the disciples in utter ignorance, as to the times and seasons of the fulfilment of his awful words, *There shall not be left here one stone upon another, that shall not be thrown down*. For it will be found that there is in our Lord's whole prophetic discourse, no other mark or intimation of the times and seasons of the destruction of the temple, than is contained in the words of the 34th verse, when understood, as the whole context leads us to understand them, *chronologically*. “Now learn a parable of the fig-tree. *When* his branch is now tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, *when* ye shall see all these things, know that it is near, even at the doors. *Verily I say unto you, this generation shall not pass, until all*

receive their accomplishment, did thus, in effect, give an answer, as far as it was proper to do it, to the question, "*When shall*

THESE THINGS *be fulfilled (fulfilling)*. Heaven and earth shall pass away, but my words shall not pass away. But of THAT DAY (viz., of his advent in glory), knoweth no man, no, not the angels in heaven, but my Father only." It may be here added, that the last reason is no less conclusive against rendering the words "THAT generation," as proposed by Mr. Gisborne, which no less than the sense here attributed to *γενεα*, leaves the disciples without an answer to the question, *When shall these things be?*

2dly. There are several texts in the Old Testament, which appear to throw light on the question under discussion, wherein the word *γενεα*, occurs in the version of the Seventy, in a sense precisely similar to that which it bears in Matthew xxiv. 34. Numb. xxxii. 13, "And he made them to wander in the wilderness until *all that generation* that had done evil in the sight of the Lord, was consumed," *ὥς εξανηλώθη πασα ἡ γενεα οἱ ποιοῦντες τα πονηρα εναντι Κυριου*. Deut. ii. 14, "Until all the generation, *πασα γενεα*, of the men of war having died, were consumed out of the host." In Exod. i. 6, also, the expression, *all that generation*, is in the Greek, *πασα ἡ γενεα ἐκείνη*.

Now, as in these passages the word does, without contradiction, bear the sense of a generation of co-existing men, so in Matthew xxiv. 34, the analogy of the expression leads us to interpret it as assuredly signifying, that the then existing generation of men *was not to pass away*, UNTIL our Lord's prophecy was in course of fulfilment by the actual destruction of Jerusalem and its temple.

On the other hand, if the meaning of *γενεα*, which is pleaded for by these writers, be admitted, it makes our Lord's emphatic words, *Verily, I say unto you*, &c., to affirm simply a scriptural truism—(which the disciples already held with more than scriptural tenacity, as to *times* and *seasons*, See Acts i. 6,) viz., that the Jews, a people that are never to pass away, (Jer. xxxi. 35—37,) shall not pass away, until all the things predicted by our Lord shall have been accomplished. Thus these words are divested of all peculiar force and meaning, and of all originality, and especially of all chronological force—and this in a discourse manifestly relating to the times and seasons.

Having already shown that *γινωμαι* bears the signification of a *begun* accomplishment, I shall now observe, that in Matt. xxiv. 34, it is found in the Aorist Subjunctive *γενηται*, in connexion with *ὥς αὖ*. Now, Mr. Faber, on the authority of *one of the first Greek scholars of the age*, affirmed, in a paper in the Jewish Expositor for March, 1823, that when Aorist Subjunctives are constructed with *ὅταν*, or *ὥς αὖ*, or *ἄχρις οὗ*, the laws of grammar inexorably require them to be rendered in the *future past sense*. According to this canon of syntax, the phrase in Matt. xxiv. 34, ought to be rendered with Mr. Faber's sense of *γενεα*, "*this nation shall not pass away until all these things shall have been fulfilled.*"

In opposition to this canon, (resting on such high authority,) I, in the following month of April, 1823, brought forward sundry examples from the

*these things be?"* He afterwards, however, adds, that *that day and hour*, viz., the day and hour of his second advent, were

Syriac version, (made while the Greek was yet a living language,) wherein the Aorist Subjunctive, with *ὅταν*, is translated by the Syriac Participle Present, implying a *running present sense*. I subjoin an extract from my paper in the Jewish Expositor for that month:—

1st. "The first text which has occurred to me is Matt. v. 11, *ὅταν ονειδισωσιν ὑμᾶς καὶ διώξωσι καὶ εἰπωσιν παν πονηρὸν ῥῆμα*.—Are we then, according to the rule of grammar now adopted by Mr. Faber, to render this clause '*When they shall have reviled you, and shall have persecuted, and shall have spoken all manner of evil of you.*' Is the blessedness of the persecuted and reviled Christian only to *begin* when his persecutions are *ended*? Alas! how would this mar his comfort!—Is it not manifest, on the contrary, that Christ pronounces his people blessed even '*while they shall be reviling you, and persecuting you, and speaking all manner of evil of you.*' I have accordingly consulted the Syriac version, which I believe is allowed to be the most ancient of all, on this passage, and it renders *ονειδισωσιν* by *ܩܬܝܢܐ*, being the plural *Participle Present*, and *διώξωσι* by *ܩܬܝܢܐ*, being also the *Participle Present*, and *εἰπωσιν* by *ܩܬܝܢܐ*, the same *Participle Present*."

I next showed, that in the phrase in Luke vi. 26, *Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἰπωσιν πάντες οἱ ἄνθρωποι*.—"Woe unto you when all men shall speak well of you," the Syriac renders *εἰπωσιν* by *ܩܬܝܢܐ* *shall be speaking*, &c., the *Participle Present*.

I shall now add, that the phrase in Matt. xxiv. 32, *Ὅταν ἡθὴ ὁ κλάδος ἅτης γενῆται ἁπαλός*, is rendered in Syriac as follows: "When now its branches *are becoming tender*," and the penultimate word being the identical *Aorist Subjunctive* of *γίνομαι*, now under discussion, is expressed by the *Participle (Benoni) Present Plural*, the whole clause being *ܩܬܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. See Schaaf. Lexic. Syriac. Lugdun. Batav. 1708, p. 550. And so uniform is the rule, that in the next clause of the same verse, "and putteth forth (is putting forth) leaves," the Greek Aorist Subjunctive *ἐκφυῖ* is again rendered by the Syriac *Participle Present* *ܩܬܝܢܐ*. Likewise in the corresponding clause of Luke xxi. 30, the Greek Aor. Subj. *προβαλῶσιν* is rendered by *ܩܬܝܢܐ*, being the *Participle Present* of the conjugation Aphel of the same Syriac verb.—See Schaaf. p. 465.

It appears, therefore, to be quite manifest, (if the authority of the Syriac version, made while the Greek was a living tongue, and almost in the Apostolic age, be thought conclusive,) that the phrase in Matt. xxiv. 34, may legitimately be rendered, *This generation shall not pass away till all these things be fulfilling*; and as I have previously shown, that *γενεα* cannot in this passage mean *a nation*, I presume that the above rendering contains the true solution of the difficulty. When my former editions were published, I was not aware that Dr. Cressener had explained the passage in the same manner, in his Demonstration of the Apocalypse, a century ago. He understands the meaning of the words, "all these things," shall be fulfilled, to be "the same

unknown to all, saving the Father.\* And in the conclusion of this important and interesting discourse, our Saviour exhorts the disciples to constant watchfulness, that they might not be taken by surprise in the day of the second advent; and that when that day should come, they might be accounted worthy to escape the things which should come to pass, and to stand before their Lord and Master.

The inference to be drawn from the preceding inquiry into our Lord's prophecy, with regard to the immediate subject of investigation, must be obvious to the attentive reader. Since a series of events exactly corresponding with those awful signs in the celestial luminaries, which were to take place at the close of the times of the Gentiles, did actually commence at the fall of the French monarchy, and have continued to proceed with accelerated velocity to the present time; it follows, that the times of the Gentiles, or 1260 years, ended at the fall of the French monarchy in 1792; which agrees with the conclusions we arrived at, in considering each of the foregoing propositions.†

with that which the Jesuit Ribera, and most others with him, do determine the sense 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, which*, he says, *is a common way of speech in the world, and according to the usage of Scripture*. In this sense all the things mentioned in the twenty-fourth of St. Matthew would be said to be fulfilled in that generation, though nothing but some remarkable beginning of them had been *then* to be fulfilled."—Cressener Demonstr. of Apocalypse, lib. ii. c. 2.

\* We find in other passages of Scripture the expression, *that day*, applied by way of emphasis to the day of the second advent, as being the day above all others, to be the subject of contemplation. 2 Tim. i. 18; iv. 8.

† "The present period appears to be no other than 'the fulfilment' of the regular 'times of the Gentiles' declared by our Saviour; and the commencement of that last, disorderly, concluding time, which was immediately to succeed; when the firmament of the Christian world was to be shaken, the luminaries of its ancient sovereignties to be obscured or extinguished, its sea of nations thrown into universal tumult, and the hearts of men moved by a general anxiety and dread of the things which are coming next upon the earth."—A Christian's Survey, &c., p. 199.—Second Edition, 1817.

I shall now state, that my matured view of the TIMES OF THE GENTILES is, that though in a *political* and even *ecclesiastical* sense, they extend rather beyond the termination of the 1260 years, and until the restoration of the *Jews* actually begins, yet at the end of the 1260 years they are in a *prophetic* sense

There is also an inference to be drawn, from comparing our Lord's prophecy with the account given in the sixteenth chapter of the Apocalypse, of the effusion of the seven vials of wrath, which are the constituent parts of the seventh trumpet. From Rev. xvi. 15, we learn, that the period of the vials immediately precedes the second advent of our Lord. In a similar way we have seen, in considering the celestial signs which mark the close of the times of the Gentiles, that these signs immediately precede the second advent: therefore the celestial signs predicted by our Lord must synchronize with the seven apocalyptic vials. But since the 1260 years end when the celestial signs begin, they equally end when the vials (which are synchronical with the celestial signs) begin, *i. e.* at the sounding of the seventh trumpet,\* which further confirms the truth of the fifth proposition.

terminated, inasmuch as that then the seventh trumpet sounds, and the kingdoms of the world are, in the purposes of God, become the kingdom of Christ, and that then the judgment of the Ancient of Days, Dan. vii. 9, begins, and the first proclamation of the kingdom is made in heaven, Rev. xi. 15.—Fourth Edition, January, 1843.

\* That the seven vials are the constituent parts of the seventh trumpet, or third woe, was shown in chap. x. of this Work.

## CHAPTER XV.

## ON THE PROPHETICAL PERIOD OF TWELVE HUNDRED AND SIXTY YEARS—CONCLUDED.

IN the foregoing chapter a series of propositions were laid down with regard to the commencement and end of the above great prophetic period; and in each of the historical arguments deduced from these propositions, I arrived at the conclusion, that the 1260 years ended at the French revolution. I propose, in this chapter, to offer an argument in support of this most interesting fact, founded on the consideration of another mysterious number, revealed to us in the eighth chapter of Daniel; and I shall afterwards consider some objections to the above conclusion, concerning the termination of the 1260 years.

In the course of this inquiry, I shall be led, in the first place, to the consideration of Daniel's vision of the RAM and HE-GOAT; but I deem it proper to observe, that it is not my design to enter into the full explanation of that vision; or any farther than is necessary, for the immediate end I have in view, namely, the investigation of the beginning and end of the mysterious number therein revealed.

In the third year of the reign of Belshazzar, king of Babylon, the prophet Daniel saw a vision by the river of Ulai, in the province of Elam. He beheld a RAM standing before the river with *two horns*, one of the horns higher than the other, and the higher came up last. He saw the ram pushing westward, northward, and southward; he did according to his will, and became great. This ram is, as is afterwards declared, a symbol of the empire of the Medes and Persians. The two horns typify these two kingdoms; the higher horn the kingdom of Persia, which was of later origin than that of Media, having till the reign of Cyrus, been only a dependant or tributary state, to the more powerful kingdom of Media.

The complete *establishment* of the Medo-Persian Empire did



not take place till the year B. c. 536, when Cyrus began his reign as sole sovereign of the two kingdoms, on the decease of his uncle Cyaxares. But the *rise* of the empire may be dated from the year B. c. 559, when Cyrus acceded to the throne of Persia Proper, and was appointed Commander of the united armies of the Medes and Persians, to conduct the war against the empire of Babylon. From that time a federal union, of the most intimate nature, was formed between the two kingdoms, and then it is probable that the ram with two horns first arose.

The period when Daniel first beheld the ram was, however, evidently later than this: for he saw him *standing before the river Ulai*, or already firmly established to the west of that river, in those provinces which had composed the empire of Babylon.\* This circumstance shows that the date of the vision cannot be prior to the year B. c. 536; for, as I have said above, the complete establishment of the empire is not to be dated till that year.†

\* The Hebrew word used to express the *standing* of the ram is עמד, of which the proper sense is not to stand still, but "to continue, subsist, be continued, or supported, in the same state, whether of rest, or of motion." See Parkhurst's Lexicon on the word.

That the ram's standing *before* the river Ulai denoted his being on the western side of it, will appear evident for the following reasons. A French army beaten out of Germany, when it re-crosses the Rhine, is said in common language to retire *behind* the Rhine; and, *vice versa*, it is considered as *before* or in advance of the Rhine, when it crosses that river to invade Germany. Now on this principle, as the ram's chief career of conquest was confessedly to the west of the Ulai, he could not be said to be *before* that river, till he had crossed it and advanced into the territories on its western bank. It is further manifest, that the ram continued to stand before the river, until his power was broken by the he-goat; for the decisive battle, wherein Darius was finally defeated by Alexander the Great, was fought at Gaugamela in Assyria, to the east of the Tigris, and considerably to the westward of the Ulai.

† If the Holy Spirit had intended to show the *rise* of the empire of the Medes and Persians, and its first conquests, the idiom of the Hebrew would have been different; it would not have been "I saw a ram *standing*," but would probably have run in this way: "I saw, and behold there *stood up* a ram with two horns, &c., and he *pushed* westward, &c."

There are several reasons for believing that this vision must be posterior to the year B. c. 536. 1st. When Daniel originally saw the ram, he already had his two horns, and the Persian horn was higher than the other one which symbolized the kingdom of Media. It is added, indeed, by way of explanation, that the higher horn came up last; but it does not appear that Daniel saw this circumstance, for the words plainly imply that the horns were in this state when he first beheld the ram. I conceive, therefore, that the more recent origin of

But further, when Daniel saw the ram, he was actively employed in butting with his horns "*westward, northward, and southward, so that no beasts might stand before him; neither was there any that could deliver out of his hand; but HE DID according to his will, and became great.*" The commencement of the vision, therefore, belongs to some period of the Persian Empire

the higher, or Persian horn, was made known to Daniel by the Holy Spirit, perhaps when he wrote down the vision. Now, until the reign of Cyrus, which began B. C. 536, the Scriptures inform us, that the kingdom of the Medes was higher than that of Persia. Thus in *Dan. v. 31*, it is written, that Darius the Mede took the kingdom; and in *chap. vi. 1*, that he administered its affairs, and set over it one hundred and twenty princes. In the same chapter, *ver. 25—27*, we have a decree issued by Darius to all the inhabitants of the Empire.—On the other hand, after the accession of Cyrus, Persia was placed before Media in the acts of public administration, *Esth. i. 3, 14, 18, 19*. The sovereign was also thenceforth styled the king of Persia: and therefore the Persian horn now became higher than the other. But since this elevation of Persia over Media, did not take place till the first year of Cyrus, being B. C. 536, and since, when Daniel saw the ram, the Persian horn was already higher than the Median, it follows that the vision of the ram cannot be dated earlier than that year.

2dly. Had the Babylonian monarchy still been in existence at the commencement of the vision of the ram, the analogy of prophecy would have required its being introduced on the scene of action in the shape of a distinct symbol, opposing itself to the establishment of the Medo-Persian kingdom. The whole chronology of prophecy, (as observed by Mede in a passage already quoted,) is marked by the succession of the four kingdoms of Daniel. Now, since when Daniel saw the ram pushing westward, &c., no symbol specially representing the Babylonian monarchy is brought upon the scene as opposing the ram, the conclusion naturally is, that the pushing of the ram belongs to a point in the chronology of prophecy, when the empire of Babylon had already been overthrown, and consequently that this pushing, does not relate to the conquests of Cyrus.

3dly. After Cyrus, Darius was the greatest prince who swayed the Persian sceptre. "There have been few princes more expert than he in the art of governing, or more experienced in the business of war."—"He not only restored and entirely confirmed the empire of Cyrus, which had been very much shaken by the ill conduct of Cambyzes and the Magian impostor, but he likewise added many great and rich provinces to it, and particularly India, Thrace, Macedonia, and the isles contiguous to the coasts of Ionia."—*Rollin's Ancient Hist. vol. iii. p. 200.*—In the second year also of his reign, the decree for rebuilding the temple, which is recorded in *Ezra vi.*, was issued, and in the sixth year it was finished and dedicated. The period in which he filled the throne of Persia is, therefore, a very remarkable one in the history of the Church, and seems in every way worthy of having been selected for the opening of a vision containing matter of so much importance.

*after its establishment*, when it was engaged in a series of successful wars, adding to its dominions to the west, the north, and the south. Now, as Cyrus made no conquests after the year B. C. 536, when his empire was established, this vision cannot belong to his reign: neither can it be referred to the reigns of Cambyzes and Smerdis, for in their time the kingdom founded by Cyrus was much shaken. But in the reign of Darius Hystaspis, the empire enjoyed a series of uninterrupted prosperity, and Darius added to his already extensive dominions the provinces of Thrace, Macedon, and the Ionian Isles, in the north and west, and India in the south. Darius began to reign in the year B. C. 521, and died in B. C. 485. Soon after his death, and in the year B. C. 481, Xerxes undertook his unfortunate expedition against Greece, from which may be dated the decline of the Persian Empire; so that after the year 481, the ram ceased to become great, and his power was gradually diminished. The commencement of this vision is therefore plainly limited to the reign of Darius, for at no other period after the establishment of the Persian Empire, did it push successfully westward, northward, and southward, and become great.

It will be found, by a reference to history, that the period of the reign of Darius, which precisely corresponds with the actions of the ram, when first seen by Daniel, must be somewhere between the years B. C. 513 and 497; for it was then, according to the chronology of Prideaux, that the conquests of Darius, signified by the pushing of the ram, took place. Further, we are told by Rollin, that the expedition of Darius to India, by which the ram pushed south, was undertaken in the year B. C. 508. According also to the chronological tables of Dufresnoy, the expedition of Darius into Europe, whereby he ultimately added Macedonia, Thrace, &c., to his empire, happened in the same year. In the year 508, therefore, the ram was pushing westward, northward, and southward; and from this period, I think, there is every reason to suppose that the commencement of the vision is to be dated.\*

In the next part of the vision, Daniel beheld a new object, an

\* This was my date of the commencement of the vision of the ram and of the 2300 years, in the former edition of this work; but in the Supplement reasons will be offered for carrying it back ONE YEAR, to B. C. 509, whence, to the year 1792, are 2300 years complete.—Fourth Edition.

HE-GOAT with a large horn between his eyes, which came from the west with great velocity, and overthrew the ram. This symbol denoted the Macedonian Empire, and the large horn between his eyes represented Alexander the Great. Within a few years after the death of Alexander, his empire was divided into four kingdoms, symbolized by the four horns which arose in the room of the great horn.

The prophet afterwards saw a little horn come out of one of these four, "*which waxed exceedingly great, towards the south, and towards the east, and towards the pleasant land. And it waxed great even to the host of heaven; and it cast down (some) of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily (sacrifice) was taken away, and the place of his sanctuary was cast down. And an host was placed against the daily (sacrifice), by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.*"

I shall follow the interpretation given by Sir Isaac Newton and Bishop Newton of this symbol, though most modern interpreters, and Mr. Faber among the number, have endeavoured to apply it to the spiritual empire established by Mahommed.\* This LITTLE HORN then I consider, with the illustrious writers above-mentioned, to be a symbol of the Roman Empire in the east, after its conquests extended to the territories of the he-goat. The Romans became a horn of the goat rising up in his dominions, when the kingdom of Macedon was reduced into a Roman province in the year B. C. 148. From Macedon the Roman conquests extended to the south, to the east, and towards Judea (the pleasant land), by the reduction of Achaia, Asia Minor, and Syria, till at length, in the year B. C. 65, the Syrian horn of the empire of Alexander was, by the deposition of Antiochus Asiaticus, the last king, finally rooted out, and the Romans were revealed, on the proper theatre of Scriptural action, as the FOURTH KINGDOM of Daniel. The Roman horn waxed great unto the host of the symbolical heaven, and cast down some of them and of the stars to the ground, when Pompey took

\* In two papers in the Christian Observer, I have given my reasons for rejecting Mr. Faber's hypothesis respecting the little horn of the he-goat. See papers under the signature of Talib, in the Christian Observer for April, and November, 1808.—First Edition.

the city and temple of Jerusalem, slew a multitude of the priests employed in the sacrifices, and entered the Holy of Holies.\* (B. C. 63.) The Roman horn magnified itself even to the prince of the host, by crucifying the Lord of Glory. It took away the *literal* daily sacrifice of the Levitical worship, and cast down the place of his sanctuary, when Titus took the city of Jerusalem and destroyed the temple.

Having brought down the narrative to the period when Jerusalem was destroyed by the Romans, the vision next passes on to the tyranny exercised by the Roman power over the Church of Christ. Ver. 12th, "*An host was placed (or set up†) against the daily (sacrifice) by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.*"

\* The context shows that the host of heaven is here used to represent spiritual objects; the symbol therefore denotes, not temporal but spiritual princes, *i. e.* the Levitical priests, who were *stars* under the Old Testament dispensation, even as Christian pastors are called stars in the Apocalypse.

† When a commentator on prophecy finds it necessary or expedient to alter or amend our excellent English version, in order to prove his own particular hypothesis, it is always *a suspicious circumstance*, and I would advise the reader to exercise, in all such cases, a more than common degree of scrutinizing watchfulness. Having myself, in the clause now before us, somewhat altered our translation, I by no means wish to be exempted from that degree of critical jealousy, which such a circumstance calls for. But I have only changed the rendering of one verb  $\text{נָּתַן}$  which signifies *to give, to put, to place*. The first of these senses is attributed to it by our translators in this passage, whereas, in two analogous and parallel clauses, Dan. xi. 31, and xii. 11, they have rendered it *to place, or set up*. Believing that the translation in these passages, is the accurate one, I have in like manner rendered the Hebrew phrase,  $\text{נָּתַן וַיִּבְנוּ}$  *and a host was placed (or set up)* instead of *a host was given*. My interpretation of the prophecy, however, by no means depends upon this altered translation. Admitting, that the actual rendering of the phrase were accurate, the clause might be interpreted to signify that the *host*, or *priesthood* of the professing Church, should be given into the hands of the Roman power, and by that power, be used as its instrument in corrupting the daily sacrifice, or pure worship of God. If the reader would see how this was fulfilled, let him look into ecclesiastical history, and particularly the acts of the second Nicene Council.

The attentive reader will see, from what is contained in this note, that I consider the *host* set up against the daily sacrifice, to mean precisely the same thing as the abomination of desolation, in the other passages mentioned, viz., Dan. xi. 31, and xii. 11, and I request that the reader will turn to Matt. xxiv. 15, and comparing with it Luke xxi. 20, he will discover that our Lord interprets the expression, *abomination of desolation*, to mean the *Roman hosts or armies*.

In interpreting this clause, we must recollect, that after the city of Jerusalem with its temple had been destroyed by Titus, there no longer remained *a literal* temple, or a *literal* daily sacrifice, and it therefore becomes necessary, in the period subsequent to the above event, to interpret these objects in a symbolical sense. Now we learn in the New Testament, that the temple when used *symbolically* signifies the CHURCH OF CHRIST; sometimes, as in 1 Cor. iii. 16, it is applied to the spiritual Church of true Israelites, and at other times, as in 2 Thess. ii. 4, to the visible, external, professing Church. The daily sacrifice of the visible Church, is a *form of sound words* suited to the pure worship of the Father, through Jesus Christ, the only Mediator between God and man, and also the due administration of the sacraments. Of this temple the daily sacrifice is taken away, when the form of sound words is corrupted by worship addressed to other mediators than Jesus Christ, as to the Virgin Mary and the saints. The worship of the professing Church then ceases to be the daily sacrifice ordained of God, and becomes an abomination in his sight.

Upon similar principles we must interpret *the host* set up in the spiritual temple. The Hebrew word *צבא*, signifying *an army*, or *a warfare*, is used in the Old Testament to denote the sun, moon, and stars, the host of the visible heavens, or the angels who are the host of the invisible heavens.\* In its symbolical sense, when it is applied to the literal or Levitical temple, it signifies the priests who therein ministered before the Lord;† and where it refers to the Christian Church or spiritual temple, the same word means the bishops and presbyters of the Church, who are expressly called stars, and also angels in Rev. i. 20.

Now in the verse of Daniel which I am considering, the scene of the vision is in the professing Church of Christ, or spiritual temple. Therefore the host which is said to be "*set up against the daily sacrifice*," must mean an Antichristian priestly power, established *within the Church*, and exercising its authority against the pure worship of God, casting down the truth to the ground, and practising and prospering against it. Such was the Papacy.‡

\* 1 Kings xxii. 19.

† Numb. iv. 3.

‡ I would here request the reader to compare with what I have written, the description of the Papal power, given by St. Paul, 2 Thess. ii. 3, 4, and to consult Bishop Newton's Exposition of that prophecy.

The Pope was, as we have seen in the last chapter, set up or established as a *priestly power*, or *host*, in the symbolical temple, or professing Church, when he was solemnly acknowledged by Justinian as head of the Church. The Pope and his clergy exercised their authority against the daily sacrifice of the Church, or the pure worship of God; they cast down the truth to the ground and cruelly persecuted the saints, and thus practised and prospered.\* This power was set up in the Church by the Roman emperors of the East, and, therefore, it in all respects answers the description given of the *symbolical host* in the passage now before us.

In thus comparing the exploits of the horn of the he-goat, which was at first little, but afterwards increased by conquest to a gigantic stature, and reached even unto the host of heaven, with the history of the Roman Empire, in its connexion with the dominions of the HE-GOAT, and with the Jewish and Christian Churches, we discover the most minute and circumstantial correspondence between them. Moreover, the rise of *the horn* was to be at the end or latter part of the four kingdoms (verse 23d), when transgressors were come to the full. The Romans, accordingly, became *an horn of the he-goat*, and established themselves in his dominions, exactly at the end of the first of the four Greek kingdoms, and when the transgressors of the Jewish nation were come to the full; as there was at that time a great falling away from the true religion among the Jews, "the customs of the Heathen nations were introduced, the youth were trained up and exercised after the manner of the Greeks, and the people apostatized from the true religion, and even *the priests*, 2 Macc. iv. 14, *had no courage to serve any more at the altar, but*

\* If the reader would see a remarkable illustration of the manner in which the Papal power exercised its authority against the pure worship of God, let him refer to the Epistles of Pope Gregory II., to the Emperor Leo, the Isaurian, in defence of image-worship, which Leo had exerted all his authority to repress. In these epistles the following expressions are to be seen:—"Num tibi justum videtur, imperator, has imagines venerari an erroris diabolorum?" "Non animadvertis hunc tuum conatum, quo adversus imagines insurrexisti, facinus est turbulentum, et insolens, et superbum. Cum ecclesiæ Dei alta pace fruerentur, tu pugnas, et odia, et scandala suscitasti." These Epistles are to be found in the Acts of the Council of Nice.—Vide Sacro-Sancta Concil. Lutetiæ Parisiorum, 1671, tom. vii. pp. 3—22. Gibbon also quotes the Epistles, see vol. ix. p. 134.

*despising the temple and neglecting the sacrifices, they hastened to be partakers of unlawful diversions.”\**

I have already observed, that it is not my purpose to enter into

\* Vide Bishop Newton on the Prophecies, Dissertation XV.—It may be proper to observe, that the first part of the 23d verse is by the Septuagint, rendered as follows: “At the end of their kingdom, when *their iniquities* are filled up,” i.e. the iniquities of *the four kingdoms*. Accordingly, in the very year, viz., B.C. 168, that Paulus Æmilius vanquished Perseus, the last king of Macedonia, at Pydna, and thereby put an end to that kingdom, the temple of Jerusalem was, by command of Antiochus Epiphanes, consecrated to Jupiter Olympius, and his image set upon the very altar: thus the daring iniquities of these kingdoms were filled up. The actual reduction of Macedonia into the form of a Roman province, was, as already said, twenty years afterwards, viz., in B.C. 148.

I shall here give my reasons for rejecting the application of the little horn of the he-goat, to the religion and spiritual empire of Mahommed.

1st. The little horn was to arise at *the latter end* of the four Greek kingdoms, symbolized by the four horns of the goat, Dan. viii. 23. Now, Mahommed did not appear till near seven centuries after the fall of the last of these kingdoms. To get quit of this chronological objection, Mr. Faber translates the Hebrew phrase in the above clause, *באחרית מלכותם* in *the futurity of their kingdom*: that is, according to his view, in some period subsequent to the termination of these kingdoms. I myself believe that the word *אחרית* will bear no such meaning, nor does Mr. Faber support his argument by the authority of any version ancient or modern. The literal rendering of the words is, *at the end of their reign*, or exactly at the period when their reign or dominion ceases. It is rendered by the Seventy *ἐν ἑσχάτων τῆς βασιλείας αὐτῶν*, and no other version that I have seen gives a different sense.

2dly. The spiritual daily sacrifice of the Christian Church never was taken away by the false religion of Mahommed. That religion is indeed an abomination, but it is an abomination *without the Church*. Neither the Saracens nor Turks have interfered with the worship or doctrines of the Greek Church, or refused to tolerate its worship. It is impossible, therefore, to show, that they have in any sense whatever taken away the daily sacrifice of the Church, and placed in it the abomination of desolations. To affirm that the conquest of the *Greek empire* by the Mahomedan power, was the taking away the daily sacrifice of the *Church*, is to mingle things secular and spiritual, in a manner which introduces utter confusion into the symbolical style of prophecy.

3dly. The Roman power, by conferring on the Pope the title of Head of the Church, and by introducing idolatry into the Greek and Latin Churches, had taken away the daily sacrifice, and placed the abomination of desolations in both these Churches, before the appearance of Mahommed.

For these reasons, which I advanced nine years ago, and to which it appears to me that no sufficient answer has ever been given, I must continue to think, that the novel application of the foregoing symbol to the Mahomedan power, plausible as it certainly is, at first view, has yet no foundation in truth.—Second Edition.



the consideration of the present vision of Daniel, any further than is necessary to elucidate the more immediate object of my researches. I now, therefore, proceed to that part of it which has an immediate relation to the inquiry concerning the 1260 years.

Dan. viii. 13. "*And I heard one saint speaking, and another saint said unto that certain saint which spake, How long (shall be) the vision (concerning) the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*" Bishop Newton remarks, "In the original there is no such word as *concerning*;" and Mr. Lowth rightly observes, that the words may be rendered more agreeably to the Hebrew thus: "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?" &c. The answer to this question is, "unto 2300 days" (or, evenings and mornings); "then shall the sanctuary be cleansed, (or justified,)" וּנְצַדֵּק קֹדֶשׁ. Bishop Newton maintains that, "as the question was asked, not only *how long the daily sacrifice shall be taken away, and the transgression of desolation continue*; but also, *how long the vision shall last?* so the answer is to be understood; and these 2300 days denote *the whole time* from the beginning of the vision to the cleansing of the sanctuary." In the justice of this observation I entirely concur. The cleansing or justification of the sanctuary is a symbolical phrase, the meaning of which cannot be misunderstood. It will receive its accomplishment when the visible Church of Christ shall be freed from those Gentiles, who were to tread it under foot, during the space of 42 prophetic months, or 1260 years, and when the cause of the persecuted saints shall be vindicated. The justification of the sanctuary, therefore, begins at the times of the *finishing of the mystery of God*,\* namely, on the *sounding of the seventh apocalyptic trumpet*, (when the destruction of the Papal power takes place,) and on the *sitting of the judgment*

I have, since the foregoing was written, more fully considered, and, I think, have refuted the interpretation of the little horn of the he-goat, which refers it to the empire of Mahommed, in my Tract, "The Scheme of Prophetic Arrangement of the Rev. E. Irving and Mr. Frere Critically Examined."

The foregoing Note belongs to the Third Edition of this volume, but I must now add, that the Tract above mentioned, is at present out of print, and I have no intention of republishing it.—Fourth Edition.

\* Rev. x. 7.

mentioned in Daniel vii. 9, 10 ; for at that period the wrath of God goes forth against the apostate nations of the Roman Empire, and the time is come, to give reward unto his servants the prophets and to them that fear his name, and to destroy them which destroy the earth.\*

This is further apparent from what is communicated to Daniel, by the angel Gabriel, in the 17th verse of the chapter under consideration. It is there said, that the vision (shall be) *unto the time of the end, i. e.*, it shall reach unto the time of the end. Therefore we may conclude, that this vision of Daniel reaches to the close of the period during which the saints were to be given into the hand of the little horn, Dan. vii. 25, *i. e.*, to the end of the 1260 years. Consequently, the 2300 days of the vision must be prophetic days, used for *years* ; and they end precisely at the same time with the 1260 years.

Now, in the series of scriptural propositions which were discussed in the last chapter, I arrived at the conclusion, that the 1260 prophetic years expired in the year 1792, it therefore follows, that the 2300 years, which are shown to terminate with the former period, must also have ended in the same year 1792.

But if this conclusion be right concerning the close of these two prophetic periods, then the commencement of the 2300 years, when calculated backward from their supposed termination, ought to be found to coincide with the opening of the vision of the ram. Accordingly, if these years be computed back, by current time, from 1792, they bring us to the identical year, B.C. 508, when I have endeavoured to show, that Daniel first saw the ram pushing northward, westward, and southward.† These

\* Rev. xi. 18.

† It may, without injury to the foregoing arguments respecting the date of the vision of the ram, be admitted, that it would have been impossible to determine, *a priori*, the true era from which to calculate the commencement of the period of 2300 years, without the help of some fixed data for ascertaining its termination. But as it has been shown, that 1260 and 2300 years conterminate, and that the former period ended in 1792, we are thus furnished with the data we require : and calculating backwards, we arrive at a period when the Persian Empire was in the exact situation signified by the actions of the symbolical ram, as first seen by the prophet. It is on the same principle, that the date of Daniel's seventy weeks, and various other periods mentioned in the Scriptures, are calculated : viz., first, by ascertaining their termination, and then computing backwards. Thus, it would be impossible to decide,

various, and mutual coincidences, therefore, both confirm each separate conclusion to which they have relation, and also give new strength to all the arguments already advanced, respecting the commencement and end of the 1260 years.

*a priori*, from which of the three edicts passed for the restoration of the Jews by Cyrus, Darius, and Artaxerxes, the seventy weeks are to be reckoned; or at what precise time the seventy years' captivity in Babylon commenced, or the four hundred years during which the posterity of Abraham were to dwell in Egypt.

The same principle for ascertaining the dates of the prophetic period in Daniel viii. 14, has been adopted by Mr. Faber; but as he has found it impossible to make the number of 2300 tally with his own supposed end of the 1260 years, he has on the authority of the Vatican edition of the Septuagint, adopted the reading of 2400 in that passage, and this period he computes from the first year of Cyrus, and supposes it to end in the year 1866. In two papers in the Christian Observer, I have shown, that there is no support given to this various reading either by the genuine principles of scriptural criticism, or by any other edition of the Seventy; for they all, with the exception of the Vatican edition, agree with the Hebrew text. Moreover, the Vatican manuscript also supports the common reading. It appears to me, that it would be quite as admissible to found an interpretation of prophecy upon an error which were to creep into a particular edition of our English Bible, as upon this various reading of the Vatican edition of the Seventy, which must, upon every sound principle of criticism, be pronounced a typographical error.

—Second Edition.

Since the above was written, Mr. Faber has once more changed his ground. He has silently abandoned the reading of 2400, and in his Sacred Calendar, adopting the number 2300 as genuine, he dates its commencement in the year B.C. 784, and brings it down to the year of our Lord, 1517, when the Reformation began. It is foreign to my present purpose to enter on the consideration of this novel hypothesis. I shall, however, here insert a short passage from my "Critical Examination" of his Sacred Calendar, pp. 166, 167:—

"The 2300 years, revealed in chap. viii. 14, are, by him, computed from the supposed rise of the Persian Empire, in the year B.C. 784, to the imagined begun cleansing of the sanctuary, in A.D. 1517. Now, if we were willing to grant to Mr. Faber the truth of the two main principles of his argument, *first*, that the vision of the ram begins from the rise of the Persian monarchy, and *secondly*, that the cleansing of the sanctuary commenced at the Reformation, we acknowledge that it would follow, as a necessary consequence, that his chronology is right, even though we should not be able to discover how, consistently with the analogy of prophecy and the testimony of history, Mr. Faber places the rise of the Persian Empire at so remote a period as the eighth century before Christ. But as we cannot grant to Mr. Faber as true, principles which we believe to be contrary to truth, and as we believe, that neither the vision of the ram does commence to run from the rise of the Persian monarchy, nor that the sanctuary did begin to be cleansed at the Reformation, it follows

Among the various objections which have been made to the conclusion that the prophetic period of 1260 years ended in the year 1792,\* I am not aware that any is entitled to much weight, excepting that which professes to be founded on a passage in the last chapter of the book of Daniel. At the conclusion of the prophecy contained in the 11th, and the beginning of the 12th chapter, it is said, ver. 5, "*Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, O Daniel, for the words are closed up, and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.*"

In the above passage, three different numbers are mentioned; the first is *a time, times, and a half*, (i. e., the 1260 years)—the second number is 1290 days—and the third is 1335 days; and in both the last numbers, the days being prophetic, are to be taken for years. It is now agreed by most Protestant writers on

that we must contend that the whole of the learned author's argumentation upon this point of prophetic chronology, being founded upon principles which are gratuitously assumed, is destitute of evidence."

\* See various papers on this subject, by Mr. Faber, in the *Christian Observer*, for the years 1808, 9, 10, and 11. See also papers on the same subject, under the signature of Talib, in the above publication, for the years 1807, 8, 9, and 11.

prophecy, that these three numbers all begin together; that the second contains a period of 30 years over and above the first, and the third, a further term of 45 years beyond the second. It is evident that the end of the last period of 1335 years, is to be a time of great blessedness; and it probably introduces the full glories of the millennium after the binding of Satan. At the close of the 1260 years, we have seen that the judgment mentioned in the seventh chapter of Daniel, and the destruction of the Papacy commenced, and also the celestial signs mentioned by our Lord, in Luke xxi. 25, as the forerunners of the redemption of the Church. What is to occur at the conclusion of the intermediate period, is no where expressly revealed, and we cannot with certainty conjecture: but it seems probable, that it will be marked by some great and conspicuous event, which I formerly thought would be the battle of Armageddon. But events had not then explained, that the vision of the holding of the winds in the seventh chapter, indicates a period of universal peace, before the end, which necessarily retards the development of the concluding scenes of the prophecy. I now conceive,\* that the close of the intervening period of 30 years may very probably be marked by the commencement of the national restoration of Judah; and that the dreadful day of Armageddon, and the treading of the wine-press will take place, at some time between the end of the 1290, and 1335 days. Be this as it may, the end of the 1290 days, if the reasoning contained in this and the foregoing chapter be just, will be in the year 1822. †

The argument which Mr. Faber founds upon the preceding passage, against my conclusion, with regard to the termination of the 1260 years, is as follows. The man clothed in linen declares, in the seventh verse, that "*it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Now Mr. Faber reasons, that we are to conclude from these words, that the

\* This was written in the year 1817.

† It will be recollected that the text of this book was written in 1812, and the second edition published in 1817. As it contains various conjectures as to the times which were then future, some of which have been realized and others falsified, I have, in the spirit of impartiality, left some passages unaltered, which prove me to have been partially mistaken, as well as those which have since been justified by events.

restoration of Judah, "*the accomplishing to scatter the power of the holy people,*" shall begin precisely when the 1260 years end; but the restoration of Judah is not yet commenced, therefore that period cannot be elapsed.

In answer to this argument, I observe that the angel does not say that the *accomplishing to scatter the power of the holy people* shall be at the close of the TIME, TIMES, AND A HALF; but he affirms that it shall be *when all the things contained in the preceding prophecy are finished*: when he shall have accomplished to scatter, &c., "all these things (all the things before predicted) shall be finished." Now the last of the things before predicted, Mr. Faber himself being the judge, is the fall of the wilful king between the seas on the glorious holy mountain, (Dan. xi. 45,) which event Mr. Faber places, not at the end of the 1260, but of the 1290 years. Therefore, even the principles of Mr. Faber, when applied to the form of expression used by the angel, lead us to conclude, that the restoration of Judah, "*the accomplishing to scatter the power of the holy people,*" does not happen till the end of the 1290 years.\*

Were my view of this passage singular, I might have reason to suspect its accuracy, and to acknowledge that there is some weight in the objection of my learned and respectable opponent. But the very same interpretation of it is given by Mr. Wintle, as quoted by Mr. Faber, in his work on the "Restoration of Judah." "Mr. Lowth," says Mr. Wintle, "has recounted a number of passages in the prophets, which indicate the restoration of the Jews in the latter days, or when the fourth monarchy shall expire. At this decisive period, or after the 1260 years of the reign of Antichrist (Popery,) and the *addition of another short term* for the restoration of the Jews, will be the end of these wonders or marvellous things inquired after in the last verse." † "Though the reign of Antichrist seems here fixed for 1290 years, which is a term of thirty years more than was mentioned in verse 7th, the excess, in the opinion of some, is the time allotted for the collecting of the Jews from their captivity among all nations, or the several countries of their dispersions: and at the close of verse 7th, there does seem to be a further period alluded to for this purpose, after the time, times, and a half, or 1260 years." ‡

\* See Note B., Appendix. † Wintle on Dan. xii. 7. ‡ Ibid. on Dan. xii. 11.

But some may be inclined to object, that if my opinion be true, then five years only remain till the close of the 1290 years, and as yet we see no signs of the restoration of Judah; and that it is incredible, that such a mighty event should be accomplished within so short a time as five years. To this objection I reply, that nothing is impossible to the power of God. The redemption of Israel out of Egypt was a very sudden and unexpected event, and was accomplished in the space of only one year: and had it not been for the unbelief of the children of Israel, in receiving the evil report of the spies,\* they would have entered into the land of Canaan before two years had elapsed from the appearance of God to Moses in the burning bush. Now we have every reason to believe, that the future restoration of this wonderful people, in the marvellous circumstances that shall accompany it, will resemble their first redemption. From the consideration of the prophecy, in Isaiah lxvi. 7—9, Mr. Faber concludes, that “the conversion of Judah will be sudden as that of St. Paul, and general as that of the congregation of St. Peter;”† and if their conversion be thus sudden, we may suppose that their restoration will be no less so. In the prophecy of Micah there is a passage which confirms this idea. The prophet having uttered the following prayer for the restoration of the ancient Church of God: “*Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old;*” this is the remarkable answer which the Lord condescends to return to it: “*According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee;*” Micah vii. 14—17.

From the above passage there is every reason to believe, that the future redemption of the Jews will be accompanied with all those tokens of miraculous interference which distinguished the Exodus from Egypt; and consequently that the absence of any

\* Numbers xiii.

† Mede likewise supposes that the conversion of Judah will be sudden, like that of St. Paul.—See his Works, book iv.

appearances of their immediate restoration, by no means authorizes an inference that it is at any great distance.

It may also be added, that though as yet there be no appearances of the restoration of Judah, we have reason to think that their national repentance, which we learn from Deut. xxx. 1—3, shall immediately precede the former event, is already beginning. A simultaneous movement in the Jewish mind is taking place in various countries. Many Jews in England, and likewise in different parts of the Continent, have not only shown a disposition to read the New Testament, but have become stated contributors to Bible Societies. When we connect these interesting and encouraging facts with the prophecy in Isaiah lxvi. 7—9, and add to them the circumstance, that a version of the New Testament in Hebrew, has been completed for the use of the Jews, and is in circulation among them, and meets with every acceptance, we have surely reason to hope that the happy day is near at hand, even at the door, when the Redeemer shall come out of Zion and turn away ungodliness from Jacob.

Such were my anticipations in the second edition of this Work, published in 1817, and we are now in 1832, ten years later than the supposed end of Daniel's 1290 years. During the interval which has elapsed since the foregoing pages were written, the work of conversion has been slowly proceeding among the Jews, until at length several small Christian Churches have been formed, consisting of believing Israelites. I need not, however, inform the reader, that there are yet no signs of the political restoration of Judah. My conviction that the 1260 years expired in the year 1792, is nevertheless so far from being shaken, on this account, that it is even more deeply rooted, at the present moment, than when I sent forth my former editions.

I shall, therefore, observe, in the next place, that it now appears to me, that the event which signalized the intermediate period of 30 years, being the difference between the 1260 and 1290 days of Daniel, was that great preaching of the Gospel to Jews and Gentiles, which has been witnessed by us of this generation. It began, as we have already seen, in the year 1792, by the formation of the Baptist Missionary Society. This was quickly followed by a similar and almost simultaneous impulse given to almost every other branch of the Church of Christ in



these nations, and in the United States of America. Of the Institutions formed, in consequence of this impulse, for sending the Gospel and the Scriptures to every accessible region of the globe, the last was the Society for Promoting Christianity amongst the Jews; and some idea may be formed of the scale of its operations, from the fact that even in the year 1823, more than *ten thousand* copies of the New Testament in Hebrew, had been circulated amongst the Jews, besides many thousand copies in the German-Hebrew character and Judeo-Polish dialect. It was in the month of March, 1822, that the first Jewish missionary appeared in Jerusalem since the days of the apostles, bearing in his hand the New Testament Scriptures in the Hebrew tongue, and confessing in the midst of the assembled rabbies of the holy city, that Jesus is the Son of God. I conceive, that it is this event which marks the expiration of the prophetic period of 1290 years, not considered in itself, or as an insulated occurrence, but as a part of a new promulgation of the Gospel to *Jews and Gentiles*, of a magnitude quite sufficient to mark, that it belongs to a period of the extraordinary operations of the Almighty—intended also by Him as a sign of the approaching end of this dispensation, according to the words of our Lord himself, “*this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.*” \*

\* Matt. xxiv. 14. Of the fruits resulting from these missions, I shall select one example from the Record newspaper, Sept. 25, 1834:—“THE MISSIONS IN NEW ZEALAND.—Of the Bay of Islands in New Zealand, Captain Morrell, an American officer, says, ‘This place was once inhabited by wild and ferocious cannibals; but through the philanthropic labours of missionaries the natives here and in the vicinity have become civilized, friendly, hospitable, and anxious to do good to others. Indolence and filthiness have given place to industry and personal cleanliness; ferocity to gentleness; ignorance to intelligence; idolatry to the pure and undefiled religion of the Gospel.’ He afterwards says, ‘Such are the perils and hardships which these good people voluntarily encounter and endure in their godlike attempts to civilize and humanize the savage islanders of the Pacific Ocean! and yet their services have been decried, and even their motives questioned, by those who cannot conceive of such a thing as disinterested benevolence. But New Zealand itself is a splendid proof of the utility of missionary labours. There are many parts of this island which it was once dangerous for a ship to approach unless she was well armed, with officers and crew continually on their guard; but thanks to the missionaries, and the blessing of heaven, which has attended their pious and humane exertions, ships

Even a century ago, the necessity of this preaching of the Gospel before the end, was thus discerned by Sir Isaac Newton, in his observations on Daniel and the Apocalypse.\* “The Gospel must be preached to all nations, before the great tribulation and the end of the world. The palm-bearing multitude, which come out of the great tribulation, cannot be innumerable out of all nations, unless they be made so by the preaching of the Gospel before it comes. An angel must fly through the midst of heaven, with the everlasting Gospel to preach to all nations, before Babylon falls and the Son of Man reaps his harvest.”

That which Sir Isaac Newton thus anticipated, our eyes have seen; and therefore in supposing, that the intermediate period of thirty years, has an especial relation to this great preaching of the Gospel, previous to the end; and that seeing this preaching stretches over a wide interval of time, the event which was specially selected to mark the end of the thirty years, was the return of the Gospel testimony to Jerusalem, the Holy City, the point from which it set out eighteen centuries before; it appears to myself that I reason upon strong grounds of scriptural analogy and probability.†

Nor does it seem to be any valid objection to this conclusion, that no great or apparent results have flowed from the mission of Mr. Wolff at Jerusalem. It was for a *witness* that the apostles, in the primitive times, were brought before kings and emperors; and it was for a *testimony* or *witness* that a Jew, converted to Christianity, did, in the year 1822, proclaim in the Synagogues of Jerusalem, that Jesus of Nazareth is the Son of God. Moreover, it deserves notice, that since that period a Jewish Mission

may now anchor in safety in those very harbours where the greatest danger was once to be apprehended, and obtain provisions at the most reasonable rate, with many testimonies of kindness and hospitality.”

• P. 50.

† The fall of the Western Empire was an event which filled a century computed from the reception of the Goths into the empire by the Emperor Valens in the year 376 to the dethronement of Augustulus. It is from the last event, which occurred in 476, and was in itself insignificant and unimportant, being no more than the banishment of an inoffensive youth, “recommended only by his beauty” (Gibbon), that all history dates the fall of the Western Empire. Now, this event, which is as it were the index marking one of the great eras of the world, is certainly much less important than the arrival of the first Jewish missionary at Jerusalem.

has, till the present moment, with some interruptions, always been in existence in Palestine.

I now, in the year 1842, am enabled to add a most important fact which I was not aware of when my third edition was published, and it confirms, in the most remarkable manner, the whole of the foregoing reasoning and conclusions. In the Report of the London Jewish Society for the year 1838 (page 56), are the following words, "The missionary exertions of the Society are only of sixteen years' duration, *for it was not till 1822*, that the journeys amongst the great Jewish population of Poland, Prussia, and Russia commenced."\*

The year 1822 was, moreover, signalized by a political event, which must also mark it in the annals of nations. It was the first year in which the Greek insurrection assumed a form of organization, and was attended with such success as to give it the character of a great national movement; and, if I mistake not, this year is by the Greeks themselves distinguished as *the first* of their independence. The events which have flowed from this source, are the dismemberment of the Ottoman Empire, or a new and marked progress of the drying up of the mystic Euphrates under the sixth vial; and also the appearance upon the prophetic theatre, at one and the same moment of time, of the whole four Empires of Daniel, or the complete Image of Nebuchadnezzar's dream, viz., Babylon, now identified with Turkey, Persia, Greece, and Rome.

I shall observe, before closing this chapter, that my mistake in expecting that the restoration of Judah was to commence at the close of the 1290 years, was, as I now believe, the result of another error, with respect to the order of events. I formerly, from not distinguishing between the time of our Lord's *advent in the air* to gather his elect, and that of his descent to the surface of this earth, and standing on the Mount of Olives† in the day of Armageddon, conceived that Judah was to be restored at a considerable interval of time *before the Advent*. I now, on the contrary, believe, that our Lord *first comes in the air*, and that

\* It adds peculiar force to this very remarkable testimony, that I have been assured by the excellent clergyman who drew the Report, that at the time when he penned these words there was not in his mind any reference whatever to prophecy.

† Zech. xiv. 4.

at this moment, or soon afterwards, the national restoration of Israel is to be begun. The analogy of the Exodus from Egypt exactly accords with this order. God appears first to Moses in the bush, and then declares "*I am come down to deliver them (my people) out of the hand of the Egyptians.*"\* The correction of the above error will be found very important in harmonizing the whole scheme of interpretation contained in this work, and the subject will be treated at greater length, in a subsequent chapter.

\* Exod. iii. 7, 8.

## CHAPTER XVI.

## THE FOURTEENTH CHAPTER OF THE APOCALYPSE.

*"AND I looked, and lo a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers, harping with their harps : and they sung as it were a new song before the throne, and before the four living creatures and the elders ; and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins : these are they which follow the Lamb whithersoever he goeth : these were redeemed from among men, being the first-fruits unto God and to the Lamb ; and in their mouth was found no guile, for they are without fault before the throne of God,"* xiv. 1—5.

In the interpretation of this passage, I am compelled to differ from most expositors of the Apocalypse. Bishop Newton and Mr. Faber apply the vision of the Lamb with the 144,000, to the state of the true spiritual Church during the reign of the beast. "After this melancholy account of the rise and reign of the beast, the spirit of prophecy delineates, by way of opposition, the state of the true Church during the same period, its struggles and contests with the beast, and the judgments of God upon its enemies."\*

"By these 144,000, I understand peculiarly *the depressed Church in the wilderness* previous to the time of the *Reformation*."†

Believing that both the above writers have erred in their view of this vision, I remark, that their mistake (if it be one) is a natural consequence of their erroneous explanation of the sixth seal.

\* Bishop Newton's Dissertation on the Prophecies, *in loco*.

† Faber's Dissertation on the 1260 years, chap. x. sect. 5.

They apply that seal, and the sealing the servants of God, mentioned in the seventh chapter, to the revolution in the time of Constantine, and the peace of the Church which was consequential thereto. They, therefore, consider this mystical number of 144,000, as continuing to represent the true Church from the times of Constantine to the dawn of the millennium. Archdeacon Woodhouse has adopted the same explanation of this vision. In doing so, however, he certainly is very inconsistent with himself. The learned Archdeacon, as we have seen, applies the earthquake of the *sixth seal* to the great revolution which immediately precedes the reign of the Messiah; and he interprets the sealing of the 144,000, in the seventh chapter, to signify the preservation of the righteous in the great day of the Lord: and yet he unaccountably supposes the 144,000, in the fourteenth chapter, having the name of the Father written on their foreheads, (which is the same as their being sealed with the seal of the living God,) to denote the true persecuted and suffering Christian Church, which, throughout the reign of the dragon, the beast, and the false prophet, refuses to worship the image, and receive the mark of the beast.

Now, it is evident that if the sixth seal refer to the mighty revolution, which is to usher in the great day of the Lord; and if the sealing of the servants of God do not take place till the period of the sixth seal, then the vision of the fourteenth chapter, which exhibits them to us as *already sealed*, cannot relate to a time which is prior to the opening of the sixth seal, *i. e.*, to the time when they were sealed. The contrary supposition includes in it a flat contradiction. It makes the 144,000 to be sealed, and not sealed, at one and the same time. Therefore, as I have followed Archdeacon Woodhouse in his interpretation of the great earthquake of the sixth seal, and of the act of sealing in the seventh chapter, I must also, in consistency with that interpretation, refer the vision of the Lamb with the 144,000 on Mount Sion, to the period of the sixth seal, and of the seventh trumpet and seven vials, which are synchronical with that seal.

In effect, the description given in the passage before us, of the state of these followers of the Lamb, does not at all agree with the condition of the Church during the reign of the beast.

At that time the Church is symbolized by two witnesses clothed in sackcloth, the garb of mourning. She is also repre-

sented, as being fled into a secret retreat in the wilderness, where she is concealed from the face of the serpent that seeks to destroy her. On the contrary, the 144,000, in this passage, stand upon Mount Sion, a station of the most conspicuous elevation, and the most opposite to a state of concealment in the wilderness which can well be imagined. The voices heard by the apostle from heaven, like the noise of many waters, and of thunder, and the voice of harpers playing on their harps, are also the emblems of triumphant songs of thanksgiving, which it were quite incongruous to suppose applicable to the condition of the depressed Church in the wilderness, before the Reformation. There is mention made of voices in heaven, in three other passages of this mysterious book, but they are all indicative of the triumphs of the Church. The first place, in the order of chronology, is on the fall of Satan from heaven to the earth, and the victory of Michael;\* the second is at the sounding of the seventh trumpet;† the third is on the destruction of Babylon.‡ Now, to suppose the same voices to mark a condition of the deepest depression, and one of the most exalted triumph, were to introduce contradiction and confusion into the symbolical style.

The standing of the Lamb on Mount Sion with his sealed followers is, then, to be considered as belonging to the sixth seal, and as immediately connected with the sealing of the mystic Israelites in the seventh chapter, according to the excellent rule laid down by Mr. Fraser, whereby we are to discover the connecting links between the different visions. In considering the seventh chapter, I endeavoured to prove, that the sealing of the 144,000 indicated the security and final salvation of the true Church, during the awful convulsions of the great earthquake. Their appearance with the Lamb on Mount Sion in the present vision, shows the triumphant attitude assumed by the true spiritual Church, in the days of the seventh trumpet and seven vials, to which the whole of the chapter we are now considering, belongs. These followers of the Lamb are represented to us, as possessing the features of character which most eminently distinguish his disciples, and as listening to and catching the immortal sounds of the triumphant anthem sung by the multitude of voices in heaven, which none could learn but themselves, the 144,000 who were redeemed from the earth.

\* Chapter xii. 10.

† Chapter xi. 15.

‡ Chapter xix. 1, 6.

What are the words of this song is not here declared; but it is manifestly the same with the song of Moses and the Lamb, mentioned in the following chapter, which belongs to the same apocalyptic period, namely, that of the seventh trumpet and seven vials. The distinguishing feature of this song, is evidently a spiritual discernment of the nature, purpose, and end of the dreadful and desolating judgments of God, during the period of the seventh trumpet and seven vials; and a joyful and triumphant anticipation of the glorious reign of the once crucified, but now returning Messiah, which shall immediately succeed the vials. Hence, we see the reason why none could learn that song, but the 144,000, for none can discover the nature and judgments of God, or discern the signs of the times, but they who are followers of the Lamb, and taught by the Holy Ghost.

It is not, however, to be inferred, from the attitude and employment of these SEALED SAINTS, that during this time the members of the true Church shall be exempted from suffering. It is a period of universal tribulation, and in this fiery trial they also must expect to participate, and in it to be purified and made white.\* But though, as men, they will suffer many things; the Church, as a body, shall be saved. Placed high on the towering eminence of Mount Sion, she shall hear the thunders of God's judgments, and see the storms of Divine wrath which desolate the earth, rolling beneath her feet.

To sum up the whole of this passage, the Church is here presented to us as returned from the wilderness, but not entered into rest; yet joyfully anticipating the near approach of her rest, which shall be ushered in by the marriage supper of the Lamb. Like Moses on Mount Pisgah, she beholds the wide extent of the land flowing with milk and honey, which she shortly is destined to possess.

The Church already appears to be assuming, or rather to have assumed, the posture here mentioned.† The proofs of her

\* The concluding part of the period of the vials, we have reason to believe, will be peculiarly trying. To that awful hour our Lord's words may be applicable: "He that will save his life shall lose it, and he that will lose his life shall save it." Perhaps there may be some things of a peculiarly sifting nature, which shall distinguish between the true and false Christian.

† The mystical number of 144,000 is indeed not yet completed; but it is represented as complete by way of *prolepsis*, as it will actually be filled up during the prophetic hour to which the vision has reference.



having returned from the wilderness were mentioned in a former chapter; and in the increasing discernment of the signs of the times, in the joyful anticipation of her approaching triumphs over the powers of darkness, which we everywhere meet with among eminently spiritual believers, are to be seen the evidence of her having begun to learn the song of Moses and the Lamb: "*Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest,*" xv. 3, 4.

The foregoing interpretation of the vision of the Lamb with the 144,000 on Mount Sion, was written in the year 1812, and is to be found in the first edition of this work, published in the following year. After an interval of twenty years I find nothing to alter in the *principles* of my exposition. I have, however, already informed the reader, in a former chapter, that I now conceive the 144,000 sealed ones to represent that portion of the Church of God which shall, when the Lord appears in the air, be caught up along with the raised saints to meet him. They are the same as the *five wise virgins* of the parable, who took oil in their vessels with their lamps. They are represented to us, however, in this vision, not as already caught up, but as having attained to a meetness for their glorious change. They are still in their militant state, and in the flesh, following the Lamb, who is exhibited at their head. Now, though Christ continues to bear the title of *the Lamb*, in the glorious dispensation of the age to come, yet I think he is no longer then *exhibited* in these visions in that character. In Rev. xiv. 14, he is seen as one like the Son of Man, to identify the vision in time with Dan. vii. 13, and in xix. 11—16, he is exhibited as the MIGHTY HORSEMAN, the incarnate WORD OF JEHOVAH. In xx. 11, he is seen as one sitting on a great white throne, the eternal Judge of all men. His symbolical manifestation as the Lamb, appears to be limited to the period during which *he is by his own blood entered into the holy place.*\*

The next clause of the prophecy announces a preaching of

\* Heb. ix. 12. It is true that in chapter xxi. 23, and xxii. 5, the *name* of the LAMB is still given to our Lord, but it is not said that he appears or is seen in the *form* of a LAMB.

the Gospel, which seems to correspond in character, with that mentioned by our Lord as immediately preceding the end.\*

*"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people : saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or his hand ; the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever ; and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," ver. 6—11.*

The above passage is, by some interpreters, supposed to relate to the period of the Reformation, and to have been fulfilled in the preaching of Luther, and the other eminent persons who were raised up at that time to proclaim the errors of the Romish Church. Others, as Mede and Bishop Newton, refer it to an earlier period. But it appears to me, that there are insuperable objections to these interpretations. The first angel is instrumental in preaching the Gospel much more extensively than the Reformers could do. So far were they from preaching to all the inhabitants of the earth, that they did not even preach through the whole of Christian Europe. The Reformation was not permitted to enter into some of the most extensive kingdoms of the Romish jurisdiction. It was entirely excluded from Spain, Portugal, and Italy. Neither could it be said, in consistence with truth, at the time of the Reformation, that "*the hour of God's judgment was come.*" There is nothing indefinite in the language of the Apocalypse. The hour of God's judgment is a time well known, and exactly defined in the chronological prophecies of Daniel and John. It is the period of the judgment

• Matt. xxiv. 14.

mentioned, in Dan. vii. 9—11, 26, when the BEAST is destroyed, and the LITTLE HORN, or the PAPACY, is deprived of its power. It is likewise the time of the seventh trumpet, and seven vials, in the Apocalypse, when God judgeth Babylon,\* and destroyeth them who destroy the earth.†

The expressions used by the second angel are no less inapplicable to the time of the Reformation. It was not then true that Babylon the Great was fallen; on the contrary, after the first fervour of the Reformation subsided, the Church of Rome regained much of the ground which she had lost, and even down to the period of the French revolution, she continued to say in her heart, "*I sit a queen, and am no widow, and shall see no sorrow.*"‡

The above reasons seem to me sufficient to justify my rejecting the usual interpretation of this part of the Apocalypse. The fact is, that as the vision of the 144,000 on Mount Sion, belongs to the period of the seventh trumpet, so the whole remaining part of the fourteenth chapter is to be referred to the same apocalyptic season. The flight of the first angel represents a preaching of the Gospel much more universal than any that preceded it. In the symbolical language of this book, that which is effected in the providence of God by various instruments, is said to be done by an angel going forth to execute it. I do not conceive, therefore, that in this passage we are to view the angel, as being the representative of any individual minister, but of a series of events in the Church, which are accomplished by her collective energies. It is remarkable that this angel goes forth, not preaching by word of mouth only, but *having the everlasting Gospel*, (i. e., the *book of the Gospel*,) the *Scriptures of truth*, in his hand. We may suppose, therefore, that this not only signifies an extensive promulgation of the word, in the common use of the term *preaching*; but likewise that it points out the diffusion of the *written word* throughout the world, in a manner and with a rapidity before unexampled; and that this circulation of the Scriptures shall be accompanied, in the adorable and wonder-working providence of God, with such awful and signal judgments of the Almighty, as shall be calculated to strike terror into the minds of all nations, and shall in effect call out to them with a voice louder than thunder, "*Fear God, and give glory to him, for the hour of his*

\* Ch. xvii. 1.

† Ch. xi. 18.

‡ Ch. xviii. 7.

*judgment is come.*" This interesting prophecy seems now to be receiving its accomplishment, and will probably continue to be fulfilled with increasing clearness during the remainder of the period into which we have entered. We have witnessed a more extensive preaching of the Gospel than has taken place before, since the days of the apostles of the Lord, and have seen the formation of a Society for the printing and circulation of the Inspired Volume, which has already given a new impetus to the moral universe. The Scriptures are now printing in more languages than were spoken on the Day of Pentecost; and the time seems to be at hand, when all the ends of the earth shall be visited with the healing waters of salvation. We have also seen this preaching of the Gospel, and distribution of the Word, accompanied with a series of the most awful and tremendous judgments, which have spoken to us in the loudest manner, calling on us to "*fear God, and give glory to him, for the hour of his judgment is come.*"

The flight of the *second angel* to declare the fall of Babylon seems to be still future, and by consequence also the preaching of the *third angel*. The second angel is evidently the same with the one mentioned at the beginning of the eighteenth chapter, who comes down from heaven, and cries aloud, that Babylon is fallen. The correspondence of the two passages, is to be considered as one of those internal marks, which serve to denote a chronological coincidence. The *third angel* seems to go forth about the same time that the Apostle hears the voice from heaven (chap. xviii. 4) saying, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" The purport of the mission of the third angel, is indeed not exactly the same, with what is thus said by the voice from heaven; the one declares what is the nature of the plagues which shall be inflicted on the worshippers of the beast and of his image, and the other exhorts the disciples of Christ (and it is the *final* exhortation) to forsake the communion of Babylon: but I think the two are synchronical, because they both immediately succeed the proclamation of the fall of Babylon.

The going forth of the *second* and *third angels* being thus future, it does not become us to form conjectures, as to the manner in which this vision shall be accomplished, whether by the preaching of living ministers, or by the louder and more

awful voice of the Divine judgments, accomplishing the fall of Babylon, and proclaiming aloud the awful punishment awaiting the worshippers of the beast. The great city Babylon is evidently *falling*; and though the voice is not gone forth that she is *fallen*, yet if we may reason from the analogy of what has passed on the great theatre of the world, during the last twenty years, her utter fall cannot be far off.

The foregoing view of the flight of the three angels was written in the year 1812; and I still adhere to it.

To the general preaching of the everlasting Gospel by the *first angel*, there has, however, since that period been added the voice of *prophetic exposition*, which has gone forth in these kingdoms with a power unknown in former ages of the Church: and it has announced with unfaltering testimony, and in louder and yet louder sounds, *that the hour of God's judgment is come, and that the Lord is at hand.\**

I conceive, also, that, by the institution and work of our Continental and Reformation Societies, some preludeous sounds of the voices of the second and third angels are heard, although I dare not yet think, that either of these angels has begun his flight. Indeed, I feel strongly inclined to believe, that the proclamation of the *second angel* is synchronous with the loosing of the four winds, and the advent of our Lord in the air, where his saints meet him.

After declaring the purport of the message of the third angel, which seems immediately to precede the final destruction of the beast, in the awful day of Armageddon, the Holy Spirit gives the following significant warning, that the events of that time shall call into full exercise the utmost degree of patience and faith in the disciples of Christ. *Here is the patience of the saints: here are they that keep the commandments of God, and faith of Jesus.* The day of the final destruction of the beast and false prophet, is the same which is, in chap. xvi. 14, called

\* This voice of prophecy has, since the publication of the third Edition of this work, been in some measure quenched by Irvingism and Puseyism. As we approach the season of *midnight*, when the Bridegroom comes, it appears, Matt. xxv. 6, that the silence of a deep sleep shall pervade the spiritual atmosphere, intermingled only with the croaking of the three frogs, ch. xvi. 15. And they who have resided in tropical climates know that the croaking of frogs continues *all night*.—Fourth Edition, January, 1843.

"*the great day of God Almighty.*" This day will, to the Christian world, be even more awful and tremendous, than the day of the siege and destruction of Jerusalem was to the Jewish nation. As the believing Jews were delivered from that destruction, so shall the true disciples of Christ be saved in the day of Armageddon: yet their salvation shall be in such a way as that of Noah from the deluge, and of Lot from Sodom, *i. e.*, through the exercise of faith and patience. They shall indeed "*be accounted worthy to escape those things which shall come to pass, and to stand before the Son of Man*" (Luke xxi. 36): but it is not easy to say what previous fiery trials they may be called upon to endure, in order "*to purge them and make them white unto the end*;"\* and "*that the trial of their faith, being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.*"† The above warning to the Church, of the great need of patience and faith at this trying hour, seems evidently to coincide with the declaration in chap. xiii. 10, and the concluding clause in the verse, "*Here is the patience and the faith of the saints*;" and in considering that clause, I supposed it to refer to the awful time when the beast should be slain by the sword, as is mentioned in the former part of the verse. The two passages are therefore synchronical.

"*And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them,*" ver. 13.

In the preceding passage, the dreadful end of the worshippers of the beast and his image was shown; here, by way of contrast,

\* Dan. xi. 35.

† 1 Pet. i. 7. The reader is requested here to recollect, that the text of this work was written twenty-eight years ago, and that though the author's original scheme of interpretation remains unchanged, yet, as to the *order of events* which shall usher in the end, his views are considerably matured. He now believes, as already said in the note in page 38, which he requests the reader again attentively to peruse, that the saved, when Christ appears, comprehend two bodies. First, the 144,000 *sealed ones*, who are to be caught up to meet the Lord, and are not to be touched with the last great *tribulation*; and, secondly, the *white-robed multitude*, who *come out of the great tribulation*, and must therefore for a time, be *left in it*. The last will probably consist chiefly of new converts from the Heathen, who, not having previously had the light of the Gospel, will not, like the nominally Christian nations, be chargeable with the guilt of rejecting it under which they will perish.

is declared the blessedness of those who die in the Lord. Such seems to be the practical sense of the passage; but it has doubtless also a prophetic signification, and points out to us, in connexion with what precedes and follows, that now at length the Church is about to enter into that glorious state of rest which was promised by the mouth of all the holy prophets. Babylon being fallen, and the beast slain, as is declared in the context, the long expected year of Jubilee is arrived; the hour of the resurrection of those who had been slain for the testimony of Jesus, and who had not worshipped the beast or his image, is come; they are to live and reign with Christ a thousand years: \* *from henceforth*, therefore, they are emphatically pronounced blessed. Such seems to me the most probable interpretation of this very obscure and difficult passage; but as it is new, I offer it with that diffidence which it becomes us to exercise in the exposition of this mysterious book.† This explanation is, however, quite agreeable to the analogy of Scripture; for we learn from the prophecies of Daniel, that as soon as the fourth beast is slain, the saints of the Most High shall take the kingdom:‡ and in like manner, in the Apocalypse, no sooner is the beast, and with him the false prophet, cast into the lake of fire, than Satan is bound, and the first resurrection takes place.§

*“And I looked, and behold a white cloud, and upon the cloud one sat (sitting) like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice, to him that sat on the cloud, Thrust in thy sickle, and reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped,” ver. 14—16.*

The coming of the Son of Man with the clouds of heaven, or,

\* Rev. xx. 4.

† I believe this interpretation is now adopted by many of the prophetic writers of the day. Since it was written the increase of light has been very great.—Third Edition, 1832.

I must, however, now add, that the increase of darkness has also been great. The denial of the prophetic testimony of the Holy Ghost against Papal Rome, in Daniel vii., the Apocalypse, and 2 Thess. ii., and the application of these prophecies to an Antichrist yet future, are, I conceive, evidences of the increase of darkness, and are among the *false prophecies* of the last times.—Fourth Edition.

‡ Dan. vii. 17—22.

§ Ch. xix. 19—21; xx. 1—4.

as Luke expresses it, with a cloud, is an event frequently mentioned in the Scriptures. It occurs in the prophecies of Daniel,\* and in our Lord's discourse concerning the destruction of Jerusalem.† It is also predicted at the beginning of the Apocalypse.‡ This advent of Christ seems evidently to be intended in the passage before us. The symbolical reaping of the harvest of the earth, by our Lord, I consider to signify the gathering together of his elect from the four winds of heaven, which he himself assures us, shall take place immediately on his advent with the clouds of heaven.§ The action of reaping is in the Gospels more than once used as the symbol of the gathering in of Christ's elect;|| but never, so far as I remember, as a symbol of the execution of Divine judgments. The gathering of the elect, here predicted under the image of reaping a harvest, of corn, or wheat, immediately precedes the harvest of the vintage (mentioned in the following verses), which is every where in the prophetical writings used as a symbol of the wrath of God.¶ This gathering of the elect, is accordingly also alluded to in chap. xix., where a more full description of the vintage is given; the allusion to it is in the 9th verse, "*Blessed are they which are called unto the marriage supper of the Lamb.*" The call given to the marriage supper, is probably the same as the gathering together of the elect.

In the above explanation of the symbolical wheat harvest, I entirely differ from Mede, Bishop Newton, and other writers, and also from Mr. Faber, who all suppose the harvest to denote the execution of judgment on the wicked. I have, however, the happiness to coincide with the eminently learned Bishop Horsley, and also with Sir Isaac Newton, who both apply the harvest, as I do, to the gathering of the elect, mentioned by our Lord as taking place upon his advent with the clouds of heaven.\*\*

\* Dan. vii. 13. † Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27.

‡ Ch. i. 7. § Vide Matt. xxiv. 31, and the parallel passage of Mark.

|| John iv. 35—38. ¶ Isa. lxiii. 2, 3. Joel iii. 13.

\*\* My view of this vision of the Son of Man sitting on a cloud and reaping the earth, remains substantially the same, as when I first sent forth this work. I now, however, am enabled to apply it more particularly, and with a greater discernment of the order of events. It is plain, that the vision does not belong to the *first moment* of the advent: for that is described by one like the Son of Man *coming*, *ερχομενον*, with the clouds, both in Dan. vii. 13, and Matt. xxiv. 30. Here, on the contrary, John sees him *sitting*, *καθιμενον* (Griesbach), on



*"And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs,"* ver. 17—20.

I think, with Mr. Faber, that the treading of the wine-press, predicted in this vision, is the same with that mentioned in chap. xix., where the Almighty Word of God is represented to us, as treading the wine-press of the fierceness and wrath of Almighty God. It takes place when the beast, and false prophet, and kings of the earth, are gathered to the battle of that great day of God Almighty at Armageddon.\* It is the same with the dreadful destruction of the nations in the valley of Jehoshaphat, mentioned by Joel in his last chapter; and I agree with the above learned writer, that the scene of this awful catastrophe is to be in Judea. The same events are also predicted in the prophecies of Isaiah; particularly in that vision where he sees the Redeemer coming from Edom, with garments dyed in the blood of his enemies, after having trodden the wine-press.† But I shall defer the further consideration of this subject, till we come to the effusion of the vials of wrath.

a cloud, which implies not the action of *coming*, but that he is *already present*. It has been explained, that there is a double gathering of his saints unto our Lord, during his abode in the air; first, of the 144,000 sealed ones; and, secondly, the white-robed palm-bearers. The former is at the first moment of the advent, and the last at a later period. This will be again more fully set before the reader, in a subsequent part of this volume. I shall, in this place, only observe further, that it now appears to me, that when our Lord is seen in this vision, sitting on a cloud, the 144,000 sealed saints are *already with him*, and he is preparing to gather the second company of palm-bearers, who are, I think, identical with the harvest, or wheat of the earth.

The moment of our Lord's first approach, is in this 14th chapter, as everywhere else, *sedulously concealed from us*. How unspeakably awful and awakening is this thought.—Third Edition, 1832.

\* Ch. xvi. 14, 16.

† Isa. lxiii. 1—6.

In reviewing the fourteenth chapter, I have thus endeavoured to show, that it refers wholly to the period of the sixth seal and seventh trumpet, and contains a general account of the state of the Church during that time; of a great and unusual promulgation of the Gospel, which is then to take place; and of the warnings which are to be given of the fall of Babylon, and the awful punishment which awaits the worshippers of the beast and his image. It then goes on to state the appearance of our Lord in the clouds of heaven, the gathering in of his elect, and the treading of the wine-press of the wrath of God in the day of Armageddon. But for this chapter, we should have had no account of the state of things in the Church between the time of her beginning to emerge from the wilderness, and the period when she shall be publicly acknowledged by her Lord at the marriage of the Lamb. This chapter, as now explained, therefore, supplies an important want in the apocalyptic history; for, according to the systems of most writers whose works I have had access to, it does not appear what becomes of the Church after she returns from her secret retreat in the wilderness, till she is exhibited to us in the nineteenth chapter, as having made herself ready for the bridal ceremony.

## CHAPTER XVII.

## THE VISION OF SEVEN ANGELS, WITH THE SEVEN VIALS OF WRATH.

*"AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever,"* xv. 1—7.

The fifteenth chapter of the Apocalypse is an introduction to the prophecy of the seven vials of wrath, and it contains some marks whereby we are enabled to assign to the vials their proper place in the Apocalyptic visions. The scene of this passage is evidently in heaven. Those who had overcome the beast and his image, are seen by the apostle standing upon a sea of glass mingled with fire. This is in allusion to the brazen sea in the temple of Solomon, and is the same sea exhibited to John when he was at first caught up into heaven.\* The glass of this sea is probably a symbol denoting the atoning and purifying blood of

\* Rev. iv. 6.

Christ, in which all who overcome must wash their robes, and make them white.\* The *fire* with which the glass is mingled, denotes the enlightening and sanctifying influences of the Holy Ghost, which are usually signified by the symbol of *fire*. Thus John the Baptist says to the Jews, "*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.*"† In Acts ii. 2, 3, the descent of the Holy Ghost on the apostles of our Lord was announced by "*a sound from heaven, as of a mighty rushing wind,*"—"and there appeared unto them cloven tongues, like as of *fire*, and it sat upon each of them." The imagery may also denote the fiery trials through which the saints attain the prize of eternal life.

From the passage thus explained we learn, that they who overcome the beast and his image do yet stand before the throne of God, not on the ground of their own obedience, but only in virtue of their being cleansed by the atoning blood of Christ, and sanctified by the Holy Ghost. They are represented as having the harps of God, and singing the song of Moses and the Lamb, the words of which have already been considered. These are certainly the heavenly harpers, the voice of whose harps was heard by the apostle in the preceding chapter; and they represent the Church triumphant, or rather that portion of it which had been found faithful unto death during the peculiar time of trial, the reign of the beast. There is a beautiful fitness, in this part of the Church triumphant being introduced on the scene of this mysterious prophecy, in the posture and employment here described; for the period is now come when the beast and his image, in whose reign they had fought, and bled, and conquered, are to be destroyed for ever; and their blood is thus to be avenged. Hence they are, with inimitable beauty, described as leading the chorus of the triumphant anthem, which shall in due time be re-echoed from the Church militant on earth, and shall swell into louder, and yet louder strains of praise, till at length it shall be heard "*as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thun-*

\* "There may be also a more mystical meaning of this sea mingled with fire, the Spirit with the blood of Christ." Dr. H. More's Works, p. 659.

† Matt. iii. 11.

*derings, saying, Alleluia ; for the Lord God Omnipotent reigneth,"* xix. 6. The song of the harpers continues through the whole period of the seven vials.

After hearing the words of the song, the apostle immediately saw the temple of the tabernacle of the testimony opened in heaven. This denotes the opening of the Holy of Holies, or innermost sanctuary, in which was the ark of the testimony; by which internal mark we learn, that this passage synchronizes with chap. xi. 19, where the temple is also opened; and as this was not done till after the seventh angel sounded, we may hence conclude with absolute certainty that the seven vials all belong to the period of the seventh trumpet, and are the constituent parts of the third woe: for no sooner is the temple opened than the apostle sees the seven angels coming out of it, having the seven plagues. They are clothed with pure and white linen, to denote the righteousness of the dreadful judgments which they are to inflict; and their breasts are girded with golden girdles, to signify their constant readiness to fulfil the behests of the Most High. The whole ceremonial of this awful vision is adjusted in such a manner as is calculated to fill the mind with holy fear; and to show that the dreadful judgments symbolized by the vials, are inflicted by the immediate hand of God, one of the four living creatures, or cherubim, nearest to the throne, gives unto the seven angels seven golden vials, or bowls, full of the wrath of God, who liveth for ever and ever.

In a former part of this work, I have endeavoured to prove, that the different compartments of the temple were symbolical of the several conditions and states of the Church; and that the Holy of Holies, besides being a symbol of heaven, is also a figure of that future and most glorious state of the Church on earth when the tabernacle of God shall be with men. Now the opening of the Holy of Holies, which we have seen to take place in the passage we are considering, denotes the near approach of that blessed period, and might have been supposed to signify its actual commencement, if nothing had been said to the contrary. But to prevent this mistake, we are informed, at the close of the chapter, that "*the temple was filled with smoke from the glory of God, and from his power : and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled, or were finishing,*" xv. 8. By this we may understand, that the

above glorious state of the Church, which is symbolized by men entering the Holy of Holies, shall not commence till the end of the vials, *i. e.* till the treading of the wine-press in the day of Armageddon. The fact seems to be, that the visible Church of Christ must be purified by judgment from the admixture of the tares, before she is fitted for the glorious rest then prepared for her; and accordingly we learn, in another part of the Scriptures, that when Christ takes his fan into his hand, he will thoroughly purge his floor, and separate the chaff from the wheat, before he gathers the wheat into his garner.\* The above opening of the Holy of Holies denotes, as I have mentioned before, the beginning of the return of the Church from the wilderness. The entering of men into the temple takes place when the elect of Christ are called to the marriage supper of the Lamb.†

\* Matthew iii. 12.—I am always happy to support my opinions by the very respectable authority of Bishop Horsley. That learned writer, in his Commentary on the Eighteenth of Isaiah, says, that “God, immediately before the final gathering of his elect from the four winds of heaven, will purify his Church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe.”

† See Note C. in the Appendix.

## CHAPTER XVIII.

## THE EFFUSION OF THE VIALS.

*"AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth : and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus : for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy. And I heard another, out of the altar, say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues ; and they repented not, to give him glory. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet : for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that*

*watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done; and there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; and Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great," xvi. 1—21.*

When the seventh angel sounds, we are briefly informed of the great result which takes place under that trumpet, viz., that the kingdoms of this world are become the kingdoms of our Lord and of his Christ. But we are also told, that the wrath of God is then come, and the time to destroy them which destroy the earth.\* The nature of that awful wrath of God, and the various steps of this destruction, are pointed out to us in the seven vials of wrath.

We know from the prophecies of Daniel and St. John, that the last power which opposes itself to the kingdom of Christ, is the Roman Empire in its ultimate state, secular and spiritual; it must therefore be, that this empire is the principal subject of these vials of wrath. But as the restoration of the Jews is also to take place before the establishment of the kingdom of God, and the Turkish Empire still occupies the Holy Land, and is now almost the only remaining prop and stay of the false religion of Mahommed, it follows that the removal of the Ottoman power is not less necessary than that of the Roman Empire. Accordingly, the sixth vial, which is poured out upon the great river Euphrates, is applied to the destruction of the Ottoman Empire, by our most respectable expositors, with whom I entirely coincide in so interpreting it.

The seven vials being the component parts of the third woe, or seventh trumpet, as it has been shown that the seventh

\* Rev. xi. 15—18.



trumpet sounded in the year 1792,\* it follows that the vials of wrath began to be poured out at the same period. Hence it is, that the interpretation of the vials is attended with that peculiar difficulty which arises from their only being in part accomplished.

In the first verse, the whole of the seven angels are commanded to pour out their vials on "*the earth*." We may, therefore, conclude from what has been said before, that this earth is a symbol denoting the whole extent of the *Roman Empire*, and including *Turkey*. Further, by comparing the first verse with the remainder of the chapter, we discover, that *the earth* on which the vials were poured, was a complete *symbolical world*, having dry land, a sea, rivers and fountains, a sun, air or an atmosphere, cities, mountains, islands: each of which subordinate symbols must have an appropriate signification. And as the vials began to be poured out in the year 1792, the hieroglyphical universe seen by the apostle must have exhibited the Roman Empire as it existed at that period.

As the seven angels all came out of the temple at the same time, and the apostle "*heard a great voice out of the temple, saying,*" not to the FIRST ANGEL only, but "*to the SEVEN ANGELS, Go and pour out the vials of the wrath of God upon the earth,*" I conclude, that the whole of the seven vials began to be poured out at one and the same period; and that, instead of following each other in chronological succession, they are synchronical in all their extent. I shall afterwards offer some arguments in support of this opinion; in the meanwhile I proceed to the consideration of the several vials.

The first vial was poured out upon *the earth* or *dry land*, and was followed by *a noisome and grievous sore* upon the men who had the mark of the beast, and who worshipped his image. In the language of symbols, a noisome sore signifies a grievous spiritual taint or disorder. In this sense the word is frequently used by the inspired writers of the Old Testament. Speaking of the dreadful depravity of the Jewish Church and nation, Isaiah describes it under the emblem of *grievous wounds and bruises*, and *putrefying sores*, covering them from the sole of the foot even to the head.† God, in Jeremiah, speaking of the false prophets, says, "*They have healed the hurt of the daughter*

\* See above, pp. 122, 123.

† Isaiah i. 6.

*of my people slightly, saying, Peace, peace, when there is no peace.*"\* The hurt or sore here spoken of is evidently a spiritual one, which the false prophets were guilty of glossing over, instead of bringing it home to the consciences of the people, and exhorting them to turn from their sin.

The earth or dry land on which the first vial is poured, seems to signify symbolically the empire of the beast in general, and that part of it in particular which worshipped the image of the beast, or was in communion with the corrupt Church of Rome.† Mr. Faber interprets the sore which follows from this vial to signify the *delusive spirit of Atheism*, or the denial of the Father and the Son, which in so awful a manner marked the earlier stages of the French revolution. I think this interpretation is substantially correct; yet I am inclined to suppose that not only the Atheism of the French revolutionists, is here intended, but likewise those principles of anarchy and insubordination, and want of natural affection, which accompanied the avowal of Atheism, and into which spirit all the nations of Europe so fearfully drank at the era of the French revolution. That the present period of the world has been marked, above every preceding one, for the bold avowal of such principles, will not be denied by any person who has carefully studied the moral history of his own times. The spirit of irreligion and contempt of lawful authority still continues to work, and even this highly privileged country is not without evidence of the widely extended influence of this accursed leaven. On the Continent these dreadful principles have had their full sway, and in the devoted country of France, they have produced a degree of moral turpitude, perhaps unequalled hitherto in the history of our species.‡ The conduct

\* Jer. vi. 14.

† I must here remark, that there are crowds of worshippers of the beast and his image, even among Protestants. All carnal, worldly-minded Christians, who secularize the heavenly religion of the Gospel, and honour it, not because it is from God, but because it is the religion of the State, are in effect worshippers of the beast. All mere *worldly politicians*, whether *Tories*, or *Whigs*, or *Radical Reformers*, are equally worshippers of the beast, since they neither expect nor desire the kingdom of God, but set their affections upon some form of *earthly government*, whether monarchical or republican, as the source from which they expect safety and happiness.

‡ During the revolutionary massacres at Paris, in September, 1792, circumstances of horror occurred which, were they not recorded in the authentic page of history, would be altogether incredible. I shall state the following:—The

of the French armies in the invasions of Spain, Portugal, and Russia, and the campaign of 1813, may be called upon to bear witness to this charge. The awful, and wanton, and horrid cruelties committed, particularly during their different retreats, seem to have marked the French armies as consisting rather of incarnate fiends, than men professing Christianity.\* They however scarcely did profess Christianity. They were the off-scourings of the beast and his image, impregnated to the core with the principles of Atheism, the spawn of Popery.

We may further remark, that it was the prevalence of the spirit of revolution and Infidelity, the effect of this vial, in all the countries overrun by the French armies, which facilitated their progress, and enabled them to burst through and overwhelm the barriers erected by the policy of ages, and cemented by the blood of the nations of Europe, against the undue aggrandizement of any particular state. It was these principles, even more than the numbers, and discipline, and science of the French armies, which delivered up the hapless countries around them to a tyranny more dreadful than that of ancient Rome.

I have heard it objected to the foregoing explanation of the first vial, that Atheism and Infidelity existed long before the era of the French revolution, and that, therefore, it is wrong to state them as then first coming into operation. To this it may be replied, that before that awful event, the revolution in France,

venerable Sombrioul, Governor of the Invalids, having been condemned by the revolutionary assassins, sitting as judges, his daughter rushed through the pikes and sabres, fell on his neck, and clung to him with so much strength, and supplicated his murderers with so many tears, and so penetrating an accent, that their fury was arrested. They then, in order to put her feelings to the trial, presented to her a cup *filled with blood*, saying, "*Drink the blood of Aristocrats!*" She drank it, and her father was saved.—Thiers, tome iii., p. 75. Thiers thus describes the state of feeling in 1794 :—"On the field of battle and the scaffolds thousands of men perished every day, and people were no longer astonished at it. The first murders committed in 1793, proceeded from real irritation caused by danger. But now the danger had ceased, the Republic was victorious, and men no longer shed blood from anger, but from the fatal habit which they had contracted of shedding it." "*On n'egorgeait plus par l'indignation mais par l'habitude funeste qu'on en avait contractée.*"—Thiers, tome vi., p. 371.

\* See for the evidence of some of these charges a Note in a subsequent page, containing Extracts from the Reports of the Committee for the relief of the suffering Germans.

these principles did indeed exist *individually*, or in individuals, but not *nationally*; they were never before openly professed and acted upon by any nation as a body politic: but now they came into political existence; they were avowed and brought into active operation by the Government of the largest and central nation of Christendom. To use the style of symbols;—before the revolution, the poisonous humours of Atheism and anarchy were secretly working in the mass of the body politic, but it was then only that these humours broke out into a loathsome, unsightly, ulcerated sore.\*

These principles of irreligion and anarchy have been the germ and fruitful source, of all the fearful calamities which have already overwhelmed Europe, under the third woe. There is, therefore, an inimitable beauty and propriety in the vial which develops them being placed first. It is, however, but too apparent, that the influence of this vial is not yet past.

The anticipation thus formed in the year 1817, when the last sentence was written, has proved quite correct; and it appears to me, that the full stream of the first vial is now, in 1832, pouring down upon the British Empire. Its effects are discernible in the open Infidelity of our public men; in the Atheistical spirit which distinguishes the political assemblies of the people; in the feverish desire for innovation and change which has seized their minds, and is avowed without disguise. This appetite for change, so far from having been satisfied by the passing of the Reform Bill, has only been whetted by it. Never have political delusion and blindness been more signally manifested than by our Ministers of State, who fondly hoped that this measure would quell the tempest. It has doubtless produced a temporary calm, but it is the lull of the hurricane. At a large Meeting held in one of our principal cities, about a fortnight before these remarks are penned, to celebrate what is, in the language of the day, called the *Reform Jubilee*, an address was agreed upon to the friends of freedom all over the world, containing the following words, "Let us hold fast this power of union, and *cease not to agitate*, lest corruption again should paralyze our national energies, and our farther progress to liberty and universal franchise be impeded." A like spirit is manifesting itself

\* For this excellent simile I am indebted to Mr. Faber

throughout the kingdom, and a most complete system of co-operation is organized by means of the Political Unions.\*

This threatened agitation, or, in the language of symbols, this *roaring of the sea and the waves*, will, according to the sure word of prophecy, not cease till the Lord Messiah is seen coming with clouds.† It will then give place to universal dismay, and anguish, and horror. But in the meanwhile, it will probably work with such energy, as to prepare for the utter dissolution of all human government and authority, and of the whole frame-work of civil society.

The second angel poured out his vial upon *the sea*, and it became as the blood of a dead man, &c. The collective body of the symbolical waters signifies the whole body of nations, and multitudes, and peoples, and tongues, of the Roman earth.‡ Every distinct body of water, therefore, when the empire is in a divided state, (as it has always been since the invasion of the Goths and Vandals,) must symbolize a particular nation; and the symbolical sea, as being the greatest body of waters, naturally signifies the greatest and most numerous people of the Roman world, which is, without dispute, the French nation.§ This nation, at the period of the revolution, became drenched in its own blood, and the whole territory of France was converted into a vast slaughterhouse. It has been computed, that *two millions of men*

\* Since these remarks were written, which was in 1832, new forms of the spirit of anarchy and Infidelity have started into existence in this country under the names of Chartism, and Socialism.—Mignet, in his History of the French Revolution, tome i., p. 290, 4me edition, characterizes the Revolution of 1789, as the insurrection of the middle class against the privileged class, and the absolute power of the Crown; and the insurrection of the 10th August, 1792, as the insurrection of the mob against the middle class. In like manner the English revolution of 1832, was the rising up of the middle class against the Aristocracy, while Chartism and Socialism are preparing the materials for an insurrection of the populace against the middle class. There are in this country, counteracting causes, in the Protestant establishments, and wide diffusion of religious light, and the influence of property, which render the movement less precipitous than in France; but thinking men on every side appear to discern the near approach of the dissolution of the social fabric.

† See above, ch. xiv. pp. 216—219.

‡ See Rev. xvii. 15.

§ The reader is requested to turn back to the remarks, with respect to the interpretation of the symbols, in pp. 57—63.

perished in that devoted country, within three years after it became a republic.\* Long after the revolutionary massacres had ceased, French blood still continued to flow in torrents: and from the accession of Napoleon to the consular and imperial powers, till his overthrow by the combined forces of Europe, it successively fertilized the soil of every country from the banks of the Tagus to the deserts of Poland and European Russia, in the series of dreadful wars carried on to glut the ambition of a ferocious usurper. In particular, during the late awful campaigns in Russia, Germany, and France, this and the following vial have received a fearful accomplishment, in a destruction of the human race without example in the annals of modern times.

The third vial was poured out upon *the rivers and fountains of waters*. As the sea, the great body of the waters, symbolizes the greatest nation of the Roman earth; in like manner, the rivers and fountains of waters, must signify the other nations, viz., Germany, divided into many states, Spain, Portugal, Italy,

\* Kett's History the Interpreter of Prophecy, vol. ii. chap. 3. Another account of the loss of lives in France during the three years from 1792 to 1795 inclusive, which is before me, makes it amount to more than 2,000,000.—Third Edition.

I may now add, in my fourth Edition, that Mr. Alison (Hist., vol. ii. p. 358) quotes the testimony of Prudhomme, a republican writer, who actually gives the details of the victims of the revolution, amounting to 1,022,351 men.

The following account, abridged from Thiers (t. vi. pp. 382—386), is a specimen of the horrors of the revolution:—Carrier was sent to Nantes to punish La Vendée. He began by shooting and destroying the prisoners with grape shot, in companies of one or two hundred. To this he added the guillotine, to which he brought those who were suspected of federalism or Royalism. Finding these modes of destruction too slow, and that the multitude of dead bodies which were left unburied had infected the air, and caused a pestilence, he determined to get rid of his prisoners by *drowning them in the Loire*. He began by loading a barge with ninety priests, and sunk it at some distance from the city. The prisoners were afterwards seized in the night, and put, in bands of one and two hundreds, on board of boats prepared for the purpose, which were sunk in the river. From 4,000 to 5,000 persons perished in this horrible manner. The Loire was filled with dead bodies. Birds of prey covered the banks, and fed on human remains. The fish were rendered dangerous for food, and the municipality prohibited fishing.

At Lyons 1,684 individuals were destroyed by the guillotine, or musket, or grape-shot. These awful scenes were acted chiefly in those parts of France which had been the theatre of the Albigenian crusade. Thus was the blood of the saints avenged.

Switzerland, &c. All these nations have, since the French revolution, drunk deeply of the cup of blood put into their hands by the third angel. Spain alone, as I have heard from an officer who served some years in the Spanish armies, lost *two millions*\* of her inhabitants in her contest with Bonaparte. How dreadful also has been the effusion of blood in the different wars between France and Austria and Prussia; in the late contests between France and Russia; and in the campaigns which led to the liberation of Europe! Our own happy country has likewise expended much of her best blood in the long protracted struggle in which we have been engaged.

Since the overthrow of Napoleon in the year 1815, and the holding of the four winds for the sealing of the servants of God, Europe has, with the exception of the Spanish Peninsula, enjoyed a pause from the horrors of war, and the operation of the second and third vials has been suspended. But the dregs of these cups of wrath remain yet to be poured out, when the winds shall have been loosed; and in that awful day when the grapes of the earth, being fully ripe, "*shall be cast into the great wine-press of the wrath of God; And blood shall come out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*" Now if the first-fruits, to use the language of figure, of these vials have already, according to the estimate of an annalist of the late wars,† occasioned a slaughter of the human race, equal in number to the whole male population of the United Kingdom, how horrid will be that day of carnage which is rapidly

\* In the Letter of Manuel Leander, Captain-General of Catalonia to the Queen-Regent of Spain, dated December, 1833 (see Annual Regist. for 1834, p. 372), wherein he calls upon her to fulfil the promise of the late King, Ferdinand VII., to convoke the Cortes, he thus expresses himself:—"The promises of kings are sacred, Madam; their accomplishment ought to be infallible, like that of the promises of the Divinity. This is why I and the nation, who will not attempt to demand any thing which is not due, and has not been promised to us, do recal to your mind, with hearts full of bitterness, such solemn declarations, which came from the mouth of our king at the time he was receiving from our hands a crown RE-CONQUERED BY THE BLOOD OF A MILLION OF MEN."

Since then Spain and Portugal have again been drenched with the blood of their subjects, to which, by the act of the late Administration of this country, has been added that of perhaps 10,000 British subjects of the Auxiliary Legion.

† Baines' History of Wars of the French Revolution, vol. ii. p. 512.

approaching, when the cups of wrath shall be *emptied* on the nations!

The fourth poured out his vial upon *the sun*, and power was given to him to scorch men with fire. The sun is usually the symbol of the imperial or sovereign power; but in "an empire split into many kingdoms, like the Roman Empire, the sun is the government of that state which, from its superiority of power, resembles the bright orb of day in the midst of the stars, or independent kings of the imperial firmament."\* France was certainly the state in the Roman Empire, at the period of the seventh trumpet, which possessed that superiority of power. The symbolical sun therefore denotes the Government of France. The limited monarchy of that country was overthrown in the year 1792, and was succeeded by the revolutionary Government, which, in every stage of its existence, whether republican or imperial, has tormented the men of the Roman earth with a most grinding tyranny.

From the dreadful nature of the late contest, so long protracted by the ruthless ambition of the French rulers, have also proceeded those severe measures of military preparation and finance, to which all the governments of Europe have resorted since the commencement of the revolutionary war. Thus the symbolical sun of France has not only exercised a scorching tyranny over its own subjects and vassals, but has indirectly become the source of oppression to the inhabitants of every corner of Europe. That sun has now, however, set in blood, and a pause is afforded to the afflicted nations.† Happy would it be for them, if this interval were to be employed in averting the wrath of God by timely repentance. Of this, however, there are no appearances. The sure word of prophecy is evidently receiving its accomplishment, that the men who under this vial "*were scorched with great heat, blasphemed the name of God, and repented not to give him glory.*" Every account we receive of the state of the Continental nations, especially of Catholic Europe,

\* Faber's Dissertation, vol. i. p. 90.—Mr. Granville Sharp, following Sir Isaac Newton, thinks the sun is put for the whole species and race of kings, shining with regal glory; and that this vial is fulfilled by the boundless increase, throughout all nations, of standing armies, martial law, unlimited regal will, and the ruinous expense of supporting their armies.

† This was written in the year 1816.



agrees in representing them to have given themselves up to commit iniquity with greediness. In this country true religion has, as already observed, made very great progress within the last twenty years; but still there are no indications of national repentance and reformation; indeed there is growing and melancholy evidence, that the reverse is the case, and that the body of the people is becoming more depraved.\* It is but too true,

\* It may to some appear a paradox to assert, that true religion is growing in a nation, and at the same time general depravity is increasing. But let it be considered, that this was actually the case with the Jewish nation, before the destruction of Jerusalem by the Romans; for we read, on the one hand, in Acts vi. 7, that "*the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith*;" and in chap. xxi. 20, "*Thou seest, brother, how many thousands of Jews there are which believe*:" but, on the other hand, we know, both from the New Testament and Josephus, that the body of the Jewish nation became more and more corrupted, until they at length reached a pitch of wickedness which can scarcely be exceeded by human nature, and they thereby drew down upon themselves utter destruction.

Now there are many circumstances in this nation, which seem to assimilate our case to that of the Jews. Like them we have, in an unexampled degree, enjoyed the light of Divine truth, and there is a manifest increase of real scriptural piety. While, however, these things afford ground of consolation, it is necessary to view also the other side of the picture. The general increase of crimes among the lower orders of the community, and the deterioration of their morals, are unfortunately matters of notoriety, and have lately been stated in evidence before a Committee of the House of Commons. One magistrate (P. Colquhoun, Esq.), says, in his examination before the Police Committee on the morals of the metropolis, "With regard to the lower orders of society, I think there has been a progressive retrograde from the commencement of the revolutionary French war, particularly in all large towns." J. Gifford, Esq., says, in answer to a question, whether the morals of the lower orders are stationary or on the decline: "Woefully on the decline.—Has the number of juvenile depredators increased of late years? Certainly; I am speaking as far as my own experience and observation go.—Can you state to the Committee any cause for that circumstance? The increased profligacy of the lower classes of the people."

W. Fielding, Esq.—"I really think that, from the increasing wickedness of the times, from the increasing gin-drinking, from the dirt and overpowering multitude of children that are in every part of the town, without our being able to clear the streets of a thousandth part of them, there must be a vast increase of immorality most assuredly.—Do you then consider, that the increase of crime, which according to the different returns that have been laid before Parliament, seems at present to be an established fact, proceeds from a positive diminution of public morals, or from an increase of population? Most assuredly

therefore, that we have not repented to give glory to God. How common is it to hear all our sufferings imputed to the corruptions of our Government, and how rarely do we witness the language of Christian humiliation and sorrow, for the sins, national and individual, which have been the real sources of all our calamities. But to refuse to see the hand of God in the inflictions of his wrath, and to impute them to man, is in effect blaspheming him.

Since the foregoing remarks were written, a period of sixteen years has elapsed; and I may now add, that the whole of what

from the profaneness of the times, and from the increase of a very profligate population, which has met with no impediment, nothing to correct it. It is now going on as it was before, notwithstanding all our vigilance and particular care."

"This alarming increase of immorality is indeed marked with something of a peculiar nature. It partakes of a certain portion of what may be termed the tinge of civilization: it is less atrocious than formerly; the crimes are not generally of so brutal a description. But the extent of irreligion is much greater, and is now combined with an increased organized hostility to subordination and good order."

The preceding extracts are taken from a volume, entitled, "The Basis of Natural Welfare, in a Letter to the Earl of Liverpool, by the Rev. R. Yates." Surely the melancholy facts which they disclose, afford room for the most serious apprehensions. It is with nations as with individuals, there is a state in which they become ripe for Divine judgment, and when they arrive at it, nothing can avert the blow. As it has been energetically said by a writer of the present day, "*When the hour comes, it must strike.*" The reader will find a very able view of the present moral state of the lower classes in this country, in the Quarterly Review for December, 1812, pp. 319—356. If similar evidence could be procured of the state of the higher classes as to morals and religion, it would probably not in any degree remove the mournful impressions, produced by the contemplation of the condition of the lower orders. There is in the highest circles of society less of the grossness and deformity of vice; but their moral and religious state may probably be justly summed up in a few words, "*They live without God in the world.*" It must also be considered, that the knowledge and light of the higher classes are greater, and therefore they are more criminal. Indeed they are responsible for much of the depravity of those below them, especially of their domestics and immediate dependants, who are corrupted by their evil example, and manifest disregard of the ordinances of religion and the Day of the Lord, which they habitually profane by making it a day of pleasure or recreation, or selecting it for the performance of journeys; so that in the lives of those who conform to the fashions of high life, all distinction between the Sunday and other days is obliterated, with the exception perhaps of a formal attendance on the morning service of the Church.

has passed on the great theatre of European affairs, during that interval, has confirmed my conviction of the general and substantial accuracy of the above interpretation. I now, however, incline more to the view of Sir Isaac Newton and Mr. Granville Sharpe, that THE SUN is the symbol of the WHOLE BODY OF THE IMPERIAL OR REGAL POWERS OF THE ROMAN EARTH, of which the government of France occupies the chief, or, as it were, the central point. It is manifest, that in every part of Europe the effects of the scorching power given to the sun, or the imperial and regal power, during the former part of the French Revolution, have continued to be felt during the whole of the years of peace, and down to the present moment.\* The reasons of this are, that in every kingdom of Europe immense public debts were contracted during the war, the interest of which, added to the burden of upholding, even since the peace, standing armies quite disproportionate to the internal resources of the various states, and of magnitude unequalled in the history of the world, have continued to oppress the people with a weight of taxation unknown in former ages. Multitudes also were irretrievably ruined by the ravages and exactions of war, who are still groaning under the evils of hopeless penury.

I have before me a table containing the expenditure of Great Britain for twenty-two years, from 1794 to 1815, inclusive, and the amount of it exceeds one thousand four hundred millions of pounds sterling,† from which, if the sum of three hundred and fifty millions, being the average amount of her peace establishment in 1792, be deducted, there remain *eleven hundred millions of pounds* as the amount of her expenditure in the war of the French revolution. Now, if we suppose that the expenditure of Great Britain in the war was *one-third* of that of all Europe, then it results, that not less than three thousand millions sterling, was the total cost of the war; and it is plain, that the effects of this ruinous expenditure, all in the work of mutual destruction,

\* To prevent misconception let it be here observed, that the expression, "the imperial and regal power," does not include only the power of the crown, but the whole SOVEREIGN AUTHORITIES OF THE STATE, of which the *largest share*, in modern constitutional monarchies, generally resides in the commons or legislative body representing the PEOPLE.

† See Mr. M'Queen's Work on the Campaigns of 1812, 1813, and 1814, and the Consequences of the French Revolution, p. 950.

must even to the present hour fill every part of Europe with misery and oppression.

It deserves consideration, also, that the above calculation does not include the immense sums plundered from the various countries of Europe by the French armies, not only in money, plate, and bullion, but in all the various articles of provisions, clothing, and stores required for their use, besides property destroyed by the ravages of war. Every country in Continental Europe, from the Tagus to Moscow, was successively desolated in this way by military violence,\* and the ravages of military execution.

\* The following are individual examples, selected at random, of these military exactions :—

Leipsic, Oct. 13th, 1807.		REQUISITION.
Common Cloth,	. . . .	300,000 ells.
Fine ditto,	. . . .	60,000
Pairs Shoes,	. . . .	120,000
Bottles Wine,	. . . .	25,000
Nuremberg, 1796.		
Money,	. . . .	2,500,000 livres.
Gallons Brandy,	. . . .	25,000
lbs. Oats,	. . . .	150,000
lbs. Hay,	. . . .	150,000
Nuremberg, 1796.		
Pairs Shoes,	. . . .	50,000
Do. Boots,	. . . .	10,000
Do. Gaiters,	. . . .	50,000
Shirts	. . . .	50,000
Horses,	. . . .	500

I shall next give some extracts, showing the awful consequences of actual warfare :—

“ Leipsic, Nov., 1813.

“ We have before our eyes many thousands of the adjacent villages and hamlets; landed proprietors, farmers, ecclesiastics, schoolmasters, artisans of every description, who, some weeks since, were in circumstances more or less easy, and, at least knew no want, but now without a home, and stripped of their all, are, with their families, perishing of hunger. What the industry of many years acquired, was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes. Implements of farming and domestic economy, for brewing, distilling, and, in a word, for every purpose, the gardens, plantations, and fruit-trees, were destroyed. The fuel collected for the winter, the gates, the floors, the wood work of every description, were consumed in the watch fires—the horses were taken away, together with all the other cattle, and many families are deploring the loss of beloved relatives, or are doomed

In the midst of these desolations no voice is heard from the nations of Europe, acknowledging that the Lord has stretched out his hand, and confessing their sins, and crying for mercy. On the contrary, every authentic account of the state of the public morals both in our own and in other countries, manifests that profligacy and wickedness are rapidly increasing. In the

to behold them afflicted with sickness and destitute of relief."—Memorial of the City of Leipsic to the British Nation, Oct., 1813.

"Out of the produce of a tolerably plentiful harvest, not a grain is left for sowing; the little that was in the barns was consumed in *bivouac*, or next morning, in spite of the prayers and entreaties of the owners, wantonly burned by the laughing fiends. Not a horse, not a cow, not a sheep is now to be seen; nay, several species of animals appear to be wholly exterminated in Saxony. I have myself lost a flock of 2,000 Spanish sheep, Tyrolese and Swiss cattle; all my horses, waggons, and household utensils. The very floors of my rooms were torn up; my plate, linen, important papers and documents, were carried away and destroyed. Not a looking-glass, not a pane in the windows, not a chair is left."—Count Schonfield's Letter, Leipsic, Nov. 28, 1813.

"On the borders of Silesia, *seventy* villages have been almost entirely destroyed."—"In Upper Lusatia the whole tract betwixt Bautzen and Galitz, which has been repeatedly traversed by the marches and countermarches of the armies, is reduced to a desert."

"At Hamburg, fifty thousand inhabitants, or perhaps even seventy thousand, have left and partly been driven from their homes, destitute of all means, and literally starving for want of the common necessities of life. Some hundreds of children, from infancy to twelve years of age, were, by order of Davoust, conducted to a village about two miles from the city, and there turned adrift in an open field, to be picked up by the country people or to perish."

"The orphan-house was evacuated, and upwards of four hundred children driven out of the dam-gate to Eppendorf. From the hospitals and infirmaries old and weak persons were driven in herds out of the Altona gate—four of them were upwards of 100 years old. Some having been unaccustomed for a length of time to the air, and exposed half naked to a cold of 19°, turned mad."

"The destruction and distress which marked the countries through which the French army fled from the bloody fields of Leipsic, were altogether indescribable. Dead bodies covered the roads. Half consumed French soldiers were found in the ruins of the villages destroyed by the flames; whole districts were depopulated by disease. For a month after the retreat, no human being, no domestic animal, no poultry, nay, not even a sparrow was to be met with: only ravens in abundance, feeding on corpses, were to be seen."

The foregoing particulars are extracted from a work on the Campaigns of 1812, 1813, and 1814, and are founded on official Reports by the Committee in London for the suffering Germans.

year 1806, the number of the commitments for criminal offences in England and Wales was 4,346. In 1822 they amounted to 12,241, and in 1828 they had increased to 16,564; in 1835 to 20,731, and in 1836 to 20,984.\* In Scotland, the total number of criminal commitments in the year 1805 was eighty-five. In 1819—20, it was 400; and in 1827, it had increased to 661; and in 1836 to 2,922.† This increase of crime has attracted the notice of the magistracy in different parts of the kingdom, and called forth from them, in their official minutes, expressions of the deepest concern and alarm.‡

\* Quarterly Review, No. 83, for 1830, p. 237.—The statement is taken from the Appendix to the Parliamentary Report on the Criminal Laws. The numbers for 1835 and 1836 are taken from the Statistical Journal for Oct., 1837.

† This statement was made by the Lord Advocate in moving for an additional Circuit Court in Glasgow.—Glasgow Chronicle, 14th March, 1828.

‡ At the Surrey Quarter Session, held at St. Mary, Newington, on 15th January, 1828, it was resolved, "That this Court regards with great concern the alarming increase of crime within its jurisdiction, particularly the crimes of burglary, housebreaking, and street robbery, which, in many instances, have been committed with confederated strength, and in a manner so open, violent, and atrocious, as to have placed the persons and property of the inhabitants of this county in a state of insecurity, demanding the immediate attention of the magistracy and all persons in authority."

A Committee was appointed by the same Quarter Session, to report on the state of the police. The following is an extract from their Report:—

"With regard to the fact of the increase of crime, your Committee apprehend it to be too notorious to call upon them to enter upon much proof. Scarcely an individual of your Committee but has had cause on account of himself or his friends, to lament the want of that security for person and property which is the legitimate end of all government."

At the General Quarter Session for Warwickshire, held at Warwick, on 14th January, 1828, it was resolved—"That, notwithstanding the excellent regulations as to the classification and separation of prisoners," as well as various other counteracting causes, among which are mentioned, "the means of education being generally diffused from the public as well as private exertions of humane and benevolent individuals," &c., "crime has increased, and is increasing, in a most alarming degree, and has set at defiance every means hitherto adopted for its prevention."

As to Scotland, the Lord Advocate is said, at the close of a criminal trial before the Justiciary Court, in Edinburgh, on 10th of November, 1827, to have expressed himself as follows:—"That this was the last of sixteen cases, in all of which the principal parties had been convicted, and which completed the business connected with this part of the country."—"He could not help expressing his regret at the continued prevalence of crime, which had of late

But the evidence of the growing depravity of the body of these nations is not to be seen alone in the records of the courts of criminal jurisprudence. Let men of sense and observation, who fear God, be questioned from every part of the great manufacturing districts of the kingdom, and they will be found testifying with united voice, that profanity, and Infidelity, and wickedness, are rushing in like a torrent, and carrying away the body of the populace.

The state of Continental Europe, as to morals and religion, is however, infinitely worse than that of Britain. A relative of the author at Paris, has, from a periodical work published there,

much increased in this neighbourhood. The time was still fresh in the recollection of their Lordships when a justiciary trial was considered in Edinburgh as something remarkable, and seldom occurred beyond once a month; but last year the Court had sat every Monday during session, besides holding three several sittings of nearly a week each in length, occupied entirely in criminal cases."—"He could not but deplore the frequency of the crime of house-breaking, which, even while these cases had been in progress had been committed to an extraordinary extent."—The above is extracted from the Morning Post of Nov. 16, 1827.

The Glasgow Chronicle of the same 16th Nov. 1827, affords a *singular contrast* to the foregoing *doleful lamentations* of the highest judicial officer of the Crown.

At a meeting of the Glasgow Bible Society, on the 15th November, the Rev. ——— is reported to have used the following words:—"He was proud, when on the Continent, to hear the name of Scotland mentioned with such respect, and the marked attention which was paid to her natives. But while they talked of Scotland with enthusiasm on the banks of the Rhone and Rhine, the fretful tone with which they spoke of their old friend the British and Foreign Bible Society, showed how much it had fallen in their estimation." The Rev. ——— is said to have thus spoken:—"For 200 years they had sustained the purity of their doctrines, and the influence of her morality was now acknowledged by many parts of Christendom almost sunk in Heathenism." "They were looked upon as the most moral and religious people in the world." "When he considered that the eyes of the Continent were directed to Scotland, he could not but think that it augured well for them who were absorbed in midnight darkness."

Now it may justly be the subject of wonder, what conclusion reflecting worldly men and Infidels must draw, as to the *discernment* and *illumination* of the clergy of Scotland, when they see sentiments like those I have quoted, placed in juxta-position with the testimony of the Lord Advocate! Who were they in ancient times who *healed the wound of the daughter of Zion slightly, and spoke peace! peace! where there was no peace?* Will the Reverend members of the Glasgow Bible Society answer this question?

furnished him with the following analysis of the births and deaths in that capital for the year 1830, and it affords awful evidence of the truth of this allegation :—

Total births . . . . .	28,587
Of these, born in wedlock . . . . .	18,580
Natural children, acknowledged . . . . .	2,258
Ditto, abandoned . . . . .	7,749
	<hr/>
	28,587
Total deaths . . . . .	27,466
Of these, in prison . . . . .	67
Hospitals . . . . .	10,754
Military, ditto . . . . .	606
Suicides and children exposed . . . . .	375
	<hr/>
	11,802

The inference to be drawn from the whole of the foregoing painful details, is, that the scorching rays of the symbolical sun, which have smitten the inhabitants of Europe, have not been followed by repentance. They "*blasphemed God, which hath power over these plagues, and they repented not to give him glory.*" There is, also, no reason to suppose that the fourth vial has yet spent its stream of wrath. The war of Armageddon yet impends over the nations, when blood shall be shed in torrents, and shall come *even to the horse bridles*.\*

The fifth vial was poured out upon the *seat or throne of the beast*, and his kingdom became full of darkness, and they gnawed their tongues for pain. A throne is the symbol denoting the power, the authority, and the councils of an empire;† and in the divided Roman Empire, it must mean the power and councils of its head, (that one of the ten regal horns of the beast which is, at the time, invested with the imperial titles of Rome.) Now, in the year 1792, when the seven vials began to be poured out, the Austrian Sovereign, in his capacity of Emperor of Germany and of the Romans, was the imperial horn of the beast. The influence of this vial upon the Austrian throne is sufficiently

\* Rev. xiv. 20.

† Rev. xiii. 2. The dragon gave the beast his power, and his throne, and great authority. The word "throne" is here evidently used as synonymous with the other two.



apparent. Austria was at the head of all the coalitions against France. Her total failure and discomfiture in them, the infatuate blindness which so often marked her councils, the defeat of army after army, and the loss of one province after another, till at length she fell prostrate at the feet of her conqueror, and her Sovereign renounced the title of Emperor of the Romans\*—are events well known to those who have paid any attention to the wonderful history of the present period. In these events we may trace the first accomplishment of this vial.

The throne of the beast was next transferred to France, and the plague of this vial followed its devoted object, by affecting first, the councils of Bonaparte, and lastly, his power. It merits our most attentive consideration, that until the period when the renunciation of the imperial titles of Rome by Austria, rendered Napoleon the virtual representative of the Cæsars, his enterprises on the Continent of Europe were crowned with uninterrupted success. But now he occupied the throne of the beast, and the influence of the fifth vial began forthwith to be felt by him. Its effects appeared first in the infatuate blindness of his conduct towards Spain. That country was one of the most devoted of his allies. Not satisfied however, with the substantial control of its resources, he aimed at its annexation to the French Empire, and having procured an instrument whereby the reigning King resigned to himself the throne,† he transferred it to his brother Joseph.—But the Spanish nation refused to acquiesce in this transaction, and rose in arms against their oppressor, and from this time may be dated the decline of his power.

The next glaring instance of infatuation in the conduct of Bonaparte, was his invasion of Russia in the year 1812. From that enterprise he returned a fugitive to his capital, after the complete destruction, by the hand of Heaven itself, of the best appointed, and most formidable army of disciplined troops, which till then, the world had ever seen. But the heart of this modern Pharaoh still continued hardened, and he once more advanced into Germany in the following year. Here again the influence of this vial on his councils is discernible. Nothing but infatuation seems to have induced him, after the declaration of

\* This renunciation took place on the 6th August, 1806.

† This happened from the 5th to the 10th May, 1808.—See Koch *Tableau des Révolutions de l'Europe*, t. ii. p. 333.

Austria in favour of the allies, to remain at Dresden till his retreat was nearly cut off, and he was hemmed in on every side by an overwhelming force, and was, in consequence, obliged to hazard the general action at Leipsic, in which his power was finally broken. He still, however, refused the terms of peace which were offered by the allies; and in the year 1814, the confederated Sovereigns dictated at Paris, his deposition and exile to Elba.

From thence he again emerged, and suddenly appeared in France in the following spring, only to sustain a last and irreparable defeat, and to complete the series of wonderful vicissitudes which had marked his life, by delivering himself up to that power, whose destruction he had most incessantly pursued. This man, at whose name the nations so lately trembled, is now confined as a State prisoner: and by a coincidence too strange not to bear upon it the marks of Divine ordination, the place of his captivity is a barren rock in the midst of the Atlantic, which is itself a fit emblem of his past history, St. Helena being manifestly the summit of an extinguished volcano.\*

In reviewing the character of the apocalyptic beast, we however saw, that under his last political form, the imperial power is participated between the whole of the ten regal horns. I am, therefore, of opinion, that the effects of this vial are not limited to that power or horn, representing the imperial dignity of Rome, but are at this moment, in a measure, felt by all the governments of the bestial empire and their subjects. The dreadful struggle in which they have been engaged has left them all in a condition of lassitude and debility, disordering their finances, and surrounding them with difficulty and embarrassment.—In consequence of this vial, we are informed that the kingdom of the beast “*was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*” Darkness is an emblem, signifying perplexity and misery, and it aptly describes the present state of Europe, filled as it is with various and

\* Having myself resided a week in the island of St. Helena, fourteen years ago, I was at the time forcibly struck with the appearances of its volcanic origin. They are also mentioned in the accounts of it which have lately appeared. I at that time little suspected that it was destined to receive so celebrated an inhabitant.—Second Edition, 1817.

complicated distress. The decay and embarrassments of commerce, and the stagnation of manufactures, have everywhere reduced the labouring classes of the community to a state of the most abject wretchedness. Our own country has also suffered, not only from these causes, but perhaps even to a greater degree, from the ruin which has nearly overwhelmed its agricultural population. But still our distresses have been light in comparison with those of the Continental nations.\* In an especial manner, the effects of the fifth vial have fallen upon the devoted kingdom of France, with a heavy and overwhelming weight of calamity, the extent of which it is difficult for those to estimate who have no local information. I have shown in a former part of this volume,† that the number of the allied troops which actually entered France, after the last renewal of hostilities, was one million one hundred and forty thousand. And when we take a view of the necessary consumption of such a body of men, with its attendant cavalry, artillery, and baggage horses, we shall be able to form some vague estimate of the dreadful sufferings of the French nation. But in the preceding year, 1814, also, the whole line of French territory from the Netherlands to Switzerland, as well as on the side of the Spanish frontier, was the seat of war. The various and complicated misery, which

\* It is my wish to support all my inferences from facts, by testimony of an authentic nature. Now, with respect to the general distress which at the present moment overwhelms Europe, those statesmen who are at the helm of government must possess the most enlarged information. On this subject I, therefore, insert the following extract from Lord Castlereagh's speech in the House of Commons, on the 7th of February, 1817, as reported in the *Times* newspaper of the following day:—"He was as little disposed to deny, as he was ready to lament, that the country was suffering under the severest pressure in every branch of its industry and its resources; that this distress was as universal as it was severe; and that from the highest to the lowest rank, through all classes of society, the hand of Providence was severely felt. It was rather an aggravation than an alleviation of the sufferings of a generous people, to know that they did not suffer alone; but if our calamities could be soothed by a fellowship in distress, we need only look into Europe to find causes of consolation. No state on the Continent, however small or great, no class of society, were exempt from that pressure and exhaustion, which were consequent upon a war of such an extent. If he compared Great Britain with any of these states, he should be led to describe her as comparatively happy. Comparisons of this kind, however, could not lighten our distress. Whatever was the lot of other nations, our sufferings were severe; our calamity was great."

\* Page 28, Note.

followed in the train of these visitations, added to the previous drain of the population, to supply the waste in the armies of Bonaparte, has filled France with darkness, and thus has the fifth vial received its awful accomplishment. But no salutary moral effect has been produced upon the nations of Papal Europe. On the contrary, the most authentic accounts represent them to be more and more hardened in depravity. They gnaw their tongues for pain, and blaspheme God because of their pains and their sores, but repent not of their deeds.

Thus far I was enabled to trace the accomplishment of this vial, when I gave to the public the second edition of this work, in 1817. It appears to me that it has since then been poured out in a very remarkable manner upon England.

The effects of the vial are, that the councils of the kingdoms on which it descends, are smitten with blindness and foolishness. It is first in the Act of Parliament, for the resumption of cash payments, which was passed in the year 1819, that this spirit of fatuity is discernible in the councils of Great Britain. At the close of the war, this country was loaded with a debt of about 800,000,000*l.* sterling, of which 550,000,000*l.* had been contracted after the Bank Restriction Act passed by Mr. Pitt, in the year 1797,\* and therefore, in a depreciated currency. As the price of wheat is the true standard of the value of currency, whether metallic or in paper, it may lead to a clear understanding of this question, to inform the reader, that previous to the passing of the Act of 1819, the price of wheat had usually for a considerable number of years, been above 80*s.* per quarter, and sometimes 120*s.*, therefore 200,000,000 quarters of wheat, would then at 80*s.* have paid off the whole national debt. The result of the measure of 1819 has been, that wheat has since then, rarely, if ever, been above 60*s.* per quarter, and commonly below it. Consequently, it would now require 266,000,000 quarters of wheat to pay off the debt; and I am confident, that it will appear to those who are conversant with the subject, that in this calculation, the results of that fatal step in Political Economy have been *understated*, rather than *exaggerated*.†

\* Quarterly Review, for January, 1830, p. 253.

† That it is understated by me, will appear from the speech of Mr. Blamire, at the Cumberland County Meeting, which I extract from the Standard newspaper, of 28th January, 1830. He says, that in 1792, the public revenue was

The effects of the measure are thus stated, by a political writer of the present day.—“The consequences were even more ruinous than would have been produced by the landing of a hundred thousand French in arms, upon our shores. The effect of the cash payment bill was, that the paper which had previously passed for money, was called in, whereby money was made scarce. Every holder of commodities found the price of them sunk from a guinea, to fourteen shillings, and no market at that price. If a merchant held goods bought for 20,000*l.*, he lost 7,000*l.* Every farmer found his crop depreciated above a third, while his rent remained the same. The national taxes were in effect augmented above a third. Every debtor found his debt

16,000,000*l.* Wheat was then at 16*s.* per Carlisle bushel, so that it required 20,000,000 bushels to pay the revenue. In 1813, the public expenditure was 81,000,000*l.*, and the price of wheat 41*s.* per bushel; the expenditure was therefore equal to 39,000,000, or 40,000,000 of bushels. In 1829, the revenue was 57,000,000*l.*, and price of wheat 21*s.*; it therefore requires 56,000,000 of quarters to raise the year's supply. In 1792, the poor rates were 2,225,000*l.*; in 1813, they were 4,000,000*l.*; and in 1829, 8,500,000*l.*

In the debate in the Commons, March 16th, 1830, on a motion for a Committee on the distressed state of the country, Mr. Sadler said, “When the principal part of the debt was contracted, it was contracted upon such terms as that you engaged to pay the creditor, rather more than *fifty million bushels of wheat per annum*. Now, how do you keep faith between the agriculturist and him? Why, the farmer, owing to your resumption of cash payments, has at this moment to pay *upwards of eighty millions of bushels of wheat*. If you turn to the manufacturers whether in the cotton, silk, iron, or whatever other branch, I say they have to deliver to the public creditor, (to say nothing of their private ones,) nearly double the amount of their commodities; and while you thus legislate, you talk of keeping faith.”—“But the effect of any greater diminution in the circulating medium beginning to be seen, it is now boldly asserted, that there has been no such diminution, but rather an increase. Sir, this assertion amazes me, as it has every one else. The only apology for it is, its utter ignorance. Sir, the diminution in cash notes is vast; that in bills of exchange, still more immense; in the credit of the country, the most efficient means of circulating the products of human industry, most of all; and the value of all the property of the country, and of its labour, has fallen accordingly, while that of its encumbrances has proportionably increased and multiplied.”

If there be any fastidious readers, who may think that these *mercantile details and calculations*, are not suitable to the pages of a work on so high a subject, as the apocalyptic prophecies, I must refer to the account of the trade carried on by Solomon, which is found in 1 Kings ix. and x., and also to the minute account of the commerce of Tyre, in Ezek. xxvii. That which the Holy Ghost accounts suitable to the pages of sacred historians and prophets, cannot be unsuitable to the humbler pages of a prophetic expositor.

augmented in the same proportion, while his means of payment were diminished. The misery, the mortification, the bitter grief, and concealed wretchedness, thus created in the most respectable classes of the community, were beyond calculation. After an ineffectual struggle with their fate, numbers of valuable men of proud spirit sunk into the grave, crushed by the most cruel of all diseases, a broken heart. On the other hand, the common people, deprived of employment and bread, sought refuge in exile, or barely existed amidst starving families. Temporary revivals of trade occurred, only to terminate in a relapse into poverty.”\*

“Before the passing of the Act of 1819, the House of Commons was clearly warned of its results. The petition of the merchants, bankers, and traders of the city of London, states, ‘that the consequences of such contraction, will be to add to the burden of the public debt; greatly to increase the pressure of the taxes; to lower the value of all landed and commercial property, seriously to affect both public and private credit; to embarrass and reduce all operations of agriculture, manufactures, and commerce; and to throw out of employment a great proportion of the industrious and labouring classes of the community.’†

“Mr. Hudson Gurney, in addressing the House said, ‘He feared we must calculate *whether our farmers and manufacturers could afford to drop twenty per cent. upon their prices, and yet pay their taxes, their workmen, and their rents.*’ He afterwards asks, ‘Will you, at this moment, indefinitely increase the weight of your taxation, and diminish the means of bearing it, by cramping your present circulation, without the immediate substitution of a better in its place; and thus forcibly bear down your prices, *to the certainty of producing an embarrassment and distress of which it is not easy to foresee the issue.*’”‡

Even the demagogues opposed to the Government, are said to have exulted in expecting *the great distress to be produced by the plan of the Government.*§

Warned, however, as the Government and Legislature thus

\* Forsyth's Political Fragments, quoted in the Quarterly Review, for January, 1830, p. 255.

† Quarterly Review, for January, 1830, p. 245.

‡ Ibid., p. 247.

§ Ibid., p. 248.

were, besides other representations to the same effect, by the Directors of the Bank of England, made to the Chancellor of the Exchequer, \* the Act passed almost by acclamation. The Members of the two Houses did little else in their speeches, than congratulate each other on their large and liberal views, and express their congratulations on the triumph of sound principles of political economy.† Lord Liverpool, the head of the Government, declared, that *no practical inconvenience could arise from the measure*. Lord Grenville saw no reason to suppose, that the payment of the bank note at *par*, would produce *any serious evil*. Mr. Ricardo said, “that in a very few weeks, *all alarm would be forgotten*, and at the end of the year, we should all be *surprised to reflect* that any alarm had ever prevailed.”‡ The House of Commons appears to have relied so implicitly on the doctrines and declarations of Mr. Ricardo, who assured them that the operation could not produce an alteration of more than *three per cent.*, that they RUSHED FORWARD IN THE BLINDEST SECURITY, and would not for a moment listen to those who remonstrated with them on their danger. The representations of the Governor and Directors of the Bank of England, and of the merchants and bankers, were treated with scorn and derision; and the body of those who signed them, were represented as utterly unqualified to form any opinion on the subject.§

No merely human principles seem to be sufficient to account for the purblindness and fatuity of all our most enlightened senators and statesmen, on this occasion. But as England is certainly one of the ten regal horns of the Western Empire, the pouring out of the fifth vial of wrath, on the throne of the beast, *i.e.* on the councils and power of his Imperial authorities, enables us at once to explain it, and to discern that our counsellors and senators, were smitten with folly and blindness, by the hand of God himself.

To trace the effects of the above measure in filling these kingdoms with darkness and misery, it would be necessary to give a complete internal history of Great Britain, since the year 1819; “the pressure under which we have been suffering, for the last ten or twelve years, has gradually become more and more severe, until the agricultural, manufacturing, and com-

\* Quarterly Review, for January, 1830, p. 245.

† Ibid., p. 242.

‡ Ibid., p. 243—5.

§ Ibid., p. 249.

mercial interests of the country have become involved in general and deep distress.”\*

\* Quarterly Review for January, 1830, p. 228.

I shall place in this note, some particulars respecting the national distress, which I have selected from the public papers.

Standard, December 16th, 1829. At a meeting for obtaining the repeal of the malt and beer duties, Lord Teynham thus expressed himself:—“As a Peer of Parliament, he had constantly advocated the cause of the agricultural classes, and especially of the labouring poor. He had made himself personally master of the subject; he had traversed whole parishes and districts, and entered the cottages of the labourers, and artisans in every direction. He was sorry to say, that *so deplorable was the state of distress, in which that class was plunged, that no language could adequately describe his feelings in beholding it.* Still it was necessary to endure the dreadful picture. The labouring classes in this country, *were now reduced to so dreadful a state of misery, that he was convinced it was only owing to the want of means of combination, that we were spared all the horrors of a servile war.* He might be allowed to quote the words of an illustrious historian, Gibbon, who said, *that the taxation of England was more cruel and oppressive on man, than all the crimes of the Cæsars.*”

Record, December 31st, 1829.—Leeds, December 23d.—“During the last week, relief was afforded to 223 families, amounting to 829 persons, whose whole weekly income was not more than £15. 2s. 7d.”

Standard, January 6th 1830.—From the Leeds Patriot.—“During the last week more than 400 families, containing a thousand souls, have been visited and relieved, making an appalling aggregate, already of upwards of 4,000 persons, whose daily income is somewhat short of one penny.”

Record, January 7th, 1830.—“In Macclesfield, nine hundred families were found, not possessing more than one blanket to every ten persons. We have been assured by one of the visitors, that nothing but personal inspection could have convinced him of the horrible wretchedness existing in the dwellings of the poor.”

Standard, January 28th, 1830.—The county of Wilts' Petition to the King, and both Houses of Parliament states, “That the most alarming distress pervades both the agricultural and manufacturing districts of the country.”

The Cheshire Petition, “Sheweth, that the distresses which exist in every part of the country, agricultural as well as commercial, demand the most serious attention.” After stating the extreme difficulty of pointing out the causes, or suggesting any effectual remedy, the petitioners say, “We cannot but attribute it in a great measure to the late alteration in the currency.”

In Parliament, in the debates on the Address, February 4th, 1830, the following testimonies are reported to have been given.—SIR E. KNATCHBULL. “Of the part of the country from which he came, he was prepared to speak, and of that he felt bound in common honesty to say, *that the people were in the utmost possible distress.*” He afterwards moved an Amendment to the Address, stating, “that this distress is not confined, as your Majesty has been advised, to some particular places; but is general, amongst all the productive interests of



In the midst, however, of the deep and general gloom which is seen in every face, scarcely a solitary voice is heard in our public assemblies, in unison with the words of the prophet, *Shall*

the country, which are suffering severely from its pressure.”—THE MARQUIS OF BLANDFORD. “I hold it to be altogether unnecessary to expatiate at any length in an endeavour to convince men of the *all-pervading distress*, under which the country is now groaning.”—MR. WESTERN. “The present distress, though spoken of in the King’s Speech as being only partial, was *unprecedented*, and the productive classes of every description, were in a state of *misery unequalled in the history of the country*. The late war had doubled our burdens, the taxes had been surreptitiously advanced; and all classes, excepting the fundholders, were equally suffering. All the others were subduced and oppressed; their funds were exhausted; the whole moral feelings of the people had changed; all respect for authority was changed to contempt.”

February 5th. On the Motion that the Address be brought up.—LORD PALMERSTON. “There could be no doubt, that the present distress which prevailed, had been brought about by the change which had taken place in the currency.”—MR. SADLER. “Examine the condition of that great and sustaining pursuit, which is the foundation of all our opulence, the agricultural. How are those so engaged prospering? They are sinking to decay and ruin; the labourers who spread our daily boards, are themselves wanting bread; and the landlords of the kingdom, be they whosoever they may, are subsisting on the wasting capitals of their tenantry.” Having reviewed the state of the shipping interests, the traders, manufacturers, and operatives, he afterwards used the following words:—“The suffering is too great to be exaggerated; it is too severe to be long endured. The people cannot consent to be loaded with a weight of taxation, which was onerous enough in the medium in which it was contracted, but which bows them to the dust when it is demanded in gold. *Already portentous sounds are heard from afar, and threaten the approaching tempest.* Sir, the country is on the eve of serious events, if a better policy and happier times do not avert them.”—MR. ATTWOOD. “Would any man believe that the present standard could give any other than low prices? Low prices must produce low rents, and ultimately universal distress. But the determination of the Government is firm. It is determined; and is not to be shaken or moved by general distress. The distress of the labouring classes would not move them. They harden their minds, and shut their eyes to such distress. *They will believe anything sooner than that distress has been the result of their labours, or of any act for which they are responsible.*” The above are extracted from the Standard of 5th and 6th February, 1830.

In a debate on the National Distress in the House of Lords, on December 9th, 1830, the following sentiments are said to have been uttered:—

LORD WYNFORD. “If, however, any man did not think the distress was as general as he asserted it was, he only called on him to take a journey of fifty miles from London in any direction. Let him behold the crowd of people who were either out of employment, or employed at miserable wages, in useless labour. Let him look at their unhappy countenances and forlorn condition,

*there be evil in a city, and the Lord hath not done it.\** There are no signs amongst us of national repentance, or confession of sin. Men gnaw their tongues for pain, and blaspheme the God of

and then, perhaps, he would be ready to admit that the distress was existing and widely spread."—"From 1800 to 1825, 243 persons were annually transported (to New South Wales), from Great Britain and Ireland. In 1825, 233 were sent out; in 1826, as many as 1,815; that number was increased in 1827 to 2,587, and though in 1828 there was a slight reduction, still the number of 2,449 was transported."—"It appeared to him impossible to present a more appalling and complete picture of the progressive force of distress, and the crime which must ever be consequent to it."

LORD KING. "The labouring classes had for several winters past been reduced to a state of privation, want, and utter desolation, almost passing the bounds of human endurance and forbearance."—THE EARL OF RADNOR. "The links which had joined the different classes of society were severed. The poor man had no sympathy nor feeling for the class next above him, nor had that class any fellowship with the class next above it. This he feared was but too true a picture of society. The chain which bound man to man was broken. The heart was sick. From the crown of the head to the sole of the foot all was covered with sores."—THE DUKE OF WELLINGTON. "My Lords, I am perfectly aware of the difficulties, the dangers, and the distress of the country; it is not my intention now, nor has it ever been, to extenuate any of them."

EARL GREY. "With respect to the distress of the country, and God knew he felt deeply for it, as he was persuaded every man with a heart did, he was anxious that it should be alleviated."—"For his own part, he was ready to admit, that an unfortunate mistake had taken place with respect to the change effected in the currency; but assuredly this was not the time in which that mistake could be corrected."—Morning Herald, December 10th, 1830.

Having in this long note set before the reader a mass of authentic testimony, as to the depth of the national distress and the blindness of our public men, I shall, before closing it, give one other remarkable example of this fatuity in our statesmen, from the speech of the Chancellor of the Exchequer on the budget, as reported in the Sun newspaper of July 12th, 1828. "He (the Right Honourable Gentleman) could not content himself with sitting down without expressing the very great satisfaction which he felt in the general state and appearance of the country. He would look in the first place at the present condition of trade. The increase of exports in the present year, as compared to the last five years, was calculated to excite astonishment at the exertions of the manufacturing interests of the country. If he referred to the shipping interest, the view was equally cheerful."—"If he looked to the comforts and prosperity of the people, the view was equally cheerful and satisfactory. He would say, that the Excise revenue afforded a picture the most gratifying it was

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\* Amos iii. 6.

heaven, and look for relief to the devices of their own wisdom, or the energy of the *sovereign* people, or the panacea of political reform. God is not in all their thoughts.

possible to conceive. Every article which the lower orders were in the habit of consuming, all that related to their comforts and enjoyments, had increased in the quantity used to a great, and he would add, a most satisfactory degree. On *candles* there had been an increase in the present year, as compared to the antecedent year, in the proportion of 4 per cent. To be sure he did not exactly mean to say, that candles were not as much used by the rich as by the poor. On *paper*, an article, to be sure, as much if not more used by the rich or middle classes than by the poor, there had been an increase over the consumption of the year to the extent of 20 per cent. Upon *printed goods* the increased consumption was in the proportion of 24 per cent.; upon *spirits* 9 per cent. In short, he could say, with equal confidence and satisfaction, that every article under the head of Excise had received, within the last half-year, a considerable augmentation from 4 even to 25 per cent."

In this year, 1828, it will be recollected, from the statement of Lord Wynford, that there was a slight decrease in the number of persons transported. In 1827 the number had in two years increased from 233 to 2,587, and in the year 1828 it had fallen to 2,449. This year, 1828, was therefore one of those seasons of temporary revival, mentioned by Mr. Forsyth, and hence the increase of the revenue. But what must be the degree of the moral illumination, or, to speak more correctly, the blackness of moral obscurity of the statesmen of Britain, when we find, that in the midst of the signs of increasing moral turpitude, and of the dissolution of all the principles that bind together human society, these statesmen are congratulating her Senate with the increased consumption of *candles*, and *printed cottons*, and *paper*, and *ardent spirits*!!!

I draw from the Quarterly Review for January, 1830, p. 232, the following melancholy confirmation of that part of the foregoing speech of the Chancellor of the Exchequer, which relates to the increasing consumption of ardent spirits:—

"The testimony of those who are most capable of forming an opinion, shows, that the love of ardent spirits is spreading in almost every part of Ireland, Scotland, and of England, among all classes and both sexes, with the most alarming rapidity. In 1824 the amount of duty raised on home and foreign spirits, as exactly as we can collect, from the perplexing manner in which they are entered on the public accounts, amounted to 5,305,776*l.* 9*s.* 2*d.* In 1825, notwithstanding the reduction in the rate of duty, it rose to 5,786,333*l.* 1*s.* 5*d.*; in 1826, it was 5,474,632*l.* 10*s.* 4*d.*; in 1827, 7,492,221*l.* 7*s.* 0*d.*; and in 1828, the revenue arising from spirits alone, amounted to very little short of eight millions, and formed almost a seventh part of the whole annual revenue of the nation. He must be callous, indeed, who can listen to such a statement without the most painful emotion. Whoever catches the least glimpse of the interior of a gin-shop as he passes along, must feel his heart sink within him, when he reflects that Government draws so large a profit from the dreadful trade which is there carried on."

The next great act of the English Government wherein the influence of the fifth vial is discernible, is the measure for admitting Papists to political power, which was carried into effect

From a circular calling a Meeting of the London Temperance Society, the *Missionary Register* for 1831, p. 336, inserts the following awful facts:—

“The selling of spirits to children has lately become an important branch of trade. Four millions of gallons of ardent spirits were consumed in the United Kingdom in 1829, more than in 1828. Above twenty millions of pounds sterling were paid by the working classes, last year, for ardent spirits. Beggary and disease, crime, madness, and death, are the dreadful results of this awful intemperance.”

I shall, in closing this long note, add one remark, viz., that in quoting the speech of the Chancellor of the Exchequer, in the year 1828, I do not mean to single out the individual who happened then to fill that office, as if he had sinned more than his predecessors. I believe it will be found that nearly every Chancellor of the Exchequer, from Mr. Pitt to the present day, has manifested a similar spirit of moral delusion, by making the Excise revenue the test of the real prosperity of a great people.—Third Edition, 1832.

I shall now add some later information as to the consumption of ardent spirits. In the year ending 5th January, 1837, the consumption was—

	Gallons.	Duty.
In England . . . .	12,341,238	£5,784,784
Scotland . . . .	6,767,715	1,197,523
Ireland . . . .	12,293,464	1,462,192
The population of the United Kingdom, at the census of 1831, was—		
England . . . . .		13,897,187
Scotland . . . . .		2,365,114
Ireland . . . . .		7,767,401
		<hr/>
		24,029,702
In 1841 it had increased to . . . .		26,746,064

The following facts, as to the extent of pauperism, were stated in Parliament by Sir James Graham, Secretary of State, on May 11, 1842. (*Standard*, May 12.)

“In the quarter ending 31st March there were 1,872,000 persons in England and Wales receiving parochial relief, of whom were in the workhouse 929,000.” The last number, the reader will observe, is more than one in nine of the whole population.

Lord Kinnaid, in the Lords, on June 2d, 1842, said—

“The distress which now prevailed commenced in 1828. It now was approaching the middle classes, and that it would reach the agricultural classes before long, he had no doubt whatever. He ventured to caution their Lordships against the deep under-current which was working in the country, of which the landed proprietors would be the first to feel the effects.”—Fourth Edition, October, 1842.

by the Duke of Wellington, in the year 1829. That act was brought in as the remedy for the evils which afflicted Ireland. "This measure will be," said Earl Grey, "as a Noble Marquis said last night, the beginning of the regeneration of Ireland."\* "We are told," said Lord Eldon, (one of the most strenuous opposers of the measure,) "that after this bill is passed, agitation will be at an end—that all will be as smooth as oil thrown upon the waves." How bitter has been the disappointment of the public men, who were thus deluded, will be best shown by their own confessions. Earl Grey is reported to have said, in the debate in the House of Lords on the Irish tithes question, on 15th December, 1831,—“With respect to the present state of Ireland, no man could more deeply, no man could more sincerely lament that state than he did. To him *it had been a most severe and bitter disappointment*, that the great and healing measure adopted by Parliament, two years ago, and which had received his most cordial support, had not the beneficial effects which he anticipated from it.”† Another of our Senators, the EARL OF LIMERICK, is reported to have confessed his error, in having voted for the Catholic Bill, in words which do honour to his candour. “He (the Earl of Limerick) had said, he was an advocate of emancipation—that he was desirous of setting free the Catholics of Ireland, who made every possible profession—who took oaths, and made declarations—who assumed the guise and manner of liberality—and what was now the result?—He would venture to assert, that *there was not one of these oaths, not one of these declarations, which had not been falsified*. He lamented, and with sorrow lamented, the course he had followed on the Catholic question; and he thought it more manly now to come forward and avow his regret. Ireland was now disturbed by an alarming, and well-organized system of intimidation, carried on by a party, whose first object was the overthrow of the Established Churches of England and Ireland.”‡

The Irish Education plan seems to afford one other example of the spirit of judicial blindness which has smitten our public men. Of this plan my space will not permit me to give a full description. I shall, therefore, limit myself to the statement of

\* Report of Debate in Lords.—Standard, April 6th, 1829.

† Morning Chronicle, 16th December, 1831.

‡ Standard, April 11th, 1832. Debate on Reform Bill.

a very few particulars which mark its character. In the first place, the measure itself rests upon the abandonment, on the part of Government, of all aid whatever, to every plan of national education for Ireland, which is founded on the Scriptures,\* and upon the exclusion of the Bible, *as a whole*, from the national schools; and this upon the express ground, that "the indiscriminate reading of the Holy Scriptures, without note or comment, by children, must be peculiarly obnoxious to a Church which denies, even to adults, the right of unaided private interpretation of the sacred volume, with respect to articles of religious belief."†. And it further is a part of this plan, that the board "*shall require*" that "one or two days of the week shall be set apart for giving such religious instruction to the children, as may be approved by the clergy of their respective persuasions."‡ In other words, the board are *to require*, that the Roman Catholic children shall be taught by those ministers of Antichrist who themselves make use of, and teach to their flocks, forms of abominable idolatry addressed to the Virgin Mary, of which the following is a specimen:—I might produce a volume of such.

Ave Regina cœlorum.

Hail Queen of heaven.

Ave Domina angelorum.

Hail Lady of Angels.

Salve radix, salve porta.

Hail thou the root, hail thou the gate.

Ex quâ mundo lux est orta.§ From whom light has risen on the world.

\* Mr. (now Lord) Stanley is reported to have said in the House of Commons, "Those who undertook to argue in favour of the Kildare-street Society, were in the habit of saying, 'Only allow us to keep on, only continue the grants, and we must finally succeed;' but such success as that was contrary to every feeling of charity, for it would be a success *in spite of the religion of the people; in spite of the precepts of their faith; in spite of the dictates of their priests*. And could it be the object, ought it to be the object of the Government, to promote success on such terms as these? His object would be, looking to Ireland, and looking to it in a political view, not to aim at diminishing the influence of the Catholic priesthood, for that influence produced benefit to the country nine times for once that it yielded evil."—Gordon's Third Letter to Stanley.—Standard, 30th November, 1831. Such are some of the best of thy statesmen, O Britain!!!

† Mr. Stanley's Letter to the Duke of Leinster, October, 1831.

‡ Ibid.

§ Officium Beatæ Mariæ Virginis, p. 37, Antwerpæ, 1710.

The whole of this plan is founded on the accursed principle, *Let us do evil that good may come.\** Its direct tendency is, by teaching idolatry under the sanction of the Government, to provoke the Lord to jealousy, to bring down his wrath on the British Empire, and accelerate the ruin of these kingdoms. The statesmen who have introduced this measure, are it to be feared, blinded to their own destruction, and to the overthrow of the empire over whose councils they preside; and it is impossible for me to forbear from expressing a deep regret that some of the true servants of Christ have taken part in favour of this measure, misled, I think, by its apparent tendency to introduce some measure of light into the Romish Church. In this hope, I conceive, they will experience bitter disappointment.

Thus I cannot but arrive at the conclusion, that the entire course of the political and commercial measures of the Government of Great Britain, under every Administration, whether Tory or Whig, from the peace of Paris, to the present period, has been the result of the pouring out of the fifth apocalyptic vial on the throne of these kingdoms, *i. e.*, on their councils and power. A few years will probably show how far this interpretation is accurate. In the meantime, I shall only observe, in concluding this painful subject, that the same spirit of moral blindness is discernible, even in the enactments of Parliament, about an object so apparently insignificant as the sale of beer and cider;† the recent laws on which subject having, manifestly,

\* Rom. iii. 8.

† The visiting Justices of the county jail, Winchester, in their Report for the Hants Epiphany Sessions, 1831, state, that "*crime, both in its frequency and magnitude, is greatly increasing in this county.*" The two prominent and distinguishing causes of the increase of crime, are the new Game Act, and the 1st William IV. cap. 64, to permit the general sale of beer and cider in England. They, however, add, that the Game Act "having only recently come into operation, it cannot be said to have had a fair trial." But with regard to the Beer Act, that "if the law be not soon altered, the condition and character of the peasantry of this county, if not of the whole kingdom, will at no very distant period be totally changed and destroyed."—Standard, April 4th, 1832. Of the same Beer Act, the Rev. H. Colborne Ridley, the late excellent Rector of Hambledon, Bucks, thus testified, "It has undone in my parish my labours for twenty-five years; drunkenness and all its consequences have rushed in like a flood." How awful is the moral responsibility of our public men, and how does the spirit of moral delusion mark their measures!

a direct tendency to introduce unbridled and universal licentiousness.

I have not, in the foregoing remarks, touched upon the great measure, which bears the name of Parliamentary Reform, carried through by the Administration now at the helm of affairs:\* my space will not permit me to enter upon the subject of this act of legislation here; but I may offer some brief remarks upon it in a future chapter. I shall now simply say, that I believe it will not, in its practical results, form an exception to the general character of the political and legislative course of the Government of Great Britain, since the peace of Paris.†

The sixth vial was poured out "*upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*" A great river, in the language of symbols, denotes a great and populous nation. Now, it is held by all the ablest writers on the Apocalypse, that the river Euphrates, in the sixth trumpet, signifies the nation of the Ottomans. This interpretation rests, indeed, not on human conjecture, but on the authority of the written word. The prophet Isaiah, speaking in the name of the Lord, tells the Jewish Church, in a passage quoted in a former chapter, that the waters of the river, strong and mighty, that is the river Euphrates, denote the king of Assyria and all his glory.‡ Consistency, therefore, requires that the symbol should, both in the sixth trumpet and vial, be equally applied to the Turks or Ottomans, since they possess the territories of ancient Assyria. The drying-up or evaporation of the waters of the Euphrates, points out to us the gradual decay of the Ottoman Empire, by a species of internal consumption, and not its overthrow by an hostile invasion: for the figure in the last case would be the turning of the waters of the Euphrates into blood. It is sufficiently apparent, that for many years past the Turkish power has been hastening to its dissolution, by an internal decay of its resources, and of all the principles of political health. It would also appear,

\* August, 1832.

† I have somewhere in my chronological works given, in a single expression, what I believe to be the true character of the Reform Bill, and the whole schemes of political reform of the present day. They are the *whitewashing of the sepulchre*.

‡ Isaiah viii. 7.



that its destruction is hastening on with more rapid progress by the immediate hand of God, which is visible for some years past in the dreadful ravages of the plague.\* We have evidence before our eyes, therefore, that this vial has long since begun to

\* With respect to the desolation of Turkey by the plague, I have selected the following information from the public papers.

Times. London, October 29th, 1814:—"The ravages of the plague this year at Smyrna have been unusually dreadful. It is stated, that in June frequently upwards of a thousand have been buried in a day. One third of the inhabitants had left their dwellings and the town. Some compute the deaths this year at 50,000; the least computation is 30,000. Smyrna is said to contain from 150,000 to 180,000 inhabitants. All Asia Minor, Syria, the Islands, &c., experienced this year a similar loss of about one quarter, or one-fifth of the whole population. The crops of corn, &c., remain ungathered in the fields, in many places in the interior, for want of hands; and several towns and villages have been entirely abandoned. In Smyrna, the keys of 800 houses have been delivered to the governor, as many families have been altogether extirpated, and the Government is heir where there is no very near relation."

Morning Post. February 6th, 1816.—"Agram, in Croatia, January 22d, 1816. We received on the 10th the news, that the plague had extended from Turkey into our environs, as far as Dubitza, and other places. In the Turkish part of Dubitza most of the inhabitants have perished, but in the Austrian part but few persons have been attacked."

The same newspaper, February 27th, 1816.—"A Dutch mail has arrived. It communicates the most melancholy details of the ravages of the plague in the province of Bosnia, which it has nearly depopulated. This Turkish province, which had hardly a million of inhabitants, has lately lost 500,000 persons by the plague. Three years ago, upon an exact enumeration of the Catholics, they were found to amount to 112,000 souls, of whom scarcely a half are now remaining. The disease has not yet ceased to rage."

From various accounts which have appeared in the public papers, it would seem, that since the above period the plague has never entirely disappeared in the provinces of Turkey.—Second Edition.

I now in the fourth edition of this work add the following information from the correspondent of the Morning Chronicle, quoted in the Standard of November 21, 1836:—

*"Constantinople, October 26.*

"The plague is fearfully on the increase. The number of deaths during the last week, according to a special report presented at the embassies, was 8,640; nor does its progress appear to have been in the least arrested by the heavy rains. The present visitation is decidedly the most destructive that has occurred since 1812-1813, when, notwithstanding the severity of the winter, one-half of the population was swept away. At Adrianople, the mortality is even greater in proportion than it is here; and at Magnesia, out of a population of 60,000, 25,000 have been carried off. Whole villages in Asia Minor and European Turkey have been unpeopled by it."

be poured out on the mystic Euphrates. Who the *kings of the east*, or the kings *from the rising of the sun*, are, for whom a way is to be prepared by the exhaustion of the waters of the Euphrates, is not yet certain. As the event is yet future, the accomplishment only can throw light upon it. The general opinion is, that by the kings of the east, the Jews are intended; but the late venerable Mr. Granville Sharp was of opinion, that the risen martyrs of the first resurrection are designated by this appellation. I myself feel inclined to adopt the former opinion, but I do not wish to speak, with any degree of confidence, of the manner of the accomplishment of what is yet future. I shall consider the other events of this vial when I treat of the seventh.

The above exposition of the sixth vial was, with the exception of some verbal corrections, written in 1812, and from that time till the present year, 1832, the fall of the Ottoman power has been proceeding in a rapidly accelerating ratio. The Greek insurrection, which commenced in 1822, or at least then assumed an organized form, was the main step in the progress of events towards the ruin of the empire. The war with Russia followed, and left Turkey prostrate at the feet of her conqueror. By the treaty of peace she obliged herself to pay to the Autocrat 10,000,000 of ducats, nearly 5,000,000*l.* sterling, for the expenses of the war. "Turkey," says the journal from which I copy these particulars,\* "has proved that she is unable to defend herself; therefore, by an everlasting law of life among nations, she is no longer an independent state—she is no more."

At the time I write these remarks,† Turkey is engaged in intestine struggles, which must accelerate her political dissolution. On the one hand, the warlike tribes of her European provinces seem to be giving her incessant trouble, and on the other, the Pacha of Egypt has risen in rebellion, and overrun Syria with a powerful army. At present,‡ the immediate issue of the contest between the Porte and its rebellious Satrap is uncertain; but it cannot fail to add to the distress of the Ottoman Government and hasten its ruin.§

\* The Standard, October 14th, 1829.

† May 1, 1832.

‡ Viz., in 1832.

§ Some deeply-important details from the Journal of Mr. Groves at Bagdad, have appeared in the Missionary Register, for January, 1832. "April 22, 1831. Surely," says Mr. Groves, "every principle of dissolution is operating

While these things show that the drying up of the mystic Euphrates is proceeding with accelerated rapidity, we see, on the other hand, that the three unclean spirits like frogs are manifestly abroad throughout the whole extent of the bestial empire, to gather the beast and the kings of the earth to the last awful contest. These unclean spirits are the SPIRIT OF ATHEISM, from the mouth of the Dragon or Satan himself, the SPIRIT OF ANARCHY from the mouth of the beast, the SPIRIT OF POPERY from the mouth of the False Prophet. These principles are now at work throughout the Roman earth, preparing kings and people for the terrific struggle

in the midst of the Ottoman and Persian empires—plagues, earthquakes, and civil wars." May 5. "Inquire where you will, the answer is, 'The city is desolate.' Around the Pacha four Georgians alone remain alive, out of more than 100. The son of our Moolah, who is dead, told me to-day, that in the quarter where he lives not one is left, they are all dead. Out of about eighteen servants and sepoys, whom Major Taylor left, fourteen are dead. Of the Armenians more than half are dead. At Hillah, the modern Babylon (population 10,000), there is not, Seyd Ibrahim told me to-day, scarcely a soul left; and the dogs and wild beasts are alone there feeding on dead bodies." In the *Missionary Register*, for November, 1831, p. 512, it is stated, that out of 80,000 inhabitants in Bagdad, not more than 25,000 were left alive from the plague and inundations. The sword followed quickly in the rear of these desolations. Troops arrived to depose the Pacha, and fierce and bloody contests succeeded.—Third Edition.

I now (Fourth Edition), add the following details as to the awful ravages of disease in Mahomedan countries. The private Correspondent of the *Glasgow Chronicle*, March 30, 1832, writes from London:—"We have seen a letter from the frontiers of Persia by a gentleman in whose testimony there is every reason to place reliance, in which he gives a most frightful picture of the destructive effects of the cholera throughout Persia. He enters into the minutest particulars of the loss of population incurred in each province, from the whole of which it would seem, that more than two-thirds of the whole population in men, women, and children, have perished in that formidable disease."

In an extract of a letter from Bombay, dated 11th June, in the *Standard* for 11th December, 1832, it appears, that a vessel had arrived from the Gulf with intelligence, "that at Bushire 8,000 souls died in fourteen days."—"The Sheick had hired forty men at a most exorbitant sum of money to bury the dead; only four of these returned alive, leaving their work unfinished. The stench was so great many miles off that none could approach the town." It is added, that 50,000 never rose at Mecca on their kneeling with the great multitude in the great night of the festival; I presume in the preceding year.

that is approaching; and it is by the operation of these principles that the bestial empire, having passed through all the revolutionary changes which belong to the next vial poured out into THE AIR, shall assume that last form of BLASPHEMY, in which it shall be led up, probably under the rule of the MYSTIC ASSYRIAN, to make war against the Lamb. It is, therefore, to this very season of preparation that the unspeakably important words of our Lord do evidently belong, "*Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*"\*

How near the act of sealing the last of the 144,000 may be, and the coming of our Lord into the air where his saints are to meet him, it is impossible to say. May it be given to the writer of these pages, and to every reader of them, to watch and pray, that that awful hour may find us ready, with the oil in our vessels, and our loins girded to meet our Lord!

The seventh vial was poured out into *the air*.† This vial is the most important of the whole. It has justly been styled the vial of consummation. It comprises within itself more particulars than all the other vials: its contents occupy the last verses of the sixteenth and the whole of the three following chapters of the Apocalypse. In order to interpret this vial aright, it is necessary to inquire, in the first place, what is intended by the *symbolical air* into which it is poured. It is through the medium of the natural air, or atmosphere, that the natural sun, moon, and stars communicate to us their light, their heat, and influences; it is the same air which is in us, the principle of vitality. Now,

\* See Supplement, Part i., of this work, chap. iii., CONCLUDING REMARKS, for my more mature view of the three unclean spirits.

† I think it proper to inform the reader, that I shall leave the remainder of this chapter without alteration, as it stood in my second edition, published in 1817, adding only some short notes of an explanatory nature. My reason for doing so is, that it contains a record of what were then my anticipations respecting the future, and as I conceive that the course of events since 1817 has, with *some exceptions*, in a very remarkable manner confirmed my former views, I should not deem it right to destroy the evidence of this fact. I feel, also, that it will be easier to explain in the next chapter how far my former views of the *order* of events, now appear to me to have been erroneous, than to modify or alter the remaining part of the present chapter.—Third Edition, 1832.

through what air, or atmosphere, do the symbolical sun, moon, and stars communicate to us their influences, their light, and heat? I answer, that it is through the medium of the *political and ecclesiastical constitutions of the states*. These constitutions are also the principle of vitality to the body politic. The political and ecclesiastical constitutions of the states of the world, are therefore the symbolical air or atmosphere. Hence it is, perhaps, that Satan, in Ephes. ii., was called *the prince of the power of the air*; because he ruled, and was seated, and enthroned in the political constitutions of the world, which were all framed on principles friendly to the interests of his kingdom.

I presume, therefore, that the *seventh vial* is poured out upon the *political and ecclesiastical constitution of the Roman Empire*, as it was fixed at the sounding of the seventh trumpet, in the year 1792. The immediate effects of this vial are *voices, thunders, and lightnings, in the symbolical atmosphere*: a tremendous agitation throughout the Government, and politico-ecclesiastical system of the bestial empire, destructive of the general equilibrium or balance of power, and superinducing all the horrors of a political storm. I need scarcely add, that this is an exact description of the state of the Babylonian Empire, from the year 1792, till the late pacification of Europe; and if the violence of the tempest has seemed at times to abate, it has in the succeeding moment raged even with more awful fury.

*"And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."*—This mighty earthquake is the effect of the political storm previously mentioned; and it most exactly describes that stupendous and terrific revolution in the Roman Empire, which commenced in the overthrow of the French monarchy in 1792, and has since extended to every corner of Continental Europe.\*

\* And since this was written in 1817 it has shaken this country to its centre, and by the Papist Emancipation and Reform Acts, entirely removed its ancient Constitution. In a letter to the Queen by one of the people, commonly ascribed to a late Lord Chancellor of England, the Reform Act, is termed "the Revolution of 1831, 1832;" and he describes it as "the grand operation whereby the whole Parliamentary constitution of these realms was placed upon a new foundation, quite as much as if it had been pulled down and built up again with but a few bricks and beams—40s. freeholders and votes of freemen—that had formed any part of the old edifice;" and as "this great and bloodless

The above interpretation of the seventh vial, was the result of a close attention to the analogies of the symbolical language, and was first inserted in a paper I sent to the Christian Observer in the year 1808. Until after the publication of the first edition of this work, I had no suspicion that the very same explanation of the hieroglyphics of this vial, had been given by another writer. But having then met with the commentary of the learned Vitringa, I was both surprised and gratified to find so very near a resemblance between his exposition and my own, as might very naturally have subjected me to the charge of plagiarism. I mention this circumstance, not only to vindicate myself from such an imputation, but also because it tends to show that the language of symbols is not, as many suppose, of arbitrary or uncertain signification, but is interpretable upon fixed principles, to ascertain and define which is the first duty of a commentator, as the judicious application of that language to the events of history is the second.

Vitringa maintains, that the pouring this vial into the air signifies the dissolution of the political and ecclesiastical government of the bestial empire. "All things," says he, "shall be so agitated in the political and ecclesiastical government of that great empire, that the people shall be without air to breathe and to refresh them: for the princes and governors of the nations, inasmuch as they cherish their subjects, and abound towards them in care and good management, are as it were the breath of the people, like the air which they imbibe and inhale, as they are called in Jeremiah (Lament. iv. 20). That air being violently agitated, shall be the occasion of God's inflicting those heavy judgments, which he has determined against the empire of the beast, for its utter subversion."\*

change, the most important alteration by far that our Government ever suffered—the largest, indeed, that any country ever underwent without violence." Now, it is manifest that a change so entire, so sudden, rapid, and so irresistible, must be a part of the great earthquake.

\* I shall here give a further quotation from Vitringa on the words of the 18th verse. "*Sensus verborum planus est et facilis, effectum sive consequens hujus Phialæ effusæ, fore maximam totius imperii adversarii concussionem et commotionem, conjunctam cum demonstratione clarissima Divinæ Majestatis, et terribilibus speciminibus Justitiæ judiciorumque ejus, quæ magnum hostibus Ecclesiæ ejus incuterent terrorem, graviora hoc tempore mala exper-*

Having ascertained the general nature of the events predicted in the seventh vial, I must now recall the attention of the reader to certain conclusions at which I arrived, in a former part of this work. In considering the *sixth seal* I endeavoured to prove, that the earthquake which is described in it, is the same as that of the *seventh trumpet* and *seventh vial*, and that all these passages afford different views of the last great revolution, which immediately precedes the second advent. I also showed, that the vision of four angels holding the four winds of the earth in the seventh chapter, relates to an interval of peace in the midst of the earthquake, which is granted for the purpose of the sealing of the elect. And from the correspondence of the late wonderful events on the Continent of Europe, with the description given of the holding of the four winds, I concluded that we have actually arrived at the pause shadowed forth in that vision, and that the four angels holding the winds, are a typical representation of the mighty confederacy, led on by four great powers, which lately gave peace to Europe, and continue to occupy France for the preservation of tranquillity.

Now if these conclusions be just, it follows as a necessary consequence from them, that a corresponding pause must take place in the effects of some at least of the vials. The elements of discord and disorder which have hitherto produced such fearful consequences, must for a time suffer unwilling coercion. A period of tranquillity must ensue, in which, however, shall be discernible on the one hand the mingled effects of lassitude and extreme exhaustion, and on the other the feverish agitation of

turis, et graviorum metu ad summas redigendis angustias. Totus antichristianæ civitatis et ecclesiæ status jam ante concussus, hoc tempore subverteretur; qui terræ motus longe adhuc esset gravior et notabilior, quam extiterat in subversa Hebræorum Republica et œconomia vetere per Romanos, de quo Haggai vaticinatus erat; et cum quo comparari potest. Quanto enim Imperium bestię, cujus Roma caput est, se extendit latius, quippe in plura divisum ampla potentium populorum regna; tanto etiam hujus civitatis politicæ et ecclesiasticæ destructio et abolitio res esset majoris moliminis, et difficilioris operæ; et tanto etiam illustriora et sonantiora indicia Divinæ Majestatis sanctitatisque, (quæ alibi jam monuimus per Voces, Fulgura, et Tonitrua designari), quæ cum hoc terræ motu hoc est subversione status imperii pseudochristiani toti patefierent orbi, omnium percuterent oculos et aures, mortaliumque omnium excuterent stuporem."

revolutionary principles still working, but prevented from breaking out into action.\*

I leave it to those who are carefully studying the moral and political history of our own times, to judge how far the above description answers to the actual state of affairs. I myself believe, for the reasons already given, that the operation of the seventh vial is for the present suspended, and that as it is yet only in part poured out, some passages of the narrative of that vial cannot in consequence apply to any past, or present events, but wait their accomplishment at a future period, when the calamities of the earthquake shall be renewed with more awful fury. The use to be derived from these remarks will appear in considering the next clause of the prophecy. I have, therefore, thought it proper to introduce them here, rather than in another place.

*“And the great city was divided into three parts.”*—Some commentators have supposed, that these words are to be understood as analogous to the declaration of God concerning Jerusalem, in Ezek. v. 12. *“A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.”* If interpreted in this way, the tripartite division of the great city must mean its destruction by three different kinds of plagues. It seems, however, more probable, that a division either *territorial, political, or religious*, is designed. The great city signifies the Roman Empire as constituting a great federal state. If by its being formed into three parts, a religious division be intended, it may be something similar to what has lately taken place in the Germanic confederacy, where, as already observed, one of the first principles settled at the Congress of Vienna was, that henceforth perfect equality shall subsist between the three religious persuasions, Catholic, Lutheran, and Calvinistic. This principle was never before recognised in its full extent. But should the tripartite division be one of a political nature, then it

\* I request the reader to recollect, that this was written in the year 1817, or more properly *printed* in that year, but *committed to paper*, if I rightly recollect, in the year 1816. I request that any former notes, wherein I assign the year 1817 as the date of particular observations, may be understood in a like sense.



may be analogous to what has already in some degree been effected. The European republic is at the present moment (viz., the year 1816) distinguishable into three political parts: 1st, the great confederacy, which occupies France with its armies: 2d, France: 3d, the other parts of Europe, including Spain, Portugal, Italy, &c. There is one other mode in which this division may be formed, viz., a partition of the whole territories of the Western Empire between three great powers. It is not, however, easy to reconcile the idea of such a division as this, with those passages of prophecy which seem to announce, that the ten kingdoms which arose in the Western Empire, in consequence of the Gothic irruptions and conquests, are in one shape or another to continue until the last great battle. Upon the whole, then, it appears to me probable, that the division into three parts will be either religious, or political, and not territorial. But I cannot with confidence apply the prophecy to anything that has yet taken place. The division is probably future, and will receive its accomplishment in events, which are either not begun, or are only in part developed.\*

“*And the cities of the nations fell.*”—As the *great city* signifies the Roman Empire considered as one great federal republic, so by analogy the *cities of the nations* must denote the individual political and ecclesiastical communities and governments, which form the component parts of that republic. The late venerable Granville Sharp supposed *the cities of the nations* to signify all Governments within the Roman Empire which could not be deemed regal; as those of Venice, Genoa, the German electorates, the Italian states of Florence and Parma, the states of Holland and Switzerland. In either sense of the symbol, we have seen at least the inchoate accomplishment of this prophecy, by the fall of nearly all the Governments of Continental Europe since the French Revolution, or by their being shaken to the foundation. And though, in consequence of the late settlement of Europe, they have been again erected, yet the forms of the greater part of them are no longer the same; or the bases on which they rest, as well as their civil and religious institutions, are changed: so that the whole of this new political fabric may

\* I must refer the reader to the concluding remarks in chap. iii. of Supplement, part i., of this Dissertation, for that which now appears to me to be the interpretation and fulfilment of the tripartite division of the great city.

be compared to a fallen building rebuilt with its old materials, and somewhat of its ancient shape, but still so altered as to be substantially different from what it was before. Above all, the principles which formerly cemented it, seem to be for ever departed.

*“And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”*—The great city is Rome secular, considered as one great federal republic; and great Babylon is Rome ecclesiastical, or the Roman Church, viewed as a great spiritual community.

The awful judgments which have fallen upon the Catholic clergy, the spoliation of the Romish Church in the greater part of Europe, and the seizure of the ecclesiastical state, seem to be the incipient fulfilment of this passage. The Pope has indeed lately recovered his temporal principality: but I have been assured, that the territory of the Church is, beyond every other part of Italy and Europe, the scene of the most abject misery. The mere re-establishment of the Papal Government under such circumstances of wretchedness, does not therefore take away from the evidence, that this part of the vial is receiving its accomplishment.

*“And every island fled away, and the mountains were not found.”*—As the cities of the nations signify their political and ecclesiastical communities and governments, I conceive that islands and mountains mean states and kingdoms, considered in reference to their individuality of existence, as separate and independent principalities. If the Government of a nation be overthrown, as that of France at the revolution, the city which symbolizes it is said to fall. But if a kingdom by conquest lose its independence, and if it be occupied by foreign armies, then the island or mountain which represents it is said to flee away, or be removed out of its place. In this sense perhaps the mountain representing France fled away when the allied armies took possession of Paris. And in a similar manner the islands and mountains representing the greater part of the states and kingdoms of the Roman Empire have fled away since the year 1792.\*

\* *“Sensus est communem hoc tempore et generalem fore rerum in orbe Europæo et maxime in imperio Romanensi mystico eique subjectis regnis et rebus publicis catastrophem.”*—*“Est interim quod hic diligenter observemus, eadem hæc verba nos jam habuisse in prophetia sigilli sexti, quæ declarat res in*

Where are now the celebrated republics of Venice, of Genoa, and of Holland? They have disappeared by being merged into other kingdoms. Where is the Germanic or Holy Roman Empire?—Where the ancient absolute monarchy of France? Their political forms have undergone such mutations as to render them no longer the same. Where again is the mighty empire erected by Bonaparte? It has crumbled into dust.\* Thus have the islands and mountains begun to flee away. But we are yet only in the midst of the earthquake, and God has in mercy granted to us a pause, before the last and most awful part of the catastrophe. This part of the prophecy will then be more completely fulfilled.

Sometimes islands and mountains, in the symbolical style, denote kings and princes. If the symbol be understood in this sense, in the passage before us, then it has received its fulfilment by the overthrow of many of the ancient dynasties of Europe in the first place, and secondly, by that of the princes who reigned as the vassals of Napoleon.

*“And there fell upon men a great hail out of heaven.”*—Hail in the language of symbols seems to denote the plague of war; and this hail out of heaven shows by what means the dreadful effusion of blood is to be effected, which forms the subject of the second and third vials; and that this is by an awful tempest of fierce and relentless wars, waged by the governments, or ruling powers of the Roman world. I need not say in what a fearful manner this has been fulfilled, in the wars which have desolated

fine sextæ vel in initio septimæ periodi temporis, libro sigillorum circumscripti eventuras; quæque huic nostræ per omnia parallela est, et ipsum quoque emblema hujus phialæ declarat ut modo monebam. Ibi nempe postquam mentio fuisset facta cœli abolendi, et solis, lunæ, ac siderum, loco suo aut statu movendorum, exerte additur, cap. vi. 14. *Et omnes montes et insulæ à locis suis motæ sunt.*—“Quo argumento plane persuademur prophetiam sigillorum æque ac tubiciniorum illam decurrere ad ultima ecclesiæ tempora; quia dubitari non potest, phialam hanc septimam illud nobis ecclesiæ tempus demonstrare, quod gloriosum illius statum proxime præcedet. Esse autem eandem prophetiam hanc parallelam prophetiæ tubicinii septimi, jam observavimus ad præcedentes hujus prophetiæ pericopas, et novo argumento adstruitur ex iis verbis, quæ nunc sequuntur.—Estque hæc vera et certa clavis hujus libri recte interpretandi, quæ merito magni facienda est.”—Vitringa, *in loco*.

\* Where now, also, it may be added in the year 1832, is the restored monarchy of the Bourbons? And where the Protestant and prescriptive monarchical constitution of England?—Third Edition.

every part of Europe since the year 1792, by the agency of revolutionary France.

The effects of the seventh vial are detailed more fully in the 17th, 18th, and 19th chapters of the Apocalypse; but as the greater part of the contents of these chapters is still future, we must patiently wait until events throw light upon them. It would seem, however, that under the seventh vial, the bestial empire will be moulded into that shape, which it is destined to assume, before the beast and his ten kings are gathered together by diabolical agency, to the battle of the Great Day of the Lord. All the revolutionary changes which take place in consequence of the effusion of this vial into the symbolical air, will have a tendency to prepare the Roman Empire for that last blasphemous opposition to the Lamb, in which it shall perish.\* I apprehend, therefore, that we are not to look for any reformation in the body of the nations composing the Western Empire. Many individuals will probably be awakened to true repentance, by the awful signs of the times, and the preaching of the Gospel; but the great majority of the inhabitants of the Empire shall wax worse and worse, and at length reach a daring pitch of wickedness, which shall draw down upon them the signal vengeance of the Almighty Word of Jehovah, in the day of Armageddon. It would, I conceive, be very rash to form conjectures, with regard to the shape which the Empire will assume preparatory to that event. I think, however, it may be gathered from prophecy, that its division into ten kingdoms will continue substantially until that time; but what power is then to be the representative of the Cæsars, and to head the last great confederacy, seems to me to be no where declared. At the publication of the first edition of this work I indeed thought otherwise, conceiving that the power of France was to remain unbroken to the end. But events have shown that I was mistaken, and as I conceive the legitimate province of the interpreter of prophecy, is to explain prophecies already fulfilled, and not to hazard conjectures as to the mode of the accomplishment of what is future, I shall carefully abstain from all such conjectural expositions, observing only, that when the beast shall be moulded into his last political shape, then I conceive the organization of that

\* Rev. xvii. 13, 15; xix. 15—20.

confederacy will be complete, which is to be gathered together by diabolical influence to the battle of Armageddon.

It may probably occur to the attentive reader, as an objection to the above scheme of interpretation, that the gathering together of the last confederacy to Armageddon, is to take place under the *sixth vial*; and that, therefore, it is contradictory to suppose that the confederacy is to be formed under the *seventh vial*. To this I answer, that there are probably two reasons, why the gathering together of the confederacy to Armageddon is mentioned under the sixth vial. The first of these is, that the great battle, and treading of the wine-press, are to take place in Judea; and consequently these events have a natural and close connexion with the downfall of the Turkish Empire, which is the subject of the sixth vial, and they come very naturally to be mentioned immediately after the fall of that power, of which Judea is a province. The second reason is, that the waters of the mystic Euphrates are dried up, that the way of the kings of the east might be prepared, and these kings of the east are probably either the Jews, or the Ten Tribes. Now, there is a foundation for believing, that the object of the gathering together of the last confederacy to Armageddon, will be to oppose the purposes of God with respect to Israel; and if so, there is the greatest beauty and propriety in that gathering together being introduced under the sixth vial, *i.e.* under the vial in which the way of the Jews is to be prepared. On the other hand, the organization of the confederacy is placed under the seventh vial; because it is composed of materials which could have no existence till a mighty revolution was effected in the politico-ecclesiastical constitution of the Roman Empire, by the effusion of the seventh vial of wrath on that constitution, *i.e.* on the symbolical atmosphere.\* The above arrangement is also entirely agreeable

\* It may without difficulty be shown, that Mr. Faber's scheme of the vials, which supposes their effusion to be *successive*, is radically deficient. Mr. Faber, like myself, supposes that a great confederacy of the kings of the Western Empire is to be formed under the vials, and broken at Armageddon. But his scheme does not account for the *formation* of the confederacy, which is itself an *effect* of the wrath of God poured out on the bestial empire. Now under which of the vials does Mr. Faber place *this special effect of the divine wrath*? So far as I understand his scheme, there is no room in it for that change in the political form of the Western Empire, which is to issue in the last great combination of its sovereigns against the Lamb. Indeed, from Mr. Faber's scheme, as

to the enigmatical form of the Apocalyptic prophecies, and yet introduces no confusion into them: and if the vials be synchronical, there is no solid argument against it.

I shall now offer one or two arguments to show that the vials certainly are synchronical.

The *seven vials* are the constituent parts of the third woe, or the *seventh trumpet*, and contain all the remarkable events of that woe. But the *vials* contain only one *earthquake* (or revolution), viz., that of the *seventh vial*; and likewise only one *symbolical storm*, with its concomitant effects, which is also mentioned in the *seventh vial*: therefore the *seventh trumpet* contains only one symbolical earthquake and storm; and it follows, that the lightnings, voices, thunderings, earthquake, and great hail, seen by the apostle in Rev. xi. 19, are precisely the same with those of the *seventh vial*.\* But the symbolical tempest and earthquake

modified in his fifth edition, the French Revolution, *as an earthquake*, is altogether excluded, though he still holds that revolution to be the *third woe*, and though it exactly corresponds with his own definition of a symbolical *earthquake*.

The scheme of the vials contained in these pages has been charged with having a tendency to introduce confusion into the apocalyptic arrangement. In order to show how little foundation there is for this charge, I shall here give a short analysis of my own theory. Instead of dividing the vials into seven successive periods, I suppose all the seven vials to be contemporaneously poured out, on the different component parts of the same symbolical world.

The *first vial* affects the political, religious, and moral principles of the inhabitants of the empire.

The *second and third vials* represent the slaughter of its inhabitants.

The *fourth vial* affects the imperial power, in its influential effects upon human happiness.

The *fifth* affects the same power, in its intrinsic authority and stability.

The *sixth* destroys the Ottoman power.

The *seventh* dissolves the whole frame of the political and ecclesiastical government of the empire.

Now, whether the above arrangement be true, or false, must be established by arguments, drawn from the prophecy itself compared with events. But even if it were proved to be false, I see not how it can be justly said to be confused or indistinct.

\* In this inference, I have the support both of Mede and Vitringa, two of the greatest authorities on prophecy; and their agreement on this point is the more remarkable, because in their general arrangement of the seals and trumpets they differ. The only objection to the foregoing conclusion, which I have met with, deserving of notice, is to the following effect:—It is alleged, that Rev. xi. 19, indicates the convulsions in France about 1792, not as a *part*

of Rev. xi. 19, (which are the same with those of the *seventh vial*), immediately succeed the opening of the temple of God in heaven, which had previously been shut; and the effusion of the *first vial* also immediately follows the opening of the temple in heaven:\* therefore the earthquake of the *seventh vial*, which is the same with that of Rev. xi. 19, must be synchronical with the effusion of the *first vial*, since they both equally happen immediately after the opening of the temple. And the *first* and *seventh* vials being thus shown to be synchronical, all the rest must be so likewise.

I observe further, that according to the fifth general rule of interpretation laid down in the preface, we must conclude that Rev. xvi. 16, where the gathering together of the beast and the kings of the earth at Armageddon is first mentioned, corresponds in time with xix. 19, where John again sees them gathered together. But the first of these passages comes in at the end of the *sixth vial*, and the last at the close of the *seventh vial*; therefore the end of both these vials corresponds in point of time, and consequently their effusion must also be parallel. Now if these

of the vials, but *introductory to them*, and therefore, the earthquakes, in xi. 19 and xvi. 19, are totally different. Now, in answer to this argument, I observe, 1. That it seems evident, if the earthquake of chap. xi. 19, had been introductory to the vials, it would have been again mentioned in chap. xv. 5—7, before the vials were delivered to the angels, and thus the narrative in that place would have been connected with xi. 19, and the possibility of a mistake in confounding two different earthquakes prevented. 2. If the events in France, in the year 1792, were an earthquake, it is unphilosophical to say, that the earthquake was limited to the first convulsions of the revolution. All that followed till the dethronement of Bonaparte, was evidently a continuation of the earthquake. Nay, if the revolution shall hereafter break out again, it will be the same earthquake. In this conclusion, I shall at least, I presume, have the concurrence of Mr. Faber, who agrees with me in assigning to the earthquake in Rev. xi. 13, a duration of a century and a half. It is very remarkable, that an author of the present day, in a pamphlet which has no relation to the interpretation of prophecy, has termed the French Revolution and its consequences to a late period, a *continued earthquake*. "To say, that either the Church or the State is free from danger, would, in times like the present, be an empty and presumptuous boast. *The earthquake, by which so many Churches, and so many states, have been shattered into ruin, still continues to heave the ground*, and it appears evident, that these dreadful convulsions of the moral and political world, are, by the unseen councils of Providence, directed to bring about some great renovation in the religious state of man." *Three Letters on the British and Foreign Bible Society, by the Right Hon. N. Vansittart, 1812.*

\* Rev. xv. 5; xvi. 1.

two vials are synchronical, no good reason can be offered against the whole being so.

Having thus endeavoured to show, from the internal marks contained in the Apocalypse itself, that the vials are synchronical, I now proceed to draw the same inference, from the application of the vials to the awful events of our own times. It is now generally admitted by interpreters, that the vials began to be poured out not later than the year 1792. But exactly at the same time a *symbolical earthquake* began to heave the ground, which for twenty-three years continued to convulse and agonize every part of Europe. In its awful progress it has been computed, that *ten millions of our species* have been destroyed by the sword or by violence. The expenditure of Europe in the contest has probably been at least *three thousand millions* sterling. When we add to these things the dreadful destruction of life by disease, the consequence of war; the dissolution of morals, introduced by excess of misery on the one hand, and on the other by an unlimited intercourse, with the largest and most profligate armies ever known in history;\* and also the terrible destruction of property, by plunder, confiscation, and fire, a mass of evil is presented to our imagination, of which the extent can only be known to that Omniscient Being, who sent this awful woe as a visitation for the sins of the world.

Now, it seems utterly incredible, that the *earthquake* or *political tempest*, which was the moving cause, the volcanic crater of all this evil, should be nowhere mentioned in the vials of wrath, while its effects are so fully detailed. But it is not mentioned in them, unless it be the earthquake of the *seventh vial*: therefore the conclusion is, that it is *that very earthquake*, and that the seventh vial began to be poured out in 1792; and as the effusion

\* A very able and enlightened foreigner, with whom I had many conversations on the state of the Continent before the overthrow of Bonaparte, observed to me, that "the corruption of manners and depravation of character, is still such on the Continent, that, however melancholy is the conclusion, we cannot avoid forming it, that mankind have not yet suffered enough." Speaking of the slaughter of men in the late wars, he said, "The lives of men are now thought nothing of. Fifty thousand men are sacrificed in a day, ten thousand in an affair of advanced posts. One of the dreadful consequences of the present system of war is, that nearly all the wounded die. It is impossible to provide hospitals for such prodigious multitudes."



of the first vial took place in the same year, these two and all the other vials must be synchronical.

I have said above, that the eighteenth and nineteenth chapters of the Apocalypse also belong to the seventh vial. The first of these chapters contains a sublime description of the overthrow of Babylon. The nineteenth chapter begins with a song of praise for her destruction. It next proclaims the approach of the marriage of the Lamb, and announces that his wife, the Church, hath made herself ready; and declares the blessedness of those who are called to the marriage supper. The marriage of the Lamb is the commencement of that glorious state of rest of the Church, which is the subject of so great a portion of the writings of the prophets. It is then that they who are the elect of Christ, at his second advent, shall enter into the temple, or Holy of Holies, into which it is before said that no man could enter, until the seven plagues of the seven angels were fulfilled.\* This event seems precisely to synchronize with the destruction of the beast and false prophet, and their armies, at Armageddon, which is the last great event mentioned in the nineteenth chapter.

Having now endeavoured to explain the apocalyptic vials, so far as events seem already to have reflected light upon them, it may be proper, before I close the subject, to take a short view of those great events, which the prophecies both of the Old and New Testaments lead us to expect, previous to the consummation of the vials, at the great day of the Lord. The first of these events is the restoration of the Jews.† That the ancient people of God are to be converted to Christ, is a truth universally acknowledged by those, who have paid any attention to the prophetic Scriptures; and though the promises of their restoration to the land of their fathers, have by some interpreters been explained in a spiritual or symbolical sense, yet as I know not any late commentator of note who has adopted this opinion, I shall not enter upon the refutation of it, but content myself with quoting one or two passages of Scripture, which seem to me sufficient to establish the certainty of that great event.

\* Rev. xv. 8.

† It will be seen afterwards that I now place the conversion and restoration of the Jews at a later period in the order of events, and subsequently to our Lord's advent in the air.

*"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee, from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers," Deut. xxx. 1—5. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in my great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them." "Yea, I will rejoice over them to do them good, and will plant them in this land assuredly with my whole heart and with my whole soul," Jer. xxxii. 37—41.*

Now to affirm, as some have done, that the foregoing promises were fulfilled, in the very partial restoration which took place after the captivity of Babylon, seems to me to be a mockery of the Scriptures of truth. The events predicted in these passages are evidently future, and will only receive their accomplishment, when God shall set his hand *the second time*\* to gather the remnant of his people from the lands of their captivity.

Further, that the restoration of Israel is to take place during the period of the *vials*, will appear for the following reasons:—1st. In Dan. xii. 7, it is announced, that at the accomplishing to scatter the power of the holy people, or, in other words, the restoration of Israel, all the things contained in that vision shall be finished. But the last of these things is the fall of a certain king "*between the seas in the glorious holy mountain,*" Dan. xi. 45. And whether we follow the interpretation of Mede and Bishop Newton, or of Mr. Faber, and other modern interpreters, with

\* Isaiah xi. 11.

respect to the power which is there intended, his fall will in either case happen at the period of the *vials*, and consequently the restoration of Israel, which synchronizes with his fall, must also take place at the time of the vials. 2dly. In Dan. xii. 1, it is said that their restoration is to happen during a time of trouble, such as there never was since there was a nation. But this, from the chronology of Daniel's vision, can be no other, than the closing period of the vials. 3dly. The prophecy contained in the beginning of the sixty-third chapter of Isaiah, which manifestly relates to the national redemption of Israel, describes the treading of the wine-press of the wrath of God, in terms so similar to Rev. xiv. 19, 20, and xix. 15, that we cannot be mistaken in identifying the three passages. But the last two texts belong to the seventh vial, and describe the awful carnage at Armageddon: therefore the redemption of Israel takes place at the same period.

From the passage in Deuteronomy quoted above, I think it is to be inferred, that the conversion of the Jews is to begin before their restoration.\* But on the other hand, there is a passage in Ezekiel,† from which it would appear, that they are not to be completely sanctified or washed with clean water, until after their return to their own land. By comparing both these prophecies, we therefore discover, that though their conversion will, by the gathering of a first-fruits, have commenced before they are restored; it will not be completed till after that event. In confirmation of this conclusion, there is a very remarkable description, in the prophecy of Zechariah,‡ of a great national mourning, which is to take place among the returned Jews in their own land, when they shall look on Him whom they have pierced; and as that text is evidently parallel with Rev. i. 7,§ it follows that they both relate to the same appearance of our Saviour, which is clearly that of the second advent. Upon this passage in Zechariah many interpreters have accordingly founded an opinion, which I think quite correct, that the complete con-

\* I now believe there will be only a *first-fruits* of their conversion.—Third Edition.

† Ezek. xxxvi. 24, 25.

‡ Zech. xii. 9—14.

§ Compare with this view the Greek text of Rev. i. 7, and that of the Seventy on Zech. xii. 9—14, and it will be seen, that the two texts manifestly describe the same scene.

version of the Jewish nation will not take place till our Lord comes again with the clouds of heaven, at the destruction of Daniel's fourth beast, or the Roman Empire,\* which happens at the close of the apocalyptic vials.

In exact conformity to these conclusions, we are taught in the prophecies of Joel, that at the very time when the Lord shall turn the captivity of Judah and Jerusalem, he will also gather all nations, and will bring them down to the valley of Jehoshaphat, and will plead with them there, for his people Israel.†  
*“Assemble yourselves and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat ; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe : come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision : for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel,”* Joel iii. 11—16.

The scene here disclosed to our view, is evidently, the same as that described in Rev. xix. 11—19, and all the other parallel passages which have been quoted : and the great confederacy of the nations which is overwhelmed at the valley of Jehoshaphat, is manifestly that, consisting of the beast and the kings of the earth, which St. John saw gathered together to the battle of Armageddon.

From all that has been said, we have reason to believe, therefore, that during the remainder of the period assigned for the effusion of the vials, the conversion of the Jews, which seems already beginning, will proceed with accelerated velocity. When a considerable body of them are converted, it is natural to suppose, that they will pour out the most ardent and affectionate prayers for their unbelieving brethren, and for the redemption of the nation. Their supplications shall be answered. God will, in a manner hidden from us at present, gather together the whole

\* Dan. vii. 12, 13.

† Joel iii. 1, 2.

nation from the countries where they now sojourn, and bring them into the land of their fathers, some of them in a converted state, but the greater part still being unconverted to the faith of Messiah. During these events, it is probable that the Western Roman Empire will have filled up the measure of its iniquities, and will, finally, have assumed that political organization, which is to prepare it for the last confederacy, to be gathered together, by the agency of the three unclean spirits, to the battle of Armageddon. The number of the elect 144,000, who are sealed for preservation from the last awful calamities, will have been completed, by means of that final preaching of the Gospel, mentioned in Matt. xxiv. 14, and Rev. xiv. 6, which is evidently begun. The destruction of mystical Babylon will also have taken place; and the Ottoman Empire will, probably, have fallen. While the Jews are returning to their own land, or soon afterwards, the great confederacy of the nations will be assembled at Armageddon: and under this name, I think, with many eminent interpreters, that some place in the Holy Land, and probably in the immediate vicinity of Jerusalem, is designated.

All things being now ready, I conceive, that in this awful period, the Almighty Word of Jehovah will be revealed from heaven, with ten thousand of his saints, in flaming fire, to take vengeance on a world assembled in arms against his people. At the same hour the elect of God shall be gathered from the four winds of heaven to the marriage supper of the Lamb, and the final judgments shall be let loose against those nations which have named the name of Christ, but have not departed from iniquity.\*

Of the nature of these judgments it would be presumptuous to speak, excepting in the language of Scripture. I shall, therefore, proceed to quote some passages, which seem to me

\* That our Lord shall at this awful moment be revealed to the assembled hosts of Antichrist, I still hold. But I now believe, as will be more fully explained in the next chapter, that his saints, the 144,000 sealed ones, will, long before this, have been gathered to him at his first advent in the air, and that a second gathering unto him, viz., that of the white-robed palm-bearers, the *harvest of the earth*, Rev. xiv. 16, will also have taken place, just before the day of Armageddon. They will be gathered *out of the great tribulation*, and then the wine-press will be trodden without the city.

descriptive of the closing period of the vials, making such short remarks, as may occur to me in reference to the language in which they are expressed.

*“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs,”* xiv. 19, 20.

Dreadful as are the carnage and devastation, which have already occurred since the commencement of the vials; what is here predicted far exceeds in horror, the most sanguinary scenes which the past history of the world records. A stream or lake of blood two hundred miles in extent, and up to the horses' bridles, is the figure used; and it denotes a destruction of men, of which we can scarcely form any clear conception.

*“For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword which I will send among them.”—“Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried;*

*they shall be dung upon the ground. Howl, ye shepherds, and cry ; and wallow yourselves in the ashes, ye principal of the flock ; for the days of your slaughter and of your dispersions are accomplished ; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert as the lion ; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger,"* Jer. xxv. 15, 16, 27—38.\*

Similar in its awful import to the above passage, is the following prophecy of Isaiah: "*Come near, ye nations, to hear, and hearken, ye people ; 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 up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll ; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven : behold, it shall come down upon Idumea,† and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams : for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls ; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion,"* Isaiah xxxiv. 1—8.

The attentive reader, in perusing the above passage, will be

\* I am willing to admit, that this awful prophecy had an *inchoate accomplishment* in the destruction of ancient idolatrous nations ; but I think it quite manifest, that its *main fulfilment* is to be in the latter days.

† It is well known to the students of prophecy, that the Jews by Idumea understand Rome with its empire. I entirely concur in this interpretation of the word.

naturally struck with the circumstance, that the sacred penman, or rather the Holy Spirit himself, who inspired the prophet to declare this terrific message to the nations, seems to labour for expressions, and for imagery, with which to describe the dreadful carnage which is the subject of this vision. In one clause it is declared, that the mountains shall be melted with blood. This symbolical expression signifies the melting down of kingdoms, by the blood or slaughter of their subjects. The entire dissolution of the host of the symbolical heavens, is next predicted. This is evidently the same overthrow of the existing political and ecclesiastical institutions, which is the subject of the sixth seal, and of which we have already seen, as it were, the first fruits. The sword of the Lord is said, in the clause which follows, to be bathed in heaven. This predicts a prodigious carnage of the princes, the governors, and nobles of the nations, who in the symbolical style are called "*heaven*," by a metonymy for the host of heaven. Ver. 6th, "*The sword of the Lord is filled with the blood of lambs and goats*," &c. Lambs and goats in this verse, and unicorns, bullocks, and bulls, in the next, mean all ranks and sorts of people, the strong as well as the weakest, who shall all be brought down as beasts to the slaughter.\*

"*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind carried them away, that no place was found for them : and the stone that smote the image, became a great mountain, and filled the whole earth*," Dan. ii. 34, 35.

The foregoing passage of Daniel, describes the same events as occur at the consummation of the vials, and its language implies nothing less than the utter dissolution of all the states occupying the territories of Daniel's four empires, so that not a remnant of them shall be left, and not a vestige of their political institutions and governments.

From the whole of the above passages of the prophetic Scriptures, and others which might be added, did my limits permit their insertion, I think it may be inferred, that at the closing period of the vials, judgments more awful in their degree

\* Mr. Lowth, *in loco*.



and extent, than any thing which has taken place since the deluge, will go forth against the guilty nations of the world, and especially those of the Roman Empire. The peculiar scene of the treading of the wine-press, will indeed be in the land of Judea, where the armies of the beast, and his confederate kings shall be gathered. Yet the visitation of wrath will not stop there, but according to the prophecy of Jeremiah, evil shall at the same time go forth from nation to nation, attended with the most tremendous slaughter, and awful manifestations of the Divine anger. *"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many,"* Isaiah lxvi. 15, 16. *"And the beast was taken, and the false prophet,"—"these were both cast alive into a lake of fire burning with brimstone,"* Rev. xix. 20.

It is well known, that the ancient Jews believed, that Rome would be destroyed by material fire, like Sodom and Gomorrah, and in this opinion, they have been followed by very able Protestant divines, among which number is Bishop Newton.\* And it might not perhaps be difficult to prove, that some of our Lord's parables which speak of the destruction of the wicked by fire, and which are by our popular divines referred to the general resurrection at the close of the millennium, shall receive their accomplishment at his advent before the millennium.† But this would lead me into a discussion of too great length for the present work. I shall briefly observe, however, that by whatever means it is to be effected, I think it evident from the Scriptures,

\* The text of Scripture on which the Jews founded this opinion, is Isaiah xxxiv. 9. It was the opinion also of Mede, that Christ's second advent, when the millennium is about to commence, shall be "in flaming fire, by the Divine and miraculous efficacy whereof the world that now is shall be refined, and delivered from the bondage of corruption which came upon it for the sin of man." See his Works, book iii. p. 704. Nearly all the Fathers held a similar doctrine, for the evidence of which I refer to Dr. Thomas Burnet, *De Statu Mortuorum et Resurgentium*, cap. vii.

† Since this was written, through the good providence of God, many labourers have been raised up in the field of prophetic interpretation; and it is now no longer a mystery, but is a received truth, by the body of prophetic students, who adopt the true doctrine of our Lord's advent, that the wicked are to be destroyed by fire before the millennium.

that the incorrigibly wicked shall be *exterminated from the earth* before the commencement of the millennium; and hence, all they are pronounced blessed, who come to the end of the prophetic period of *one thousand three hundred and thirty-five days*, Dan. xii. 12.

A question will here naturally suggest itself to the mind of the reader: What is to become of the righteous in the awful period described in the foregoing prophecies? Now, the answer to this inquiry has been given, in considering the seventh chapter of the apocalypse. We there saw a suspension of the judgments of the last earthquake, for the express purpose of sealing the elect 144,000 for preservation, and in the following vision of the palm-bearing multitude, we beheld the whole assembly of the elect, standing before the throne, and described as having *come out of the great tribulation*. This tribulation is manifestly that of the closing period of the earthquake and vials; and we are thus assured, that the righteous are to be preserved during that final display of Divine wrath. In confirmation of this interesting conclusion, it appears from Rev. xix. 9, that at the last scene of judgment, a call is given to the righteous to the marriage supper of the Lamb. In this blessed invitation, which is, I conceive, at the precise point of time when the palm-bearers come out of the great tribulation,\* shall be discerned, according to the prophecy of Malachi, the difference "*between the righteous and the wicked, between him that serveth God, and him that serveth him not,*" Malachi iii. 18.

But though the righteous are thus to be saved, I know not that we are warranted in expecting, that any of the nations which have enjoyed and abused the full light of the Gospel, will be spared from the destruction which is to overwhelm the Papal Roman Empire. The wicked in Protestant countries, and particularly in our own highly favoured nation, are much more inexcusable than those who live amidst Popish darkness and superstition; I can, therefore, see no scriptural ground for believing, that they will be more favourably treated. But as this country is now unquestionably the focus of Evangelical light for the whole world, and as there is also reason to conjecture, that we are probably the people marked out by prophecy, for commencing the conversion and restoration of Judah, many persons

\* The 144,000 sealed ones, meet the Lord at an earlier period. -

may probably think, that for the sake of all this good, we as a nation shall be spared. But it ought to be considered, that in like manner, the Divine light of the Gospel first emanated from the Jewish nation, to the whole Gentile world, and yet the body of that people which believed not, were given up to destruction. The denunciations of those awful calamities, which are to visit the world before the establishment of our Lord's kingdom, are without any limitation, particularly as it respects the nations of the fourth monarchy. The whirlwind of the Lord is *every where* "to fall with pain on the head of the wicked," Jer. xxx. 23.—"*Wheresoever, the carcase is, there will the eagles be gathered together,*" Matt. xxiv. 28. The righteous only, who are first typified by the 144,000 sealed ones, and are afterwards described as a great multitude whom no man could number, are brought out of the great tribulation, as the Christian Jews were saved from the destruction of Jerusalem. The great progress of real religion in this country affords indeed much cause for consolation and thankfulness; and without doubt it has been already instrumental in averting from us the cup of desolation, which has passed from nation to nation on the Continent; but unless it be followed by general repentance, it can afford no well founded expectation, that we shall ultimately escape the judgments, which are about to overwhelm an unbelieving and apostate world. I have observed in a former passage, that there are at present very far from being any indications of such national repentance; and that, on the contrary, there is melancholy and growing evidence of the rapid increase of wickedness and profligacy in this kingdom. Unless then we avert our eyes from the plainest declarations of Scripture, we cannot fail to perceive that our prospects are of a very alarming nature. These considerations ought surely to awaken the Christian to pray more earnestly for his country, and to quicken his own diligence, that he may individually be accounted worthy to escape the approaching wrath, and to stand before the Son of Man.\* These views will also lead us to look with some degree of suspicion upon those late interpretations of prophecy, so flattering to our national vanity, whereby we are taught to identify the British nation with the 144,000 sealed ones of the apocalypse,† that are to be

\* Luke xxi. 36.

† The interpretation here alluded to, identifying the 144,000 with the British

preserved from the calamities of the third woe; and with the harpers standing on the sea of glass, who sing the song of Moses and the Lamb. To say the least of these interpretations, it is neither easy to reconcile them with the present moral and religious state of this country, nor with the emphatical declaration of God to the children of Israel, contained in the prophecies of Jeremiah, "*I am with thee, saith the Lord, to save thee : THOUGH I MAKE A FULL END OF ALL THE NATIONS WHITHER I HAVE SCATTERED THEE, yet will I not make a full end of thee : but I will correct thee in measure, and will not leave thee altogether unpunished,*" Jer. xxx. 11.

If indeed we saw any appearances of that deep humiliation and repentance which are the genuine and blessed fruits of national affliction, when duly improved, we might gladly listen to the tale of peace, and even amidst the appalling prospects which surround us, we might take down our harps from the willows, and tune them to one of the songs of our Zion. But until such fruits are discernible, it is a rash and dangerous perversion of the Scriptures to take to ourselves promises, to which our national character does not correspond.

I would here call the attention of the reader, to the close analogy which is observable between the past dispensations of God to the Church and the world, and the conclusions at which I have arrived, respecting the actual prospects of the nations of Christendom. In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God, that mercy and judgment should as it were go hand in hand. The calling of Abraham and the birth of Isaac, were nearly coeval with the destruction of Sodom and Gomorrah by fire from heaven. The Exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red Sea. The establishment of Israel in the land of Canaan, was effected by the extirpation of a great part of the aboriginal inhabitants. The settlement of the crown of

nation, came from the pen of Mr. Frere, and was, with the rest of his system, adopted by Mr. Irving. I have sufficiently refuted it in my Critical Examination of the scheme of these writers, the last of which, if I am correctly informed, has at length abandoned it. Indeed I should hope, there is no one, who at this time of day, would not be ashamed of such an interpretation.—*April, 1832.*

Israel in the person and family of David was accompanied with dreadful wars, whereby the remainder of the Canaanitish nations were brought into subjection or destroyed. The return of Judah from the Babylonish captivity, was preceded by the fall of the empire of Assyria. That dispensation whereby the Gentiles were received into the Church in the room of the Jews, was followed by the destruction of Jerusalem, with circumstances of so awful a nature, as made it a fit type and emblem of the judgments of the last days. In concluding, therefore, that the glorious inauguration of our Lord in his millennial kingdom, which is to be ushered in by his second advent with the clouds of heaven, shall likewise be signalized by the most terrific displays of the Divine wrath against an unbelieving world, we not only are guided by the unerring testimony of prophecy, but we might even, *a priori*, without any express assurances to that effect, have been led to form similar expectations, from an attentive study of the dispensations of Providence in past ages.

It remains for me to observe, that the second causes, by which the approaching desolations are probably in a great measure to be effected, have long been in active operation. They consist of those dreadful principles of political, moral, and religious insubordination and disorganization, which burst forth at the French revolution, and have ever since been working, sometimes openly and at others more covertly, in the body politic. These principles are the natural and necessary fruit of the general diffusion of unsanctified knowledge among all classes of society.\* As the fall of our species in the persons of our first parents proceeded from the desire of forbidden knowledge, so the last great crisis of the world will probably arise from the actual dissemination of carnal worldly knowledge, or that false science which will not submit itself to the revealed will of God, but rises in rebellion against all Divine and human government and authority.† From

\* Lord Lansdowne is reported to have spoken as follows, in the House of Lords, with reference to education:—"There is no supernatural being on whom your Lordships can rely to stay the progress of this evil, or to allay the coming dangers already blackening the horizon. You can rely on no other commanding and beneficent spirit but the diffusion of sound, moral, and religious instruction."—Quoted in the Bishop of Exeter's Letter to Lord Lansdowne, 20th November; Standard, 23d November, 1839.

† Let no one here misrepresent my meaning, as if I were the enemy of the diffusion of true knowledge. False knowledge, or, as Mr. Southey well calls it,

this source proceed all those crude schemes of regeneration, whereby our modern political fanatics promise to correct the moral disorders of the world, and to bring in the millennium of philosophy, but which, if their execution be seriously attempted, as it possibly may be at the last great catastrophe, shall be found to have introduced the most awful disorder, and shall deluge the world with blood.

Bishop Horsley in his notes on Psalm xlv. observes, that the restoration of the Jews will be one of the first things at the season of the second advent. He supposes that the river and its streams which make glad the city of God, may symbolize the regular government then established amongst the Jews,\* and that the removing of the earth, and the casting the mountains into the sea, denote the breaking in pieces civil government, and the dissolution of monarchies in democracy, so that at the very same period when the Jews enjoy the blessings of a settled state, the rest of the world shall be plunged in frightful anarchy. The reader will see a striking analogy between these views of that eminently learned divine, and what I have advanced on the subject.

How near the last scene of desolation, and the great day of the Lord may be, it is impossible to say. Notwithstanding the present pause in the operation of some of the vials, there are many indications which, to observing minds, unite in testifying that the last times are rapidly hastening on. "The fourth kingdom is perishing as monarchy never before perished. By disorganization, religious, political, and social, that empire seems ready to explode and vanish for ever."† And though I have

*half knowledge*, is a moral poison. True knowledge is wholesome food. If we warn a man against poison, does it follow that we mean to starve him? Half knowledge leads men away from God; and doubtless it will be one part of the awful punishment of the celebrated writers of the Infidel school, who have perverted their faculties to the ruin of thousands, to be dragged forth before an assembled universe, and exposed to shame and confusion of face, as fools and drivellers in all sound reasoning. True knowledge, on the other hand, is the inseparable associate of religion, it leads to God and to the cross of Christ, in which centres the full radiance of his moral perfections.

\* I conceive that this river rather denotes the abundant effusion of the Spirit, which shall then be enjoyed by the Church. But I completely agree with Bishop Horsley, in applying the Psalm itself to the events of the last time.

† Butt on the Seventy Weeks, Appendix, p. 29.

endeavoured to show, that the restoration of the Jews must precede the great day of Armageddon, yet I may be entirely mistaken in my inferences about the order in which the different events shall happen. Our Lord himself has emphatically assured us: "*Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame;*" and from these words we may certainly conclude, that he will come at a time, when few even of his own people expect it. In the mean while it becomes us to "*gird up the loins of our minds,*"\* and to prepare for that "*time of trouble such as there never was since there was a nation,*"† which shall usher in the redemption of the Church, and be introductory to those scenes of peace, and glory, and righteousness, for which the servants of God have prayed, and laboured, and fainted in every age. No human power or wisdom can avert the terrific events which are approaching. But if, through faith in our Lord and Saviour Jesus Christ, we wash our robes, and make them white in the blood of the Lamb, then we shall individually be numbered with that great multitude, who shall come out of *the great tribulation*, and with palms in their hands shall stand before the throne, crying with a loud voice, "*Salvation to our God which sitteth upon the throne, and to the Lamb.*"‡

\* 1 Peter i. 13.

† Dan. xii. 1.

‡ Rev. vii. 9—17.

## CHAPTER XIX.

ON THE ORDER OF THE EVENTS CONNECTED WITH THE SECOND  
ADVENT OF OUR LORD, AND THE WAR OF ARMAGEDDON.

IN the last part of the foregoing chapter, which was composed in the year 1816, for the second edition of this Work, it will have been seen that I anticipated the probability of my being mistaken as to the *order* in which the different events shall happen, which are to precede the day of Armageddon. As I now believe myself to have actually erred in this respect; but by no means as to the *reality* of any of the events themselves, I shall endeavour, as succinctly as possible, to lay before the reader, what are my present and more matured views, both of the progress and the order of the events connected with the advent of our Lord, and the great day of the treading of the wine-press of the wrath of Almighty God.

The key to the present state of the world, and the position of the Church of God, appears to be the vision of the holding of the four winds in the sixth seal; and the command not to hurt the earth, *i. e.*, not to loose the winds, till the servants of God are sealed. The 144,000 mystic Israelites, who are the sealed, represent as we have already seen, that eminently faithful portion of the Church of God, who are counted worthy of escaping the things which shall come to pass, and of standing before the Son of Man, being caught up into the air, with the saints of the first resurrection, to meet him at his advent.\*

As the winds are only held, till the sealing of the mystic Israelites is completed, it follows, that when they are all sealed, the winds are forthwith loosed, and that torrent of judgment rushes down upon the Roman earth, which is to destroy it utterly.†

\* Note D. Appendix.

† It is very striking to observe, how entirely the anticipations of secular writers, confirm our conclusions from prophecy. There is an article in the



It hence follows, also, that the advent of our Lord takes place just before or at the moment of the loosing of the winds. But as the justice of this conclusion may not at once be obvious to every reader, I shall enter into the consideration of its evidence.

Edinburgh Review, for May, 1830, p. 403, from which I shall here give a short extract.

"It is impossible to look to the state of the Old World, without seeing, or rather feeling, that *there is a greater and more momentous contest impending than ever before agitated human society*. In Germany, in Spain, in France, in Italy; the principles of reform and liberty, are visibly arraying themselves for a final struggle with the principles of established abuse, legitimacy, or tyranny, or whatever else it is called by its friends or enemies. Even in England, the more modified elements of the same principles are striving and heaving around, above, and beneath us, with *unprecedented agitation, and terror*; and everything betokens an approaching crisis in the great European commonwealth, by the result of which the future character of its government, and the structure and condition of its society, will in all probability be determined."

The following remarkable passage, is to be found in Blackwood's Edinburgh Magazine, for April, 1832, from the article on the prospects of Britain.

"Yes! panic has struck root amongst the thoughtful; never more to be extirpated. Let us imagine to ourselves the condition of the public feeling in Rome, during those years of decay and dishonour, when the northern barbarians might be pictured as virtually enthroned upon the Alps, and looking down from that station, upon the fatal beauty of Italy. A little farther delay, a little fleeting reprieve; this was all that the sagacious could anticipate from such transitory gleams of sunshine as might happen to fall upon the Roman banners in the brief pauses of the storm."—"Such and little differing even in degree, is the prophetic sadness which broods over the contemplations of the British statesmen in 1832, of those who look steadily upon the phenomena already within their field of vision; who calculate without self-flattery these yet invisible tendencies, and to whom as one result from their faithful study and appreciation of the past,

‘The aspiring heads of future things appear.’

"It is not to many, nor is it even to the chosen few, more than seldom that the future does truly reveal itself in any distinctness of lineaments, or truth of proportions. Yet there are times according to the sublime sentiment which Schiller ascribes to Wallenstein, when man stands nearer than usual to the mysterious fountains of his destiny; such a time is ours. *And to us it seems that the hand-writing on the wall, the hieroglyphics of our English destiny, can scarcely need an interpreter to any reader of thoughtful habits.*"

In another part of the same article, the writer uses the following expressions, which I quote from the exact resemblance of the language to that of the Apocalypse. "Great changes are in progress everywhere, A HURRICANE IS SWEEPING ONWARDS OF POLITICAL REVOLUTION." The hurricane follows the loosing of the four winds which are yet held.

There are two events in the history of the Church and the world, which are selected by our Lord himself as the special types of his advent; and the state of the world in that day. The first is the destruction of the antediluvian world, by the flood; and the second, the overthrow of Sodom. "*As the days of Noe, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be,*" (Matt. xxiv.) "*Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed,*" Luke xvii. 28—30.

From both these passages it is manifest, that the coming of the Lord is to find the world in a state of peace. The buying and selling, the marrying and giving in marriage, the planting and building, are all images of peace, and not of warfare. In like manner, in the parable of the ten virgins, they are all, when the bridegroom comes, found slumbering and sleeping. This image also belongs not to war but to peace. It is further evident from these passages, that as soon as the Lord comes and takes to himself his elect, the torrent of calamity, which is to destroy the prophetic earth, shall immediately thereafter break forth—for were it not so the analogy between the days of Noah, and of Lot, and our Lord's advent would fail.—No sooner does Noah enter the ark than the antediluvian atmosphere is covered with blackness, the windows of heaven are opened, the fountains of the great deep are broken up;\* and no sooner is Lot in Zoar, than the torrent of fire on Sodom comes down.†—No sooner shall the elect be with Christ, than the hurricane of wrath, which is to destroy the mystic Sodom, and Egypt, and Babylon, the fourth beast of Daniel, shall, by the loosing of the four winds, burst forth with irresistible fury.—The war of Armageddon is the result of this hurricane, or rather it is the hurricane itself.

This reasoning receives confirmation from other and collateral arguments.—That the saints are to be with the Lord during the breaking in pieces of the nations, and in the war of Armageddon,

\* Gen. vii. 11, compared with Luke xvii. 27.

† Gen. xix. 22—24.

may be certainly inferred from the promise in Rev. ii. 26, 27, "*And 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, even as I received of my Father;*" and also from the words of chap. xvii. 14, "*These (viz., the ten kings), shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and THEY THAT ARE WITH HIM, i. e., his saints, ARE CALLED, AND CHOSEN, AND FAITHFUL.*" In like manner, Zechariah says, in describing the closing scene of the day of Armageddon, "*The Lord my God shall come, and ALL THE SAINTS WITH HIM.*"\* So also in Rev. xix. 14, the armies which are in heaven, namely, his saints, follow the Almighty Word of God when he comes to tread the wine press. Now, it is manifest from other Scriptures, especially Psalm ii., compared with Rev. xiv. 14—20, and xix. 1—15, that the *breaking in pieces of the nations and treading of the wine press*, are at some short and indefinite interval after the appearance of our Lord with clouds, and when he shall have been enthroned on Mount Zion; and it consequently follows that his saints who shall be WITH HIM in the execution of these works of wrath must already have been caught up.

It is, accordingly, evident from Matt. xxiv. 30, 31, that when our Lord appears with clouds, his *first act* is to gather his elect. From chap. xxv. 10, we learn also, that the next event is *the marriage*, to which they who *are ready* enter with our Lord. Now, in Rev. xix. 7, the marriage of the Lamb is said to be come *before* he goes forth to tread the wine-press. The like order is observable in chap. xiv., where we find, *first*, the *one hundred and forty-four thousand sealed ones* presented to our view as ready for their translation, and *afterwards* our Lord reaps the harvest of the earth, which is the gathering of the second body of saints; the *white-robed palm-bearers*, the former body of sealed Israelites, having been previously received up to meet the Lord, before the commencement of the war of Armageddon, but at a moment, in the prophetic narrative, which is studiously concealed from us. In the third and last place is exhibited to view, the

\* Zech. xii. 5. More than forty of Kennicott's authorities read WITH HIM, which is also supported by the Seventy, and is certainly genuine, and the reading of our received text WITH THEE corrupt.

vintage and treading of the wine-press, which is the final act of the war of Armageddon.

Considering it, therefore, as established by the firmest and most irrefragable evidence, that our Lord comes, before the loosing, or just at the loosing of the winds, while men are saying Peace and safety, and are buying and selling, and marrying and giving in marriage, busily occupied with the affairs, and even the frivolities of the world; I remark, that there is another class of passages, which no less certainly indicate, that his coming shall be in a season of shaking, and alarm, and fear. In order to prove this, it is only necessary to refer to the language of our Lord in Luke xxi. 25—28, already quoted, and to what I offered in a former chapter, wherein it was shown, that the advent shall be preceded by signs in the political heavens, and among the nations, which shall fill the hearts of men with universal dismay. Now, were it not that we see both sides of the prophetic picture, exhibited in the events, of this very time in which we live, it would be difficult to conceive the possibility of reconciling things, apparently so opposite, as a state of terror, and dismay, and agitation, on the one hand, and on the other, one of peace, and anticipations of peace, and of worldliness. But no attentive observer of the signs of these times will deny, that we see before our eyes both these states of mind; and in order to prove that it is so, little more is necessary than to open our eyes and to read the daily and monthly press, whether of newspapers or magazines. The first provincial paper which I meet with, has in its various columns, processions and jubilee festivals in honour of the *god* of this age and this infatuated country, *political reform*: and while the songs of praise offered at the shrine of this *new deity*, and the sounds of the midnight dance, seem to reverberate in our ears on the one hand, we seem to hear on the other, the deep and hollow notes of the dying, smitten with the pestilence which the Divine wrath has sent into our cities.\* In one week's journal, the harp and the viol, the tabret and the pipe, and wine, are in the streets of our towns—and in the next, the same streets are deserted, many have left their houses and fled, and the warehouses are shut. And have we any reason to wonder at this? The Lord is a jealous God; he will not give his glory to another. I ask one short question: has

\* This was written during the first visitation of cholera.

more glory been given to the Lord, and his Messiah, and his Gospel, or to this *new god* of the nation, the Reform Bill? No one spiritually enlightened, who has seen what is now passing in this country with an attentive eye, can for a moment hesitate in answering this question. This nation has forsaken the Lord God of Israel, and has taken to itself the devices of human wisdom for its God. The national idolatry is as gross as that of the women, who in Israel baked cakes to the queen of heaven, and that of the blindest worshippers of Jagurnaut.

Turning now from the daily or weekly newspapers to the popular magazines, what do we find them to be filled with? While we hear, even in Parliament, the deep notes of alarm, and anticipations of coming evil\* we see the columns of our monthly

\* I shall select from the reports of the debates in the Senate, some examples of the notes of alarm which have sounded there. February 25th, 1830. In the debate in the Lords on the state of the country, the Earl of Stanhope is reported to have said, "Circumstances had arisen which clearly proved, that the distress was not only continuing, but increasing. In his opinion the country was now in a most alarming state. Their Lordships, he believed, had never seen the country in so alarming a state, not even at any of the periods of the French Revolution."

"It had been said, that the disease was the disease of the body politic, and that it would sooner or later work its own cure, and what might be termed a radical cure—a cure that these persons called Radicals, would desire to take place—which would shake to their foundations, if it did not level with the dust, the institutions of this country. It was said, that this country was in an advancing state. He would answer, that it was : but what was the state to which it was advancing?—to general distress, to prevailing ruin—and he would say, to national bankruptcy, and, at no distant period, to the dissolution of the body politic."—Standard, February 26th, 1830.

Debate on Reform. House of Commons, March 5th. The LORD ADVOCATE OF SCOTLAND spoke of a class of men, who, having "been broken down in spirit and stature," by the pressure of distress, "had been made the dupes and victims of doctrines which had, alas! been but too rapidly gaining ground, through the agency of men who taught, that law was an abuse, property an imposture, and the Legislature a cheat; and who, themselves, only plotted how by these means they could raise the elements of confusion in the State, till they reached the height of insurrection or rebellion, so that in safety they might attack, as they had all along meditated, the property and possessions of others."—"The evil was confessedly great.—It was something even to check it. He wanted amid this political chaos to establish a firmament, which would separate the waters above, from the infernal Stygian waters below."—Morning Herald, March 6th, 1831.

House of Lords, October 6th, 1831. Debate on Reform Bill. THE EARL

periodical press filled with the frivolities of a literature, which panders to the emptiness of a generation, who, like the Athenians of old, spend their time in nothing else, than either to tell or

OF CARNARVON: "In the state of excitement in which the revolutions of other states had formerly involved this country, high as the Government stood, and high as it would be, if it won the confidence of the people, they ought, before they acted, to remember that precept which says, '*Motos præstat componere fluctus.*' But he was afraid that language of this conciliatory kind suited not the views of ministers, for they wished to ride on the whirlwind, but were not unwilling to be directed by the storm. There were signs in the political horizon, which gave promise of a stormy day: *the winds of heaven had begun to blow*—ministers had heard them, '*Eurus ad se Zephyrumque vocant,*' and they would, he feared, find too late, that the uproused and infuriated spirits would not return to their cabins and leave the world to repose."—Standard, October 7th, 1831.

House of Commons. Debate on Lord Ebrington's motion, October 11th, 1831.—Standard, October 12th. Mr. Macaulay: "I fear that we shall see in this country the arrival of a state of things, in which the public authorities may be divided—the tax-gatherer resisted—public credit shaken—property insecure—and *the whole fabric of society tumbling to ruin.*"

The Chancellor of the Exchequer: "With respect to our foreign politics, he had the satisfaction of saying, that *they had still preserved peace, and he hoped there was no reason to apprehend any interruption of it.*"

House of Commons. Debate on the Reform Bill, December 16th, 1831.—Standard, 17th December. Mr. Croker: "This violent innovation would end, not only in the dissolution of the Monarchy, the House of Lords, and the House of Commons, *but of all civilized society.*"—"If his Majesty's ministers wished now to rule the tempest they would find it impossible to do so. It had gone now far beyond their power or scope of mind." "The danger of the country from this proceeding of ministers was beyond what he (Mr. Croker) could contemplate. *Neither history nor his own experience afforded him any parallel;* for he had never seen any instance before, in which the Government was on the side of agitation." "In conclusion, he assured it, (the House) that he had been urged in what he said by nothing but an imperative sense of the danger of the country—a danger which he knew not how to remedy, but which he knew he might increase to a tremendous extent by passing the Reform Bill."

The exposé of the French Minister, Casimir Perier, in the Chamber of Deputies, March 7th, 1832, offers a singular contrast to all the foregoing notes of woe and alarm. His object, in this long paper, is to show, that since the Revolution of July, 1830, the uniform policy of the French Government has been to preserve peace. He speaks, among other things, of the alliance now subsisting between France and England, and its efficacy in maintaining peace. "*It is time,*" says he, "*that Europe should learn, that their union can give guarantees to the peace of the world.*" "The English ministers, we have to declare it before our country, have entered honestly and honourably in the line

hear some new thing. This union of fear and alarm on the one hand, and frivolity on the other, is not, however, the only evidence of the fulfilment of our Lord's prophetic description of the last times. The long and painful negotiations of the leading European powers, their never-ending protocols, all for the ostensible and avowed purpose of preserving the peace of Europe, while their armies continuing strained to the highest pitch of a war establishment, in the midst of their professions of peace, proclaim their deep forebodings of slaughter, and weigh down the people with a grinding taxation, which scorches them with fire. These things, as well as the hollow sounds of alarm in the pages of the ablest political writers and journals, show, that all the signs of the last times have passed before our eyes. I shall give some examples of what I have now alluded to. The QUARTERLY REVIEW, in the conclusion of a long article on the revolutions of 1640 and 1830, being the latest of a series of papers on the reform question, speaks in these words, "We live in awful times, and are surrounded by appalling difficulties and dangers, THE ENDS OF THE WORLD ARE COME UPON US; but it is the Government which has raised the tempest, and which (O feeble consolation to a ruined nation) is responsible for the issue; and let not us, let no man of good intention and an honest heart, associate himself in that dreadful responsibility."

There is an article in the leading Whig journal of the day,\* wherein after charging the administration of Earl Grey with being too indifferent to office, and after speaking of their being

of conduct in which the revolution of July, properly understood and properly applied, has engaged France, and invites every State—LET THESE TWO POWERS PERSEVERE THEREIN, AND THE REPOSE OF THE WORLD IS ASSURED." He afterwards uses the following remarkable words:—"Believe then in peace, as you believe in the glory of France; believe in peace, as you believe in justice: our good cause gives us confidence: it would have been our strength had we needed it, but we have not had to sustain it by arms; and though prudence does not permit us to effect a disarmament before the conclusion of European affairs, we entertain a firm confidence, that the moment of executing that disarmament is not far distant."—Standard, March 10th, 1832.

In this note I have thus produced evidence of the exact and literal fulfilment of both sides of the prophetic picture—on the one hand, fears, and alarms, and forebodings of woe approaching—and on the other hand, anticipations of peace.

\* The Edinburgh Review for January, 1831.

“firmly united amongst themselves, on all great objects of national polity,” it mentions how desirable it were, that they should have had “the valuable co-operation of one or two honest and experienced men among their predecessors, men whose accession may, hereafter, be looked for IN TIMES FAST APPROACHING, WHEN NO GOVERNMENT THAT CAN BE FORMED WILL BE FOUND TOO STRONG FOR THE EXIGENCIES OF THE PUBLIC SERVICE.” The dangers here contemplated arise, apparently, in the eye of the Reviewer, from “the unwise theorists, who will be satisfied with nothing but the realizing of their own fancies, and the pernicious agitators, who work only for anarchy and confusion,” whose “hopes are centred in a quarrel between the people and the Government, only to be settled by wide-spreading revolution.” The same journal, in a subsequent number, in an article on the Reform Bill, as if forgetful of its former alarms, exults in contemplating “the days of tranquillity and boundless prosperity, which this healing measure holds in its right hand, and will shower down on our beloved country, should it pass into a law.” “Peace at home and peace abroad, the grand corner-stones of all national prosperity, will bless us with their sure effects, and the times of discord and mutual distrust, which have preceded the happy change, will only be remembered to make the enjoyment of the present more grateful, and the determination to remain contented and united more firm.” Thus, in the opinion of this Reviewer, the votes of ten-pound freeholders are to do for these kingdoms, what the Gospel of Jesus Christ, the Son of God, has, through our disobedience, failed to do. This bill is, therefore, to be a substitute for the despised Messiah—the panacea of human intellect, for all the moral and political sores of these kingdoms. Daring and presumptuous impiety, and ravings of men drunk with the wisdom of this age, and of the rulers of this age, that come to naught!!\*

Another Journalist† thus writes, “It is no longer the sullen cynicism of a recluse, but the general instincts of the world

\* 1 Cor. ii. 6. See Appendix, Note E.

† Blackwood's Edinburgh Magazine, January, 1832.—“What times are coming on the earth we know not; but the general expectations of persons of all characters, in all nations, is an instinct implanted by God to warn us of a coming storm.”—Sermon by Dr. Pusey, at Oxford, 5th November, 1837.—From Edinburgh Review, January, 1838.



which begin to apprehend in the changes at this time travelling forward on every side, some deeper and more awful disorganization of our ancient and social system, than was designed by its first movers, or suspected, until lately, by the most jealous and apprehensive observer.\* “If we understand him (Mr. Douglas) rightly,” “Europe is now hurried forward by internal causes, leagued with irresistible pressure from without, into a *maelstrom* of chaotic change: the hideous roar is already heard, the fatal suction is already felt; and escape is even already impossible. For England, indeed, there is still a reserve of hope.” “Such we collect to be Mr. Douglas’s view. And thus far we go along with him, that most assuredly we believe ourselves to stand at the portals of mighty and far-stretching convulsions. The first French Revolution was but the beginning of woes. It was an *earthquake*, and Europe has too easily flattered herself that its effects had spent themselves in the overthrow of Napoleon.”†

Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of “peace, peace,” suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice, like that of ten thousand thunders, shall burst on the ears of the astonished inhabitants of the earth. IT IS THE VOICE OF THE ARCHANGEL.—IT IS THE TRUMP OF GOD.—IT IS THE DESCENT OF THE SON OF GOD.—HE COMETH—HE COMETH TO JUDGE THE EARTH.—His dead saints spring from the dust—his living saints, in a moment, in the twinkling of an eye, are changed, and both together are rapt up far above the clouds, to meet him,‡ long before he is seen by the inhabitants of the earth.

This, I conceive, is the great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me, we have entered into that last period of awful expectation, during which the Church is likened to the ten virgins. When I published the former editions of this work, not having seen the distinction in time between the advent of our Lord in

\* This writer is mistaken in the last remark. In the former editions of this work, the first printed in 1813, and the second in 1817, that which is now approaching was more than suspected—it was proclaimed.

† Yes, Europe has so flattered itself—but not so the writers on Prophecy.

‡ 1 Thess. iv. 17.

the air, and his descent to this earth in the day of Armageddon, I conceived that the restoration of Judah was to precede the advent. I now believe that this restoration is to begin just at the rapture of the saints, and that they are to be led through the wilderness as formerly, by the pillar of a cloud by day, and of fire by night, without knowing their conductor as the crucified Nazarene. That the Lord himself is to lead Israel through the wilderness, and plead with them face to face, appears evident from Micah ii. 12, 13, and vii. 15—17, compared with Ezek. xx. 33—37; yet from Zech. xii. 10, it is apparent, that their discovery of the crucified Jesus of Nazareth, as their conductor and guide, belongs to a later period. That the appearance also described in the last passage is a different one from the former, is manifest—for two reasons; first, it is in another place, viz., Jerusalem; whereas the former one was in the wilderness, Ezek. xx. 35; secondly, it is at a later period, viz., after their restoration to their own land, and when the confederacy of the nations shall have come against Jerusalem; whereas the former was before their restoration. The history of Joseph shall be re-acted in its antitype in all its parts. They shall be fed and led by their brother, the mystic Joseph, and shall stand in his presence without knowing him.

At the very same time that the saints are caught up to meet the Lord, and the restoration of Judah commences, the whirlwind of wrath shall go forth against the Roman earth—the political heavens shall pass away as a scroll—the war of Armageddon shall commence, and, in its awful progress, it shall make the world a wilderness. It may probably begin as an intestine war of the nations against themselves,\* tearing to pieces every kingdom and state, and establishing, first, a fierce democracy on the ruins of monarchical rule, ending at length in military despotism. It is during these awful and bloody struggles, that the Roman earth

\* We are told on high authority that the late Mr. Canning *had predicted, not as near, but in the horizon of our prospective policy, a war between property and the mass of the population. Report of the Debate on the Reform Bill, House of Commons, March 22, 1832, Speech of Mr. R. Grant.* It may be added, that since the death of Mr. Canning, *five years only* have elapsed; but they are five years which have compressed within their short and rapid course the events of a century. That which Mr. Canning had contemplated as in the distant *horizon*, is now far advanced towards the *zenith* of the political heavens. —Third Edition, 1832.

shall be moulded into that great confederacy, which is to perish in battle against the Lamb and his celestial hosts. This confederacy shall be headed by Lucifer, son of the morning, the Assyrian of Isaiah, who, though only one of the regal horns of the beast,\* shall range under his military feoffship all the regal powers of the Western Empire.

Now, as these events must occupy a considerable interval of years, and as I hold it to be already proved that our Lord appears in the air, and takes his saints, before the war of Armageddon; and also before he conducts Israel through the wilderness, even as he was manifested to Moses before the first Exodus, and as he was actually present with the hosts of Israel,† in their passage through the Red Sea, I must conclude that a long interval will also elapse between the first appearance above the clouds, and the descent mentioned in Zech. xiv. 4, 5, and Rev. xix. 11.

During the whole of this interval the glorified Church shall be with our Lord in the air. If it be asked, whether, while one complex series of events is to be going forward upon earth, all preparatory to the great catastrophe of the treading of the wine-press, any parallel series is to be proceeding in the Church above, preparatory to the glorious antithesis of that catastrophe, namely, the descent of the New Jerusalem, the city of our God, and the establishment of our Lord's kingdom, I answer, that though it becomes us to use reverential caution, in prying into these high mysteries of the kingdom, yet it does appear to me, that we are not left altogether without light in the Scriptures on these points.

When the raised and changed saints are caught up to meet our Lord above the clouds, there shall be found assembled before him the whole of the *Church of the first-born*, without one lacking. At first, however, we conceive of this immense multitude, as standing in one mass of celestial bodies, shining with resplendent glory, reflected as it were from the irradiation of the Divine effulgence of their common Lord. There remains yet to be

\* See Isaiah x. 24, 25. The notion of an *eighth head* of the beast, which is held by some interpreters of the present day, is inaccurate. There is no *eighth head*. There are seven heads with diadems on the dragon, signifying seven *successive* sovereignties—and an eighth plural, or decemregal sovereignty, signified by the *ten horns* with *diadems*.

† Exodus xiv. 24, 25.

effected, the marshalling of these heavenly armies, in their various orders and degrees of glory and dominion. Of this comely and glorious array in which the saints shall descend with our Lord, when he treads the wine-press, we have the type in the marshalling of the hosts of Israel, in Numb. i. and ii. And to the Church triumphant thus marshalled, I conceive also the words of Balaam, in Numb. xxiv. 5, 6, have a mystical relation. But this marshalling of the saints, in their various degrees of glory, supposes a previous *judgment according to works*, since this is absolutely necessary thereunto. See Rom. xiv. 10—12, 2 Cor. v. 10, and sundry other passages of Scripture, but especially the parable of the pounds, in which the judgment according to works is placed immediately after our Lord receives the kingdom.\* Now, the extreme particularity of this judgment, which is for the vindication of the Divine justice and impartiality in the eyes of all intelligent creation, seems to demand a considerable interval. Next, as I conceive, to this judgment of the glorified Church, follows *the marriage*, Rev. xix. 7. There is also *the solemn investiture of our Lord in the kingdom*, on which occasion he adds to the *Στεφανος*, *crown*, which he wears in chap. xiv. 14, the *Διαδηματα πολλὰ*, *many diadems*, with which he comes forth in the day of the treading of the wine-press, xix. 12. All these events do, in their relation to the Divine attributes of power and omniscience, require, indeed, only a moment of time; but in their relation to the capacities of the creature, for whose instruction, and the manifestation of the Divine glory they are intended, they require a considerable lapse of time.

I remark, in the next place, that the interval between the Exodus of Israel from Egypt, and their entrance into Canaan, appears to be in many respects a type of the interval, between the rapture of the glorified Church out of the mystic Egypt,† into the air, to meet the Lord, and her subsequent descent with him.‡ Israel, after passing through the Red Sea, was, as it were,

\* Luke xix. 13—15.

† Rev. xi. 8.

‡ The learned Joseph Mede, two centuries ago, conjectured that the end of the rapture of the saints into the air unto their ark, Christ, might be, their being “preserved there from the deluge of fire, wherein the wicked shall be consumed.”—See his works, book iv. epist. 22. It is plain, therefore, that he must have contemplated their continuing in the air during a considerable interval of time. This idea is then no novelty.

buried in seclusion from the world, in the solitudes of Sinai, and there received the institutions of Moses. In like manner, I apprehend, when our Lord first comes into the air, the sign of the Son of Man shall appear, the same, perhaps, as the ensign of Isaiah, xviii. 3. But the saints being rapt up, the sensible signs of his presence shall be withdrawn. Shrouded and enshrined in celestial light, wholly inaccessible to mortal eyes, our Lord, shall with his saints, direct all the movements of the storm of wrath; and after the children of men shall have recovered from their first sensations of horror and dismay, occasioned by the voice of the Archangel, and the sign of the Son of Man, they shall, like Pharaoh, be judicially hardened; and deceived by the devil, they shall gather themselves to the battle of the Great Day, altogether insensible against whom they are fighting.\*

In this sanctuary of unseen and celestial light, the glorified Church may probably receive from her Lord the institutions of his kingdom of the New Earth, and may thus be prepared to fill her high office, of subordinate and yet conjunct dominion and priestly ministrations, in the age to come. And as the Hebrew Church received from Moses, when in the wilderness, the book of Genesis, containing the history of creation, and of the world and the Church, down to the end of the Patriarchal age, it seems agreeable to this analogy, that the glorified Church, should along with the institutions of the age to come, receive, while with her Lord in the air, a full record of all the past mysteries of creation, providence, and redemption—without which it does not appear, that the saints can possess, the necessary qualifications for administering the affairs of the kingdom.

I conceive that the FEAST OF TABERNACLES, was a special type

\* If there are any who conceive it impossible that such a hardening of the nations should take place after they have seen the Lord, or at least the sign of the Son of Man, whatever that be, I must request them to consider the transactions which took place on the plains of the wilderness at the foot of Mount Sinai. What was the interval between that awful display of the majesty of God, at the giving of the law, and the day when the people danced before the golden calf made by Aaron? The answer is, that *less than six weeks* was the interval between these things. In that memorable example of the exceeding wickedness of the human heart, we have, therefore, a complete and ready answer to this objection. It ought, also, to be considered that the hardness of heart resulting from an Infidel philosophy, must be much more entirely Satanic than that which was the fruit of ignorance and superstition.

of the period, during which the Church of the first-born shall be with the Lord in the air. That feast continued seven days, with a supplementary eighth day. During the whole of this term of days the children of Israel were commanded to leave their houses and dwell in booths, *in commemoration* of the time when they dwelt in booths in the wilderness.\* But this sojourning in booths was also, I think, *typical* of the glorified Church leaving this earth, and abiding with Christ in the air, in the interval between his advent, and descent to the earth, in the day of Armageddon. The feast began on the 15th Tisri, with an holy convocation.† So Christ's advent in the air begins with an holy convocation,—that of the raised saints and the 144,000 sealed Israelites. The feast ended on the eighth or supplementary day with another solemn assembly (v. 35), and this was the last, that great day of the feast, John vii. 37. In like manner, before our Lord goes forth to tread the wine-press of wrath, there is another holy assembly,—that of the white-robed palm-bearers, who come out of the great tribulation,‡ and keep the last day of the Feast of Tabernacles.

I feel also inclined to believe,§ that during the whole of this period, when the Lord shall be with his glorified Church in the air, a part of the Church shall be left in the midst of the great tribulation, to form the nucleus, of the innumerable company of palm-bearers from all nations and kindreds and tongues, who are gathered to the Lord, just before the concluding act of wrath; and that by this portion of the Church the word shall be preached with great power and effect among the nations, so that the ministration of the angel, having the everlasting Gospel, which is already begun, shall continue during the whole of the period now under consideration, and till the white-robed saints are brought out of the great tribulation. Indeed, without a powerful preaching of the Gospel in this period, it is not easy to conceive how so vast a multitude could wash their robes and make them white in the blood of the Lamb. This great preaching of the word of the cross, seems to have been typified by the multiplied offerings on every one of the seven days of the Feast of Tabernacles; thus signifying the sending forth to the nations the message of recon-

\* Lev. xxiii. 42, 43.

† Numb. xxix. 12.

‡ Rev. vii. 9.

§ I wish what follows to the end of the paragraph to be considered simply as a conjecture.

ciliation through the death of Christ, with new power and effect.

There are passages of the prophetic word which unequivocally indicate to us, that the political resuscitation of Israel in the flesh is to be the event, which shall, in a peculiar manner, stir up all the enmity of the powers of the world, and give occasion to the mighty confederacy which shall be broken at Armageddon.—  
*“Now, also, many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.”\**

The political history of Israel, and especially of the tribe of Judah, seems to be set before us in the dying prophecy of Jacob,† and in the visions of Balaam,‡ under the symbol of a LION. First, he is represented in the former passage as a *lion's whelp going up from the prey*; and this refers to his youthful victories under Joshua, the son of Nun, and David. In the next place, he is said to *stoop down and couch as a lion, and an old lion*, and the word כָּרַע, translated *stooping*, is used for the *lying* or *falling down* of one mortally wounded or slain. The word רָבַץ, rendered by our verb *couch*, is used to signify the posture of a quadruped when it *lies on its breast*, with its fore feet stretched out in a state of repose.

This stooping and couching of the Judean lion, if I mistake not, is a symbol of the condition of the tribe under the Gentile monarchies of Babylon, Persia, Greece, and especially Rome. The words which follow in Jacob's prophecy, *who shall rouse him up?* do, with significant brevity, intimate the terrible consequences to the Gentile nations of his political resuscitation in the latter days, when, in the sublime language of Balaam, *The people shall rise up as a lion, and lift up himself as a young lion*—(his youthful vigour being restored)—*he shall not lie down until he eat of the prey, and drink the blood of the slain*. And that this prophecy refers to a previous lying down, or political prostration before he thus arises, is not only manifest from the peculiar forms of expression dictated by the Holy Ghost to the seer, but is made further evident by the words in the following chapter of the same book, containing another vision of the same prophet, almost, though not altogether identical with the words of Jacob, a

\* Micah iv. 11, 12.

† Gen. xlix. 9.

‡ Numb. xxiii. 24; xxiv. 9.

different Hebrew verb, viz., שכב, being used instead of רבץ, and its signification being even more expressive than the other of entire prostration, as it is used for *lying in the grave*. The words in Numbers xxiv. 9, are "*he couched, he lay down as a lion, and as a great lion : who shall stir him up?*" From this state of rest the tribes of Israel, with Judah for their leader, shall arise and shake themselves in the greatness of their renovated strength at their political resuscitation. It is then, that "*the remnant of Jacob shall be among the 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.*" It is then, also, that the Lord shall "*have bent Judah for him, and filled the bow with Ephraim, and shall have raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.*" †

Having thus endeavoured to show, so far as light has been vouchsafed to me, what are the events, and also in what order they are to happen, before the great day of the Lord, or to speak with greater strictness, during the first part of that day, beginning with his advent in the air ; it only remains that I should remind the reader, that I do not now look for the commencement of the national resuscitation of Israel, till the Lord himself comes ; whereas I formerly expected it to happen, at a very considerable interval of years before the advent. And it will be found that the correction of this one mistake, rectifies almost all that has been proved to be erroneous in my former views, as to *the order* of the closing events of this dispensation, as well as the opening events of the dispensation of the age to come.

I shall conclude this chapter, by placing before the reader, a series of scriptural propositions respecting the advent of our Lord, which were drawn up by me nearly two years ago, or about the end of the year 1830, in answer to some queries by a Christian friend ; and were in a corrected form given to the public in the preface to my "*Strictures on Mr. Irving's Lectures on the Apocalypse.*" They embody in a more condensed form much of what has been already offered ; and for this reason, I conceive they may be useful. To these propositions, which are

\* Micah v. 8. Our English version, by putting *people* in the singular instead of the plural number, greatly weakens the force of the passage.

† Zech. ix. 13.



now somewhat enlarged, I wish to premise a general remark, that as the first advent of our Lord in the flesh, comprehended the whole series of events from his nativity in Bethlehem, to his ascension into heaven, so we are to conceive of his second advent in glory, as being not one event, but rather a long and complicated series of events, extending through *ages of ages*, all germinating towards higher and yet higher accomplishments and developments of the mighty plans of redemption.

## PROPOSITION I.

From Luke xxi. 25—27, it appears that Christ comes, just while the political heavens are shaking; and, therefore, previous to the passing away thereof.

The same is evident from Matt. xxiv. 29, 30, and Mark xiii. 24—26. The three evangelists use the word *σαλευθησονται*, of which, perhaps, the exact meaning is, *shall be in the very act of shaking*, and this marks the moment of the advent.

## PROPOSITION II.

From Rev. vi. 14, 15, it is apparent, that at the moment when the heaven departs as a scroll, the Lord is already come.

The evidence of this is to be seen in the language of verses 15—17, which is a description of the identical mourning of all the tribes of the earth predicted in Matt. xxiv. 30. But as this mourning is not till the Lord comes, it follows that he *is come* when the heaven departs in Rev. vi. 14, 15.

This also is a further confirmation of the truth of Proposition I.

## PROPOSITION III.

From 1 Thess. iv. 17, it is manifest that our Lord's advent is first in the air; and that there his saints meet him. And since they are caught up with the clouds for that purpose, it seems that the place where they meet him, is in the higher regions of the atmosphere above the clouds.

## PROPOSITION IV.

From Zech. xiv. 4, 5, it is evident that subsequently to our Lord's first appearance in the air, he descends to the surface of the earth; though what interval of time intervenes between these events is unrevealed.

## PROPOSITION V.

The appearance in the passages of Matthew, Mark, and Luke already quoted, is the first appearance of our Lord in the air, since it precedes the gathering of the elect, Matt. xxiv. 31.

## PROPOSITION VI.

Rev. xiv. 14, must also refer to the appearance in the air, since it precedes the reaping of the earth, which is the same event, as the gathering of the second company of the elect, the white-robed palm-bearers, out of the great tribulation.

Moreover, as our Lord appears when he reaps the earth with the *crown*, *Στεφανος*, and not the *many diadems*, *Διαδηματα πολλα*, it is plain that the investiture in the kingdom has not yet taken place. On the other hand, when he comes forth to tread the wine-press, xix. 11—16, he has his *many diadems*; and this is the appearance mentioned in Zech. xiv. 4, 5. Therefore the investiture in the kingdom takes place in the interval between the reaping of the earth, and the treading of the wine-press.

## PROPOSITION VII.

From Matt. xxv. 1—10, we learn that the first event after our Lord's appearance with clouds, and gathering his elect is *the Marriage*.

## PROPOSITION VIII.

In Rev. xix. 7, it is said, *The Marriage of the Lamb is come*. But it is already established, by Proposition VII., that the marriage is after the appearance in the air. Therefore the voices heard in chap. xix. 6, 7, are subsequent to the appearance in the air. In confirmation of this, let it be observed, that the voice of the much people, in ver. 1st, is heard *in heaven*, that is, *in the air* (see Gen. i. 8), consequently, the Church is then, already with the Lord.

## PROPOSITION IX.

The proclamation in chap. xviii. 2, announces not the *actual*, but *approaching* fall of Babylon; this is evident from the language of verse 4th, which calls the people of God to come out of her, that they may not receive of her plagues. These plagues are, therefore, not yet executed; and it appears that before they are

executed, God's people *the elect*, must come out of her. But the elect are not gathered till Christ comes, Matt. xxiv. 31, consequently his coming, must precede the judgment on Babylon.

#### COROLLARY.

Therefore, it is not improbable, that Rev. xviii. 4, describes the very moment of the advent, and that the call to come out of Babylon, is the same event as the great sound of a trumpet, in Matt. xxiv. 31.

#### PROPOSITION X.

From Matt. xxiv. 36—40, compared with Luke xvii. 26—30, and xxi. 34—36, it is apparent, that though as already seen in Proposition I. the advent will be in a moment of alarm, and shaking of the powers in the heavens, it will yet be in a day of worldliness and carnal enjoyments.

I shall, in concluding this chapter, offer only one observation, in reference to the *final shaking* of the powers in the heavens, which marks *the moment* of the advent. As *this country* is manifestly the great seat of the Church of God, I think it most probable, that the shaking of the political heavens, in *this kingdom of Great Britain*, is to be the event *specially* intended to show the advent to be at the door. That such a shaking is approaching, few discerning persons doubt. When it arrives, let the wise virgins trim their lamps.\*

\* I think it right to inform the reader, that the whole of this chapter, excepting one paragraph which has been slightly modified in order to correct some obscurity in the reasoning, remains as it was in my *third edition*, published in 1832; and that my views, as to the order of events, remain as they then were, with the slight modification which arises from our having seen last year the restoration of *one family*, the *first-fruits* of *converted Israel* to Jerusalem, and the establishment of the *Protestant Episcopate* in the Holy City in the person of Michael Solomon Alexander. This event will be more particularly noticed in the Supplement, Part II.

## CHAPTER XX.

CONCLUDING OBSERVATIONS ON THE PRESENT STATE OF THE  
WORLD IN CONNEXION WITH PROPHECY.

HAVING closed what I had to offer on the apocalyptic prophecies, I shall add a few practical observations, to which I am led by the nature of the conclusions at which I have arrived in the preceding pages.

The extraordinary aspect of the present times cannot but arrest the attention and excite the awe of all thinking persons, whether they believe in the Scriptures or not. But it is he only that takes heed to the sure word of prophecy as *a lamp shining in a dark place*,\* who is enabled to see light in the midst of darkness, to behold undismayed the convulsions which agitate the nations of the earth; and, possessing his mind in perfect peace, to rejoice in the near prospect of a better and brighter day, when the “*earth shall be full of the knowledge of the Lord*,”† and the Lord shall arise upon Sion, and his glory shall be seen upon her.

The events of the period in which we live, call upon us to sit loose to temporal things, and to remember that the fashion of this world passeth away. We have, indeed, no warrant in the Scriptures to neglect the duties of our secular callings: on the contrary, we are commanded to be diligent in all lawful business, and God has, in various instances, marked with his peculiar approbation the industrious performance of worldly duties. When he first appeared to his servant Moses at Mount Horeb, Moses was occupied in tending the flock of his father-in-law, Jethro. When the nativity of Christ was announced by an angel from heaven, he was sent to shepherds who kept watch over their flocks by night, in the plains of Bethlehem. The true secret of Christianity is to attend diligently to all the duties of life; yet to do it not in the spirit of the world, but with the temper and feelings

\* 2 Pet. i. 19.

† Isaiah xi. 9.

of those who are habitually impressed with the great realities of eternity—to do all to God, and not to man. Possessed of such views, the true servant of Christ, amidst the whirlwinds of Divine wrath, which go forth to destroy the wicked, shall be enabled to lift his head above the storm, and to stand unmoved. He must, indeed, expect to partake of suffering, in common with the world in which he lives, until that happy hour when he shall be called on to meet his returning Lord and Saviour above the clouds. In waiting for that glorious event, “*his heart is fixed, trusting in the Lord.*”\* He rejoices that “*there is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.*”†

We may infer from the present state and prospects of the world, connected with the declarations of prophecy, that there is no safety, either for individuals or communities, but in repentance and faith in the Son of God. It is, however, in an especial manner, to the great and the noble, the counsellors of princes, and princes themselves, that the calamities of the times, and the awful judgments of God address themselves, as with a voice of thunder.‡ Nor does this voice sound with less loudness or

\* Psalm cxii. 7.

† Psalm xlvii. 4.

‡ It is well that our great men encourage Bible Societies by their presence, and support them by their eloquence. They thereby render that external homage to the majesty of Divine truth, which it is their bounden duty to do. But if they would save themselves, or save their country, they must do far more than this. They must fearlessly bring the principles of the Bible into the senate, they must learn to glory in an entire and unreserved subjection to these principles, and make them the rule of their public conduct and the criterion of their measures. Then might we hope for the returning favour of the Almighty.

This is the reformation which is necessary to heal the wounds of the State; and not as the wicked and designing, or perhaps, in some cases deluded leaders of the populace would persuade them, a reform in the representation of the people in Parliament. The plans of those who call themselves Reformers, mean everything, or anything, but personal reformation, and subjection to the revealed will of God. This indeed is the fatal disease of the age, that men, instead of turning to God who has smitten them, are occupied with the dangerous and desperate schemes of *State quackery*, learned in the school of that revolution, which has already deluged Europe with blood. But in these awful times, the judgments of God are speaking not only to the great, but also to the lowest of the people, and calling upon them not to reform the State, but to repent of their sins and *reform themselves*; and if they obey not the warning voice of these judgments, they will be taught, when too late, the

importunity, in the ears of the bishops and ministers of the Protestant Churches. No human establishments are now safe; we are surrounded with the ruins of thrones and kingdoms which have crumbled into dust. Where is the earthly throne under which we may now take shelter, and say, *Here are peace and safety.\**

Let us, however, acknowledge with the deepest humility and gratitude to God, that to us, of this highly favoured country, the voice of these judgments is still the voice of mercy calling to repentance. Hitherto we, and we alone of the nations of Europe, have been delivered from the devouring sword and the overwhelming tempest; and our God mercifully calls on us to

deceitfulness and folly, as well as the guilt and wickedness of all those plans of State reform, which are *substituted* for the reformation and repentance required of every one of the children of men in the Gospel of Jesus Christ.—Second Edition, 1817.

Since the foregoing note was written, a change has been effected in the representative system of these kingdoms, which, by the confession even of its advocates, amounts to *revolution*. "If we look," says the Edinburgh Review for July, 1832, p. 563, "at the magnitude of the Reform, it may well be called *revolution*." Believing this measure to be one of the results of the seventh vial of wrath, poured into *the air*, or the *political and ecclesiastical constitution* of the bestial empire; and, therefore, a part of the great earthquake, Rev. xvi. 18, I consider it as only the first step towards further and more universal changes, which will by an entire breaking up of the social system, finally plunge these kingdoms into an abyss of woe. The vessel of the State, is now placed within the eddy of the mighty whirlpool, from which retreat is impossible. It is preparing for that day, when the political heaven of the whole of Europe, shall depart as a scroll; THE DAY OF THE WRATH OF THE LAMB, Rev. vi. 17. The ultimate tendency of this measure, entirely harmonizes with the expectations expressed in various passages of this work; and that its ultimate consequence is to be the overthrow of the monarchy, is not even attempted to be disguised by the leaders of the populace.

The true remedy for the diseases of the body politic, would have been, national repentance and humiliation before God. Then would a political reform in the constitution of the House of Commons have been blessed and sanctified. But as this measure has been adopted as a *substitute* for national repentance, and has, moreover, been *worshipped as an idol*, I believe that it will aggravate a hundred-fold the national distress which it was intended to cure, and that it will not *heal*, but *kill* the patient.—Third Edition, 1832.

\* Much of this language may appear no longer applicable to the existing state of things. A few years will decide this point. If we be, as all later writers suppose, in the midst of the third woe, we shall before long be taught by experience, not to put our trust in present appearances.—April, 1817.

take warning by the example of surrounding nations, and to turn to him with our whole hearts. \*

The repentance which Christianity requires, is not merely an outward reformation. The Gospel of Jesus Christ calls upon us to feel and acknowledge that we are sinners. In this respect it tells us, that all men, from the prince upon the throne to the meanest of the people, are upon a level. None are exempt from the corruption of a fallen nature, or the pollution of many actual transgressions. The prince, therefore, and the peasant, the noble and the plebeian, are equally called upon to acknowledge that corruption, and to confess these transgressions, to amend their ways, and to believe in the Son of God, who came down from heaven, to save us from our sins by the sacrifice of himself upon the cross.

It seems evident that the dashing to pieces of the nations, like the vessels of a potter, which is mentioned in the second Psalm, is at hand.† That Psalm, though it is quoted in the Acts of the Apostles, in the way of accommodation, as relating to the opposition made to the kingdom of Christ, in the days of our Lord's personal ministry,‡ does yet properly refer to the events of the last times, which immediately precede the establishment of the kingdom of Christ. The solemn and affectionate counsel which is addressed in the above Psalm, to the kings and rulers of nations, belongs, therefore, in an especial manner, to the present period. *"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."*

\* Since this was written we have been visited, not indeed with the sword or pestilence, but with national distress of a very complicated and alarming nature. Thus God is speaking to us.—Second Edition. April, 1817.

Now at the end of fifteen years, we are in the midst of increasing national distress, and pestilence is in our cities and towns.—Third Edition. August, 1832.

I ask, is it otherwise in February, 1843? Through the mercy of God, pestilence has indeed passed away, but are not the diseases of the body politic, and the distress of nations so aggravated as to threaten the dissolution of the frame of civil society?—Fourth Edition.

† If this was true, even in the year 1812, when these words were written, how have the evidences of its truth and reality multiplied around us in the year 1832! and how much more in 1842!

‡ Acts iv. 25.

## APPENDIX.

## NOTE A.—p. 108.

It has been objected to that part of my scheme which relates to the witnesses, that there is a great inconsistency in supposing that they continue to prophesy in sackcloth after their ascension to heaven. This difficulty was stated to me not by an enemy to my scheme, but by a warm friend to it, and, therefore, demands more consideration. I answer, that in order to understand the mystery of the sackcloth prophesying of the witnesses, even after their exaltation to the symbolical heaven, it is necessary to *enter deeply* into the spirit of our Lord's words to Saul, in Acts ix. 4—*Saul, Saul, why persecutest thou me?* If our Lord himself, even after his exaltation to the glory of the Father, so tenderly sympathizes with his brethren upon earth, as to suffer persecution when they are persecuted, it is manifest that the witnesses, who bear his image and drink largely into his spirit, must, so long as the cause of God is oppressed, and Babylon reigns over the greater part of the earth, continue to wear sackcloth, the garb of mourning, even after they have in particular places been exalted to the political heaven.—We read a remarkable illustration of this in the pages of the infidel Hume. It will not be disputed, that in the reign of the English Elizabeth, the witnesses were in the political heaven of England.—When the French ambassador appeared at her Court to excuse or palliate the massacre of St. Bartholomew, the scene is thus described by Hume: "That minister, who was a man of probity, abhorred the treachery and cruelty of his Court, and even scrupled not to declare, that he was now ashamed to bear the name of a Frenchman; yet was he obliged to obey his orders, and make use of the apology which had been prescribed to him. He met with that reception from all the courtiers, which he knew the conduct of his master so well merited.—*Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face: silence, as the dead of night, reigned through all the chambers of the Royal apartment. The courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favourable look, till he was admitted to the Queen herself.*"—Hume's Hist. Ch. xl.

A century after the massacre of St. Bartholomew, happened the revocation of the Edict of Nantes, which almost extinguished the Protestant faith in France; and also the suppression of the Churches in Savoy. It is therefore



manifest, that until the sounding of the seventh trumpet, although the Protestants were established in the symbolical heaven of some parts of the European republic, yet even in this state of elevation, they were, so far as they possessed the real character of witnesses, arrayed in sackcloth, the garb of mourning, because of the deep afflictions of their brethren, and the depressed state of the Church of God; just as we find the beloved Daniel, amidst the splendours and the softness of an Oriental Court, arraying himself in sackcloth and ashes, and mortifying the flesh by fasting, for the desolations of Jerusalem. "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy," (Ps. cxxxvii. 5, 6,) are the words which express the feelings of the saints in every age. How then could the witnesses put off their sackcloth, while Babylon still reigned? Yea, even now they are only *putting* it off.

NOTE B.—P. 243.

Since this Work went to the Press, I have felt, that in reprinting that part of the text of my Second Edition, wherein I state the former argument of Mr. Faber, founded on the words of Dan. xii. 11, against my conclusions, with regard to the termination of the 1260 years, it would have been better had I added a Note to apprise the reader that Mr. Faber has entirely abandoned his former views with respect to the two numbers of 1290 *days*, and 1335 *days*, which are revealed in the concluding clause of Daniel's prophecies; and that this learned writer now altogether disclaims the common opinion, that these numbers begin at the same time as the 1260 years, and are only a revelation of two additional periods of 30 and 75 years over and above the former one.

Since, however, my own opinion with respect to these numbers remains unaltered, it is manifest that the principle of Mr. Faber's argument continues in full force against me. In other words, I am still bound to reconcile my Chronology of the 1260 years, with the disappointment of my former anticipations as to the event which was to signalize the end of the 1290 years. I thought it, therefore, better to leave the objection of the learned writer just as it appeared in my former edition; although I acknowledge, as I have already done, that it would have been proper to have added a note stating his change of sentiment. In now supplying this omission, I beg leave, at the same time, to say, that as Mr. Faber has in his Sacred Calendar unwritten almost all that he had previously written on prophecy, I fear that in quoting his original sentiments in some other passages of the present edition without a similar notice of his changes of view, I may have exposed myself to a like censure. I can, however, assure the learned author, that the omission has in no case proceeded from want of respect towards him. I must excuse it by a reference to what is said in my Preface, of the circumstances in which this Edition was prepared for the Press. The references to Mr. Faber's works, in my former Editions, were so frequent, that it would have required in some passages a re-modelling of the whole text to have expunged them; and the reader has already been apprized, that the text of the present Edition is, with some exceptions, that of the second impression published in 1817.—Third Edition.

NOTE C.—*At the end of chap. xvii., p. 267.*

The interpretation of the Vision of the Seven Angels with the Seven Vials of Wrath, which is given in this chapter, remains without alteration, as it appeared in the First Edition of this Work. I wish here to add the following remarks to it.

The song of the harpers, who stand on the sea of glass, is evidently the Proem to the Vision of the Vials. Yet, as in human compositions, the Proem, though first in order, is almost, without exception, the latest in composition; so it now appears to me, that this song is taken up by this company of harpers, at a later point of time than I formerly conceived. These harpers being among the saints, who have slept in Jesus since his ascension to heaven, and who shall only arise from the dead at his descent from heaven (1 Thess. iv. 16), they cannot, till then, be found on the sea of glass which is before the throne: nor do I see how they can, *till then*, take up this song of praise. But as, for the reason which will be mentioned below, it is clear that our Lord comes during the vials; and as it would not be suitable to the general plan of the prophetic scenery, to break off the narrative during the effusion of the vials, in order to introduce the harpers, they are by *prolepsis*, or anticipation, brought upon the scene before the egress of the vial-bearing angels, to declare the purpose and end of the vials for the consolation of the Church of God. Moreover, that the vials have already been in part poured out, when they take up the song, appears from the very words of their hymn of praise—*all nations shall come and worship before thee, for thy judgments εφανερωθησαν* HAVE BEEN made manifest, and not as in our version ARE made manifest.

Although, however, the song appears to be *taken up* by this company of harpers, at a later point of time than I formerly supposed; yet, we are not authorized to infer from this, that it only *begun* at that time. We must recollect, that the Church is *one body*, a considerable portion of which is already in heaven, even all those saints who arose with our Lord, (Matt. xxvii. 52,) and who, as I have shown in my "Critical Examination of Mr. Faber's Sacred Calendar," chap. v. pp. 111—113, were conceived by the primitive Church to have been either a very great multitude, or even the whole of the then dead saints.

It appears, that this part of the Church, which is already in heaven, *begins the song*, in the voices of chap. xi. 15, immediately on the sounding of the seventh trumpet; and it is probably *from them* that the 144,000 learn it, xiv. 3. The saints, who are raised at our Lord's descent, and the 144,000, who are then joined to them, next *take up* the song. At a period still later, it is taken up in full chorus by a third company, even the innumerable company of palm-bearers who come out of the great tribulation, and who join their voices to those of the CHURCH OF THE FIRST BORN, in the words of chap. xix. 6, at the period of our Lord's investiture in the kingdom.

These various companies, *first*, the Church already in heaven—*secondly*, the Church of the raised dead, and changed quick at the advent,—and *lastly*, the innumerable company of the palm-bearers, form the different parts of that immense choir, the voices of whose high symphonies, joined to those of the

angelic bands, shall echo through the most distant spheres, hymning the praises of the Lord God Omnipotent, and of the Lamb.

It has been inferred by some from the words of the angel in chap. xxi. 9, compared with xxii. 9, that the angels who pour out the vials are saints of the race of Adam, and therefore risen from the dead. And as the whole body of the saints do not rise till our Lord comes, these persons hence argue, that the pouring out of the vials does not begin till the advent. But this is in the very teeth of Rev. xvi. 15, from which it is evident, that the vials are far run out when our Lord comes. Moreover, they who thus reason, appear to be ignorant of the important fact, that the portion of the Church which rose from the dead along with our Lord, has ever since been with him in glory. There are, therefore, saints enow already in his presence for this and other works of judgment, without the necessity of awaiting the resurrection of those saints who are now asleep in him.

The whole of the foregoing argument rests however on an entire misunderstanding of the real sense of the words in chap. xxii. 9. In our English version, it is true, that the angel appears to say, that he is one of the prophets: "*I am thy fellow-servant, and of thy brethren the prophets,*"—i. e. I am one of thy brethren the prophets:—but it is plain that the original Greek does not truly bear this sense, to have warranted which the preposition *εκ* should have been inserted before the words *των προφητων*. Accordingly the clause is properly rendered as follows by Archdeacon Woodhouse. "*I am a fellow-servant with thee, and with thy brethren the prophets,*" nor is there the least ground for maintaining, that this angel is any other than one of those ministering spirits, sent forth to minister to those who shall be heirs of salvation, Heb. i. 14.

NOTE D.—*To come in at the end of the 2d paragraph, page 333.*

While my Third Edition has been in the Press, an objection to my interpretation of the 144,000 sealed ones, has been communicated to me through the medium of a Christian friend. The objection rests upon the idea, that the 144,000 belong to the tribes of the *literal Israel*, according to the flesh, and are *converted Jews or Israelites*. As this view is strenuously upheld also, by an anonymous writer, in one of the Prophetic Magazines, it seems to me to be worthy of some notice.

I believe the idea to be *utterly unsound*. During this dispensation, the believers, both Jew and Gentile, who form the true Church, are the true Israel of God, and so in St. Paul's words, Gal. vi. 16, "*And as many as walk according to this rule, peace be on them,*" *και επι τον Ισραηλ του Θεου*, the *και* has the force of *even*, and the latter clause is rightly rendered by Doddridge, "*even upon the Israel of God.*" The Jews are the *concision*, we the *circumcision*, Phil. iii. 3. "*Ye were alienated from the commonwealth of Israel, της πολιτειας του Ισραηλ.*"—"But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, for he is our peace, *who hath made both one*, having broken down the middle wall of partition."—"Now, therefore, ye are no longer strangers and foreigners, but *fellow-citizens, συμπολιται*, with the saints, and of the household of God—and are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—See Ephes. ii. 11—20.

Accordingly, in the Apocalypse, the name of *Jew* is denied to the *concision*, chap. ii. 9, and iii. 9. "Which say they are Jews, and *are not*, but are of the synagogue of Satan." On the other hand, the name of the New Jerusalem is written on the Philadelphians, iii. 12, *i. e.* on the Gentile saints—therefore they are the true Israel.

Again, if this view were true, how could the professing Gentile Church be called in chap. xi. 2, the *Holy City*?—Moreover, these considerations appear to afford a solution of the difficulty why in chap. xvi. 12, Israel are not named, but are obscurely designated, as *the kings from the rising of the sun*. At the time referred to in that passage, they are still in an unconverted state. In this condition, and during the present dispensation, they are not *Israel*, the PRINCE having power with God, and with men, and prevailing—they have the prophetic designation of *Lo Ruhamah* and *Lo Ammi*, Hos. i. 6, 9. It would, therefore, have been inconsistent with the systematic accuracy of the Apocalyptic language to give them now the name of *Israel*, which belongs only to those who are citizens of the heavenly Jerusalem. In that passage they are accordingly, enigmatically designated with reference to their future power over the nations, as *the kings from the rising of the Sun*.

Moreover, the 144,000 is a *perfect number*—the whole of the *Quick* counted worthy of being changed when the Lord appears. Now how a perfect number of Saints, from Israel according to the flesh, is to be made out without disinheriting us Gentiles, and excluding us from the heavenly city, I see not. Counting myself a pilgrim and stranger here, and looking for that city which hath foundations, whose maker and builder is God, I, for my own part, cherish too ardent an affection for my heavenly country, to consent to the *prophetic ostracism* which would banish me from it. To call the 144,000, *converted Jews*, is just building up again the partition wall, and in the literal sense of the word, it is *Judaizing*.

Finally, let it be observed in confirmation of the whole of the foregoing reasoning, that though in chap. vii. 3—8, the 144,000 are said to be sealed out of all the tribes of the children of Israel, they are in xiv. 3, said to be *purchased from the earth*, and in ver. 4, *απο των ανθρωπων* *from among men*, *i. e.*, the whole living men of the earth. Their character is also utterly incapable of being limited to Israel according to the flesh, for all, both Jews and Gentiles, who possess this character, chap. xxii. 14, have POWER, *εξουσια*, over the tree of life, and may enter in through the gates into the city. Let us only possess this character, and not one of the twelve angels who guard the gates, xxi. 12, on which are written the names of the twelve tribes of the children of Israel, will close the gates in our face, and demand as a passport our pedigree from Abraham, Isaac, and Jacob, as to *the flesh*.

To the foregoing reasoning, in answer to the objection abovementioned, I am informed, that the only reply was, that we are bound to take everything literally, unless it be impossible to do so. I again rejoin, that my interpretation is in the strictest sense *literal*. I first ascertain from *the letter* of St. Paul's Epistles and the Apocalypse, who, in this dispensation, are the *Israel of God*, and I find that this title, in the *most literal sense* of the word, belongs to all, both Jew and Gentile, who are baptized into Christ—and to *them* I apply it in interpreting the Apocalypse. The charge, therefore, of departing from the

letter, belongs not to this interpretation, but to the interpretation of those writers, who give to "*the concision*" the unbelieving descendants of Abraham, a title, a character, and a name, which are absolutely denied to them in the Scriptures of the New Testament, and even by their own Prophet Hoseah, since he designates them Lo Ruhamah and Lo Ammi.

NOTE E.—*To come in at the end of 1st Paragraph, p. 341.*

The Edinburgh Review, in its last Number, for October 1832, has itself furnished a complete justification of the language of severe censure contained in this passage of my work. The dreams of this journal, as to the approaching halcyon days of peace and prosperity from the Bill, seem already to be scattered. There is an article on the working and prospects of the Reform, wherein the fears and alarms of the reviewer are but thinly skinned over. He desired, in the Number for March, to

"Call up spirits from the vasty deep"

of popular agitation. But the spirits whose presence he invoked dwell not in *that deep*. Their abode is on the *holy hill of Zion*, which the feet of this reviewer have never trod, and to which his voice is an utter stranger. The spirits which have come from the deep, are not of *peace*, and *harmony*, and *love*, but the spirits of *agitation*, and *fear*, and *terror*, and they scowl defiance on the former hopes of the literary necromancer.

The review begins by congratulating itself on the character of the members who are likely to be returned for Scotland in the new Parliament. Of the English returns it speaks with less confidence, and with still greater distrust of the Irish. It then addresses a "*homily to the people generally*." It "first of all" exhorts "them to be *patient and reasonable*"—showing that it is "*neither natural nor reasonable to require*" every measure of improvement "to be brought forward at once"—that "*it is altogether senseless to clamour for more measures than there is time to discuss. Yet we cannot help being apprehensive that some such feeling as this is rising in the country.*"

In a subsequent part of the paper, are the following significant intimations, of the state of the popular mind. "It is to be observed in the next place, that the new system of representation *will not even have the chance of working well, unless the people repose confidence in it until they have given it a fair trial*. There can hardly be anything less reasonable, than to see men, who but yesterday proclaimed the bill to be sufficient for all practical purposes, already crying out for more reform, and even deriding the measure to which all their wishes were bounded, as little better than mockery. *They are thus realizing the scornful and spiteful predictions of its worst enemies.*"

It speaks again of the system, now in vogue, of requiring pledges from candidates, in terms of just and unlimited reprobation, telling us, that thereby "the greatest violence has, without any doubt, been done to the principle of representation."

Afterwards the dangers from republican principles are spoken of, and *if we may credit this reviewer*, they may be rated very low.—My space will not permit me to enter on this subject, or quote more largely from the paper.

Last of all, the reviewer enters into the fears which exist as to *the security of*

*property.* After admitting that the most dangerous doctrines have of late been preached to the working classes upon this point, on the destructive consequences of which opinions he properly animadverts, the reviewer writes as follows:—"Hardly any one deserving of notice it is to be supposed, can be found siding with the apostles of anarchy and barbarism, who would obliterate every vestige of civilization, and restore society to a savage state. But there is more risk of ingenious and speculative men or strong partisans forgetting—the one in the refinements of theory—the other in the heats of political contention—*how difficult it may be to go a certain length in one direction, and then stop short.* If, for instance, all Church property were confiscated, through dislike to the Establishment, and suspicion of its illiberal propensities—if to curb the influence of the executive Government, the taxes necessary for paying the interest of the national debt were repealed—if from jealousy of the aristocracy, the accumulation of property in a few hands were directly prohibited and not merely discouraged,—such measures being, but more especially the last two, *manifest violations of the rights of property,* would lead immediately to another step—the *total destruction of the funds,* and the establishment of a *maximum* of property, a point of wealth which no one should pass. But as those measures are akin to the *forcible distribution of property,* if indeed they do not involve it—how can they who have gone thus far refuse to give the artisans, what they are taught by some other theorists, and some other partisans already to demand, a share of all the capital of the country made productive by their labour, *in other words, a general division of all property?* We rely on the returning sense of those to whom we have alluded, but at all events, we rely on the good sense of the people themselves, for an antidote to the subtle poison which has of late years been spread through the community."

I request the reader, diligently to ponder these remarks of this leading journal, and to say whether they do not exhibit the double character of the last days—*deep apprehensions, and a failing of heart for fear of the things coming on the earth*—thinly skinned over with cries of *Peace! peace!* The writer of it invokes the *returning good sense*—of whom? Why, of ingenious and *speculative* men and *strong partisans!* the very men, who above all others, set common sense at defiance.—He next invokes the *RETURNING* good sense of that fickle people, of whom he before expressed apprehensions, that they will not repose confidence in the bill, till they have even given it a fair trial. On *such foundations* does this journalist build his hopes, and cry out *Peace! peace!*

Earnestly does the writer of these pages desire, that there were solid grounds for hopes of national peace—Such hopes, if they ever arise, must however rest on a foundation more solid than that of any *political reform,* however wisely contrived, even upon the foundation of *repentance* and *national righteousness.* But of this happy change, as there are no appearances, so the writer entertains no hope, till these nations shall have drunk of the bitter cup of humiliation and judgment preparing for them.



**SUPPLEMENT**  
**TO**  
**A DISSERTATION**  
**ON THE SEALS AND TRUMPETS**  
**OF THE**  
**APOCALYPSE,**  
**AND THE**  
**PROPHETICAL PERIOD**  
**OF TWELVE HUNDRED AND SIXTY YEARS.**  
**IN TWO PARTS.**

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**PART I.**  
**CONTAINING**  
**THE APPLICATION OF THE SCIENTIFIC SCRIPTURAL CHRONOLOGY**  
**AS A TEST OF INTERPRETATION TO THE SCHEME**  
**OF THIS WORK.**

**"THEY ALL SLUMBERED AND SLEPT"—MATT. xxv. 5.**





# PREFACE

## TO THE SUPPLEMENT,

### PART I.

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**THERE** are, in the present day, about as many schemes of Apocalyptic interpretation as there are authors on prophecy, or anonymous writers of papers in those once rampant, but now defunct publications, the Prophetic Magazines. The confidence also of each writer, seems almost to rise in the inverse proportion of his age as a student, and the maturity of his experience; so that the youngest are the most assured of their ability to lead the Church, and to lay down for her instruction the great principles of prophetic truth.

It must be acknowledged that this is a state of things which, to beginners in the study, appears to render it almost a hopeless undertaking, and partly from this as well as other causes, the mind of the Christian public seems at length to have sunk either into the apathy of despair or indifference, from which nothing will probably now arouse it but the awful events which are near at hand. In the meanwhile, an inquiry naturally presents itself to the minds of those, who earnestly believe that the sure word of Apocalyptic prophecy was given to the Church of God to be a light in a dark place, and not a source of endless perplexity, whether any principles can be discovered, which may help us in steering our way through these breakers of contending opinions, into a port of rest.

It is the object of this Supplement, to show that the scientific Chronology of the Scriptures, which has been demonstrated in the other works of the author, affords a test whereby to try every scheme

of the Apocalypse, and to distinguish the true from the false ; and to this test the author has rigidly subjected his own scheme, formed many years before he had arrived at the knowledge of this chronology, or even suspected its existence.

It must, however, be observed, that as the whole times of history, run in series of Jubilees and Cycles, and as no one can write on the Apocalypse at all, without touching great eras of history, it is to be expected that in every scheme of interpretation there will be found some Jubilean and Cyclical periods. This, however, is not enough. What we require is a complete system of scientific time, knitting together all the great eras of the Apocalypse ; and this we are assured is a test, when added to the other principles of interpretation set down in the Preface of this work,\* which no false system can endure, and which must at length drive off the field every scheme but the true.

In what manner my own work comes out of this ordeal, I must leave others to determine. But it is right for me to mention, that since I sent to the press the body of this Supplement, the evidence in support of my apocalyptic arrangement has continued to grow.

Thus it will be found mentioned in chap. i., that from my date of the first trumpet, in 376, to that of the 7th, in 1792, is a period of 1416 years, which is the fourth term of a series of geometrical progression. I was not then aware, however, that this number if divided by 12, gives the quotient of 118. Consequently, if we add to the year 1792, the divisor  $12 \times 2 = 24$  years, we arrive at the year 1816, which is the date of the general peace of the world, or the *holding of the four winds of the earth*† after the dreadful war of the French Revolution ; and to that year, from 376, we have the period of  $1416 + 24 = 1440$  years, the square of 12 multiplied by 10.

I find, moreover, that this series of time goes up to the death of Reu and beginning of the administration of Serug, B. C. 2217, whence to the birth of Abraham, B. C. 2145, are  $12 \times 6 = 72$  years, and thence to 1816, the interval is  $12 \times 330 = 3960$  years. There are, from the birth of Abraham, to his seventy-second year complete, B. C. 2073, and I now conceive the date of his arrival at Haran, which in the tables of my Synopsis of Chronology I had marked as *uncertain*, exactly  $12 \times 6$  years ; and this date, it will be perceived, is just 3 years before the Call.

I shall place the remainder of the series in a tabular form for facility of reference.

\* Dissertation, Preface to Third Edition.

† Rev. vii. 1.

EVENTS.	INTERVALS.	
	YEARS.	SQUARES OF 12.
A. From B. C. 2073, when Abraham probably arrived at Haran, to B. C. 1641, the year before Moses received his commission from God at the Bush, are . . .	432	3
B. To the eighth year of the reign of Josiah, when (2 Chron. xxxiv. 3.) he began to seek the Lord, B. C. 633 . . .	1008	7
C. To the first Trumpet, A. C. 376 . . .	1008	7
D. To the Era of the Crusades, 1096 . . .	720	5
E. To the general peace after the overthrow of Bonaparte; being <i>the holding of the four winds</i> , Rev. vii. 1.—1816 . . .	720	5
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The whole period, from Abraham's arrival at Haran, to 1816, is . . .	3888	or 27 squares of 12.
Or from the death of Reu . . .	4032	28, or 4 weeks of the square of 12.

If, again, we analyze the period of  $12 \times 20 = 240$  years, which measures the interval from the end of the sixth seal to the seventh, or from the peace of Passau in 1552, to the fall of the French monarchy in 1792, we shall find that  $12 \times 3 = 36$  years, reckoned from 1552, lead us to the year of the destruction of the Spanish Armada, 1588. Thence,  $12 \times 5 = 60$ , bring us to the peace of Westphalia, whereby the articles of the peace of Passau were confirmed, and made the basis of the religious jurisprudence of Germany. Thence, 12 years bring us to the restoration of Charles II. in 1660. Thence,  $12 \times 8 = 96$  years, terminate in 1756, the era of the seven years' war in Germany; and  $12 \times 2$ , from 1756, bring us to 1780, the crisis of the American war, and date of the accession of Joseph II. of Germany.

I have further discovered, that the interval from the deluge, B. C. 3217, to the sounding of the seventh trumpet in 1792, being 5008 years, is the fifth term in a series of geometrical progression, 313 being the first term, and 2 the ratio. The series is 313, 626, 1252, 2504, and 5008. When applied to the chronology, it will be found that the fourth term, 2504 years, leads us to B. C. 713, the date of the invasion of Judea by Sennacherib, King of Assyria; and the interval from B. C. 713 to 1792, which is 2504, being bisected, is equal to the third term 1252, and it leads us to the year 540, when Belisarius took Ravenna, and made Vitiges, King of the Goths, prisoner, whom he

sent to Constantinople. This was the first era of the fall of the Gothic kingdom of Italy.\*

My chronology of the first four trumpets appears also to receive strong confirmation from the testimony of Sismondi in his "*Histoire de la Chute de l'Empire Romain.*" Although he places the beginning of the fall of the Empire in the middle of the third century, which is a century earlier than I do, yet when he arrives at the fourth century, he adopts the same arrangement and chronology of the invasions of the northern nations as are given in this work. He thus arranges them—1st. The invasion of the Eastern Empire by the Visigoths, in 376. 2d. That of the West by the German nations, from 395 to 410. 3d. The invasion of the empire by Attila, from 441 to 452. 4th. He dates "*les dernières convulsions de l'Empire d'Occident,*" "*the last convulsions of the Western Empire,*" from the taking of Rome by the Vandals, 455, to the banishment of Augustulus, 476.† The testimony of Sismondi on a point of this nature is of great weight.

There is another interpretation in my Dissertation on the Seals, which derives striking support from the language of the same writer. I make the *sixth head* of the beast to signify the Heathen Imperial power of Rome, from Augustus to Constantine, and the *seventh head* the Christian Imperial power, from Constantine to Augustulus, with the new capital of Constantinople.‡ Sismondi, in his fourth chapter, after dividing the fourth century of the Christian era into three periods,—the reign of Constantine, from 306 to 337,—those of his sons and nephew, 337 to 363,—the reigns of Valentinian and his sons, and of Theodosius, from 364 to 395,—then says, "*Durant la première, l'antique empire d'Auguste et de Rome fit place à une monarchie nouvelle sur les confins de l'Europe et de l'Asie, avec d'autres mœurs, un autre caractère, et une autre religion*"—"during the first, the ancient empire of Augustus and of Rome gave place to a *new monarchy* on the confines of Europe and Asia, with other manners, another character, and a new religion."

From Isaiah vii. 8, 9, we may likewise infer, that the capital city of an empire always enters into the idea of HEADSHIP. The words are, *the HEAD of Syria is DAMASCUS, and the HEAD of Damascus is*

\* I follow Koch, Bredow, and the Ancient Universal History in this date; Gibbon and Sismondi place it in 539.

† See for these dates, Sismondi, pp. 95—99, 109—129, 148—153, 154—159.

‡ See my Dissertation, pp. 148—150. I have vindicated and illustrated this interpretation in my tract (now out of print), *The Scheme of Prophetic Arrangement of Messrs. Irving and Frere Critically Examined*, pp. 53—60.

REZIN; *the head of Ephraim is SAMARIA, and the head of Samaria is REMALIAH'S SON.* It must, therefore, I think, be inferred, that the HEADSHIP of a BEAST, or EMPIRE, includes in it the two ideas of its CAPITAL, and the GOVERNMENT or POWER dominant in its capital. Consequently, when Constantinople, or New Rome, became the CAPITAL and seat of Empire, with a new monarchy, as Sismondi terms that of Constantine, this change necessarily constituted a new HEADSHIP of the beast.

There are some other points to be briefly noticed by me before I close this preface.

I wish first to offer some further reasons, confirmatory of the exact date now adopted by me, as that of the opening of the third seal, viz. at the death of Pope Hormisdas, in the year 523. Since the series of the first five seals from 33 to 1503, is one of thirty Jubilees,—and to the end of the fifth seal, 1552, a period of thirty-one Jubilees,—we are evidently led by this analogy to the conclusion, that the intermediate periods are also Jubilean. Accordingly, in my scheme of the seals as corrected in this Supplement, the interval from the first seal to the second is Jubilean, and also that from the fourth to the fifth. The dates also of those seals are distinguished by conspicuous events in history. Now, the third seal, whatever be its date, marks that change in the Church, when the spirit of discord and internal warfare made way for the reign of darkness, and the Church sunk down under the yoke of authority, imposing the ordinances of man, and the creeds composed by man. It is plain, therefore, that this seal must have commenced before the beginning of the 1260 years, wherein the saints were delivered into the hands of the Papacy, that is, before the year 532. On the other hand, it could not have begun earlier than the year 518, seeing that, *till then*, the eastern and western Churches were divided by schism. We thus pin it down to the narrow point of fourteen years, within which, the only Jubilean period in this series is the year 523, which is exactly 490 years, or ten Jubilees, from the death, resurrection, and ascension of our Lord,—and from the 1st Nisan, after the death of Lamech, and the beginning of the administration of Noah, B. C. 3251, precisely seventy-seven jubilees, being three and a-half cycles of 1078 years. Moreover, as the fifth trumpet, when the key of the abyss was given to the FALLEN STAR, sounded in the year 518, being the date of the accession of the Emperor Justin, and his acknowledgment of the POPE as SUPREME PONTIFF, (that date being also confirmed by Jubilean time,) it appears impossible to select any other date in this series of Jubilees than 523, as the era of the third seal. It is also a general principle, that great periods of the

world and the Church, are marked in history, either by important events, or changes of reigns and administrations. The death of Pope Hormisdas, even were its importance overrated by me in page 388, is, therefore, in itself sufficient to mark the exact year of this seal, the period of it being previously ascertained, by the great land-marks of prophetic chronology, already mentioned. But while I have been writing the foregoing remarks, a new body of evidence has been seen by me, confirmatory of the accuracy of this date. The year 523, I find, is from B.C. 556, the era of the defeat of Neriglissar by Cyrus, and his death, which was the beginning of the fall of Babylon, precisely 1078 years, which is a cycle composed of that of 1040 years + that of  $19 \times 2 = 38$ ,\* at the end of which the moon is slow 5 h., 26 m. From the year B.C. 518, marked as a great scriptural era in Zech. vii. 1—3, (as being exactly seventy years from the destruction of the first temple in B.C. 588,) the year 523 is precisely the perfect cycle of 1040 years.† From B.C. 165, the date of the cleansing of Jerusalem by Judas Maccabæus, and the restoration of the worship of God after the pollution of the temple by Antiochus Epiphanes, to 523, is the perfect cycle of 687 years.‡ From A.C. 132, the date of the rebellion of the Jews under Barchochebas, the false Messiah, to 523, is the cycle of 391 years, the moon being slow at the end of it, 5 h., 15 m. Again, computing forward from the year 523, the perfect cycle of 687, it leads to 1210, the second year of the fourth seal, and of the Albigensian crusade. Computing from 523 the cycle of 1040, it brings us to 1563, when the Council of Trent ended, and the abominations of Rome Papal were sealed up, never to be loosed till the day of her destruction. Lastly, the cycle of  $315 \times 4 = 1260$  years, being reckoned from 523, we arrive at the year 1783, the date of the general peace after the American war, and carried on to 1840, shown in my former Works to be a great era in chronology,§ the period becomes the Cycle of 1317

\* See as to these Cycles my Synopsis of Chronology, pp. 7 and 8.

† Ibid., p. 8.

‡ Ibid., p. 8.

§ Fulness of the Times, p. 153 ;—Introductory Dissertation, pp. 41, 2. Note ;—Supplementary Dissertation, p. 75 ;—Synopsis of Chronology, Preface, pp. xxiii., xxiii. There are other great periods coming out in 1840, which are not mentioned in my works.

To this note, as it stood in the First Edition of this Supplement, I add the following remarks :—

By consulting the foregoing passages of my works, the reader will find, that four years before it dawned upon us, the year 1840 was set down by me as a great era in chronology. And now that it is past, and we are near the end of the year 1842,

years, composed of that of  $33\frac{1}{2} \times 3 = 1002 + 315$ ,\* and at the end of it the moon is fast 5 h. 50 m. 49 s. 23 th. By this complex body of evidence, the year 523 is proved to be a great era, and the date of the third seal powerfully confirmed.

In treating of the Symbolical History of the Witnesses in chap. ii. of this Supplement, I have said nothing of an interpretation offered in the pages of the Investigator,† by a writer who signs himself E., and is, as the public is now informed, Mr. Elliott, of Tuxford. This interpretation is not new, but only a new version, as it were, of that of Mr. Fleming, in his Discourse on the Rise and Fall of Papacy, which was rejected by me in my Dissertation.‡ Mr. Elliott's new version of it is substantially as follows :—(Investigator, vol. iii. pp. 190—196.)

The fifth Lateran Council was summoned by Pope Julius II. for the extirpation of all heretics. It was in the eighth session of the Council, Dec. 1513, (says Mr. Elliott,) that the adhesion of France was received, up to which period nothing had been done of importance. But now they proceeded at once to make arrangements for effecting the objects of the meeting among them, that of the total extirpation of heretics. The Bohemian brethren seem “to have been the only witnesses regarded by the Catholics as *not yet quite silenced*.” Here the learned writer somewhat differs from his authority, for Mr. Waddington's words are, “an edict of safe conduct was granted to the Bohemian brethren,”—“for their heresy *was rising again into formidable attention*.” A bull, continues Mr. Elliott, was issued, inviting those heretics to the Council's next session, with a promise of a safe conduct. At length the next session came, it was held May 5th, 1514. This was the time for the heretics, in other words, the *witnesses*, appearing. But where were now the Wickliffs, Husses, and Jeromes? Alas! *not one appeared*. Throughout the length and breadth of Christendom, *they were silenced, they were dead*. The threats of the bull of convocation seemed already to have accomplished its objects. EVERY HERETIC WAS EXTERMINATED. He afterwards states their resurrection to have been effected by the preaching of Luther in 1517, and their ascension to heaven by their taking the name of Protestants in 1529.

In reply to certain objections offered by me in the pages of that

I ask whether in *history* that year will not be as distinguished for the mighty events which were accomplished in it, as it is, in the works above-mentioned, shown to be in the *Scientific Chronology*?

\* Synopsis of Chronology, p. 8.

† Vol. iii. pp. 189—195.

‡ See Dissert. on Seals, Note, p. 14, Fourth Edition.



Periodical work, to this interpretation, namely, that it made an act of the Lateran Council slay the witnesses; whereas, from Rev. xi. 7, it is manifest that they are slain by the secular beast, Mr. Elliott said, that I had read his paper incorrectly. "I agree with him (viz., the author) as to the power that was to kill them, and so stated it. Thus, 'At length the beast out of the abyss, the same that, from the beginning of their testimony, had been warring against them, seemed on the point of accomplishing its victory.'—'In 1489, the Bohemian deputies found the Waldensian witnesses silenced from the effects of *the late crusades* against them;' and 'soon after, the Bohemians themselves were *all but* silenced by a persecuting decree against them of the Diet and King Wladislas;' their final silencing, indeed, I refer, *as a thing probable*, to the terror of the threats against heretics in *the Lateran bull of convocation*; but this only *after its reception by the secular princes*. Of the non-appearance of the witnesses on the day, May 5th, 1514, on which they had been summoned to appear before the Council, I speak as the *first official proof*, to the convened deputies, of *the witnesses being dead*, and the commencement, consequently, of the three and a half days of their apparent death." (Invest. vol. iii. p. 441.)

After all my endeavours, I must own, that I do not clearly understand when, or in what year, he places the death of the witnesses, since he now seems to refer their final silencing, or death, only as *a thing probable*, to the terror against heretics in the Lateran bull of convocation, which, be it observed, bears date 1511. By this bull the witnesses were, it appears, *frightened to death*, or *died of fright*. But *when* their death occurred, is not said by Mr. Elliott, only that their non-appearance in May 5th, 1514, was the first official proof of their being dead. There is here, however, a misconception, arising, I presume, from the learned writer not having seen the original document containing the safe-conduct to the Bohemian brethren, *if they chose* to come to the Council. That document lies before me in my copy of the Acts of Councils, Paris, 1714, and I shall give a short extract from it:—"Præterea cum ex diuturna et multiplici hæresi Bohemorum plurimum Deus offendatur et Christianus populus scandalizetur: quorum etiam ad veræ fidei lumen atque concordiam reducendorum provincia dilecto filio nostro Thomæ tituli sancti Martini in montibus Presbytero Cardinali Strigoniensi ad Hungariam et Bohemiam nostro et Apostolicæ sedis Legato est a nobis his proximis diebus plene demandata; eosdem tamen hortamur in Domino, *ut vel ad nos et hoc sacrum Lateranense Concilium, vel ad eundem Thomam Cardinalem Legatum* qui propinquior illis erit, aliquot ex suis oratore

cum sufficienti mandato destinare non negligent, ad tractandum de opportuno remedio quo errores, quibus diu detinentur, agnoscant, et ad verum religionis cultum et sanctæ matris ecclesiæ gremium Deo duce reducantur." \* Afterwards follows the safe-conduct to come to the Council.

It is therefore manifest, that Mr. Elliott is mistaken in thinking they were *summoned* to appear. The document is not a *summons*, but an *exhortation*, either to appear before the Cardinal Legate, who had already been sent to Hungary and Bohemia, or to come to the Council. It is altogether different in its style from the summons by Pope Paul III. in 1538, against Henry VIII. of England, declaring, that if in sixty days he did not appear at Rome, he had forfeited his right to the kingdom, and his subjects were absolved from their oaths of allegiance. That the Bohemian witnesses did not comply with the invitation to come to the next Session of the Council, may be inferred from the silence respecting them in the proceedings, as found in the Acts of the Council. Whether they appeared, or did not appear, before the Cardinal Legate, I have not learned, and perhaps the learned writer of the Paper above-mentioned, has not the means of knowing.

Granting, however, that they did not appear, what proof does their non-compliance with the Papal exhortation afford us, that they had been killed by the terror occasioned by a former Bull? If after considering what has now been set before him, as well as what is offered in the body of this Supplement, Mr. Elliott shall still hold to his opinion, that these things are a fulfilment of the Apocalyptic prophecy, "*the beast that ascendeth out of the bottomless pit shall make war with them, and overcome them, and kill them,*" I shall not be disposed to argue with him, since we shall differ too much on the principles of reasoning, to come to any agreement. I proceed, however, to offer two closing remarks:—*First*, Mr. Elliott appears to mistake the very object of the calling of the fifth Lateran Council. If he consult Dupin, he will see that it was assembled by Pope Julius II., simply to counteract the proceedings of the Council of Pisa, called by three cardinals at the instigation of the Emperor and King of France, which, in April the year following, declared the Pope suspended from his See. Having stated the convocation of this Council, Dupin simply adds, "*Le Pape, pour arrêter ce coup, indiqua de son côté un Concile à Rome par sa Bulle du 17 Juillet:*" "*The pope, to parry this blow, called a Council, at Rome, on his part, on the 17th July.*" The words

\* Acta Conciliorum, tom. ix. p. 1722.

in the Bull for the extirpation of heretics, were probably matters of course in all edicts for calling General Councils.

As to the supposed fact of the witnesses being already dead from terror, in consequence of this Bull, the mission of the Cardinal Legate, and the safe conduct, dated (14th Kal. Januar.) 19th Dec., 1513, nearly a year and a half after the bull was issued, disprove it.—To conclude, it was necessary for me to notice this interpretation, as it comes from the pen of a clergyman for whom I have a great respect, and has been patronised by some of the *younger* writers on prophecy; but I have said enough upon it.

There is yet one point to be noticed with reference to the witnesses. They are said to prophesy in sackcloth during the whole 1260 years; and yet, according to the exposition offered by me, they ascended to heaven in 1552, exactly 240 years before the end of the 1260 years.—How could they wear sackcloth after their ascension to heaven? is the question here asked. Now, though what has already been offered in the Appendix to the body of this Dissertation\* seems, to my own mind, quite sufficient to remove this objection, I shall yet make some further remarks:—

Against that generation of the children of Israel, which sinned by believing the evil report of the spies, the judgment pronounced by God himself was, that they were not to come into the land of promise, but their carcasses were to fall in the wilderness. Lastly, it was said, “*After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities.*”† We, however, know, that at that very time all the spies died, excepting Joshua and Caleb; and that in the plague which followed the rebellion of Korah, 14,700 of the people died in one day. Now they who thus died, did certainly not individually bear their iniquities forty years in the wilderness. They were buried, and their spirits descended to Hades, to receive, in the intermediate state, according to the deeds done in the body, and to wait the final judgment of the GREAT DAY. How then, it will be said, were the words of the Lord fulfilled? The answer is, that the *congregation of Israel* continued to wander in the wilderness for nearly forty years, from the coming out of Egypt, or about thirty-eight years and a half, from the time when judgment was pronounced against them, and until the whole of the generation which had sinned was gradually cut off by death. We are thus led to see, that when in the Scriptures collective bodies of men are spoken of, it is not necessary, to the fulfilment of that which is predicated of them,

\* See Note A. p. 357.

† Numb. xiv. 34.

that it should be accomplished universally, and at all times, in every one of the number. It is enough if that which is fulfilled be generally true. Thus, when it is said that the witnesses prophesy in sackcloth during the 1260 years, it does not mean that every individual, or each particular body, or Church, was at all times, and every moment, to mourn, or that there were never to be seasons of rejoicing; but that which it does signify is, that spiritual mourning, or sackcloth, was to be the general character and aspect of the Church during the whole 1260 days. The deep mourning of Daniel, amidst the pomp, and splendour, and power, of the Persian Court with which he was surrounded and invested, affords us an apt example of the spirit of mourning and heaviness which must still have overwhelmed the minds of truly spiritual Protestants, even while elevated to the heaven of power in the German Empire, when they saw the *seven hilled city* with her golden cup still intoxicating the nations, and by the flames and the rack wearing out the saints in Spain, Italy, and other parts. If also, holy Nehemiah mourned and was sad, even in the Court of Artaxerxes, because the place of his fathers' sepulchres was lying waste, why will not the *minute critics* who still continue to urge such objections, and to satisfy whom the Apocalypse must have been enlarged twenty times, suffer that we should impute it to the witnesses in Germany that they mourn for the desolations of Zion, even while they themselves are elevated to power?

There is one part of my interpretation of the prophecy of the witnesses which bears so closely on one of the great questions of the present day, namely, the *Voluntary Controversy*, as it is now called, that I foresee it will meet with a very reluctant reception from one of the parties in that question. I must, therefore, offer a word or two on that subject, with a view of meeting their objections. It appears to me that they who argue against the lawfulness of establishments, overlook entirely the great change which took place in the constitution of the Jewish Church, after it became connected with, or rather was made subject to, the four kingdoms of Daniel. That Church, in its constitution under the Persian and Roman Governments, was, we affirm, as dissimilar, in outward character and form, to its constitution after Joshua divided the promised land and gave rest to Israel, as are the present Established Churches different from the Churches under the pastoral care of the apostles of the Lord. Let any person, without prejudice, read the books of Ezra and Nehemiah, and he will see, that the Church was then entirely dependant for its very existence on the will of the Persian kings; and let him read history in order to see, that the high priest, whose ministrations were sanctioned, by the presence of our Lord himself, as a worshipper in the temple, was

placed or displaced according to the will or the caprice of the Roman Procurator of Judea.

Let him, in the next place, turn to the history of the Reformation, and what I ask of him is, to point out a single state or kingdom of Europe where it was finally established, or continued to maintain a firm and healthy vigour, the State being unfriendly and hostile to it. The Bohemian, Hungarian, and Waldensian Churches have continued to *exist*, but I presume they scarcely have breathed the breath of life; and even their existence, if I err not, is attributable, under God, to the struggles and victories of the political Protestants of Germany and Sweden during the Thirty years' war. On the other hand, it is in Great Britain, where the State has eminently favoured the Established Churches, but with large toleration to all who were conscientiously separated from it,—it is in Great Britain, we affirm, that both within the Established Churches and other Christian communions, the power of the Gospel has been most largely manifested. From the whole of these facts, it appears to me necessarily to follow, that in this dispensation, it is the will of God, that the Christian Church should as the Jewish Church was in her last period, be made, as to her outward condition, to depend on the State. I therefore utterly repudiate all fellowship with the schemes of those who apply to the State to confiscate or alienate the endowments of Established Protestant Churches. It appears to me to be directly contrary to the will of God, as manifested in the whole history of the Reformed Churches, which were upheld and supported in those kingdoms only, where God disposed the hearts of the kings and rulers of the earth to favour his cause and confess his truth.

I am well aware that these remarks will draw down upon me severe censures from some, as will the observations made in p. 496 of this Supplement, respecting a numerous body in the Church of England who have abnegated the testimony of the Reformed Churches against Papal Rome, bring upon me the sharp, and perhaps scornful and wrathful indignation of others. I shall, however, fare no worse in incurring this double censure, than the truth itself has done in all ages. I have said that these clergymen are only nominal members of their own communion.\* Should this be counted uncharitable, I ask

\* It has, since this preface was penned, been proved by the melancholy evidence of *fact*, that my estimate of the degree in which these clergymen approximate to Rome, was rather under than beyond the truth. How many of them have openly apostatized and joined the harlot drunk with the blood of the martyrs of Jesus, I pretend not to know, but the London Record, received the very day that this note is penned, adds another name to the black list of apostasy.—Second Edition of Supplement, 19th January, 1843.

a simple question : Are the following passages of the Homily of the Church of England, against the Peril of Idolatry, in harmony with their faith, as exhibited in their published discourses ?

“Now, concerning excessive decking of images and idols with painting and gilding, adorning with precious vestures, pearls, and stone; what is it else but for the further provocation and enticement to spiritual fornication, to deck spiritual harlots most costly and wantonly? which the IDOLATROUS CHURCH understandeth well enough. For she being indeed not only AN HARLOT, as the SCRIPTURE CALLETH HER, but also a FOUL, FILTHY, OLD, WITHERED HARLOT,—for she is indeed of ancient years; and understanding her lack of natural and true beauty, and great loathsomeness, which of herself she hath, doth after the custom of such harlots paint herself, and deck and tire herself with gold, pearl, stone, and all manner of precious jewels.” Again, speaking of the evils flowing from having images in churches, the same Homily adds,—“And from simply having them there, it came at last to worshipping them; first, by the rude people,” “afterwards by the bishops, the learned, and whole clergy,—so that LAITY and CLERGY, LEARNED and UNLEARNED, ALL AGES, SECTS, and DEGREES of men, women, and children of WHOLE CHRISTENDOM,—an horrible and most dreadful thing to think,—have been at once DROWNED IN ABOMINABLE IDOLATRY: of all other vices most detested of God and most damnable to man, and that by the space of eight hundred years and more.”

Now, if such passages be in harmony with the *faith* of these clergymen, whence is it that their *language* differs so widely from them, and that some of them openly acknowledge Rome as a true Church, and others extenuate her guilt to be only that of SCHISM, with which they equally charge all Protestant Churches, not maintaining their own sense of the words “Episcopal order?” They even cherish, with apparent complacency, the idea of that Church cleansing itself from corruptions, reviving sound and apostolic doctrine, and then “we will give her the right hand of fellowship.”\* There is a most careful abstinence from all testimony against the idolatry of the Romish Church under *that name*, and a careful reiterated statement of the sentiment that the Church of England never separated from the Church of Rome;† or, if the former is spoken of, it is in language

\* Mr. Dodsworth’s Sermon on the Unity of the Church, p. 17.

† How different is this measured and cautious language concerning “the OLD, FOUL, FILTHY, AND WITHERED HARLOT” from that of Cranmer, “As for the Pope, I refuse him as Christ’s enemy and the Antichrist;”—of Latimer, “Yea, what fellowship hath Christ with Antichrist? Therefore, it is not lawful to bear the yoke with Papists. Come forth from among them, and separate yourselves from

far removed from the decisive testimony of the foregoing Homily. There is, moreover, an assertion, that the Church of England imposes nothing as a term of communion but what a Romanist may, and indeed does freely assent to. Will then a Romish priest (we ask) subscribe the Homily against the PERIL OF IDOLATRY—If not, then here is a term of PRIESTLY COMMUNION, which he cannot assent to. Will, or dare a Romish layman receive the cup of the Lord's Supper?—If he dare not, here is a term of communion imposed by the Church of England on *laymen*, which no Romanist can or dare receive.

I observe, lastly, on this point, that the sense in which I maintain these persons to be only nominal members of the English Church,\* is the sense in which our Lord himself charges it on the Jews, that they were only nominal believers in Moses, John v. 46.—But we ask, finally, will they acknowledge Rome to be an IDOLATROUS CHURCH, a FILTHY, OLD, WITHERED HARLOT; and that the whole of Christendom was for eight centuries DROWNED IN ABOMINABLE IDOLATRY, and that the Pope is the MAN OF SIN and SON OF PERDITION? If not, they abnegate the testimony of all the martyrs and fathers of their own Church, and would be disowned by them.†

It is said by me, in 3d chapter of this Supplement, that the year 1817, when the New Testament was given to the Jews, was the cycle of 3416 years, from the giving of the book of Deuteronomy to the Jews, in B. C. 1600. It ought to have been mentioned also, that it is the termination of great Jubilean periods, from the birth of Enos, the division of the earth, the journey of Jacob to Padan-aram, and various other eras.‡ But what I have now to communicate has only recently, and since the foregoing sheets of my Work have been received from the press, been discovered by me. It is, that the same year, 1817, when the Jews received the New Testament, is from B. C. 1640, when God appeared to Moses in the bush,  $12 \times 12 \times 12 = 1728 \times 2 = 3456$  years, being exactly 2 cubes of 12.

To the readers of my Synopsis of Chronology, I have also to communicate the fact, that, in addition to the stupendous series of them, saith the Lord;—and of Ridley, “The See of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed.” See passages cited in the Appendix to my Church of Rome the Apostasy, and the Pope the Man of Sin.

\* I suppose that now they themselves scarcely deny the fact of their being only nominal members of that Church, or at least many among them.

† I cannot but congratulate the true and genuine members of the English Church, and all other true Protestant Churches, on the very decided and bold unpromising testimony of the Record newspaper, against the nominal members of that Church who have so grievously drawn back from the faith of the Reformers.

‡ See my Fulness of the Times, pp. 173, 174.

scientific periods coming out in the present year, 1837, (computed to the vernal equinoctial new moon on the 25th March, 1838,) one of which is 3724 years, being either 76 Jubilees, or 196 Metonic cycles from the *return* of Jacob *from* Padan-aram, I have discovered that the period from his *departure to* Padan-aram, and vision of the ladder in B. C. 1908 to the present year, 1837, being 3744 years, is exactly the cube of  $12 \times 2 = 3456$ , + the square of  $12 \times 2 = 288$ , and is therefore a period mysteriously perfect. Thus have we this perfect period from the VISION OF THE LADDER, and the no less perfect period of 28 weeks of cycles of 19, from his WRESTLING WITH THE ANGEL AND OBTAINING THE NAME OF ISRAEL, meeting in the present year,—together with the perfect cycle of 3435 years from the entrance into Canaan to this year,—and the various other stupendous periods in my Synopsis, Table VIII.

LAINSHAW, December 26, 1837.

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## POSTSCRIPT TO THE PREFACE,

ADDED TO THE SECOND EDITION OF THE SUPPLEMENT AND  
FOURTH OF THE DISSERTATION.

SINCE the foregoing Preface was penned, five years have passed over our heads, filled with events, of which we have seen only the first germinations towards those mighty issues which are still hidden in the womb of futurity. It is apparent that the redemption of the Ancient People of God is now at the door, and for that great event, and the revelation of the Lord from heaven to gather his saints, we wait with outstretched necks. We are yet in the year 1842, according to the Jewish sacred reckoning, and this being the intercalary year of their calendar with the month Ve-Adar, the next sacred year does not commence until the 1st of April. I shall also mention, that the great period of 2 cubes and 2 squares of 12, or 3744 years, which is in the foregoing Preface computed from Jacob's vision of the ladder to 1837, being reckoned from the birth of Judah, B. C. 1903, expires in the year 1842: but to enter into the general subject of the scientific chronology of this year would require a treatise.

*17th February, 1843;—17th Adar, Year of the World 7320.*

## CHAPTER I.

ON THE SCIENTIFIC CHRONOLOGY OF THE SCRIPTURES AS A TEST OF THE INTERPRETATION OF THE APOCALYPSE.—GENERAL HARMONY OF THE SCHEME OF THIS WORK WITH THAT CHRONOLOGY.—BY THE CORRECTION OF CERTAIN DATES THE HARMONY MADE COMPLETE.—THE CONNEXION OF THE PROPHETIC NUMBERS OF DANIEL WITH THE SCIENTIFIC CHRONOLOGY SHOWN, AND THE DATES OF THE TERMINATION OF THESE PERIODS IN THIS WORK THEREBY PROVED TO BE EXACTLY TRUE.

It has been demonstrated in my different works on Chronology, that the whole times of the Church and the world, are arranged on the basis of the Jubilee and the Cycles of astronomy. Now, as the Apocalypse is only the history of the Church and the world by anticipation, it appears to follow, as a necessary conclusion from the important facts thus established, that the true interpretation of the Apocalypse, which is, in other words, the true application of history to the mysterious visions of that book, must, in like manner, exhibit the features of Cyclical and Jubilean arrangement in all its parts; not that we would infer from this, that the whole dates are to follow each other in a single and unbroken series of Jubilees and Cycles, for it is not so in history, seeing that it is shown in my works that there are various series of streams running parallel to each other; but we are at least to expect, that all the most important apocalyptic dates and intervals, if rightly fixed by the interpreter, shall be found to form parts of the great Jubilean and Cyclical chains of time, which measure the great periods of universal history.

A test is thus afforded to us for trying the various and discordant schemes of interpretation, which, at the present moment, fill with perplexity the mind of the prophetic inquirer; and it is a test of a less suspicious nature, since none of the authors of

the various apocalyptic schemes, which divide the public mind, seem to have had, when they composed their works, the least suspicion of the existence of the Jubilean and Cyclical Chronology.

My own Dissertation on the Seals and Trumpets was originally published in 1813,—the second edition appeared in 1817,—and the third at the end of the year 1832. It was not till two years before the publication of my third edition that I saw some faint rays of the light, with regard to the existence of *one series* of Jubilees in the great dispensations of the Church, having, at that time, arrived at a *conjecture*, that the interval from the redemption out of Egypt to the final redemption of Israel, was measured by a period of seventy jubilees. Certain computations of this period were afterwards communicated by me to the Morning Watch, wherein they appeared in June, 1831; but they were not stated as being the exact truth, which I did not pretend to have seen, but only approximations to it.—In January, 1834, I at length first discerned that which commended itself to my mind as the precise truth, (but as I have since discovered, only as it were a single, though a clear, ray of the truth,) by the establishment of a period of seventy Jubilees from the exodus, B. C. 1639, to the sounding of the seventh trumpet of the Apocalypse in 1792.

It will clearly appear, from the foregoing explanations, that even when the third edition of my Dissertation on the Seals was given to the public, I had not arrived at any further knowledge of the scientific Chronology of the world, than to have had an indistinct perception of the fact, that the interval between the first and final redemption of the nation of Israel was measured by seventy Jubilees. It is plain, therefore, that this perception could not have exercised any influence on my mind, in fixing the various dates which are to be found in my work, and the more especially, as, with one or two exceptions, I think these dates are all to be seen in the former editions, the second of which appeared in 1817.

I shall now place before the reader the following dates of the seals and trumpets, as laid down in the text, or the diagram of the third edition of the body of this Dissertation. The diagram prefixed to the present edition, having been brought into harmony with my recent discoveries from the scientific chronology (which are communicated to my readers in the present Supplement), the dates of four of the *seals*, viz., the second, third, fourth, and fifth, and

that of the fifth *trumpet*, will be found corrected in it, and also the commencement of the 1260 years, which, for the reasons given in the proper place, is carried back from A. C. 533 to 532. The table which follows this paragraph, when compared with my present diagram, will enable the reader at one view to discern the differences between my former and present dates of the whole of these apocalyptic periods, and this table will be followed by more particular explanations afterwards, in order to place the whole subject before the apocalyptic student in the most lucid manner.

SEALS.		TRUMPETS.	
I.	A.C. 33	I.	A.C. 376
To	312		
II. About	319	II.	395
III. About	A.C. 500	III. Begins	A.C. 441
		Ends (see Dissertation on the Seals, 3d Edition, pp. 83, 84)	A.C. 452
IV. About	A.C. 1200	IV. Begins (see Dissertation, 3d Edition, p. 85)	A.C. 455
		Ends	A.C. 476
V. Begins about	A.C. 1500	V. Begins	A.C. 533
Ends	1552	Ends (see Dissertation, 3d Edition, p. 107)	A.C. 762
		VI. Begins	A.C. 1302
		Ends	A.C. 1699
VI. Begins	A.C. 1792	VII. Begins	A.C. 1792

I shall now point out the following Jubilean and Cyclical series which are to be found in these dates:—

From the date of the first seal in 33, to the end of the fifth seal, A. C. 1552, are 1519 years, or 31 jubilees exactly.—From the date of the first seal to the first trumpet, A. C. 376, are 343 years, or seven jubilees, being the cube of 7,—and to the end of the sixth trumpet, A.C. 1699, are 1666 years, or 34 jubilees.

From the date of the first trumpet, A. C. 376, to the end of the fifth seal, 1552, are 1176 years, or 24 jubilees,—and to the end of the sixth trumpet, A. C. 1699, are 1323 years, or 27 jubilees.

From the beginning of the sixth trumpet, 1302, to the seventh trumpet, 1792, are 490 years, or 10 jubilees. If also we carry on the period of the seventh trumpet to the first pause which took place in the war of the French revolution, we are led to the year 1797—the date of the peace of Campo Formio, between Austria and France, which is exactly 1421 years, or 29 jubilees

from the era of the first trumpet—and 36 jubilees, or 1764 years, from that of the first seal.

Again, from the first trumpet in A. C. 376, to the second in 395, are exactly 19 years, or 1 Metonic Cycle. From the second in 395, to the commencement of the third in 441, are 46 years, equal to 2 Metonic Cycles and 8 years, which is itself one of the primary Cycles ; \* and thence to the end of the third trumpet 11 years, which is also one of the primary Cycles. The interval filled by these two trumpets, from 395 to 452, is, therefore, exactly 57 years, or 3 Metonic Cycles. This series of Cycles begins at the birth of Seth, B. C. 5249.

Next, from the termination of the third trumpet in 452, to the commencement of the fourth in 455, are 3 years, which is one of the primary Cycles ; and from the beginning of the fourth trumpet in the year last mentioned, to A. C. 476, when Augustulus was banished to Lucullanum, and the Empire of the West having been extinguished in his person, Odoacer assumed the title of King of Italy, are 21, or 3 weeks of years.

The whole period from the sounding of the first trumpet, 376, to that of the seventh trumpet in 1792, is 1416 years, which is the fourth term of a series of geometrical proportion, 177 being the first term, and 2 the ratio. Applying this series to history, the following remarkable results are obtained,—the series is 177, 354, 708, 1416 :—

The first trumpet sounded in	A. C. 376
Add the <i>first term</i> ,	177 years.

It leads to the era of the final overthrow and end of the Ostro-Gothic kingdom of Italy,	A. C. 553
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The <i>second term</i> , or 354 years, being computed from 376, leads us to the era of Rome as a republic, after throwing off its allegiance to the Greek Emperor, Leo, the Isaurian,	A. C. 730
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The <i>third term</i> , 708 years, added to 376, leads us to the era of the establishment of the kingdom of Roum by the Seljuk Turks, (after the complete conquest of Asia Minor from the Greeks)—and the date of the coronation of the Emperor Henry IV. at Rome, the Pope, Gregory VII., being at the time besieged by him in the castle of St. Angelo,	A. C. 1084
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Again, the interval from 1084 to 1792, which is equal to the third term, or 708 years, being bisected, leads us to the date of the Council of Basle passing the sentence

. \* See Appendix I. to this Supplement.

of suspension against Pope Eugene, and of the accession of Albert II. to the throne of Germany, who was the first of the House of Hapsburg, of Austria,

1438

Further, the period assigned by me for the earthquake of the Reformation,\* being from the year 1517 to 1688, is exactly 171 years, or 9 cycles of 19. It forms part of the series of 14 squares of 19, beginning at the birth of Arphaxad, B.C. 3215, and ending in 1840.† There are, from the birth of Arphaxad to 1517, exactly 249 Metonic Cycles.

If the reader reflects on the circumstance, that when my Scheme of the Apocalypse was formed, I was wholly unconscious of these Jubilean and Cyclical characters of its great periods, and did not even suspect that the Jubilee and Metonic Cycle enter into the structure of the general chronology of the world, he will be struck with the evidence thereby afforded of the solidity of a system of interpretation which derives confirmation from facts thus entirely unknown to its author, when the work of which it forms the basis was given to the public.

It will also be perceived that the existence of the scientific chronology being proved, it may be lawfully used in correcting such of the foregoing dates as do not accurately accord with it, if this can be done in harmony with the general principles of apocalyptic interpretation: and there are additional reasons for such corrections, to be deduced from the circumstance, that the dates of the seals, from the *second* to the *fifth* inclusive, were not given in my work as the *exact* truth, but were only stated as being *about* the truth. By now placing these seals in the years mentioned below, the whole intervals are made Jubilean, and it will also be found, that the corrected dates approve themselves as being in harmony with the eras of history.

FORMER DATE.	CORRECTED DATE.	REMARKS.
Seal II. About 319	A. C. 327	Being two years after the Council of Nice, when the spirit of discord in the Church, instead of being assuaged, broke out with new virulence. The words of Baronius, in his Annals for this year, are: <i>Quo quidem tem-</i>

\* Dissertation, pp. 108—111, and Diagram.

† Supplementary Dissertation to the Fulness of the Times, p. 75. See also my Synopsis of Chronology, Preface, p. xxi.

FORMER DATE.	CORRECTED DATE.	REMARKS.
Seal II. About 319	A. C. 327	<p><i>pore, Arii et Arianorum falsæ poenitentiae male obducta cicatrix iterum recrudescit, et palam, quam diu occultarant, erumpit insaniam.</i></p> <p>—Pagi, in his Annotations on Baronius, tells us, that in this year Arius was recalled from banishment. <i>Arius hoc anno ab exilio revocatus fuit.</i> The year 327 is from 33, 294 years, or six jubilees.</p>
Seal III. About 500	A. C. 523	<p>Being the date of the death of Pope Hormisdas and the accession of John I. If we may judge of Hormisdas from the accounts of Dupin and Mosheim, Cent. VI. chaps. iii. xii. he appears to have been the last Pope who offered resistance to any of the errors of the age. He opposed the use of the language, that <i>one Person of the Trinity died on the Cross</i>, which confounds the Divine and human natures of Christ. This language was sanctioned by Pope John II., who ascended the Papal throne in 532. The death of Hormisdas is then an epoch in the growing degeneracy of the Church.—The year 523 is from 327, 196 years, or 4 jubilees.</p>
Seal IV. About 1200	A. C. 1209	<p>The era of the crusade against the Albigenses, being 14 jubilees, or 2 cubes of 7 from 523.</p>
Seal V. About 1500	A. C. 1503	<p>The date of the accession of Pope Julius II., in which year, according to Du Fresnoy, a statement of the grievances of the German nation against the Papal Court, was drawn up by order of the Emperor Maximilian. The interval from 1209 to 1503, is 294 years, or 6 jubilees. The opening of the fifth seal is thus removed from the date of the first seal, 6 + 4 + 14 + 6</p>

FORMER DATE.	CORRECTED DATE.	REMARKS.
Seal V. About 1500	A. C. 1503	= 30 jubilees, and each of these subdivisions, as well as the whole period of 30, are complete periods. Let it be observed, that I do not mean to identify the grievances of the German nation with the cries of the saints. But it is, I conceive, a general principle, that the movements or actions within the sanctuary, in the great eras of the Church, are marked by certain corresponding movements in the world, as it were shadowing them forth.

As I have already shown, that the chronology of the first four trumpets is arranged on the basis of the cycle of 19 and the Jubilee, I shall now observe, that I conceive the sounding of the fifth trumpet may be carried back from 533 to 518, which was, according to Romish ecclesiastical writers, a great era in the annals of the Papacy. It was the date of the accession of the Emperor Justin, one of whose first acts was to restore the communion of the Eastern and Western Churches, after a long schism. He, on this occasion, addressed a letter to Pope Hormisdas, wherein he styles the popes *Summi Pontifices*, or *High Priests*,\* the incommunicable title of Christ in this dispensation. The year 518 is from the death of Lamech, B. C. 3252, the perfect cycle of 3769 years, the moon fast only 3 m. 2 s. 32 th.; from the Exodus, B. C. 1639, exactly 44 jubilees, or the cycle of  $1078 \times 2 = 2156$  years; and from the release of Jehoiachin from prison in Babylon, 3 days before the end of B. C. 562, it is 1 cycle of 1078 years; also, from the profanation of the temple by Antiochus Epiphanes, B. C. 170, the perfect cycle of 687 years, the moon slow 10 m. 43 s. 41 th. From 518 to 1302, the date of the sixth trumpet, are 784 years, or 16 jubilees. In 518, I therefore conceive that the key of the bottomless pit was given to the fallen star, or apostate bishop of Rome; and thence to the year 613, which, according to Gibbon, was the second stage of the preaching of Mahommed at Mecca,

\* Baron. anno 518: tom. ix. p. 226. See my Fulness of the Times, part i. p. 168.



are 95 years, or 5 Metonic Cycles. From the year 613 to 763, the era of the building of Bagdad by the Caliph al Mansur, are the 5 prophetic months, or 150 years of the locusts, Rev. ix. 10, and these two periods of  $95 + 150$  years, make 245, or 5 jubilees.\* Next, from 763 to 1302, the date of the sixth

\* Most writers fix the year 612 as the era of the religion of Mahommed, and the year 762 as that of the building of Bagdad. I shall give my reasons for placing both events a year later.

According to Gibbon the birth of Mahommed was in 569, but the compilers of *L'Art de Verifier les Dates* place it in 570. Abulfaragi, as corrected by Pococke, says, that it was in the year of the Seleucidæ, 882, which corresponds with 570. In the first volume of the *Modern Universal History* it is, by an evident misprint, dated in the year 578, but various dates are given from the Mahomedan historian, Abulfeda, from which the numbers of years are computed to the birth of the prophet, two of which would fix it in the year 570. It is said to have been 454 years from the beginning of the reign of Adrian, and 286 from that of Diocletian, and as the former was in A. C. 116 and the latter in 284, both periods arrive at the year 570.

All historians agree, that at the age of *forty*, Mahommed first pretended to the prophetic character; and that having for three years confined himself to the private instruction of his own family, he at the end of that period invited to an entertainment about forty of the descendants of Abd'-al Motallib, or race of Hashem, and in their presence openly assumed the office of prophet. From this time he began to preach publicly. Reckoning from his birth in 570 the period of forty years, we are led to the year 610 as the date when he began to instruct his family, and three years more bring us to 613 as the era of his public assumption of the prophetic office and of his religion. According to this computation, the year of the Hejirah, being A. C. 622, was the *thirteenth* year of his assumed mission as a prophet from the time that he began to teach his own family; and in exact harmony with this, we are informed in the *Modern Universal History*, vol. i. p. 85, that the date of the submission of seventy-three men and two women of Medina to the prophet, who were called Ansars, or Confederates, which event took place almost immediately before he fled from Mecca, was also in the thirteenth year of his mission.

For the whole of these reasons, I date the epoch of the religion of Mahommed and of the locusts in the year 613.

Next, as to the true epoch of the building of Bagdad, it is affirmed by d'Herbelot, that the city was founded by the Caliph al Mansur, the second of the Abassides, in Y. Hejira 145, beginning April 1, 762; but this writer informs us, that *the Caliph for that time abandoned his design*, first, on account of the great difficulty and expense of removing the stones and materials of the city of Maidan, formerly the royal seat of the Chosroes, which he proposed to use in the erection of his new capital; and, secondly, because he was interrupted by a rebellion and war headed by Mohammed and Ibrahim, two grandsons of Ali, who claimed the Caliphate and took the field against him. Al Mansur was, however, so fortunate as to calm all these movements as well by his valour as by

trumpet, are 539 years, or 11 jubilees, being half the cycle of 1078 years.

By the foregoing corrections, which are all in entire harmony with my general scheme, so as to disturb no interpretation of the Apocalypse given in my work, the whole of the great eras of the Apocalypse are reduced to Jubilean and Cyclical time.

I shall now give a tabular view of the whole chronology of the seals and trumpets as thus corrected, that the reader may see them in their mutual connexions:—

SEALS.	DATES.	REMARKS.	TRUMPETS.	DATES.	REMARKS.
I.	33	{ From this seal to the end of the 6th trumpet is 1666 years, or 34 jubilees, and to the 1st pause of the 7th trumpet 36 jubilees.	I.	376	{ From the 1st seal to this trumpet are 7 jubilees, —from the 2d seal, 1 jubilee, —from this trumpet to the 3d seal are 3 jubilees, —to the 4th seal, 17 jubilees, —to the 5th seal, 23 jubilees, —and to the end of that seal, 24 jubilees.
II.	327	{ The interval from the 1st seal to 327, is 294 years, or 6 jubilees.	II.	395	{ The interval from 376 to 395 is 1 cycle of 19 years.
III.	533	{ The interval from the 2d seal is 196 years, or 4 jubilees.	III.	441 to 452	{ The interval from 395 to 452, is 57 years, or 3 cycles of 19 years.
IV.	1209	{ The interval from the 3d seal to 1209 is 686 years, or 14 jubilees.	IV.	445 to 476	{ The interval from 452 to 455 is 3 years, one of the primary cycles; and this trumpet fills 21 years, or 3 weeks of years.
V.	1503 to 1552	{ The interval from the 4th seal to 1503 is 294 years, or 6 jubilees, —and this seal fills the period of 49 years, or 1 jubilee.	V.	518	{ The interval from 476 is 42 years, or 6 weeks of years. From this trumpet to the 6th seal; and 7th trumpet, 1792, are 26 jubilees. This trumpet ends in 763, being 5 jubilees from 518.

his prudence, and he continued from Y. H. 146, A. C. 763, to Y. H. 149, A. C. 766, to press forward the buildings of his new city without interruption. It was finished in the year last mentioned, and he called it DAR AL SALAM, THE ABODE OF PEACE, either in allusion to Jerusalem, or because he had at the same time pacified his empire, and there was scarcely any nation in Asia which had not submitted to him or become tributary.—D'Herbelot, tom. i. p. 325. For these reasons I consider the year A. C. 763 to be the true epoch of the building of Bagdad.

SEALS. DATES.	REMARKS.	TRUMPETS. DATES.	REMARKS.
		VI. 1302 to 1699	{ From 518 to 1302, the interval is 784 years, or 16 jubilees,—and from 376, the date of the first trumpet, to 1699, the interval is 1323 years, or 27 jubilees.
VI. 1792	{ The interval from the end of seal V. is 240 years, or 12, the sacred number, multiplied by 20.	VII. 1792	{ The interval from 1302 to 1792, is 490 years, or 10 jubilees.
	The first pause of the 7th trumpet was at the peace of Campo Formio; and in the same year an unsuccessful attempt, being the second, was made by England, to negotiate peace. In July, Lord Malmesbury was at Paris for this end.	1797	{ The interval from 1699 to 1797, is 2 jubilees;—from the 1st seal to 1797 are 36 jubilees, being $12 \times 3$ .

The whole of the apocalyptic chronology is, therefore, like that of the world, linked together by series of scientific time. It will be perceived, from the foregoing table, that there are in it two series of Jubilees: the first, in the order of time, is the one comprehending the sixth seal, the fifth trumpet, the beginning of the sixth and of the seventh. This Jubilean series begins, as is shown in the Introductory Dissertation to my Fulness of the Times, at the FALL, B. C. 5461, from which to the Baptism of Christ in Jordan, A. C. 28, are 112 jubilees, or 16 cubes of 7, or 5488 years; and thence to the sounding of the seventh trumpet in 1792, and end of Daniel's 2300 and 1260 years, are 36 jubilees, or 1764 years. It is the *first* series of general Jubilean chronology of that work, carried up from the 1st of Nisan, after the death of Enos, B. C. 4138, (being the beginning of the administration of the first Cainan,) to the date of the Fall, which was not known to me when the First Part of the Fulness of the Times was published.\*

The *second* series of Jubilees is the one beginning as an apocalyptic era in the year 33, when Christ ascended to heaven. It includes in it the first five seals, the first trumpet, the end of the sixth trumpet, and the first pause of the seventh trumpet. It is a part of the *second* series of Jubilean chronology in my Fulness of the Times, computed from the 1st of Nisan after the

\* See Fulness of the Times, p. 39, and Table III. p. 167.

death of Lamech, which was the beginning of the administration of Noah.

But though there are thus in the seals and trumpets two distinct series of Jubilees, yet they are, as will be seen, with deep artifice, linked together, the whole of the first five seals being connected with the first trumpet, with the end of the sixth trumpet, and the first pause of the seventh trumpet, by Jubilean intervals.

The circumstance of there being two distinct series, becomes thus the means whereby the two series of *the first six seals* and the *seven trumpets* are tied together by cross bands of Jubilean time, and are thus shown to form one harmonious whole.

It will be perceived by those who carefully consider the foregoing table, with the interpretation of the seals and trumpets given in the body of the Dissertation to which this is a Supplement, that the first six seals are the great ages of the Church, marked by distinguishing characters,—1st. Conquest.—2d. Internal discord.—3d. Ignorance, the yoke of Popery, and spiritual famine.—4th. Bloody and exterminating persecution.—5th. Actual death, the consequence of persecution, followed by revival and comfort, but in waiting expectation.—6th. Judgment of the enemies of the Church in the great earthquake, and her entrance into rest. On the other hand, the trumpets are descriptive of the enemies or agents, and of the events whereby God brings the kingdoms of this world, and especially the fourth kingdom of Daniel, to final ruin. There are deep and yet intimate relations between the two series. Thus, in the fifth trumpet, a fallen star, or Christian bishop, receives a key to open the pit of the abyss, out of which issues a thick smoke, darkening the whole spiritual atmosphere. Now this smoke describes the same state of the *Eastern Church*, as the first going forth of the rider on the black horse of the third seal does of the *Western Church*; for that rider is as it were the personification of what is signified by the smoke. It was on this account necessary, that the fallen star should receive the key of the abyss *before* the going forth of the black horse, and that the fifth trumpet should be prior in the chronology to the third seal; and though, in correcting my former date of that seal, and bringing it down from 500 to 523, this result was not perceived by me, I now see that it adds new harmony and consistency to the whole scheme of interpretation.

We also thus learn that the Mahomedan locusts and the rider of the black horse have one and the same origin. They both are from the bottomless pit.

There yet remains a mass of evidence to be laid before the reader, illustrative of the scientific arrangement of the apocalyptic chronology. From the year 1697, the date of the great battle of Zenta, wherein the Ottoman power was broken by Prince Eugene, which was the beginning of the passing away of the second woe, to the year 1792, the date of the sixth seal and seventh trumpet, are 95 years, or 5 Metonic Cycles. From 1699, the terminating point of the second woe, to 1832, when the waters of the Euphrates were completely dried up, are 133 years, or one week of Metonic Cycles. Also, from the year 1302, when the sixth trumpet or second woe began, to Nisan, 1834, being the first passover after the treaty of peace ceding Palestine to Egypt, are exactly 532 years, or 28 cycles, being four weeks of cycles of 19 years.

In order next to complete the chronology of the trumpets, it is necessary to give the great periods, which connect some of them, with the earlier and later ages.

From the birth of Seth, B. C. 5249, to A. C. 376, the date of the first trumpet, are 296 cycles of 19, or 5624 years. From Noah's egression from the ark, and God's covenant with all flesh, to 376, are 189, being 27 weeks of cycles. From the Exodus, B. C. 1639, to the same era, 376, are 106 cycles. It results from these numbers, that from Noah's egression from the ark, to the sounding of the second trumpet in 395, there are 190 cycles, or 10 squares of 19, and that to the end of the third trumpet in 452, there are, from the birth of Seth, exactly 300 cycles of 19, or 5700 years.

Again, the year 376, the era of the first trumpet, is from the birth of Abraham, B. C. 2145, precisely the prophetic period of  $1260 \text{ years} \times 2 = 2520$ . Next, from 376, computing the cycle of  $353 \text{ years} \times 4 = 1412$ , we arrive at the date of the calling of the States-General of France in 1788, the prelude of the Revolution.

The year 476, the date of the fall of the Western Empire, and the end of the fourth trumpet, is from B. C. 2045, the era of the birth of Isaac, the same prophetic period of  $1260 \text{ years} \times 2 = 2520$ . Again, computing from 476, the cycle of 1040

years,\* we arrive at 1516, the date of the preaching of Zuinglius, a year before that of Luther, and thence the cycle of 315, leads us to 1831, the date of the entrance of the Egyptian army into Palestine, and of the Reform Bill.

I shall, in the next place, trace the connexion of the prophetic periods of Daniel with the Jubilean and Cyclical Chronology; for though only one of his periods, viz., that of 1260 years, is given in the Apocalypse, yet the 2300, the 1290, and 1335 years, are so intimately connected with the first number, that they cannot properly be separated from it, the more especially as the 2300 years are shown in my works of Chronology to be an astronomical cycle composed of 1040, the most perfect of all cycles + 1260.† The 1260 years are computed by me to have expired in the year 1792, at the first sounding of the seventh trumpet—and it hence follows, that I reckon the end of the 1290 years in 1822, and of the 1335 years in 1867. The great periods of Jubilees which expire in 1792 are as follows:—

	DATES. B. C.	JUBILEES.
1. From the Fall,	5461	148
2. From the 1st of Nisan, after the death of Enos, and the first year of the administration of Cainan,	4138	121
3. The 1st Nisan after the translation of Enoch,	3991	118 or 70 + 48
4. The 14th year complete of Isaac,	2031	78 or 13 × 6
5. The Exodus,	1639	70 or 10 cubes of 7
6. The birth of David,	1100	59
7. The release of Jehoiachin,	561	48 or 12 × 4
After Christ.		
8. The baptism of Christ,	28	36 or 12 × 3
9. The overthrow of the Smalcaldic League,	1547	5

From the birth of Ham, which completed the family of Noah, B. C. 3314, to the end of the 1260 years, in 1792, are 5105 years, a Cycle in astronomy, at the end of which the moon is fast or before the sun 3 h. 49 m. 46 s. 20 th.; and this great period is composed of the cycle of  $334 \times 10 = 3340$ , ending in the year A. C. 27, the beginning of the ministry of John the Baptist, and opening of the Gospel dispensation, when the moon is fast

\* See, as to this Cycle, my Synopsis of Chronology, p. 8.

† See my Synopsis of Chronology, pp. 2—8.

9 h. 26 m. 49 s. 30 th., and of the cycle of 353 years  $\times 5 = 1765$ , ending in 1792, the opening of the dispensation of judgment on the fourth beast of Daniel and sounding of the seventh trumpet.

A great period of Metonic Cycles, from the 1st of Nisan, after the birth of Lamech, being B. C. 4004, the Usherian era of Creation, expires also in 1792. It comprehends the following eras:—

EVENTS AND ERAS.	DATES. YEARS B. C.	INTERVALS. YEARS. CYCLES OF 19.		REMARKS.
The 1st of Nisan of Lamech's first year,	4004			
The death of Jacob,	1838	2166	114	Being 6 squares of 19.
The first servitude under Cushman Rishathaim,	1572	266	14	{ Being 2 weeks of 19, and from Lamech 128 cycles, the 8th term of a period of geometrical progression, 1 cycle of 19 being the first term, and 2 the ratio.
The 1st Passover after the ark was placed on Mount Zion,	1059	513	27	
A. C.				
The 7th trumpet sounds,	1792	2850	150	{ From Lamech 305 cycles, and from death of Jacob 191 cycles.

Lastly, from the penultimate year of the antediluvian earth, when the ark was finished,\* being B. C. 3219 to the year 1792, is a great Cyclical period of 5010 years, which divides itself as follows:—

	YEARS.	
From B. C. 3219, to the date of Joseph's standing before Pharaoh,	B. C. 1864, are 1355	{ A Cycle, at the end of which the moon is before the sun 1 h. 43 m.
Thence to the beginning of Daniel's 2300 years, in	B. C. 509, are 1355	
Thence to the year	1792, are 2300†	{ A Cycle, at the end of which the moon is fast 10 h. 44 m. 57 s.
The whole period is equal to the perfect cycle of 334 years, (at the end of which the moon is fast 56 m. 40 s. 57 th.,) multiplied by 15 =	5010 years.	

\* My reasons for placing the finishing of the ark at the end of the penultimate antediluvian year, are, that *one year* at least, was necessary to store it with provisions, and arrange everything within it.

† The cycle of 2300 years being, as already said, composed of that of 1040 + 1260, it follows, that the 1260 years are a component part of it, and that it is absolutely impossible to separate these two great periods.

At the end of this great period the moon is fast 14 h. 10 m. 14s. 15 th.; and as it is the multiple of 334, a perfect Cycle, by 3 and 5, which are both sacred numbers, it is a perfect period. The reader will also again remark the beautiful analogy, that this period begins at the finishing of the ark, and ends at the time, when the ark of the Testament is seen in heaven.

The 1290 years of Daniel are, as already said, computed to have expired in the year 1822. The great Jubilean periods which end in that year, are—

	DATES. B. C.	YEARS.	JUBILEES.
From the last year of Adam,	4549	6370	130
The birth of Judah,	1903	3724	76
The settlement of Jacob and his family in Goshen,	1854	3675	75 or $5^2 \times 3$
The accession of David,	1070	2891	59
	A. C.		
Christ in his 12th year,	9	1813	37

The periods of Metonic Cycles expiring in 1822, are from B. C. 3252, the year of the death of Lamech,  $267 = 5073$  years.—From the birth of Judah, 196 cycles, or 76 jubilees = 3724 years. From B. C. 1599, the era of the entrance into Canaan, 180 cycles, or 3420 years.—From B. C. 3, the date of our Lord's nativity, 96 cycles.—From A. C. 1518, the second year of the preaching of Luther, 16 cycles, or 304 years;—and from 1689, the date of the accession of William III. and Mary to the throne of England, 7 cycles, or 133 years. A great period from the creation, B. C. 5478, being the perfect cycle of 1040 years,  $\times 7 = 7280$  years,  $+ 19 = 7299$  years, also expires in 1822, which is thus the year of the world, 7300. Also from the birth of Salah, B. C. 2950 to 1822, is the cycle of 4771 years, the moon fast 2h. 53 m. 5 s. 23 th. From the last vision of Ezekiel, B. C. 574, the cycle of 2395 years, the moon fast 24 m. 29 s. 56 th. From the penultimate year of the antediluvian world a great period of  $1260 \times 4 = 5040$  years; and from B. C. 1143, the date of the capture of the ark, to 1822, a 2964 years, being the cycle of  $19 \times 156$  or  $12 \times 13$  a perfect period.

In the year 1866, which is the last of Daniel's period of 1335 years, the following series of Jubilees come to an end. From the birth of Enos, B. C. 5044, 141 jubilees;—From the division of the earth, B. C. 2398, 87;—From the departure of Jacob for Padan-



aram, B. C. 1908, and the vision of the ladder, 77;—From the foundation of the temple, B. C. 1027, 59 jubilees and 1 year;—and from the 1st of Cyrus, B. C. 536, and his proclamation for the return of the Jews, 49 jubilees, or 7 cubes of 7.

The following are some of the great periods which expire in 1867, the terminating point of the 1385 years of Daniel:—

I. Measured by the Jubilee.

1. From the birth of Enoch, B. C. 4357, are 6223 years, equal to 127 jubilees.

2. From the birth of Reuben, B. C. 1907, are 3773 years, or  $7 \times 11 = 77$  jubilees.

3. From the administration of Othniel, the first of the judges, B. C. 1564, are 3430 years, or 70 jubilees.

4. From the foundation of the second temple, B. C. 535, 2401 years, equal to 49 jubilees, or 1 biquadrate of 7.

5. From our Lord 7 years complete in age, A. C. 5, 1862 years = 38 jubilees = 98 cycles of 19, a number most perfect.

II. Measured by astronomical Cycles.

1. From the birth of Shem, B. C. 3315, are 5181 years, at the end of which period the moon is slow or behind the sun 2 h. 26 m. 36 s.

2. From the death of Noah, B. C. 2867, are 4733 years, composed of the cycle of  $334 \times 11 = 3674$  years, and arriving at the year A. C. 808, the date of the death of the Caliph Harun-ur-Raschid, and therefore a great era in the Saracen history; whence the cycle of  $353 \times 3 = 1059$  years, arrives at 1867, and at the termination of the whole period the moon is before the sun 7 h. 1 m. 16 s. 33 th.

3. From the birth of Judah, B. C. 1903, are 3769 years, a most perfect Cycle, at the end of which the moon is fast only 8 m. 2 s. 32 th.

4. From the death of Isaac, B. C. 1865, 3731 years, at the end of which the moon is fast 4 h. 11 m. 13 s. 42 th.

5. From the entrance of Joshua into Canaan, B. C. 1599, are 3465 years, being the cycle of 315, the quarter of 1260 years multiplied by 11. The whole period is a very imperfect Cycle, since the moon at the end of it is before the sun 1 d. 9 h. 3 m. 31 s. 52 th.; but as the multiple of the perfect cycle of 315 years it possesses a character of great chronological perfection.

6. From the peace of Passau, being the ascension to heaven of

the apocalyptic witnesses in 1552, the perfect cycle of 315, being also 45 weeks of years, at the end of which the moon is before the sun 3 h. 0 m. 46 s. 32 th.

### III. Measured by the cycle of 19 years.

From the birth of Lamech, B. c. 4005, 5871 years, equal to 309 Metonic Cycles, which subdivides itself into one great period of  $5 + 5^2 + 5^3 = 155$  cycles, from the birth of Lamech to David's carrying the ark to the city of David on Mount Zion, B. c. 1060, and thence to A. c. 1867, 22 weeks, 154 cycles of 19 = 2926 years.

### IV. Measured by the sacred number 12.

From Creation, B. c. 5478 to 1867, are 7344 years, being 51 squares of 12, subdividing itself as follows:—1. From Creation to 2 years before the birth of Enos, perhaps the marriage of Seth, B. c. 5046, are 3 squares of 12 = 432 years, and thence to 1867, 48 squares or 4 cubes. Also from B. c. 5046, computing 1 cube of 12 = 1728 years, it arrives at B. c. 3318, the year before the birth of Japhet, perhaps Noah's marriage. Another cube brings us to B. c. 1590, the first Jubilee from the Exodus, which bisects the whole period from Seth's marriage to 1867.

Lastly, the whole period from Creation to 1867 forms 4 sums of 1836 years, or  $12 \times 153$  whereof the first 3 come out in A. c. 31, the date of our Lord's transfiguration.

There is yet one point to be discussed before I close the subject of the prophetic periods. In the body of this Work, as well as in all my earlier writings, I computed the 2300 years, by *current* time, from B. c. 508 to 1792; and, in like manner, the 1260 years from March, 533, to August, 1792, being 1259 years and five months, or 1260 years *current*. When even the third edition of my Dissertation was published, I had, however, no evidence of the fact, that these great periods are *astronomical cycles*, and their difference 1040 years, the most perfect of cycles.\* Their astronomical character being now made out, it necessarily follows that they must be computed in *complete* time; and the more so, as it has before been shown, that they form parts of a great cyclical period from the penultimate year of the antediluvian earth to 1792. I have now, indeed, arrived at the conclusion, that all scriptural periods are *founded on complete time*.

\* I knew that Cheseaux was said to have proved that they were Cycles; but I had failed, in every attempt, to procure his work.

Yet, it does not follow that we must wholly abandon the principle of *current time*. This point has been treated by me at some length in my *Fulness of the Times*.\* In the former of the two passages referred to in the margin, I have shown that the 70 years of the captivity are measured from *Nisan*, B. c. 606, to *Nisan*, 536; but that the captivity of Jehoiaxim did not *actually begin* till *Chisleu* of the former year, being 8 months complete from *Nisan*. The actual duration of the captivity was, therefore, measured in *current time*, or what is the same, it is *antedated* 8 months before it actually commenced. It is shown in the second of the passages referred to, that the 40 years spoken of by God himself, in Num. xiv. 32—34, were also *antedated* 2 years before the time when the children of Israel sinned in the matter of the spies. “*But as for you, your carcasses shall fall in this wilderness; and your children SHALL WANDER in the wilderness FORTY YEARS, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, SHALL YE BEAR YOUR INIQUITIES, even FORTY YEARS, and ye shall know my breach of promise.*” Yet it is certain that from the time when these words were spoken, only 38 years and about 7 months elapsed before they entered Canaan. The period of 40 years was therefore *antedated*, from the Exodus in *Nisan*, B. c. 1639, whence, to the entrance into Canaan, B. c. 1599, are 40 years.

In like manner, the 1260 years of Papal dominion are *antedated*, being reckoned from the year 532, one year before the date of the Epistle of Justinian, acknowledging the Pope as Head of the Church. I have, in the same passage, shown that there are solid scriptural reasons for this:—In Rev. xiii. 5, the 1260 years are computed from the time when the beast or secular empire received power to *continue* or *practise* (νομῆσαι) *forty and two months*. Now, as Justinian must himself have received this power before he could confer upon the Pope authority over the saints, it being impossible that he could *give* that which he himself *had not*, it follows, undeniably, that the 1260 years, during which the secular empire was to prosper, must have begun to run before the date of Justinian’s edict. That edict was dated not later than the 15th March, 533, which was in that year the 2d of *Nisan*, being also the second day of the Jewish

\* Page 128, and Supplement, p. 15—21.

sacred year, y.w. 6011. The edict must then have been prepared in the year before, y.w. 6010, conumerary with A. C. 532; and it follows, that the Secular Roman Empire had already received power to practise in the year 532, and consequently, that we may legitimately fix the commencement of the 1260 years from the 1st Nisan of that year, whence to Nisan, 1792, the period is made out in complete time.

It only remains for me to say, in concluding this part of my subject, that the body of evidence which I have brought forward from the scientific chronology, marking the terminations of the great periods of Daniel and St. John, is manifestly such as to demonstrate the dates of these periods which are set down in this and my other works to be the exact truth.

## CHAPTER II.

## ON THE TWO WITNESSES.—THEIR DEATH, RESURRECTION, AND ASCENSION.

THAT the witnesses are substantially the true Church of God, who, throughout the period of the domination of the beast, bear witness for the truth of God and against the corruption of the visible Church, has already, in the 9th chapter of this work, been largely insisted upon. It is also held by all commentators whose opinions are worthy of notice, excepting that some limit the application of the prophecy to two particular Churches, viz. those of the Albigenses and Waldenses. Referring the reader to what is contained in the body of this work, in support of this interpretation, and in illustration of it, I now proceed to offer some further remarks, which will, I hope, tend to the more complete elucidation of the whole subject.

We are led, in the first place, to inquire why the witnesses are said to be two in number. Mede, and after him Daubuz, do here, as it appears to me, accurately refer us to Moses and Aaron in the wilderness,—Elijah and Elisha in the darkest period of the kingdom of Israel,—Zerubbabel and Jeshua, after the return from Babylon, as the types from which the Spirit borrows the figure of two witnesses, two olive-trees, and two candlesticks. It is further to be observed, that the Church of God is frequently set before us under a twofold aspect. The Old Dispensation is by our Lord himself thus spoken of:—“*The law and the prophets were until John.*” Again, “*They have Moses and the prophets,*” Luke xvi. 16, 29, 31. In like manner we find the New Testament Church spoken of under the double appellation of the apostles and prophets. In Eph. iii. 5, “*As it is now revealed unto the holy apostles and prophets by the Spirit.*” Rev. xviii. 20, “*Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.*” Thus also the Church is said to be “*built on the foundation of the apostles and prophets,*” Ephes. ii. 20.

The reason of this double aspect, as it were, of the Church of God, seems to rest on the principle of the Divine law, that two witnesses were the smallest number admitted to bear testimony of any fact. In accordance with this principle we find our Lord always sending out his disciples two and two; and the same rule appears usually to have been adopted by the Church after his ascension to heaven. Thus Paul and Barnabas went out together by the command of the Holy Ghost; and even when these two holy men separated, after sharp contention, each took with him a fellow-labourer, for they might not go alone. The witnesses are, on this account, represented as two, because they embodied the testimony of the prophets and apostles,—the Old and New Testaments,—and of the Jewish and Gentile Churches. There is, moreover, another reason, given by Daubuz, for their being stated as two, and not more. The Church was originally represented by *seven* candlesticks. But the number is reduced from *seven* to *two*, to signify how much lower the Church was reduced by the Antichristian and Papal, than by the Heathen persecutions, being brought to the lowest number that was required for a legal testimony. The *witnesses* are said to be the *two olive-trees* and the *two candlesticks which stand before God*. The olive-tree appears evidently the symbol of the ministerial office which administers the oil;—the candlestick is the body of the Church receiving the oil, and sending forth the light of Christ. There is a similar distinction between the ministers and the Churches in Rev. i. 20, where the *seven stars* are the *angels* of the Churches, and the *candlesticks* the *Churches* themselves. For the other particulars of the description of the witnesses, I must refer to the body of this Dissertation.\* There is, however, one passage of the Scriptures, not referred to in that place, which throws considerable light on the language of Rev. xi. 5, 6. In Gen. xli. 13, the chief butler of Pharaoh, in relating the interpretation of his dream, and that of the chief baker by Joseph, uses the remarkable words,—“*Me he restored to my office, and him he hanged.*” It is therefore evident, that in the scriptural style prophets are said to do the things which they declare shall be done. In like manner Jeremiah is set over the nations and the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, chap. i. 10.

\* See above, Chap. ix.

As I continue still to believe that the war against the witnesses, their resurrection, and ascension to the symbolical heaven, were fulfilled in the events which took place in Germany during the reign of Charles V., I shall proceed to give such further reasons for this interpretation, as have been seen by me since the publication of the third edition of my Dissertation.

The beast which slays the witnesses is said to arise out of the *abyss*. Now, since Daniel only discovers to us, in his seventh chapter, *four beasts*, and the dominion of the three first was passed away before our Lord appeared, it follows, either that the beast which slays the witnesses is the *fourth* beast of Daniel, i. e., the secular Roman Empire, or we shall be driven to the conclusion, against the testimony of the Holy Ghost in Daniel, and contrary to the united voice of the Church of God, that there are *five beasts*, i. e., five universal empires. Among our sound interpreters there is therefore, I think, on this point, no difference of opinion. They all agree, that the beast which slays the witnesses, is the fourth kingdom of Daniel. But as he is seen by the apostle rising out of the *sea*, in chap. xiii. 1, and in another passage, we are informed that he ascends from the *abyss*, some modern writers, denying the identity of the sea and the abyss, maintain, either that the beast of the sea is not the slayer of the witnesses, but another beast, who, at a period yet future, is to arise from the abyss, or they affirm that one and the same beast arises first from the *sea*, and afterwards from the *abyss*, and that the last ascent being yet future, the death of the witnesses is also future.

I have, however, (following Dr. H. More, and other writers,) produced sufficient evidence from the Septuagint, to prove that the *sea* and *abyss* are used synonymously,\* and the authority of our best lexicographers confirms what I have offered, since Hesychius, and Suicerus, and Scapula, all tell us, that the word *Αβυσσος*, (*abyss*,) signifies a boundless mass and depth of waters,—a lake or pool of immense depth.† Considering it,

\* The texts quoted by Dr. More, I think, are Job xxxviii. 30; xli. 31; Ps. cvi. 9; Isa. lxiii. 13; Jonah ii. 6; and they are conclusive.

† Suicerus. “*Αβυσσος* significat propriè immensam quandam, aquarum præsertim, profunditatem et voraginem.” Nor does it negative my conclusion, that the word is also used to signify Hades. For even were we to admit that it always is used in that sense in the Apocalypse, this would not prove that there are two different ascents of the beast,—one from the sea, and the second from

therefore, as being finally established that the beast who slays the witnesses is the fourth kingdom of Daniel, and that his ascent from the abyss and the sea are not different events, but identical, I shall proceed to inquire, in the next place, what is intended by his making war with the witnesses.

Now, I must here observe, that the persecution of the Church by a secular empire, is not, in the strict sense of the word, a *war*, *πολεμος*; for where there is no resistance there can be no war. The words generally used to denote the former, are *διωκω* and *διωγμος*. It appears to me, therefore, doubtful, whether in the body of this Dissertation I was altogether accurate in interpreting the war of the beast with the saints, which is mentioned in Rev. xiii. 7, as referring to the general persecution of the saints, by the empire through the whole 1260 years. I now, at any rate, conceive that this war has a more *especial relation* to the same event as his war with the witnesses. This war is by Mede also distinguished from that which he (the beast) had

the abyss, or Hades. For since Hades is confessedly below the surface of the earth and seas, whatever ascends from it must ascend through the surface of the *earth*, as Samuel did, 1 Sam. xxviii. 13, or through the medium of the *sea*; and as the woman's seeing gods ascending out of the *earth* does not, and cannot, negative the fact, that Samuel did actually ascend from *Hades*, so the apostle's seeing the beast rise out of the *sea*, cannot negative the fact that he ascended from *Hades*. It is strange, that they who reason so confidently, that the ascent from the sea and abyss is not the same, but two ascents, should have overlooked the scriptural narrative of the rising up of Samuel, which bears so closely on this question. When I add to this, that not one of the great writers of a former age appear to have doubted the identity of the beast of the sea of chap. xiii. with that of the abyss, chap. xvii. 8. I am aware that I use an argument not likely to weigh much with the *younger* writers on prophecy of the present day; but let these writers hear even the Romish commentators on this point:—*Alcasar*, quoted by Dr. Cressener (p. 49), says, "Certum namque est Maris bestiam de qua in hoc" *cap.* (sc. cap. 13.) "Et bestiam illam cui Babylon insidet, cap. 17, unam eandemque esse, ut disertè Hieronymus."—*Malvenda* de Antichristo, p. 226, cited by Cressener, (p. 65). "No man of sense can doubt, but that the beast, in the 11th and 13th chapters, is the same beast."

I shall add, that there is a solid reason why the beast of the abyss *must* rise through the sea. The sea is everywhere a symbol, denoting the nations of the world in a state of commotion and perpetual tumult. Every universal empire, in all ages of the world, has therefore risen out of the sea, and even were we to admit the crude hypothesis which I am now combating, that there is a yet future ascent of the beast from the abyss, we must still maintain that this future ascent can only, like the past, be from the sea.



continually carried on. "In the meanwhile, (says he,) lest any one should be deceived, it is to be accurately observed, that the last war of the beast is not of the same kind as that which he had carried on against the congregation of the saints continually—but altogether of a different nature."—"Therefore, the war which the beast carried on against the saints universally, is different from that which, in his last period, he carries on against the prophets, who had begun to be divested of their haircloth and to finish their prophetic mourning, that is, the rulers of the Church on its part reformed." Mede next gives the reason which proves these wars to be different, namely, that the former was successful, as the beast gained by it power over all kindreds, and tongues, and nations; but the last was most disastrous, and brought ruin upon him.

Keeping in view the above definition of what is to be properly understood by *war*, it appears that the only wars which the secular empire carried on against the Church, were those in which armies were marshalled on both sides. Of this nature was the crusade against the Albigenses, at the commencement of the thirteenth century,—the war of Charles V. against the Smalcaldic League,—the thirty years' war in Germany,—the war of the League against the Protestants in France,—the war of James II. against William III. of England, in Ireland, in 1690 and 1691. After the crusade against the Albigenses, there was, however, no resurrection of that body into political life,—nor were any of the other wars above enumerated, excepting that waged in Germany against the Protestant League, marked by the vicissitudes set before us in the prophetic narrative of the death of the witnesses, their resurrection, and their final ascension to heaven.

Let it be further noted, that until the witnesses were organized and established as a *political body*, they could not be parties in such a war as is there described. They could not fight with the beast without armies of their own, nor could they *politically* sustain the character of *witnesses* till they were established as *states* professing the true religion. Now, if I err not, we shall in vain seek for the union of these various characters before the organization of the League of Smalcalde. In that body we find them all.

On the 25th June, 1530, precisely 2548 years, or 52 jubilees

from the dedication of the Temple of Solomon in B. C. 1019, and 7007 years, or 143 jubilees from the era of Creation, B. C. 5478, the Protestants, who had already appeared before the Diet assembled at Augsburg, were permitted, not indeed in the full assembly of the Diet, but in the presence of the Emperor, Charles V., and the princes and dignitaries of the empire, to read the Protestant Confession, called hence the Confession of Augsburg. It was read in the German language, and in so loud a voice as to be heard beyond the hall of assembly, which was sufficient to hold 200 persons, and in the court below. The Confession was soon translated into numerous languages, and manuscript copies were dispersed in all the Courts of Europe, the Emperor himself having sent them to all the principal sovereigns for their opinion and advice. It was also translated into Italian for the Pope.\*

On the formation of the Smalcaldic League in December, the same year, which has already been narrated in this Dissertation,† the Protestants who had previously, in the presentation of the Augsburg Confession, appeared on the theatre of the empire as *witnesses for God*, were at length organized into a regular *political body*. The alliance of the Emperor and Pope against them, and their total discomfiture at Muhlberg in the year 1547, have been related in the Dissertation,‡ and are so well known

\* Scott's Continuation of Milner's History, vol. i. pp. 20—24.

† P. 101.

‡ Ibid. pp. 101, 102. I shall here insert some particular information as to the treaty of alliance between Charles V. and the Pope, which I had not access to when my Dissertation was published. The treaty was laid before the Sacred College of Cardinals, on the 22d June, 1546. The following is the tenour of its two first articles :—

“ Ut Cæsarea Majestas in Nomine Domini, cum auxiliis Pontificiæ Sanctitatis proximo mense Julii in expeditionem educat omnes copias suas summo virium molimine adversus Protestantés, et Smalcaldianos, omnesque alios Hæreticos cujuscumque sectæ, et ad veram et antiquam religionem, et obsequium Sedis Apostolicæ revocentur, possitque Cæsarea Majestas tentare omnes modos, si forte sine armorum vi ipsos ad Religionem Catholicam traducere possit, temporeque constituto, si res e sententia non successerit capessantur arma.

“ Non possit Cæsarea Majestas cum Protestantibus, et Smalcaldianis, vel aliis Hæreticis fœdus ullum, aut concordiam inire, quod expeditionem dissolvat, aut retardet, maximeque quippiam permittere non possit contra Religionem Catholicam, atque Ecclesiæ sanctiones, sine expresso consensu Sedis Apostolicæ, vel Legati Apostolici.”—Raynald Annal. A. 1546. Tom. xiv. p. 164.

as not to need repetition. These events were the fulfilment of the words of the prophecy, "*The beast shall make war against them, and overcome them, and slay them.*" By the battle of Muhlberg, and the subsequent surrender of the Landgrave of Hesse, they were *politically slain*. Their political resuscitation may be considered to have begun when, in November, 1550, just about three years and a-half from the battle of Muhlberg, the city of Magdeburg boldly took up arms against the Emperor, having previously, in the year 1549, issued a manifesto, wherein, to use the words of Brightman, "they curse the Council of Trent to the pit of hell, and no less do they abhor and reject the Augustan decree"—(the Interim.)—

The treaty thus submitted to the Sacred College was, with the exception of one article, permitting the Emperor to sell property of the Spanish monasteries to the extent of 500,000 in money (*piastres* probably,) solemnly approved by them. "*Fuerunt approbata supradicta capitula, et unanimi consensu Reverendissimorum Cardinalium, excepto capitulo continente venditionem vassallagiorum Monasteriorum Hispaniæ,*" &c.

Raynald further informs us,—“The Pope laboured to draw Catholic sovereigns into the alliance of this SACRED WAR against the Lutherans; and, in the first place, he solicited Francis, King of France, to join the HOLY LEAGUE against the impious, who would not cease going on in their snares and frauds, and were causing the death of multitudes of souls, and with unheard of pride refused to go to the Council of Trent or admit its judiciary decrees.”

The Pope's letter to Francis may be seen in Raynald; \* the following words are to be found towards the end of it. He tells Francis that after many efforts to restore the religious state of Germany, and heal the disease, he had at length been compelled to look to war, "*ad arma tandem coacti sumus respicere.*"—He then states his having earnestly and diligently urged the Emperor to undertake the business of healing and curing the mighty and most noble (German) nation, that those whom he could not coerce by authority and admonitions, he might by the sword and by arms—*et quos autoritate ac monitis non posset, eos ferro atque armis coerceret*. He lastly exhorts Francis, "*hortamur Majestatem tuam in Domino, eamque rogamus, ut non solum agnoscere et acceptas habere rationes nostras, quæ ad Dei honorem, et publicum bonum spectant, verum etiam eis favere, atque adesse omni sua approbatione, et auxilio velit,*" &c.

In like manner the Pope endeavoured to stir up Sigismund, King of Poland, —*ut ad redigendos ad officium publicæ pacis hostes Polonica arma conjungeret*, to join with the forces of Poland, in order to bring back to their duty the enemies of the public peace, viz., the Lutherans. He also addressed letters to the Doge of Venice, and other princes of Italy, for the same end.†

\* Tom. xiv. pp. 165, 166, Anno 1546.

† Ibid. pp. 167, 169.

“They exhort all men to take the same courageous course, and profess themselves to be ready not to refuse any death for the defence of the truth. This was, indeed, that spirit of life which, coming from God, put heart again into the Church; which raised up the prophets that afore lay dead, and made them stand on their feet.”\*

It is true that, after enduring a year's siege, the city of Magdeburg was compelled to capitulate to Maurice, but it was not until he had given secret assurances to Count Mansfeldt, the commander of the city, “that the fortifications should not be destroyed, and that the inhabitants should neither be disturbed in the exercise of their religion, nor be deprived of any of their ancient immunities,”† and had also communicated to the Count his *ulterior designs* for the deliverance of the Protestant faith. And it is scarcely necessary to add the fact which is so well known, that the surrender of Magdeburg was the event, which, in the providence of God, led immediately afterwards to the restoration of the Protestant cause.

Having thus shown how the *political death* of the witnesses was accomplished, I proceed to observe, that their *spiritual* or *ecclesiastical death* was effected by the Interim which was promulgated at the Diet of Augsburg in May, 1548. It was enforced in the city of Augsburg on the 3d of August following,‡ from which date, to the publication of the manifesto of Maurice of Saxony, in March, 1552, wherein he stated that he took up arms for the defence of the Protestant faith,§ are *three years and seven months*; and by that event their spiritual resuscitation was begun, and soon afterwards completed by the restoration of the Protestant worship.

I owe to Vitringa the following luminous exposition of that part of the allegory which tells us, that the people, &c., *shall see their dead bodies three days and a-half, and shall not suffer their bodies to be laid in graves*,—he says that it was because “the affair of religion, which was settled by the Interim, was not thereby *concluded*, but by the pressing endeavours of the Emperor (urgente et promovente Cæsare), it was intended to be at length

\* Brightman on the Revelation, p. 375. I have abridged the language.

† Robertson's Charles V., b. x. vol. iv. p. 40.

‡ Ibid. b. ix. vol. iii. p. 454.

§ See this Dissertation, supra p. 104.

brought to a settlement, at the Council of Trent, to which the Protestant princes were to send ambassadors, to be there honourably received, and if they could be prevailed upon to betray the cause of the Church, these carcasses were to be buried, and the preaching of the pure Gospel for ever extinguished.\* The very name of INTERIM, given to the Emperor's scheme of doctrine, does, in point of fact, imply that the slain witnesses were not buried or placed out of sight; for this is the true idea of burial, *that I may bury my dead out of my sight* (Gen. xxiii. 4).

The ascension of the witnesses to the symbolical heaven of political power was effected, as I have said elsewhere, at the peace of Passau, in 1552, and their establishment in the heaven was further confirmed by the recess of the Diet of Augsburg in the year 1555.†

A difficulty is here raised, however, founded on the definite article in the Greek being prefixed to the word "cloud," *and they ascended to heaven*, *εν τη νεφέλῃ*, "*in THE cloud*," and it is asked *in what cloud* they went up, seeing there is no mention of a cloud in the immediate context. Hence, some suppose that the cloud in which they ascended was the one with which the mighty angel in chap. x. 1 is clothed. But as that angel descended to the earth with the cloud, which served for his garment, to whatever apocalyptic season his descent belongs, there seems not the least ground for supposing that the cloud in which the witnesses ascended was the same; for if it were so, the angel must have been divested, so to speak, of his garment to serve for a chariot to the witnesses. On this point I offer the following observations:—*First*, The words "*in the cloud*" seem to be an idiomatic expression for "*in the clouds*," the singular for the plural. Thus, in Gen. ix. 13, "*I do set my bow in THE cloud*," where the Greek has the definite article, *εν τη νεφέλῃ*, though it is not in the Hebrew. In like manner in Ezek. i. 28, the expression, *like as the appearance of the bow that is in the cloud*, *אשר יהיה בענן* is rendered in the Greek by *εν τη νεφέλῃ*, with the article. Or, *secondly*, Since a cloud is the invariable symbol of the Divine presence, the voice from heaven calling to the witnesses to ascend thither, evidently supposes the appearance of a cloud, and in

\* Vitringa Anacr. Apocalyp., p. 495. I must also refer to what is written on this point in this Dissertation, p. 103.

† See above, p. 106.

this cloud, the symbol of the Divine power, whence the voice came, they ascend, to signify the conspicuous nature of the providential dispensation whereby their deliverance and elevation to authority are accomplished.

In what manner the enemies of the Protestant cause were affected by the whole of these events, may be seen by referring to Raynald's Continuation of the Annals of Baronius. He informs us, that when Pope Paul III. heard of the victory of Charles V. at Muhlberg, he was filled with the greatest joy; and having ordered public thanksgivings to be returned to God, he addressed a letter to the Emperor, wherein are to be found the following expressions:—

“When we heard the messenger of your majesty's exploits against the Duke of Saxony, the impious enemy of the Catholic faith, relate those things which were most ardently desired by us, we were filled with the greatest and most peculiar joy, that such a victory had occurred, not only signal by your name, and useful to the Christian Republic, and most opportune and advantageous to the Apostolic See, wherein we, by the Divine Providence, preside; but it even increased the joy and confidence of our mind, that it had been gained by that most puissant and mighty Prince, in whom we have so long placed our hopes of public prosperity. We, therefore, congratulate you, our most illustrious son, upon so great a victory; and we rejoice in our own minds, since it is such as, that it not only breaks the branches of iniquity, but utterly extirpates all the roots of it; for that Duke of Saxony, whose obstinacy you have repressed by your firmness, and his impiety and iniquity by the most admirable virtue and patience, was the head of wickedness, and the author of all naughtiness.”\*

Raynald further tells us, that at the Council of Trent, then sitting at Bonne, a solemn service was celebrated, rendering thanks to God, who had brought into the hands of the Emperor the bitterest enemy of the Catholic Church, and leader of the Lutherans.† A congratulatory epistle was likewise written by the Pope to Henry, the Catholic Duke of Brunswick, upon his restoration to his dominions, in consequence of the dissolution of

\* Latin, “Caput enim sceleris, origo omnis improbitatis iste Saxonie Dux fuit.” Raynald, *Annal. Eccles. Continuatio Baron. An. 1547. Tom. xiv. p. 266.*

† *Ibid. p. 267.*

the Smalcaldic League; and Henry restored in his principality the Romish religion.

I shall next, from the same source, show the impressions which were made on the minds of men by the rapid march and victories of Maurice, five years afterwards. Raynald, after describing the consternation which overwhelmed the Fathers of the Council at the rapid advance of Maurice, and its consequent adjournment, which are circumstances noticed by all historians, says, quoting Angelus Massarellus:—"Maurice, in the meantime, got possession of Inspruck, and was reported to be forthwith advancing to Trent, as hating nothing worse than the name of the Council, which fear so overwhelmed all that were at Trent, that, in one or two days, scarcely any one, either of the Fathers or inhabitants, remained in the city. Every one with their effects escaped by flight, either to the higher mountains, or thick woods, or places near the sea, or the neighbouring cities. Also the most Reverend Cardinal Crescentius, although he was confined by a severe fever and dysentery, under which he had continually suffered from the 25th March preceding, was yet compelled to leave Trent, which he did on Thursday, the 26th May, and sailed down the river to Verona, where he arrived the following morning, being Friday, about twelve o'clock. But his disease continuing to increase, he, according to the will of the Most High, died in the above city on Sabbath, the 29th May."\*

"The dissolution of the Council of Trent," says Raynald, "brought destruction on innumerable souls, for heresy was more widely spread, and its firebrands were brought into France from the French alliance with the heretics."

Again he writes:—"The historians of all nations treat of this fatal war (*de hoc bello exitiali*), from which the Christian religion received a deep wound, *and the hopes of destroying heresy, and recalling all nations to the path of salvation, were cut off.*"†

It is evident, therefore, that in applying to occurrences pregnant with such mighty results, the allegorical history of the death and resurrection of the witnesses, we do not exaggerate their importance. We have seen that the Romish writers themselves view these events as the great crisis of the contest between the Papal power and the Protestant Churches, ending in the final deliverance of these Churches from the yoke of Rome.

\* Raynald, tom. xiv. p. 477, 478.

† Ibid. ubi supra.

Finally, I remark, that those persons who, at this time of day, maintain that the death of the witnesses is still future, are evidently altogether unacquainted with the arrangement of the Apocalypse; for it is absolutely *certain*, from chap. xi. 12, 13, that the witnesses ascend to heaven before the passing away of the second woe, and it is not less certain, from history, that the second woe did pass away in the year 1699, and, from history and chronology, that we are now under the third woe, and within 30 years of the end of Daniel's 1335 years.\* Unless, then, these persons can do a greater miracle than the sign vouchsafed to Hezekiah, by making the dial of universal history go back 140 years, this opinion, opposed as it is to the whole structure of the Apocalypse, must be utterly rejected.

\* See this Supplement, chap. i. pp. 395—399.



## CHAPTER III.

THE FOREGOING INTERPRETATION OF THE WITNESSES, THEIR DEATH, RESURRECTION, AND ASCENSION, BROUGHT TO THE TEST OF THE SCIENTIFIC CHRONOLOGY.

THERE are various points of time, more particularly marked in the symbolical history of the witnesses. In the year 1529, they presented their celebrated protest to the Diet assembled at Spire, whence they received the name of PROTESTANTS, being synonymous with that of witnesses. This is the first great era of their history; and it is from the birth of Reuben, the FIRST-BORN of the children of Israel, in B.C. 1907, precisely 3435 years, a perfect Cycle, at the end of which the moon is slow 53 m. 38 s.\* In the year following, 1530, they again appeared on the platform of the political theatre of the empire, being the *chief* or *broad street* of the great city, in their complete character as witnesses for God, by the public reading of the Augustan Confession, in the presence of the Emperor and the Imperial dignities. In the same year, they were organized as a political body by the formation of the League of Smalcalde. The year 1530 is, therefore, the *second* great era of their history. The *third* is the year 1547, when they were politically slain at the battle of Muhlberg. The *fourth*, the year 1548, when they were ecclesiastically or spiritually slain, by the publication of the INTERIM. The *fifth*, the year 1552, when they rose and ascended to the political heaven. The *sixth*, the year 1555, when they were permanently established in the heaven of power. These are the chief eras; but we may add to them two others, viz., the year 1532, when, by the treaty of Nuremberg, Charles V. granted to the Protestants religious peace and toleration;—the other, the year 1551, when Magdeburg surrendered, and Maurice

\* See my Fulness of the Times, p. 21.

completed his arrangements for the deliverance of the Protestant Churches. All these years will be found marked in the chronology.

In the year 1530, a period of exactly 7007 years, or 143 jubilees from Creation, B. C. 5478, expire, and also of 52, or  $13 \times 4$  jubilees, or 2548 years, from the dedication of the temple by Solomon, B. C. 1019. From the end of the 7 years' famine in Egypt, B. C. 1849 to 1530, are 3378 years, which is a Cycle, being that of 2300 years + 1078, at the end of which the moon is before the sun 5 h. 18 m. Again, from the year 1530, computing forward the cycle of 315 years, we are brought to 1845, being exactly 104 jubilees from the *death* of Lamech, B. C. 3252, which is otherwise marked as a great era, being the termination of a series of Metonic Cycles, from the Call of Abraham, B. C. 2070, and also of a cycle of 5849 years from the *birth* of Lamech, which is composed of that of  $1040 \times 5 = 5200 + 649$ , at the end of which the moon is slow 2 h. 33 m. This circumstance of a great Cycle from the *birth* of Lamech, and a great Jubilean period from his *death*, meeting in the same year, cannot but strike the reader as a powerful evidence of the deep harmonies which pervade the prophetic times, which would be further evinced if my space permitted me to give the series of Metonic Cycles, already mentioned from the Call, to 1845. I shall leave it to the reader to follow it out, by a reference to the tables in my Synopsis of Chronology, in p. 40 of which a part of the series is given. It comprehends the captivity by Tiglath-pileser, B. C. 740,—that of Samaria, B. C. 721,—the destruction of Jerusalem by Nebuchadnezzar, B. C. 588,—the Council of Nice, A. C. 325,—the conquest of England by William of Normandy, 1066,—the calling of the States-General of France, 1788, which event is 29 weeks of cycles of 19 from the Call,—the meeting of the last Protestant Parliament of Great Britain in 1826, being 40 cycles from the Conquest.

In the year 1547, when the witnesses were politically slain at the battle of Muhlberg, the following great periods terminate, and to facilitate reference to them, I shall insert them in a tabular form :—

EVENTS.	DATES. YEARS B.C.	INTERVALS TO THE YEAR 1547. YEARS.	REMARKS DESCRIBING THE CHARACTER OF EACH PERIOD.
The Fall of Adam. See my Introductory Disser- tation to the Fulness of the Times,	5461	7007	Or 143 jubilees ; and if we compute the first 140 ju- bilees, or 20 cubes of 7, we arrive at the era of Huss, A. C. 1400, when he was named Confessor of the Queen of Bohemia ; and thence to the political death of the witnesses, 1547, 3 jubilees.
The 1st of Nisan after the death of Enos, and first year of the administra- tion of Cainan, the great- grandson of Adam,	4138	5684	Being 116 jubilees.
The death of Methuselah,	3223	4769	Being 251 cycles of 19 ; and as Methuselah was the last of the Antediluvian Patri- archs who died before the flood, his death is a great epoch.
The birth of Isaac,	2045	3591	Or 189 cycles, being 27 weeks of 19.
Jacob's departure for Pa- dan-aram, and vision of the ladder,	1908	3454	A Cycle, being that of 1040 $\times 3 = 3120 + 334$ , and at the end of it the moon is slow 2 h. 57 m. 44 s.
The Exodus,	1639	3185	Or 65 jubilees.
The Dedication of the Tem- ple of Solomon,	1019	2565	Or 135 cycles of 19.
The death of Josiah,	610	2156	The cycle of $1078 \times 2 =$ 2156; at the end of which, the moon is slow 10 h. 52 m. 38 s.
The battle of Actium,	31	1577	Or 83 cycles of 19.
YEARS AFTER CHRIST.			
The beginning of the mi- nisty of John the Baptist }	27	1520	Or 80 cycles of 19.
The baptism of Christ,	28	1519	Or 31 jubilees.

From the year 1547, to the fall of the French monarchy in 1792, are likewise 245 years, or 5 jubilees,—to the defeat of Napoleon at Leipsick in 1813, are 266 years, or 14 Metonic cycles,—and to the complete drying up of the mystic Euphrates

in 1832, the year also of the Bill *called*\* the Reform Bill, are 285 years, or 15 cycles.

In the year 1548, being that of the publication of the Interim, whereby the witnesses were spiritually and ecclesiastically slain, the following great periods terminate:—

EVENTS.	DATES. YEARS B. C.	Intervals to 1548. YEARS.	REMARKS.
Jacob returns from Padan- aram, and wrestles with the Angel, and receives the name of Israel,	1888	3435	{ A perfect Cycle, at the end of which the moon is slow 53 m. 38 s.
The settlement of Jacob } and his family in Goshen, }	1854	3401	179 Metonic Cycles.
Pharaoh-necho dethrones Jehoahaz, places Jehoia- kim on the throne of David, and makes him his tributary,	609	2156	{ 44 jubilees, or the cycle of 1078 × 2. This event was the beginning of the fall of the kingdom of Judah.
	YEARS AFTER CHRIST.		
Christ baptized in Jordan,	28	1520	80 cycles of 19.
Beginning of the Jewish war,	66	1482	78 cycles of 19.
The Edict of Constantine } for universal toleration, being the deliverance of the Church,	313	1235	65 cycles.

From the year 1548, when the witnesses were spiritually slain, to 1814, the era of the fall of the French empire, and the first dethronement of Napoleon and peace of Paris, are 266 years, or 14 cycles of 19,—and to the year 1833, when Palestine was ceded to Egypt, when also the first Parliament, under the new Constitution of Britain, met, are 285 years, or 15 cycles.

The year 1552, the next point of time marked in the history of the witnesses, as that of their spiritual resurrection and ascension to heaven, being the end of the fifth seal, its Jubilean connexion with the great eras of the Apocalypse, has already been noticed. I shall, in the following table, place the great periods which connect it with former dispensations:—

\* The Reform Bill. If sin has been *diminished* by this bill, it was truly a Reform Bill,—but if *increased*, then was it a bill of corruption.

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EVENTS.	DATES. YEARS B. C.	Intervals to the year 1552. YEARS.	REMARKS.
The 1st of Nisan after the death of Lamech, when Methuselah, the last Antediluvian ruler of the earth, being 940 years of age, and therefore incapable of the cares of government, it devolved upon Noah,	3251	4802	{ Or 98 jubilees, or $7 \times 14$ , being 14 cubes, or 2 bi-quadrates of 7.
The last year of the Antediluvian earth,	3218	4769	Being 251 cycles of 19.
The death of Noah,	2867	4418	{ A Cycle composed of $315 \times 14 = 4410 + 8$ ; at the end of which the moon is fast 4 h. 0 m. 20 s.
The birth of Judah,	1903	3454	{ A Cycle, being that of $1040 \times 3 = 3120 + 334 = 3454$ , the moon being slow 2 h. 57 m. 44s.
The return of Jacob from Padan-aram, .	1888	3439	Or 181 cycles of 19.
The entrance into Canaan,	1599	3150	The cycle of $315 \times 10$ .
The 2d year of the captivity in Babylon, and first Passover after it began,	605	2156	{ The cycle of $1078^* \times 2$ , or 44 jubilees.
The defeat of Neriglissar, of Babylon, by Cyrus, which was the beginning of the Fall of Babylon,	556	2107	43 jubilees.
YEARS AFTER CHRIST.			
The last year of our Lord's ministry,	32	1520	80 cycles of 19.
His death, resurrection, and ascension,	33	1519	31 jubilees.

From the year 1552 to 1818, the date of the final evacuation of France by the allied armies, are 266 years, or 14 cycles of 19. Finally, from 1552 to the end of Daniel's period of 1335 years in 1867, is the cycle of 315 years.

The year 1555, the fifth great era of the apocalyptic witnesses,

\* For that Cycle, see my Synopsis of Chronology, page 8.

when they were, by the recess of the Diet of Augsburg, finally established in the political heaven, is marked in the chronology by the termination, at that point of time, of the perfect cycle of 3435 years, computed from the birth of Benjamin, B. C. 1881, whereby the number of the twelve tribes of Israel was completed.

It remains that I should consider two other periods marked in the history of the witnesses, viz., 1532, and 1551. In the former of these, the Emperor, Charles V., concluded the treaty of Nuremberg with the Protestants; and, in the latter, Maurice, after the surrender of Magdeburg, completed his arrangements for the great events that were to follow in 1552, whereby the witnesses spiritually arose and ascended. Now, by referring to the Supplement to my Fulness of the Times, and the Introductory Dissertation, the reader will see, that the years 1532 and 1551, both come into the great series of Metonic Cycles, beginning at the Fall, and ending at the close of the year 1836, computed, according to the scriptural principle, from one vernal equinoctial new moon to the next. But there was a mistake of a month in the computation of the end of the foregoing year, in my Introductory Dissertation, wherein I stated it to be the new moon of March, 1837, or the 6th of that month. I did not, in that reckoning, take into account the intercalary month of the Jewish Calendar, called *Ve Adar*. As the Jewish Passover always occurred at the time of barley harvest, and their Feast of Tabernacles after the finishing of the vintage, in order to keep their lunar year of 12 lunations in harmony with the tropical year, they were obliged to use intercalary time, as we do in leap year. The necessity of this is further illustrated, by what I have shown in my Synopsis of Chronology, as to the time of the vernal equinoctial new moon in B. C. 5478, the year of Creation. It occurred on the 22d March, or just at the equinox,\* and the 1st of Nisan was the day following. In order, therefore, to keep the 1st of the month Nisan as nearly as possible in its original time of the vernal equinox, when the new moon next before the equinox happens more than a half lunation, or 14d. 18h. earlier than the 22d, it is requisite to intercalate a lunar month, and reckon the 1st of Nisan from the new moon next after the equinox. Now, as the new moon of March, 1837, was on the

\* See that work, pp. 58—60.

6th, or 16 days before the 22d, it is necessarily the last moon of an intercalary year; and in order to bring out the Luni-solar year 7314 from Creation, which then terminates, we must add one lunation, and we arrive at the new moon of April, being on the 5th, as that of Nisan, and accordingly the Jewish Almanack of their year 5597, which is now before me, makes the 1st of Nisan on the 6th April, 1837.

Having rectified the foregoing error, I proceed to answer a question which will forthwith be put with reference to the year 1836. What mighty events, it will be said, occurred in that year, corresponding with the chronological results laid before the public by the author, and the expectations entertained by him? My answer is, that some of the great periods which come out in 1836, did not expire till the end of that year. Adam died at the beginning of B.C. 4548, and the great period of 336 Metonic Cycles from his death, did not come to an end till April, 1837, from whence, at the moment I write these remarks, eight months are not yet expired. Now, if we inquire into the analogies of the past, we shall find that the great events which are marked in the scientific chronology, do not always happen at the moment when its great periods come out, but often after a considerable interval. Thus, the 1260 years of Daniel, expired on March 22d, 1792, but the sounding of the seventh trumpet was not till August that year. Again, the year 1826, is marked as a great era, by various great series of time,—1st, A perfect cycle of 5830 years from the birth of Lamech; \*—2d, By the series of Cycles from the Call of Abraham, already laid before the reader;†—3d, By a period of  $1260 \times 4$ , from the birth of Arphaxad, B.C. 3215, and of  $315 \times 11$  from the appearance of God to Moses in Horeb, B.C. 1640;—4th, By a great series of Cycles,  $1040 \times 2 = 2080 + 315 \times 6 = 1890 = 3970$  from the birth of Abraham, B.C. 2145;—5th, By the Cycle of  $1078 \times 2 = 2156$  from B.C. 331, the date of the final overthrow of Darius by Alexander the Great at Arbela—besides other periods. Yet in 1826, no event happened, which *at the time* would have appeared to mark it as a particular era. In fact, it was distinguished, I think, by no other events than the meeting of the last Protestant Parliament of Great Britain, and the death of the Duke of York, the heir apparent of the British

\* Fulness of the Times, Supplement, p. 27.

† See above, page 415.

monarchy.\* Now it could not then be known that the Parliament just assembled would possess that peculiar character,—nor could it then be foreseen, that the substitution of William IV. for Frederick of York, as the next British sovereign, would be attended with such mighty consequences as have resulted from it.†

In the year 1827, however, the great events which were pre-signified by the termination of the foregoing periods of chronology, began to develop themselves, and with what portentous celerity did they follow each other! That year was signalized by the illness and death of the two chief ministers of state of Great Britain, Lord Liverpool and Mr. Canning, and a sort of paralysis in the powers of Administration, which finally broke up the old Tory and War Ministry. In the East, the Turkish and Egyptian navies were broken at Navarino. A treaty was also concluded between Russia, France, and England, virtually acknowledging the independence of Greece. In 1828, the war between Russia and Turkey began, and the repeal of the Test and Corporation Acts in Great Britain was effected,—the harbinger of the other mighty events which were to follow. In 1829 came the Catholic Emancipation Act, which at one stroke demolished the Protestant Constitution of these realms,—while in the East, the peace of Adrianople, between Russia and Turkey, left the latter a vassal and a tributary, the independence of Greece being also acknowledged. In 1830 happened the last French revolution, whereby the elder branch of the Bourbons was dethroned, in the person of Charles X., in three short days; also, the death of George IV. and accession of William IV.,—and the fall of the Administration of the Duke of Wellington, and formation of the Whig ministry of Earl Grey. In 1831 the Reform Bill was brought into Parliament, and a second dissolution, within nine months, was resorted to, in order to strangle all opposition and all free discussion, the new Parliament having been elected under the reign of terror. In this year, also, the Egyptian army entered Palestine and Syria. In 1832, the Reform Bill passed, and the ancient prescriptive Constitution of

\* He died in January, 1827, which was still, according to the scriptural Calendar the same year as 1826.

† The Duke of York was opposed to the Catholic Emancipation Bill as strongly as George III., and would never have consented to the Reform Bill.



Great Britain passed away. In the same year, the Pacha of Egypt achieved the conquest of Syria, and defeated the Grand Vizier at Konia, in Asia Minor. In 1833, the first Parliament of England, under the new Constitution, met. In the same year, Palestine and Syria were ceded by treaty to Egypt, in feudal sovereignty, and Otho, king of Greece, took possession of his kingdom. A short review, therefore, of the stupendous events which filled the Septenary of years from 1826 to 1833, will at once convince us, that the whole system of Europe, as well as the Turkish Empire, was broken up in that period.

Judging, therefore, according to the analogies of the past, it were yet too early to affirm, that the great periods, which terminated in 1836, have been followed by no great events, even if nothing of signal importance had distinguished that year. This, however, is not the case. The past year was marked by new convulsions, of the apocalyptic earthquake of the seventh vial. Military revolutions in Spain and Portugal overthrew the existing ephemeral constitutions, to substitute for them equally ephemeral, but more democratic, and consequently, under another name, more despotic rule. These things are among the continued signs in the sun, moon, and stars, predicted by our Lord, as the sure precursors and prognostics of his advent. Above the sea of the prophetic earth, there has also appeared a sign, but it is less than the *little cloud as a man's hand*, which, that they may discern, it will perhaps be necessary to say to some of the servants of the prophets, yea, to the seers themselves, of our days, "*Go again seven times.*"\* This sign many will mock at, and the wise will pass it by, in contemptuous silence. The event to which I allude, will be found in the Tables of my Synopsis of Chronology, and it is the *establishment of Christian worship in the Hebrew tongue, by a congregation of believing Israelites*, which took place in the Episcopal Chapel of the London Society for Promoting Christianity amongst the Jews, on the 5th February last, answering to the 30th Sebet, being exactly the perfect cycle of 3435 years and 1 month, from the day, when Moses began to give the Book of Deuteronomy to the children of Israel, in the plains of Moab, which was the 1st of Sebet, Y.W. 3879, B.C. 1600-1599.† This event, is without parallel in the past ages of the Church, for it is doubtful if even in the Apostolic Church of Jerusalem, under the

\* 1 Kings xviii. 43, 44.

† Deut. i. 3—5.

care of the Apostle James, worship was conducted in Hebrew, or rather it is almost certainly presumable it was not, as the Syriac, and not the Hebrew, was then the vernacular tongue of the Jews. This event, doubtless, like the drops which precede the abundant rain, or like the first rays of orient twilight, is in itself, to our fleshly eyes, of little importance; but it is analogous to those *days of small things*,\* which, in all ages, the wise in their own conceits have despised, but by which in all ages, and all dispensations, God has begun his mightiest and most stupendous works of providence and grace. Finally, this event is a new progression of the work of evangelizing the Jews, which has been going on in the Church for 28 years; and it is deserving of particular notice, that it occurred precisely 1 cycle of 19 years after the New Testament was given to the Jews in 1817, which was also 3416 years from the giving of the Book of Deuteronomy, that period being a perfect Cycle, at the end of which the moon is fast 1 h. 10 m. 27s.†

I shall now, in the *fourth* edition of my Dissertation, and the *second* of this Supplement, from the whole of the foregoing reasoning deduce the COROLLARY, that great periods of scientific Chronology concentrating in particular years sometimes have reference, not to some one or more conspicuous events to be *accomplished* at the moment of their termination, but to new series of events filling up intervals of years, but *commencing* at the point of time when these great periods expire. Thus the great series of Metonic Cycles from the Fall to 1836 was, I now apprehend, the chronological sign of the termination of the times of the Gentiles, in an ecclesiastical sense,‡ and of the restoration of Israel. No other events, however, actually occurred that year than the publication in Hebrew of the English Liturgy, and the establishment of Hebrew Christian worship in a congregation of baptized Israelites. In 1838, land was purchased on Mount Zion for a Protestant Church, whereof the title was completed

\* Zech. iv. 10.

† It consists of the cycle of  $1040 \times 3 = 3120 + 296$ . I now write in 1842, and I need not inform the reader that my anticipations of the great importance of this event have been altogether realized. But I must refer to Part II. of this Supplement, for my farther remarks upon it.

‡ See last paragraph of the note, page 227.

on the 24th October, or 16th Bul, or Marchesvan, 1839,\* the very month that Solomon finished the temple.

In 1839 and 1840, the great political and military events occurred, which have changed the face of the East; and in the former year also happened the invasion of Affghanistan, the probable seat of the Ten Tribes, by the English armies. In 1841 was established the Jerusalem Episcopate. In 1842 the wars of China and Affghanistan have been hushed into peace. What other events 1842 may yet reveal we wait to see, for it does not, according to the Jewish Sacred Calendar, terminate until April, 1843, of our year; and we know that some of the most conspicuous events of scriptural history happened at or near the end of the sacred year. The death of Moses was in the 12th month, or Adar, and, as tradition informs us, on the 7th day of the month. The release of Jehoiachin, the dawning of the deliverance from Babylon, was only five days before the end of the year, either on the 27th† or 25th‡ day of Adar. The finishing of the second temple was on the 3d of Adar.§ And in my Fulness of the Times I have given reasons for believing, that the preaching of John the Baptist in the wilderness of Judea, began in the two last months of the Jewish sacred year of our era, 27.||

Before this volume appears, the month of Nisan, 1843, will, probably, have dawned on the Church and the world; but under what circumstances it will dawn, is known only to Him who seeth the end from the beginning. Even, however, if it should dawn upon us in peace, the writer of these pages will not, on that account, be less unalterably persuaded that the end tarrieth not.¶

To return now from this digression, I proceed to remark, that as I have, in the preceding pages, brought forward the evidence from the scientific chronology, in favour of my own interpretation of the apocalyptic history of the witnesses, and as I feel it to be the first duty of a writer on prophecy, to conduct his

\* Jewish Intelligence, January, 1840.

† 2 Kings xxv. 27.

‡ Jerem. lii. 31. We may suppose that the royal command was issued on the 25th Adar, but that from the want of suitable clothing the captive king could not leave his prison till the 27th.

§ Ezra vi. 15.

|| Fulness of the Times, p. 68.

¶ These remarks are penned on Feb. 21, 1843, but by the Jewish Sacred Year, 1842. The ensuing Nisan begins April 1.

inquiries with the most scrupulous impartiality, I shall now place before my readers the remarkable fact, that the years fixed by Mr. Faber, in his later works, as the eras of the death, the resurrection, and the ascension of the witnesses, viz., 1685, 1689, and 1690, are all connected with great series of Jubilees, or Metonic Cycles. The death of the witnesses, according to this learned writer, was effected by the edict of the Duke of Savoy, against the Waldensian Churches, on the 31st January, 1686, which, according to the principles of Jewish time, was towards the end of the preceding year, answering to 1685. I therefore so compute it.

Now, the year 1685 is precisely 100 jubilees, or 4900 years from the egression of Noah from the ark, B. c. 3216. It is also connected with all the great events which belong to the fifth series of general Jubilean chronology in my Fulness of the Times, among which are—The entrance into Canaan, B. c. 1599, from which it is 67 jubilees;—David's carrying the ark of God to Mount Zion, B. c. 1060, from which it is 56 jubilees, or 8 cubes of 7;—The Edict of Constantine, from which it is 4 cubes of 7, or 28 jubilees;—The first victory of the Crusaders, 1097, from which it is 12 jubilees. The year 1685 is also 7, or one week, of the cycle of 19 from 1552, the date of the peace of Passau. It is from the last year of the antediluvian earth, B. c. 3218, 258 cycles, and from A. c. 32, the last year of our Lord's ministry, 87 cycles of 19.

The year 1689, when, according to Mr. Faber, the witnesses rose again, comes into the great series of Metonic Cycles, beginning in the year of the death of Lamech, B. c. 3252,—coming down to the birth of Judah, B. c. 1903,—the entrance into Canaan, B. c. 1599,—the nativity of our Lord, B. c. 3; the whole period from the death of Lamech to 1689 being 260 cycles.

The year 1690, when, according to Mr. Faber, the witnesses ascended to heaven, is found in the Tables of my Fulness of the Times, in the 7th series of general Jubilean chronology, as the last year of the 67th jubilee from the division of the lands, of the 123d from the death of Seth, and of the 93d jubilee from the death of Noah. It is, moreover, the last year of a perfect period of 72 jubilees, or  $12 \times 6$ , from the death of Jacob, B. c. 1838. From A. c. 73, the date of the sale of the lands of Judea to strangers, it is exactly 33 jubilees.

I have thus exhibited, in its full strength, the chronological evidence in favour of a theory opposed to my own, but I must remark, that Mr. Faber cannot avail himself of this evidence, until he receives my chronology, which I am not aware he has yet done.

It will, however, naturally occur to the reader, seeing that both interpretations of the apocalyptic war of the witnesses, their resurrection, and ascension, are thus powerfully, or, as it may even appear, equally supported, by the scientific chronology, to put to me the question, on what grounds I prefer my own scheme (which was originally also that of Mr. Faber himself), to the interpretation which he now holds, and for which he has abandoned his former view.

My answer is, that the Edict of the Duke of Savoy, suppressing the Waldensian Churches, was not a *war*, but a *persecution*. There was, at the period of their suppression, no resistance on their part. They were as sheep for the slaughter. Let it be observed further, that the apocalyptic history of the witnesses, being an allegory of the deepest and most recondite kind, the witnesses possess a kind of *ubiquity*, and *are* in every place where there is found a Church of Christ professing the truth. It thus happens that, *at the very time* they are *slain* in one kingdom, they may be *rising from the dead*, or *ascending to heaven*, in another. It appears also, from the history of the Protestant Churches, that it was the will of God, that, during the period of the second apocalyptic earthquake, which filled up the interval of 171 years, or 9 cycles of 19 years, from 1517 to 1688, they were in all the principal kingdoms of Europe, where the Reformation obtained a firm footing, to be subjected to a trial or crisis, similar in its nature to that which came upon the Churches in Germany, in consequence of the dissolution of the League of Smalcalde. The persecution of the French Churches, which began with the massacre of St. Bartholomew,—the great crisis of the Marian persecution in England, and that of the Waldensian Churches in Piedmont,—were each the death of the witnesses in these particular states, and they all continued no more than between three and four years; only that, by the revocation of the Edict of Nantes, the French branch of the Protestant Churches was a second time laid low for a century.

The *prototype* of all these afflictive dispensations, and the

*exemplar* of the whole, was, however, that which occurred in Germany. It is, therefore, the event specially selected by the Spirit of God, from which to embody in a more graphic form all the incidents of the hieroglyphical narrative. In Germany, the character of the witnesses was *complete*, not as a body *ecclesiastical* only, but also *political*, or, in other words, Church and State witnessing for the truth of God; and they were actually slain in a war carried on by cannon and the sword. This was not the case in the other kingdoms at the time the witnesses were slain. In England, during the Marian persecution, the State had abjured the Reformation, and returned to the bosom of the apostate Church. In France and Piedmont, the State had never been dissevered from the embraces of the harlot, nor had the Waldensian witnesses formed themselves, as in Germany, into an opposing body politic.

Next, the witnesses are slain, and their bodies lie in the *πλατεία*, broad street, of the Great City. This term seems descriptive of Germany, called emphatically **THE EMPIRE**, and no other State of Europe.\* It can least of all apply to Piedmont, which is, as it were, only one of the lanes of the city.

I have yet another and more fundamental objection to the interpretation of Mr. Faber. In Savoy and Piedmont the witnesses *did not ascend to heaven at all*, but merely received a *tolerated existence*. Mr. Faber himself tells us, "they were so established," (viz., as independent Churches,) "not in a state of dominance and favour, but in a state of sorrow and depression,"† &c. "If a Romanist steal the child of a Vaudois for the purpose of proselytism, or if he insult him in the public streets, by calling him *dog* or *heretic*, the Vaudois has no redress." "A refusal to uncover the head to a wooden saint, carried in procession by their idolatrous neighbours, subjects them to a fine or imprisonment."‡

Now, the difference between the state of a religious body

\* Mr. Faber tries to set aside this argument, by adopting a different translation of the phrase *της πλατειας πολως της μεγαλης*. But I conceive that Rev. xxii. 2, refutes his rendering, which is also opposed to the Syriac, the Vulgate, and the Arabic versions. The rendering of the learned writer, is "*in the broad city, which is the great one*;" why then, it may be asked, is not the same great city, when mentioned in chap. xvi. 19, also described as the *broad city, the great one*?

† Sacred Calend., vol. iii. p. 91.

‡ Ibid. Note, pp. 96, 97.

receiving a *toleration*, even much more full than that of the Churches in Piedmont, according to the foregoing testimony of Mr. Faber himself, and the same body *ascending to the political heaven*, cannot be better explained or illustrated, than by a reference to the condition of the Roman Catholics of the British Empire, before and after, the passing of the Emancipation Act in the year 1829. Before that Act, they enjoyed the completest *toleration*; but when it received the Royal assent, and became law, they at once *ascended to the political heaven*. Such an ascension of the witnesses in Germany, did also take place at the peace of Passau; for it was not only stipulated by it, that “the Imperial Chamber shall administer justice impartially to persons of both parties;” but that “*Protestants shall be admitted indiscriminately with Catholics, to sit as judges in that court.*” No similar ascension of the witnesses took place in Piedmont, nor does Mr. Faber himself pretend that it did.

I proceed next to remark, that the period of *three days and a half*, during which the witnesses continue dead, seems to be chosen with reference to the decorum of the symbols. We learn from John xi. 39, that the period of four days after death, was that, in the climate of Judea, when the body became offensive, and it would thus have violated the proprieties of the hieroglyphic, to have represented them as lying dead and unburied, more than three days and a half. It appears to me, therefore, probable, that the period is indefinite, indicating one very short, but which need not be pressed with minute exactness.

Whatever be the events particularly intended by the death, resurrection, and ascension of the witnesses, it will, I think, be admitted that they must form an epoch of such importance, as to have attracted the attention of all historians; and these events must be those which *specially mark* the years when they occurred. Now, according to the estimation of all writers on history, we shall find, that the great events marking the years 1547, 1548, and 1552, are the overthrow of the Smalcaldic League, the publication of the Interim, and the victories of Maurice, and triumphant re-establishment of the Protestant faith, and its elevation, by the treaty of Passau, to a power it had never before possessed. This treaty, and the recess of Augsburg in 1555, which is termed the *peace of religion*, became indeed, nearly a century later, the basis of the famous treaty of Westphalia in 1648, which established

the political state of Europe till the French Revolution. "On confirme," says the Abbé Millot, giving an account of this peace, "dans toute leur etendue, la transaction de Passau de 1552, et la paix de religion de 1555. La Chambre Imperiale sera composée de vingt-quatre membres Protestans, et de vingt-six Catholiques. L'Empereur recevra dans le conseil Aulique six Protestans. On choisira pour les diètes de deputation un nombre égal d'états Catholiques et des Protestans, excepté quand on les convoquera pour une cause extraordinaire: en ce dernier cas tous les députés seront Protestans si la cause regarde les Protestans, et ainsi des Catholiques. A la diète, et dans tous les tribunaux de l'Empire, rien ne pourra etre conclu à la pluralité de toutes les voix Catholiques contre toutes celles des Protestans. Si dans les diètes le suffrage du corps Evangelique se trouve contraire à celui des Catholiques, on ne pourra plus rien arrêter que par la voie de composition aimable," \* &c.

Now, in these stipulations we see an *absolute equality* of rank and *dignity* established between the Protestants and Catholics, which amounts to a complete establishment of the former in the *political heavens*, and the whole conditions are, as we have seen, founded on the basis of the Treaty of Passau in 1552, and Recess of the Diet of Augsburg in 1555. Russell, in his *Modern History*, gives a similar account of the religious stipulations of the peace of Westphalia, telling us, they were no less accurate and comprehensive than the political articles, and that "*The pacification of Passau was confirmed in its full extent.*" Coxe also, in his *History of the House of Austria*,† giving an account of the peace of Westphalia, thus writes:—"In regard to religion, *the treaty of Passau*, and the religious peace of 1555, were confirmed. The spiritual authority of the Pope and the Catholic prelates over the Protestants was suspended till a final accommodation of all disputes should take place, or, in other words, be‡ abolished. The Calvinists were included in the religious peace, under the denomination of 'reformed,' which they assumed, and admitted to the same privileges as the Lutherans. A general equality was to

\* Millot Hist. Mod., tome iv. pp. 321, 322.

† Vol. iii. p. 236.

‡ I suppose the expression here ought to be *was abolished*. As actually printed, it is not intelligible.



be maintained among the princes and states of the empire, whether Catholics, Lutherans, or Calvinists." From the universal testimony of history, it therefore appears, that the treaty of Passau was of such transcendent importance, that it in effect stamped its character on the religious public law of the age in which it took place, and of the two centuries and a half that followed, to the breaking out of the French Revolution; and it is therefore, a great era of the Church.

On the other hand, and in reference to Mr. Faber's scheme of the witnesses, if we review the history of the years 1685, 1689, and 1690, we shall find that they were marked by events so much more transcendently important than those which occurred in the Duchy of Savoy, and are supposed, by Mr. Faber, to have been the fulfilment of the apocalyptic history of the witnesses, that these events, when compared with the former, dwindle into comparative insignificance. The year 1685 was the era of the accession of James II. to the throne of England, and of the last general and simultaneous assault of the powers of darkness against the Protestant Churches, of which the efforts of James, for the re-establishment of Popery, and the revocation of the Edict of Nantes, were the *main parts*; while the Edict of the Duke of Savoy, against the Churches of Piedmont, was a very *subordinate part*. The act of Louis XIV., revoking the provisions of the Edict of Nantes, at once slew all the Protestant Churches of France, and drove into banishment 500,000 persons, besides the multitudes that perished. The decree of the Duke of Savoy drove into exile a few hundreds. Now, it appears to contradict all true principles of interpretation, that where there are two different events similar in character, the great prophecy of the slaughter of the apocalyptic witnesses should be applied to the smaller and less important event, when in the very same year, a greater, and, in every way, more distinguished slaughter of the Protestants took place in the immediately adjoining kingdom of France, which might, with great probability, have been considered as the *broad street* of the great city, if we had not a better interpretation.

Going on next to the year 1689, I observe that the accession of William III. and Mary in England, the Act of Settlement, the Bill of Rights, and general war against Louis XIV., which

distinguished that year, were, in their future results to the Church of God, much more important than the restoration of the Churches in the valleys of Piedmont, which have never, since then, acted any part in the great enterprises of the Church, for the evangelization of the world, and indeed have scarcely kept alive in themselves more than the almost expiring embers of genuine Protestantism.

In the third place, the victory of William III. at the Boyne, in the year 1690, which led to the pacification of Ireland in the next year, and the establishment of Protestant ascendancy, whereby were laid the foundations of the greatness of Protestant England during the five following reigns, with all its momentous consequences on the moral destinies of the world;—that victory, we affirm, and its very first result, the flight of James II. from Ireland, were more important to the Church of God, than the Edict of the Duke of Savoy for the re-establishment of the Waldensian Churches; indeed, this very re-establishment is to be attributed to, and was a direct consequence of, the revolution in England, whose ally the Duke of Savoy now was, against Louis XIV.\*

It may therefore be affirmed, in accordance with the general principles of the scriptural and scientific Chronology, that the great periods of Jubilean and Cyclical time, which, as we have already seen, distinguish the years 1685, 1689, and 1690, have relation, and point to, the primary and greater events of these years in England and France; and cannot be understood to give to other and secondary events, a character of primary importance, which does not intrinsically belong to them, excepting, as the Waldensian Churches, were amongst the smaller parts of the great body of the Protestants of Europe, against which the assaults of the enemy were directed.

I proceed next to show, by a recapitulation of the great Cyclical periods which connect the events in which I suppose the history of the apocalyptic witnesses to have been accomplished, that they are distinguished in the chronology by peculiar characters, which are not to be found in the events applied by Mr. Faber to the same apocalyptic narrative.

\* Whiston says, "The Duke himself, *who had now left the French interest by his league*, and an edict, signed June 4, 1690, just three and a half years after their total dissipation, recalled the rest of them, and re-established them."

Events in the History of the Witnesses.	Events in the Old Testament, with which the history of the Witnesses is connected by scientific time.	The length and character of the intervals between the events of the two first columns.
The Lutherans protest against the Decree of the Diet at Spires, and are hence called PROTESTANTS, 1529	{ The birth of Reuben, the first-born of the children of Israel, B. C. 1907. }	{ The interval is 3435 years, a perfect Cycle, at the end of which the moon is slow 53 m. 38 s. }
The Protestants present to the Emperor the Confession of their Faith, called the Confession of Augsburg, which is read in his presence, and that of the princes of the Empire, who were assembled at the Diet of Augsburg, 1530	{ 'The end of the 7 years' famine in Egypt, and the return of plenty, B. C. 1849. }	{ The interval is 3378 years, a Cycle, at the end of which the moon is fast 5 h. 18 m. 38s. It is composed of the cycle of $1040 \times 3 = 3210 + 258$ . }
The army of the Smalcaldic League entirely defeated at Muhlberg, the Elector of Saxony taken prisoner, and the Landgrave of Hesse soon afterwards seized and confined, 1547	{ The departure of Jacob for Padan-aram, his vision of the Ladder, his servitude and marriage, B. C. 1908. }	{ The interval is 3454 years, a Cycle composed of $3120 + 334$ , at the end of which the moon is slow 2 h. 57 m. 44 s. }
The publication of the Interim, and the suppression of the Protestant worship throughout a great part of Germany, 1548	{ The return of Jacob from Padan-aram, and his wrestling with the Angel, and obtaining the name of Israel, B. C. 1888. }	{ The interval is the perfect Cycle of 3435 years. <i>The relation here between the two events seems to be one of antithesis.</i> }
Maurice, of Saxony, marches against Charles V., having issued a proclamation that he takes up arms for the deliverance of the Protestant religion. Charles flies across the Alps. The peace of Passau, securing the liberty of the Protestants, and their right to sit equally with the Catholics in the tribunals of the Empire, 1552	{ The birth of Judah, B. C. 1903. }	{ The interval is the perfect Cycle of 3416 years, consisting of $3120 + 296$ . The moon at the end of it being 1 h. 10 m. 27 s. fast. }
The final establishment of the Protestants in Germany by the Recess of the Diet of Augsburg, called by historians THE PEACE OF RELIGION. This event gives security to the Witnesses in the symbolical heaven, 1555	{ The birth of Benjamin, which completes the number of the tribes of Israel, B. C. 1881. }	{ The interval is the perfect Cycle of 3435 years. }
	The Deluge, B. C. 3217.	{ The interval is 4771 years, which is a Cycle consisting of that of $1040 \times 4 = 4160 + 611$ , at the end of which the moon is fast 2 h. 53 m. 5s. }

Now, if we carry on the cyclical period of 3454 years, from the peace of Passau in 1552 to the year 1685, which is Mr. Faber's date of the death of the witnesses, by adding to that period 133 years, or 7 Metonic cycles, it becomes a very imperfect cycle of 3587 years, of which the error is more than 17 hours; and I have not found that the other two years, 1689 and 1690, in which Mr. Faber places the resurrection and ascension of the witnesses, are marked by any of the greater Cycles,—with the exception of the last, which is from the death of Joseph, B. C. 1784, the cycle of 3473 years, the moon being slow 5 h. 1 m. 49 s.

It appears, from the facts now set before the reader, that there is a marked but mysterious analogy, between the whole events of the life of Jacob, and those of the Reformation; and this analogy is signified by the great Cycles connecting the two periods. Jacob was to beget a nation, politically and spiritually sanctified, and set apart to God. The first-born of this nation was Reuben. In the Reformation also, a nation was to be formed unto God out of Babylon, *politically* and *spiritually*. It is this nation, namely, the whole body of the Reformed Churches, which, in Rev. vii. 4, has the appellation of **ALL THE TRIBES OF THE CHILDREN OF ISRAEL**. The begetting of this nation is mystically signified by their receiving the name of **PROTESTANTS**, which event is connected with the birth of Reuben by the perfect cycle of 3435 years. In like manner, as the nation of the natural Israel is mystically completed in the birth of Benjamin, so with this event is connected, by the same cycle of 3435 years, the complete establishment of the Protestant witnesses in the political heavens of Germany, by the Recess of the Diet of Augsburg, in the year 1555; and to mark that year, as a great era of the **UNIVERSAL HISTORY** of the **HUMAN SPECIES**, it is connected with the **DELUGE** by the cycle of 4771 years. The other steps of the analogy are not all equally evident, because the connexions which are marked by the great Cycles are frequently those of *antithesis* or *contrast*. But the deep analogy between the end of the famine in Egypt, and the publication of the Protestant Confession of Faith at Augsburg, must strike every reader.

If we follow out this chronological connexion during the subsequent period of the sacred history, we shall find some

striking coincidences. Jacob died in B.C. 1838, and computing thence the cycle of 3435 years, we are led to 1598, the date of the Edict of Nantes, in favour of the French Protestant Churches. From the death of Joseph, B.C. 1784, to 1652, the era of the Commonwealth of England, and of the war between England and Holland, which was the first great civil war, as it might fitly be called, between the Protestants of Europe; and from the birth of Moses, B.C. 1720, to the suppression of the first rebellion in England in favour of the exiled Stuarts, 1716; the intervals are, in like manner, in both cases, 3435 years. The present year, 1837, is from the entrance into Canaan, 3435 years.

On the whole of this chronological argument, added to what is offered in my original Dissertation, I rest with perfect assurance the truth of my interpretation of the death, resurrection, and ascension of the witnesses. Yet, in concluding the subject, I cannot help recalling the attention of the reader, once more, to the suddenness of the fall of Charles V. from his proud elevation as Lord paramount of Germany, with his feet on the neck of its prostrate Protestant Churches, to the condition of a helpless fugitive over the Alps, amidst the agonies and helplessness of disease, as marking one of those stupendous vicissitudes of human affairs which are brought about for effecting the great and signal purposes of the Almighty. The following is the eloquent description of his flight by the Abbé Millot:—

“L'Empereur presque sans troupes à Inspruck, sans argent, infirme, endormi dans la sécurité, est frappé comme d'un coup de foudre, en apprenant cette nouvelle imprevue. L'activité de ses ennemis redouble la consternation. Toul, Verdun, et Metz tombent sans résistance entre les mains de Henri. Maurice traverse la haute Allemagne. Il accepte une conférence à Lintz avec le roi des Romains, pour montrer des sentimens pacifiques; mais la conférence finit sans autre fruit que d'en indiquer une autre. Il continue rapidement sa marche vers le Tirol, et force les obstacles qui auraient pu l'arrêter. Il comptait surprendre l'Empereur dans Inspruck. Quelques heures avant son arrivée Charles avait pris la fuite pendant la nuit par un temps affreux, tourmenté de la goutte, porté en litière au milieu des Alpes. Il eut le bonheur d'arriver à Villach, place forte de la Carinthie.”

## CONCLUDING REMARKS.

Before drawing the Supplement to a close, I wish to make remarks on two or three points of apocalyptic interpretation:—

After all that I have written upon the division of the Great City into three parts, in my former editions,\* it appears to me, that the simple solution of this difficulty, and the fulfilment of the prophecy, is to be seen in the three great political parties which divide every kingdom and state of Europe, viz., 1st. The Royalists, Ultra-Royalists, Tories, and Carlists;—2d. The middle party, called by us Whigs; in France, I think, the *Juste Milieu*; in Spain and Portugal, Charterists;—3d. The Republican or Radical party, now called Chartists. This division is not equally manifest in those parts of Europe which are still governed by absolute sovereigns; but I believe it everywhere exists; and it is to this division that may be traced all the calamities of the French Revolution, and the terrible war that followed, as well as the evils which now threaten all Europe.

I, in the next place, would say a few words on the progress of events, since near the end of the year 1832, when the third edition of my Dissertation was given to the public. At that time the issue of the contest between the Ottoman Sultan and the Pacha of Egypt could not be certainly known. But in the winter of 1832, and spring of 1833, it fully developed itself in the actual cession of Palestine and Syria to Egypt, by a treaty concluded on the 3d May; and it thus became manifest, that the present power of Egypt is that described by the Prophet Ezekiel in his xxxvth chapter, under the title of the ‘residue of the heathen,’ as exulting in having obtained the *ancient high places*, by which we may understand Jerusalem and the temple of God, for an everlasting possession. No term could have been selected, more exactly characteristic of the present power of Egypt, than that of the *residue of the heathen*; for it is not properly a nation, but the remnant of the various nations, Copts, Arabians, and different races of Mahomedan conquerors, who have possessed it; the fleets and armies being, in a measure, composed of various European nations. It appears, that this event was the completion of the drying up of the Euphrates, or Ottoman power:

\* See *supra*, pp. 309, 310.

for that this drying up is to be interpreted, not as I once thought, to signify the complete end of that empire, but according to the analogy of the drying up of the Red Sea and of Jordan, will, I think, appear evident to the reader, if he attentively considers the words in Joshua iv. 23, comparing them with Rev. xvi. 12, *the water thereof was dried up, that the way, or the road, of the kings from the East, might be prepared*; that is, so far as was necessary for that end. As soon, therefore, as the Ottoman power was driven out of Palestine and Syria, this drying up was completed.\*

Referring the reader to what is said in my Dissertation respecting the three unclean spirits, which are seen by the apostles coming out of the mouth of the dragon, that is the devil,—the beast, or secular Roman Empire,—and the false prophet, the Papacy,—I now offer the following corrected view:—These unclean spirits evidently represent principles universally prevailing, and energetically working throughout the Latin earth, and approaching men under the guise of *angels of light*. As the interpretation of the last of the three is the key to the whole, I shall consider them inversely as to their order in the prophecy. I observe, then, that since the *third* comes from a religious power, it must be a religious principle, and it exactly represents the present stupendous efforts of the Papacy for recovering its lost dominion, working either openly in the Romish Church, or more insidiously, but not less fatally, in some of the Protestant Churches, causing apostacy from the faith of the Reformation. To this source may be directly attributed the substantial revival of Popery by certain members of the University of Oxford, and others, and the denial, by many other clergymen of the English Church, of the Protestant interpretation of those prophecies of St. Paul and St. John, which have, with perfect unanimity, been hitherto applied to the

\* I leave these words as they stood in the first edition of this part of the Supplement, published in 1837. Such modifications as they require from more recent events, will be found in the Second Part of the Supplement. I shall, however, just add, that although the conquest of Syria and Palestine by Egypt, does not now appear to have altogether *completed* the drying up of the Euphrates, it was evidently a great step towards it. Turkey, as now propped up by the arms and diplomatic arrangements of foreign powers, is no longer an independent state.

Romish Church by all sound Protestant divines; an interpretation, it may be added, sealed with the blood of the whole martyrs of the English Church, of which these clergymen are the nominal members; an interpretation, it may be further said, confirmed by the Holy Ghost animating those holy men to bear witness to it in the flames; so that the nominal members of that Church who now deny it, are in reality setting themselves in direct opposition to the testimony of the Holy Ghost against Papal Rome, and erring from the faith of the Church of God.\*

\* To the same cause, namely, the working of the unclean spirit out of the mouth of the false prophet, I attribute the struggle for ecclesiastical power by the ruling party in the Church of Scotland, which now agitates and tears in pieces that Establishment. It is certain, that the spirit of Popery, or of ecclesiastical domination, which is its most distinguishing feature, may work under a Protestant form; and as, in the present awful period, we behold Popery leaguings itself with the democracy and with Liberalism to effect its purpose of the overthrow of the Protestant Churches, so the spirit of Popery in the Scottish Church links itself with the democracy, and under an ostensible zeal for the interests and rights of the people, the object to which it really tends, is the establishment of an ecclesiastical power above law, trampling under foot the highest tribunals of the empire. These remarks are not written unadvisedly. They contain the views of eminently spiritual members of the Scottish Church, and I may add, that one of its most laborious, and devoted, and able members, in a written but confidential communication to myself, characterizes the majority of the General Assembly, as *wild and lawless revolutionists*. I am quite unable to discern any substantial difference between the claims of the popes in the dark ages to the right of investiture of all bishoprics, without control from the highest earthly powers, and the claims of the Scottish Church as to the appointment of her ministers. Moreover, as the Pope claimed that power in virtue of his being the Vicar of Christ upon earth, so the General Assembly claims it as being intrusted with the administration of his kingly power in the Church, or in other words, as being his VICEROYS.—They, in reality, claim THEOCRATIC POWER.—But they have no URIM and THUMMIM.

Now, it may be affirmed, that no State can safely establish and endow any Church, by which acts it is virtually made a constituent body in the State, without reserving to itself an effectual control over the nomination of the clergy of that Church; for were it otherwise, we might speedily see an ecclesiastical assembly sitting in the metropolis defying openly, as the General Assembly already does covertly, the whole authority of the State, and using its influence for the establishment of a new form of Government, or a new dynasty. Indeed, the leaders of this movement have already gone so far, as to dispense with the oath of allegiance as a necessary qualification for taking a seat in their courts.

It appears to me also, that the whole foundation of the argument for the



The *second* of the unclean spirits coming out of the mouth of the *secular beast*, must be a *political principle* universally working throughout the Latin earth. It works by the principles of

claims now set forth by the Scottish Church from the kingly office and headship of Christ is utterly unsound. Wherever Christ is spoken of in Scripture as KING, it always has a reference to his *future reign* in *Jerusalem* and on *Mount Zion*. The headship of Christ over his own Church is *spiritual* and *invisible*. In this sense he is the head of *every believing man*. Now, this *spiritual* and *invisible headship*, is confounded with an *open*, and *visible*, and *administrative headship*, of which the whole powers are said to have been committed to the Church; that is, to the *clergy*, without control, or check, or review of their proceedings by any earthly authority. But to permit such claims by any Church, forming a part of the body politic by being taken into union with the State, were to establish an *Imperium in Imperio*, and to give way to a spiritual despotism and tyranny no less real, although it may be at present somewhat less formidable, than the Papal power, and it is impossible to say to what stature of wickedness it might not ultimately grow up.

Furthermore, the idea that such power was given by Christ to the clergy of his Church, is directly opposed to the whole testimony of the Book of Revelation; for we there find the Church herself, bound as it were, hand and foot, and delivered over to the secular powers of the empire, the BEAST WITH TEN HORNS, for the long period of 1260 years. We also find that the woman, the true Church, flies into the wilderness under cover, as it were, of the wings of a great eagle, which even the Dissenting commentator, Dr. Gill, interprets as meaning the protection given to her by the Roman Empire. Moreover, the whole history of the Reformation shows the actual dependence of the Church on the secular powers, seeing that in every country of Europe, where the State discouraged the Reformation, it was either rooted out utterly, or so weakened as to become practically inefficient.

The analogy of these things is to be seen in the various phases of the Jewish Church—under Joshua, the son of Nun, independent and triumphant—after the death of Josiah, given over to the four kingdoms—even after the return from Babylon unable to set a stone to the temple, or ordain a high priest, without the authority of a Heathen monarch.

To all reasoning of this nature the High Church party in the Kirk are wont to reply by affixing upon it a *name*—it is *Erastian*! Now I am totally unacquainted with the works of Erastus; but one thing I am not unacquainted with, namely, that in all ages truth has been stifled by giving nicknames to her advocates.

In the foregoing remarks I disclaim all intention of questioning the eminent piety of some of the leaders of this agitation. But good men may be deceived, and may widely err. This is indisputable, for even the apostles did long refuse the doctrine of the cross. The recusant part of the clergy certainly act consistently in now going out of the National Church, if they go out *quietly*; but should they attempt to agitate the country against the Government and Parliament, as we fear they are *now attempting*, then this praise cannot be

*anarchy*, but is itself *deeper* than these principles. It energetically works also by the principles of *despotism*, but is itself *more profound* than these principles. It is the spirit which pervades all, and

awarded to them. They would have acted more honestly had they gone out immediately after the decision of the first appeal in the Auchterarder case.

I shall now observe further, that the assertion already made as to the claim of *theocratic power* on the part of the rulers of the Scottish Church, seems to be fully warranted, by the words wherein the sentence of the deposition of the Rev. Mr. Campbell, of Row, was pronounced by the Moderator of the Assembly in May, 1831. They were as follows:—

“IN THE NAME OF THE LORD JESUS CHRIST, THE SOLE KING AND HEAD OF HIS CHURCH, AND BY VIRTUE OF THE POWER COMMITTED BY HIM TO IT, I DO NOW SOLEMNLY DEPOSE MR. JOHN M'LEOD CAMPBELL, MINISTER OF THE PARISH OF ROW, FROM THE OFFICE OF THE HOLY MINISTRY, PROHIBITING AND DISCHARGING HIM FROM EXERCISING THE SAME, OR ANY PART THEREOF, IN ALL TIME COMING, UNDER PAIN OF THE HIGHEST CENSURE OF THE CHURCH: AND I DO HEREBY DECLARE THE CHURCH AND PARISH OF ROW VACANT FROM AND AFTER THE DATE OF THIS SENTENCE.”

If I err not, the very person who, as Moderator, pronounced this awful sentence, has since, in his place in the Assembly, acknowledged Mr. Campbell to be a *holy man*.

This sentence professes to be grounded on the authority given by our Lord to his Church. But to proceed at once to the inference, that, because a general authority was given to the apostles and to his Churches to exercise discipline, therefore a particular assembly of Churchmen, collected from various parts of a particular state or kingdom, and meeting under the sanction of the State, has the authority of Christ for *this special act*, whereby, in virtue of a simple motion and vote, carried by a *small minority of their number* (since it appears, that out of 310 members, who voted a few days before, only 125 were present at this vote), an exemplary minister of Christ is at once degraded and for ever prohibited from preaching the Gospel,—to proceed at once to this inference is, we affirm, to reason in a manner which, in *any other case*, would subject men to the suspicion that their faculties were not quite sound. We ask, where does Christ in the New Testament invest national or provincial assemblies of men, deputed by the clergy of particular Churches, with such authority as is here claimed? It is a scriptural nonentity.

The foregoing sentence was passed in the face of a petition from 420 individuals, being, excepting Dissenters, nineteen-twentieths of the whole population of the parish of Row in favour of their pastor. The petition was thrown over the table.

When I read this sentence against a holy man, whose *language* I still do not accord with, I feel no loss to account for the present state of the Scottish Church. In the second communication, by their Provisional Committee, bearing date Feb. 24, 1843, they impute to the *secular rulers* of these nations that they seem to have been given over to judicial blindness by God. It may be, that for the unrighteous deposition of Mr. Campbell there is judicial blindness on

energetically works in all merely worldly politicians. The Holy Ghost tells us in the prophetic word, that the *kingdom of the beast* shall be destroyed by fire, and that the kingdoms of this world shall become the kingdom of Christ, and are given to him. The unclean spirit out of the mouth of the beast contradicts the prophetic word, and affirms, that the kingdom of the beast shall be *reformed*, and *adorned*, and *shine in perfect beauty*, and be *perpetuated*; and that the kingdoms of this world are given to MAN, to be perfected by the new schemes of intellectual illumination, and thus prepared for the enjoyment of the political millennium. The panacea of each statesman, for effecting these ends and healing the political disorders of the world differs; one supports the doctrine of absolute monarchy, another holds forth universal suffrage, and the ballot, and the charter. Both are equally confident that his own *drug*, or as it has been termed, his own *powder*—this term was used in the House of Commons in one of the debates, I think, as to the extent of the suffrage in 1840—has in it the properties and healing virtues of a political tree of life. The all-pervading principle is, in other words, the spirit of EARTHLY POLITICS, either urging men forward in the career of change and revolution, or impelling them, if not with equal violence, at least with equal delusion, to uphold existing institutions, as the infallible means of averting the awful calamities which impend over the world, and perpetuating that, which God purposes to destroy. Undoubtedly the prevailing bent and determination of this spirit, in the present period, is towards anarchy and revolution; but we should take a very partial view of the subject, if we did not discern also the counter-current.

The *first* of the unclean spirits, out of the mouth of Satan himself, describes the MASTER SPIRIT of this age, which is no other than the spirit of UNSANCTIFIED KNOWLEDGE. It was by the desire of forbidden knowledge that Eve fell, and it is by the actual dissemination of knowledge, thus unlawfully coveted by Eve, that the beast and the kings of the earth shall be prepared

the rulers of *the Church* in this question, and not of the State. They appear at least to be utterly blind to the essential distinction between a Church *endowed* and *established* by the State with corporate rights, and therefore being as essentially a part of the State as are the Houses of Parliament, and, if a part of the State, subject to and limited by its laws, and a Church unendowed and unestablished, which asks nothing, and receives nothing but toleration.

for the battle or war of that GREAT DAY of GOD ALMIGHTY. It is this spirit in the present day working energetically in the minds of men and of worldly statesmen, which impels them forward in executing schemes of education, careless through what instruments they work, if only the end may be attained, of communicating knowledge. If then this be effected, the priest of Romish Idolatry, with his "Ave Maria Regina Angelorum,"\* and his "Oratio ad Reginam omnium Creaturarum,"† is equally welcomed, and equally honoured, with the minister of Christ, teaching the doctrine of one God, and one Mediator between God and man. This abominable and profligate removing of the land-marks between truth and error, shines on the forefront of the whole schemes of the philosophical attempts to diffuse knowledge in our times, and marks them as proceeding from that fallen and lost spirit, who said to Eve, *God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.* It is manifest that this spirit is working with increasing energy; and as in Ireland, there is already a plan of education without the Bible, so we are threatened in England with a scheme of the same nature.‡

\* Hail Mary, Queen of Angels.

† A prayer to the Queen of all creatures.

‡ Since the foregoing remarks were penned, a period of five years has elapsed, during which the subject of National education has occupied a large share of the attention of Parliament. The plan of the Whig Government, for placing the entire public education of the country under a Committee of the Privy Council, having been brought before the House of Commons on the 14th June, 1839, Lord Stanley, in a long speech, entered into the whole question.—

"It was impossible," Lord Stanley said, "not to ask the House and the country to consider this question in connexion with points of faith and doctrine. For instance, the great scheme of redemption, the doctrine of justification by faith, the efficacy of infant baptism, the solemn mystery of the holy eucharist—all these we must consent to cede as matters not to be treated of in public education, if they insisted on adopting the Government scheme of instruction; for according to that plan, Baptists, Unitarians, Socinians, Quakers, and Roman Catholics, who all differed on these points, were to be educated together." Lord Stanley then moved "an address to her Majesty to rescind the Order in Council for constituting the proposed Board of the Privy Council." Lord Ashley said, "He believed the scheme propounded to the House to be hostile to the Constitution, to the Church, and to revealed religion itself." "He begged to ask the meaning of dividing religion into general and special? Such

As the unclean spirit out of the mouth of the BEAST works by the principles of *anarchy*, so the spirit of unsanctified knowledge out of the mouth of the DRAGON does in like manner work by the principles of *Atheism*, *Socialism*, and other abominable forms of *Infidelity*.

Finally, to sum up my matured view of this subject, I conceive that the influence of the whole three unclean spirits poisons, as with the filthy spawn of frogs, the *whole body*, producing an universal *fever*, which affects every part of the Latin earth. The FIRST FROG-LIKE SPIRIT from the mouth of the DRAGON poisons the MORAL AND INTELLECTUAL ATMOSPHERE;—the SECOND, out

a disjunction of the most sacred truths never before had stood as the frontispiece of a national system of education." Again, "By this division of general and special, they might include any or exclude any religion; they might include the Deist, who takes the religion of nature; they might exclude every form of faith by rejecting their specialties."—See for this Debate, the *Annual Register* for 1839, pp. 142—160.

In the Commons, the motion of Lord Stanley was lost, but a similar motion made in the House of Peers, by the Archbishop of Canterbury, on the 5th July, was carried by a large majority: and on the 11th, the House having gone up to her Majesty with the Address, her Majesty, by stating her regret that the Lords should have thought such a step necessary, did in effect, by the advice of her Ministers, administer a rebuke to the House of Lords.

The loud and nearly unanimous voice of the religious public of England appears, however, afterwards to have compelled the Whig Ministry to modify their measure in such a manner, that the National Society for Education in the Church of England has since been led to accept the proffered aid from the funds of the State, and to place themselves, in some measure, under the superintendence of the Committee of the Privy Council, or at least in connexion with them.

I shall observe, finally, on this important subject, that, in all the present efforts, even of statesmen who are well affected towards religious truth, to promote education upon scriptural principles, there appears to be an oblivion of the great fundamental truth, that without the teaching of the Holy Ghost, no instruction, however sound in the letter of the doctrines of the Scriptures, can be effectual. Without the Spirit, even the knowledge of the truth becomes that knowledge which puffeth up, so that many of the youth now sedulously educated in the National Schools may, not having the Spirit, become hereafter the disciples of Infidelity, and instruments of evil in the awful struggles that are approaching.

Since the foregoing paragraphs were sent to the printer, Lord Ashley's motion on National Education has been made in the House of Commons; and I gladly express my hope that at length the efforts of our statesmen to disseminate knowledge are directed by the fear of the Lord.—If so, the issue will, with God's blessing, be National Repentance.

of the mouth of the BEAST, the POLITICAL ATMOSPHERE;—the THIRD, out of the mouth of the FALSE PROPHET, the ECCLESIASTICAL ATMOSPHERE;—not so much of the Romish Church, for that is *already* filled with poison, but of all the Protestant Churches, whether Established or Dissenting; filling them with the spirit of barren and unprofitable controversy, and gnawing what yet remains of the spirit of charity, so that the love of the many waxes cold. Thus is preparing the separation of the tares from the wheat. The FEW who are SEALED, keep themselves from these snares of the WICKED ONE; and having, as the children of peace, the name of their Father on their foreheads, they shall be caught up to meet the Lord when he appears.

I shall just say, in conclusion, that the one feature of character which is common to the three descriptions of agitation, is FEVERISH and RESTLESS DESIRE FOR CHANGE.

The only remaining circumstance which it is necessary to notice, as having occurred cotemporaneously with the drying up of the Euphrates, and the going forth of the three unclean spirits, is the warning voice of our Lord given at that very time, BEHOLD, I COME AS A THIEF; *blessed is he that watcheth, and keepeth his garments, lest he walk naked, and men see his shame.* Now, it is manifest, that when our Lord thus speaks, it is not his intention to speak *in vain*. He means *to be heard*, for if his voice was *not heard*, he hath, in effect, spoken *in vain*. But that the Lord's warning was in reality heard, and that a voice did, at that very time, go forth in the Church, as to the nearness of the Advent, is undeniable. It may be safely affirmed, that from the year 1828 to 1833, namely, from the beginning of the last war between Russia and Turkey, to the cession of Palestine to Egypt, a greater number of tracts and works, on the subject of the Advent, and declaring its nearness, went forth to the public, and were advertised in the leading religious journals of the day, than had previously appeared in *any whole century*, in the whole period that had elapsed from the age of the apostles; yea, probably, than in *the whole of the centuries* from that age. I shall place in a note the titles of some of these tracts.\* It appears, however, that

\* I shall give them according to their dates. The authors will pardon my not giving their names. In the notes from which I copy the titles, I have not inserted the names, nor can I, at the present moment, conveniently supply them :—

since 1833, the voice has GRADUALLY WANED, and is now succeeded by the SILENCE OF MIDNIGHT. This also is in entire consonance with the prophetic record, for our Lord's warning is GIVEN ONCE, and is NOT REPEATED. The very words in which it is expressed, I COME AS A THIEF, contain in them a CERTAIN INDICATION, that after the voice is given, it is succeeded by a period of SILENCE, likened, in the parable of Matt. xxv. 1—6, to MIDNIGHT. It is during this SILENCE in which WE NOW ARE, that the VIRGINS FALL ASLEEP, AND THE BRIDEGROOM COMES.

In 1828, appeared A Cry in the Desert, Behold, the Bridegroom Cometh.

1829. 1. The Second Coming of the Lord Jesus Christ;—2. The Millennial Church; or, Christ's Personal Reign upon Earth.

1830. 1. The doctrine of the Second Advent briefly stated;—2. Ye know not when the Master of the House Cometh;—3. The escape of the Remnant of the Gentile Church from the rapidly approaching Judgments on Apostate Christendom.

1831. 1. The Lord is at hand; or, the Last Trump; 2. Watch, because the Coming of the Lord draweth nigh;—3. The present Crisis considered, in relation to the Blessed Hope of the Glorious appearing of the Great God, even our Saviour Jesus Christ;—4. Enoch's Prophecy; or, Behold, He Cometh with Ten Thousands of his Saints.

1832. 1. The Coming of Elijah the Prophet Before the Great and Terrible Day of the Lord;—2. The Doctrine of the Second Advent briefly stated;—3. A Millenarian's Answer of the Hope that is in Him.

1833. 1. The Kingdom of Heaven; or, the Future Reign on Earth of the Son of Man;—2. Surely, I Come Quickly: a Letter to Every Body.

My purpose, it will be understood, is not to give a complete list, but simply to produce evidence, that the voice of the Lord, "Behold, I come as a Thief," *was heard*. I presume the foregoing is sufficient for this end.

In the second Edition of this Supplement, I now add, that had I intended giving a complete list, or even a large one, I should have included the able works of the Rev. W. Anderson, of the Relief Church, Glasgow; An Apology for Millennial Doctrine, in two parts; and Letter to the Author of Millenarianism Indefensible, which will amply reward an attentive perusal. But the reader will see that I include only those works of which the titles contain warnings of the near approach of the Lord.

**SUPPLEMENT**  
TO  
**A DISSERTATION**  
**ON THE SEALS AND TRUMPETS**  
**OF THE APOCALYPSE,**  
AND THE  
**PROPHETICAL PERIOD**  
**OF TWELVE HUNDRED AND SIXTY YEARS.**

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**PART II.,**  
CONTAINING ADDITIONAL EVIDENCE OF THE SCIENTIFIC CHARACTER OF THE GREAT  
NUMBERS OF DANIEL, AND THEIR INTIMATE CONNEXION WITH  
**ALL MUNDANE TIMES.**

ALSO, AS A KEY TO IT, ARE APPENDED

**A Discourse**  
ON THE  
SCIENTIFIC MEASURES OF THE SACRED TIMES, AND ON THE  
REASONS FOR REJECTING THE HEBREW AND FOR  
RECEIVING THE SEPTUAGINT CHRONOLOGY,  
AND  
**A TABLE OF SACRED CHRONOLOGY,**  
FROM CREATION TO THE END OF THE JEWISH WAR.

"AT MIDNIGHT THERE WAS A CRY MADE, BEHOLD, THE BRIDEGROOM  
COMETH; GO YE OUT TO MEET HIM."—MATT. xxv. 6.



### EXPLANATORY NOTE TO THE READER.

In the following pages the word *fraction*, when applied to a number, always denotes that it is a *Trinal fraction*, and for the meaning of this term I refer to Appendix I. When in any period of the Chronology one number is said to be a *fraction*, all the numbers which follow under the same head are also *fractions* unless otherwise designated. Thus, in sec. iv. table ii. and 4th col., opposite IV. Trumpet, A.C. 455, the period being 2174 years, and composed of the *fraction*  $1057 \times 2$ , of 57 and 3, the two last are to be understood as *fractions* as well as the first.

## SECTION I.

### FURTHER REMARKS ON THE DATE OF THE FIFTH TRUMPET AS LAID DOWN IN THE FORMER PART OF THIS SUPPLEMENT.

IN the diagram prefixed to the third Edition of the body of this Dissertation, the fifth trumpet, at the sounding of which the **FALLEN STAR** received the key of the bottomless pit, was placed by me in the year 533, being the date of the publication of the Decree of Justinian, wherein he acknowledged the Pope as **HEAD OF ALL THE HOLY CHURCHES**. But upon the ground, that the eras of all the trumpets must be sought for, in certain conspicuous events of the nature of land-marks in history, and now, seeing that all history is shown in my chronological works to be arranged in periods measured by scientific time, it being necessary that the great apocalyptical eras should in like manner be so measured, I, in a former part of this Supplement, in harmony with these principles, carried back this trumpet from 533 to the year 518, which was, as we are informed by the historians of the Church, distinguished by a great ecclesiastical event, viz., the reconciliation of the Eastern and Western Churches, after they had been divided and torn by schism for a period of thirty-five years. This year was also marked by the death of the Emperor Anastasius, and the beginning of the reign of Justin, whose first act was to address a letter to Pope Hormisdas notifying his accession, wherein he gave to the popes the title **SUMMI PONTIFICES, SUPREME PONTIFFS OR HIGH PRIESTS**, the incommunicable attribute of Christ; and this was followed by a series of measures, whereby the foregoing reconciliation of the Churches was effected, in the manner prescribed by the Pope himself, to whose conditions the Emperor actually compelled the Patriarch of Constantinople to affix his signature in the succeeding year, 519.\* It may further be right for me to add, that I was originally guided to the year 518 as the date of this trumpet, by my having

\* Bower's History of the Popes, vol. ii., pp. 297, 298.

previously, as shown in my Fulness of the Times,\* found it to be a great era in the scientific chronology, being 44 jubilees or 2 cycles of 1078 from the Exodus. Further evidences of this were brought forward in the former Part of this Supplement, and I shall now give yet additional demonstration of it. The year 518 is from the Nativity of Christ, B. C. 3, 520 years, or the trinal fraction of  $3 = 13 \times 40$ , or the sum of the fractions 507 and 13. It is from the baptism of Christ, A. C. 28, 10 jubilees; and from his death, resurrection, and ascension, 485 years, being the fraction 343 ending at the first trumpet 376; that of  $5 = 31$ , at the great and final invasion of Gaul by the northern nations, and its utter desolation, 407; and the fraction 111 in 518.

Seeing, then, that I place in this year the giving to the apostate Bishop of Rome the key of the bottomless pit, which being opened, there issued from it a smoke like that of a furnace, it may appear altogether inconsistent with this interpretation, that I represent Hormisdas, who then occupied the Roman See, as being the last of the popes who offered any resistance to the errors of the age, and therefore defer, till *his death*, the opening of the third seal, and going forth of the BLACK HORSE. In order to remove this objection, let it be considered, that the acts of receiving the key and opening the pit, are *official*, if we may so speak, being attributed to the Pope as the acknowledged *Sovereign Pontiff* (although already fallen from the heaven of purity), and there appears to be nothing contrary to our ordinary experience of human affairs in supposing that the character of the individual pontiff, might, for a time, offer some resistance to the evils arising from his own official acts. Moreover, as *the going forth of the black horse* of the third seal, representing the Church in the ages of darkness, cannot, according to the concinnity and harmony of the prophetic action, precede *the opening of the pit*, either we must make these two events, that is, the sounding of the fifth trumpet and the opening of the third seal, coetaneous, or we must place the LAST at some short interval after the FORMER; and since it were contrary to nature to conceive that the ascent of the smoke and the darkness following it were *instantaneous*, I choose the *second* of the above alternatives, for which further reasons will be offered below.

If, however, my interpretation be true, that, in the year 518,

\* P. 168.

the key of the bottomless pit was given to the fallen star, and the smoke began to ascend, we may assuredly expect to find in the testimony of history, some confirmation of these conclusions.

We are accordingly told by Mosheim,\* that in the immediately following year, 519, the controversy was first kindled upon the question, whether it could be said with propriety, that *one of the Trinity was crucified*. It is perhaps a mistake to say that it was then *first kindled*, as there had previously, in the year 511, been a bloody insurrection at Constantinople upon the question, whether to the Trisagion, or Holy, Holy, Holy, Lord God of Hosts, the words, *who was crucified for us*, should be added.† But it appears that, in 519, this controversy was rekindled, and assumed a new form. For the expression, that *one of the Trinity was crucified*, having been employed by certain Scythian Monks, was condemned by the Legates of Hormisdas at Constantinople.‡ The monks then sent some of their number to Rome to appeal to the Pope, who, however, affirmed the sentiments of his legates, and condemned the monks, as being *novarum cupidus questionum*, and their language as *procacem verborum novitatem*; and it is at least manifest from these words, that the expression, *one of the Trinity was crucified*, was altogether unknown to the Church during the first four centuries; for, had it not been so, Hormisdas could scarcely have charged it with being *a bold and rash novelty*. The words which were thus rejected by him were, however, at length, after long hesitation, formally approved by Pope John II., in the year 533, whereby the controversy was settled.

It is worthy of our most attentive observation, how widely different these expressions are, from the cautious and most accurate language of Athanasius of Alexandria in the fourth century, who, in his work on the INCARNATION OF THE DIVINE WORD, has the following beautiful passage:—"For since the Word saw that the corruption of all men could not otherwise

\* Cent. vi. ch. iii. xii.

† Gibbon, vol. viii., p. 314. chap. xlvii.

‡ "Isti Monachi, inter quos est Leontius,"—"Romam festinant sperantes, aliqua capitula a beatitudine vestra confirmari. Est in ipsis inter cætera, ubi volunt dicere, UNUM DE TRINITATE CRUCIFIXUM, quod est nec in sanctis Synodis dictum, nec in epistolis S. Papæ Leonis, nec in consuetudine Ecclesiastica." Relatio Dioscori ad Hormisdam, Baron. A. 519. LXXX.

end than in their utter death, because it was not possible that THE WORD should die, being IMMORTAL, AND THE SON OF THE FATHER, for this reason he assumes to himself a body that COULD DIE: that having made it a participant of THE WORD, who is over all, it might be sufficient for death instead of all; and, because of the Word abiding in it, might remain incorrupt, and at last that corruption might depart from all, through the gift of the resurrection. Wherefore, he himself having offered unto death the body which he had taken to himself as a sacrifice and victim free from all spot, quickly drove away death from all his fellows by a suitable offering."\*

Although, however, it thus appears, that Hormisdas opposed some of the growing errors of the age, yet he, in other respects, with the most inflexible obstinacy, upheld all the pretensions and doctrines of the See of Rome. The Emperor Anastasius, in consequence of the conditions imposed upon him by Vitalianus, his rebellious general, who had appeared with an army at the gates of Constantinople, was compelled, in the year 515, to make application to Hormisdas, to take measures for restoring the peace of the Church.† Negotiations were accordingly begun for that end, and the Pope sent four legates to Constantinople. But their demands were of such a nature that the Emperor, though sincerely desirous of putting an end to the disturbances of the Church, found it impossible to comply with them, and wrote a most obliging letter to Hormisdas to state his reasons, which was followed in the next year, 516, by a solemn embassy for the purpose of conciliating the Pope.‡ But his efforts were unsuccessful, and he was obliged to give up all thoughts of a reconciliation.

In the year 517, Hormisdas sent a second legation to the East, with letters to the Emperor and clergy of Constantinople, and a Confession of Faith, to be assented to by all, without the least alteration of sense or words, who desired to return to the communion of Rome. The conditions were, 1st. To anathematize all heretics, together with Acacius, the former Patriarch of Constantinople. 2d. To receive not only the Council of Chalcedon, but also the letter of Pope Leo on the Incarnation, and all the

\* Athanas. De Incarnat. Verbi, Oper. tom. i. p. 54. Edit. Bened. Paris, 1698.

† Bower's History of the Popes, vol. ii. p. 280.

‡ Ibid. p. 285.

letters he had written on the Christian religion (to which most of the Orientals were probably utter strangers). 3d. They were to promise entire conformity to the Apostolic See, and all the Constitutions of the Roman Church, and were not to recite at the sacred mysteries the names of those who were separated from the Catholic Church, or differed from the Apostolic See.\*

Finding the Pope thus inexorable in the conditions which he prescribed, the Emperor ordered the legates to depart, and commanded them to be put on board a vessel and conveyed out of his dominions.

The death of Anastasius, however, in the following year, and accession of Justin, as already said, changed everything—leading to the reconciliation of the East to the Papal See; and the conditions which the Patriarch of Constantinople was obliged to subscribe in the year 519, were those which had been rejected by Anastasius two years before, including in them, that the names of Acacius, Euphemius, and Macedonius, the three Patriarchs of Constantinople, during the schism, should be struck out of the Diptychs, or sacred registers, because they died out of the communion of Rome; and this, notwithstanding the fact, that the two last died in exile, in defence of the faith of the Council of Chalcedon, which the Pope himself received. Thus the awful doctrine was already enforced by this aspiring Pontiff, that communion with, and unreserved subjection to, the Romish See were necessary in order to entrance into heaven itself.

The general state of things in the Church, in the sixth century, is thus described by the Centuriators of Magdeburg:—

“During this century a horrible darkness arose even in the assemblies of the Church, like black clouds covering the whole heaven, inasmuch as both the doctors of the Church, and other superstitious persons, multiplied human ceremonies and worship. Sacred edifices began everywhere to be erected at great cost, after the mode of the Heathen, not for the preaching of the Word of God, but that honour might be given to the relics of the saints, and that foolish men might worship the dead.”†

“The dead, and even dead and half rotten bones, began to be invoked, and have divine honour paid to them.” “The very doctors of the Church not only connived at these things, but helped them forward.”

\* Bower, page 288.

† Cent. Magdeb. Cent. VI. Epist. Dedic., p. 6.

Gregory the Great sends a nail from the chair of St. Peter to some person to hang from his neck to protect him from all evil. He writes—"The holy martyrs, our defenders, are at hand, they desire to be asked, and seek that they may be sought. Seek, therefore, these helpers by your prayers,—find these protectors of your guilt. Let holy Peter now be your helper in all things, and afterwards may he prevail to remit your sins." \*

They again tell us that, while in the fifth century the ceremonies of the Church slowly increased, in the sixth century "Monastic rites, and the worship of dead saints, and the external things pertaining thereto, did so immensely grow, that the light of true doctrine was horribly obscured." †

It appears certain, therefore, that, in the sixth century, the bottomless pit was already opened. Since also the fallen star, who receives the key and opens it, is unquestionably a Christian Bishop, who had fallen from the purity of the Gospel, the stars being the angels of the Churches, and no other occupied a station in the Church of sufficient eminence to have this office assigned to him but the Bishop of Rome, he is certainly the person here pointed out; and we must seek in history the earliest point of time when some new authority in the Church was given to him, which answers to the apocalyptic action of the key of the pit being put into his hand at the sounding of the fifth trumpet. Now, the first four trumpets, were by the unanimous consent of our best interpreters, fulfilled in the overthrow of the Roman Empire of the West between the years 376 and 476, and, following the stream of history from the date last mentioned, we actually find no event during the reigns of Zeno and Anastasius, the former beginning in 474, and the latter in 491, which conferred on the Pope any new authority. On the contrary, Pope Felix II. having, in the year 484, formally deposed and excommunicated Acacius, Patriarch of Constantinople, Acacius, in his turn, deposed the Pope; and, as the great body of the Eastern Bishops sided with this Patriarch, the first general schism between the Eastern and Western Churches was the consequence. All the efforts of Anastasius, during his latter years, to effect a reconciliation were, as we have already seen, rendered abortive by the extravagant demands of the Pope; but, as has been related, the accession of Justin, in the year 518, was followed by

\* Cent. Magdeb. Cent. VI. page 282. † Ibid. Cent. VI. cap. vi. page 325.

his unconditional submission to these demands, and the consequent subjection of the East to Rome Papal.

By the whole of these events the year 518 is marked as a great era. 1st. It introduced a new reign;—reigns and administrations being the landmarks of the Mundane times and dispensations.\* 2d. The Pope received in it the new title of HIGH PRIEST. 3d. It was the era of a great religious revolution, subjecting the East to the Papal authority. 4th. Its chronological characters have already been mentioned, but I shall now state the additional facts, that it is from the Fall of Adam, B. C. 5461, 122 jubilees = 5978 years, and from the 1st of Nisan after the death of Enos, 95 jubilees, or 245 cycles of 19, and at that date the administration of the first Cainan began. It is, moreover, from the birth of Lamech, B. C. 4005, 238 cycles of 19, and from David's carrying the Ark to Mount Zion, 83 cycles. I therefore conclude, without hesitation, that the date assigned by me, in the former part of this Supplement, for the sounding of the fifth trumpet, viz., the year 518, is correct.†

\* That the great eras of the world are marked and measured by reigns and administrations, is a fact, which rests on the deep analogies which pervade the works of God. For, seeing that the times and seasons of the *natural universe*, are necessarily measured by the revolutions of the *sun, moon, and stars*, and that there are no other luminaries in the *heavens politic and ecclesiastic* than the *rulers of the State and the Church*; it hence naturally and necessarily follows, that in *symbols* these rulers are signified by the *sun, moon, and stars*; and, therefore, the revolutions of these *symbolical luminaries* do naturally, and analogically, and necessarily, measure the *eras* of the political and ecclesiastical universe.

† Since page 449 was returned to the printer, I find that Pagi in Baronius, A. 521, ix.—xi, affirms, that though Hormisdas charged the Monks as *Novarum cupidus questionum*, &c., he never speaks of them as *heretics*; and that they were in fact *orthodox*, and that the question, according to Cardinal Norisius, was one of *Logomachy*. Still, that such a question should set the whole Church in a flame, shows plainly that the black smoke had already arisen from the *pit*.



## SECTION II.

REMARKS CONFIRMATORY OF THE DATE OF THE THIRD SEAL IN THE FORMER PART OF THIS SUPPLEMENT, AND ON THE SCIENTIFIC CHRONOLOGY OF THE YEAR 532, THE COMMENCEMENT OF THE 1260 YEARS.

THE year 523, being that of the death of Pope Hormisdas, is the corrected date at which I have placed the opening of the third seal, representing a new condition of the Church, when it passed from the state of dissension and internal warfare, to the reign of darkness, and the yoke of the Papacy. As introductory to the further consideration of this seal, I wish, however, to offer some recapitulatory remarks upon the general arrangement and order of the seals and trumpets.

The first six seals contain a prophetic summary of the internal condition of the Church, reaching from our Lord's ascension till the Millennium. The FIRST exhibits the Church in the attitude of spiritual victory, from the Day of Pentecost to Constantine,—the SECOND, of spiritual dissension from Arius to the reign of Justin,—the THIRD, of ignorance and darkness under the Papal yoke,—the FOURTH, of slaughter, and persecution, and extirpation by the Albigensian Crusades, the Hussite war, and the fires of the Inquisition,—the FIFTH, of actual death, followed by partial revival, consolation, and patient expectation of approaching deliverance in the age of the Reformation and Protestantism,—the SIXTH introduces the last great revolution and day of the Lord, the sealing of the 144,000, and entrance of the Church into her rest, at the Feast of Tabernacles.

Moreover, as the *sixth seal* brings us to *the end*, it follows that the *seventh* must be that of *recapitulation*, even as the book of Deuteronomy is the recapitulation of the law, and the last vision of Daniel is the recapitulation of all his former prophecies not fulfilled when it was given, and the Gospel of John is the Gospel of recapitulation.

On the opening of the seventh seal are seen, first, the seven trumpet-bearing angels, corresponding to the priests with the trumpets compassing Jericho. The trumpets reveal the various steps of the overthrow of the Roman Empire, and the agents by whom it is destroyed,—the Western Empire by the FIRST FOUR TRUMPETS,—the Eastern by the FIFTH and SIXTH,—and the ten secular kingdoms formed under the FIRST FOUR, with their ecclesiastical paramour, Rome Papal, by the SEVENTH TRUMPET.

Now, as the *fifth* and *sixth* trumpets bring in the woes of the Saracens and Turks, which are at once spiritual and secular, the former begins with an account of the origin of the gross spiritual darkness, which overspread the Church in the sixth century, and was the real WOMB OF NIGHT, to speak figuratively, from whence sprang the black colour of the horse of the third seal, previously exhibited in the series of the FIRST SIX SEALS, as well as the locusts now about to be revealed; the *origin* of this darkness being reserved for the SEVENTH, or seal of recapitulation, as introductory to, as well as explanatory of, the rise of the Mahomedan Empire, in order that both branches of Antichrist, the Western and Eastern, may be viewed as having a common parent; viz., the night of darkness overspreading the spiritual atmosphere.

These remarks will, if carefully weighed, explain to the reader, how and wherefore the *fifth trumpet*, in the recapitulatory prophecy, is in chronology prior to the *third seal* and the going forth of the black horse with his yoke-armed rider, and why the last, though mentioned first in the prophetic summary, or series of the FIRST SIX SEALS, is in *time*, posterior to the former.

Let it be next observed, that since the great eras of the Church and the world, are measured chiefly by reigns and administrations, as might easily be shown by a reference to any tables of general chronology, we are led to expect that this rule will be observable also in the apocalyptic visions.\* The fifth trumpet, which

\* When this remark was written, I was by no means aware how almost invariably this rule is observed in the apocalyptic times; but the following detail will fully exemplify it:—

	A. C.		A. C.
Seal I. begins in	33	Our Lord died and ascended in	33
ends in	313	{ The first year of Constantine as	
		Emperor of Rome	313
II. Arius	327	Sylvester Pope	314

belongs to the series of political events revealed in the trumpets, has accordingly been placed at the commencement of a new secular reign; viz., at the accession of the Emperor Justin, shown to have been illustrated by great events in the Church. Now, as the going forth of the rider on the BLACK HORSE is closely connected with the COMING UP OF THE SMOKE, we may be assured that it can be at no great distance from the sounding of the fifth trumpet. It appears, moreover, absolutely necessary, that it should precede the beginning of the 1260 years, the period of the appointed reign of the Beast over the Church of God, since that

	A. C.		A. C.
Trumpet I.	376	{ Valens, Emperor of the East . . . 364 Gratian and Valentinian II. of the West . . . }	375
II. Alaric	395	{ Arcadius, Emperor of the East Honorius, . . . West }	395
III. Attila	441	{ Theodosius II. East 408 Valentinian III. West 425 Leo the Great, Pope of Rome . 440 }	440
IV. Genseric	455	{ Maximus, 3 months, and then West }	455
End of do. Odoacer	476	{ Zeno . . . East 474 Augustulus . . . West 475 }	475
V. The fallen star opens pit of hell; —black smoke }	518	{ Justin . . . East 518 }	518
Seal III. Black horse	523	{ Death of Pope Hormisdas;— John I. Pope . . . }	523
New action of fifth trumpet;—the Locusts }	613	{ Heraclius, Emperor of the East the same year that Mahomed began to teach in private }	610
IV. Albigenian Crusade	1209	{ Otho IV., Emperor, 1208, Crowned . . . }	1209
Trumpet VI. The Ottomans	1302	{ Boniface VIII. Pope . . . 1294 Othman . . . }	1301
Seal V. Souls of slaughtered saints }	1503	{ Julius II. Pope . . . 1503 Maximilian assumes title of Emperor . . . }	—
Second action of Seal V.	1517—1555	{ Leo X. Pope . . . 1513 Francis I., King of France . 1515 Charles V., King of Spain . 1516 }	1516
Seal VI. } French Revolu- Trumpet VII. } tion, 2d stage }	1792	{ Francis II., Emperor of Ger- many . . . }	1792

From the whole of these important details and dates I draw the general conclusion, and adopt it as a great PRINCIPLE OF INTERPRETATION, that *nearly every new apocalyptic action is preceded or accompanied by a change of reigns or administrations.*

reign pre-supposes, as already existing, the yoke of the rider. Now, the year 523 will be found to answer all these characters. It is 5 years after the sounding of the fifth trumpet, when the key of the abyss is given to the fallen star. It is 9 years before the year 532, the date of the 1260 years. It is the era of the death of Pope Hormisdas, one of the most able pontiffs of that age, and of the accession of John I.; and, therefore, of the very first change in the administration of the Church after the sounding of the fifth trumpet, when the FALLEN STAR received the key of the abyss. In 523, I therefore, without hesitation, place the *third seal*. As to the chronological characters of this point of time, I must refer the reader to the former part of this Supplement, and especially the Preface;\* but there are some of these characters which were not then known to me. The year 523 is 10 jubilees, or 70 weeks of years, after the death, resurrection, and ascension of our Lord; and as the decree of Artaxerxes for restoring Jerusalem, B. C. 458, which, in a measure, took away the yoke from the Jewish Church, (seeing that the power even of life and death was given to the magistrates to be appointed by Ezra,†) was exactly 70 weeks *before* the death of Christ, we thus have a period of 20 jubilees, or 140 weeks from that decree taking off the yoke, to the third seal, which imposes on the Church the yoke of spiritual bondage; and this period is bisected by the death of Christ, to take away the yoke of sin, Satan, and death. Moreover, this date, 523, is, from the Nativity, the square of  $5 = 25$ , multiplied by 21, or it is 15 multiples of 35. It is from B. C. 3316, the year after the birth of Japhet, and before that of Shem, 202 cycles of 19; from the birth of Reu, B. C. 2556, 162; and from that of Moses, B. C. 1720, 118 cycles. From 523 to the era of the sixth trumpet, 1302, are 41 cycles of 19, and to 1699, the end of that trumpet, are 24 jubilees. Hence, also, to 1552, the date of the ascension of the witnesses, are 21 jubilees: also to 1516, when Zuinglius preached, there are 993 years, that period being  $\frac{31 + 31^2 + 31^3}{31}$  or the trinal fraction of 31, (which itself is the same fraction of 5,) and therefore a number most perfect.

\* Pp. cclxxi.—ccclxxiii.

† Ez. vii. 26, "Whether it be unto death, or to banishment, or to confiscation of goods."

The year 523 is, moreover, precisely 6000 years from Creation, and, therefore, the beginning of the SEVENTH MILLENNARY; and here, perhaps, we may trace the origin of the opinion, that the world was to continue 6000 years, and that the seventh was to be the Millenary of rest. From the early ages of the Church, a tradition may have been handed down, founded on some of the unrecorded sayings of the prophets, that Antichrist was to be revealed at the end of 6000 years. Now, as the early Church (erroneously we now know) placed the coming of Antichrist just at the end of the world, being ignorant of the long period of his reign, we may at once see how it was, that, from the true tradition of the revelation of Antichrist at the close of the sixth Millenary, they also placed at that time the end of the world, and the commencement of the reign of Messiah.

I remark, in the next place, that if I have rightly placed the third seal, and going forth of the black horse, in the year 523, we may expect that the testimony of history will confirm these conclusions, and that immediately thereafter, we shall discern evidence of the actual imposition of the yoke on the necks of men. Let it be recollected, that the horses of the first four seals are understood by me to denote the body of the visible Church, and the riders its rulers, whether secular or spiritual.

Now, history informs us, that the Emperor Justin having put an end, in the *first place*, to the schism between the Eastern and Western Churches, undertook, in the *next place*, to clear his dominions of all heretics. He began with the Manicheans, against whom he, in this very year, 523, issued an edict,\* commanding them to be put to death without mercy. In the following year, 524, he issued another edict, ordering all the Arians, who were very numerous in the East, to deliver up their churches to the Catholic bishops. Hitherto the Arians had been tolerated in the open exercise of their religion, and had served their prince and their country with as much fidelity as the Catholics; but the time was arrived, when the will of the ruling powers of the Church and State was to be the only rule of faith, and no dissent from the doctrines held by the sovereign was to be tolerated. Upon the present occasion the threats of Theodoric, King of Italy, who held the Arian Creed, to retaliate on his Catholic

\* Bower's History of the Popes, vol. ii. p. 312. Pagi in Baronius, A. C. 523, iv. tom. ix. p. 326, Lucca, 1741.

subjects, obliged the Emperor to recal his edict against the Arians. But in the year 527 Justin died, and was succeeded by Justinian, whose reign was ushered in by a series of edicts, extinguishing all liberty of conscience. "The reign of Justinian was an uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors both in the contrivance of his laws and the rigour of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived under HIS IRON YOKE not only of the benefits of society, but of the common birthright of men and Christians."\*

Thus singularly does the Infidel Historian confirm the interpretation of the Apocalypse offered in these pages, bearing testimony to the fact, that THE YOKE was already, in the reign of Justinian, laid with a heavy hand on the members of the professing Church.

As to the special edicts of Justinian, I shall briefly state, that by one which is cited in the Code, lib. i. tit. v. 19, from the Novels, it is enacted,—“We condemn to perpetual infamy all heretics, by whatever names they are distinguished; we declare them unworthy of trust† and outlaws,‡ sentencing their goods to confiscation, and not to return to them.” The date of this edict is not given.

Even persons suspected of heresy were to show their innocence by a sufficient apology, (*congrua purgatione*,) under pain of being outlawed, and, if they remained a year in that state, were condemned as heretics.

In the same book, tit. v. ch. 21, the Emperor enacts, that in suits against orthodox persons, whether both parties be orthodox, or only one, no heretic, or any who cherish the Jewish superstition, shall have *the privilege of testimony*, § 5 Kalend., Aug., 531.

And let it be observed, that all were considered as heretics who did not acknowledge the Virgin as THEOTOKOS, or MOTHER OF GOD; and that, therefore, these edicts would have included, in one sweeping act of condemnation, the whole Protestant Churches.

\* Gibbon, ch. xlvi. vol. viii. p. 320.

† Latin, *diffidamus*.

‡ Do., *bannimus*.

§ So I understand the words, “*nemini hæretico esse in testimonia communionem*.”

The 5th title of the 1st book of the CODE, from which the preceding quotations are made, contains the laws against *Heretics* and *Manichees*. It closes with a short edict, declaring that a previous edict, prohibiting heretics from receiving estates, whether bequeathed or in trust, shall be applied to the last wills of soldiers, whether their testaments be made according to common or military law.

Thus the soldier covered with wounds in the service of the empire, if, in the hour of death, he desired to leave property to his own child, could not do it if he lay under the imputation of heresy. This cruel edict, closing, as already said, the 5th title of the Code, bears date Kalends (1st) September, 532. The laws of Justinian against heretics were therefore completed in that year.

The famous Edict of Justinian, containing his confession of faith, on promulgating which he addressed his epistles to the Pope, acknowledging him as HEAD OF ALL THE HOLY CHURCHES, was issued on the 15th March, 533, being about the 2d of Nisan of the sacred year of the world, 6011; and consequently, it was prepared in the year before, according to the Jewish Calendar of sacred time.\* From 532, I therefore now date the 1260 years; for the preparation of the edict, delivering the saints into the hands of the Papacy, makes it apparent that the Secular Roman Empire had already received power over the saints, since it could not give to the Papacy that which it had not itself received. The edict has been fully discussed in the body of this work.† In Part I. of this Supplement I have also shown the chronological connexion of the year 1792, when the 1260 years *terminated*, with other great mundane eras; and it remains that I should now, in like manner, illustrate the chronological characters of the year 532, when that great period *commenced*.

From the Exodus, B.C. 1639 to 532, are 2170 years, being  $\frac{5 + 5^1 + 5^2}{5} = 31$  (or the trinal fraction of 5)  $\times 70$ . Now, the readers of my former works are acquainted with the fact, that from the Exodus to the *termination* of the 1260 years in 1792,

\* His Edict, containing the confession of faith, is dated Ides of March. His epistle to the Patriarch of Constantinople, wherein he says, that he had addressed a like one to the Pope *ad quem similia hisce perscripsimus*, is dated eleven days later, viz., 7 Cal. Apr., 26 March, 533—about the 13th Nisan.

† See Dissertation, pp. 188—194, Notes.

are 70 Jubilees, or  $49 \times 70 = 3430$ . We have thus, from the Exodus to the *beginning* of that great Prophetic period, one series of 70 fractions of 5, or one week of 310, and, to the end of it, another of 70 jubilees or squares of 7, or 10 of 343, the cube of 7, or 1 week of 490 years.

Next, from the 1st year of famine in Egypt, B. C. 1856, when Jacob's sons, the brethren of Joseph, went to Egypt the first time for corn, to the year 532, are  $31 \times 11 \times 7$ , or one week of  $31 \times 11 = 341 = 2387$  years. Now, the deep analogy between the 7 years' famine in Egypt and Canaan, and the spiritual famine in the Church during the 1260 years, which is 180 multiplied by 7, or 1 week of that number, cannot fail to arrest the attention of the reader who is conversant with those profound lessons of spiritual wisdom, which are conveyed to us through the analogies of the works of God.

Again, from the arrival of Abraham at Haran, 3 years before the death of Terah, B. C. 2073, to A. C. 532, the beginning of the 1260 years, are  $31 \times 12 \times 7$  or 1 week of  $31 \times 12 = 372 = 2604$  years.

If we carry on this series of 31, from the year 532, to our own times, then  $31 \times 42$ , or 6 weeks of 31 = 1302 years, we arrive at the year 1834, the 7th septenary of the 71st jubilee from the Exodus, which is from the Exodus 112 multiples of 31, or 16 weeks of that number.

The year 532 is from the beginning of the reign of Solomon, B. C. 1030, the trinal fraction of  $39 = 1561$  years; and 39, the root of this fraction, is itself the multiple of the two fractions of 1 and 3, being 3 and 13.

It is, in the next place, from the foundation of the Temple, B. C. 1027, 82 cycles of 19; and this series being carried on from 532, we, at the end of 69 cycles of 19, arrive at the year 1843, which is, from the entrance of Joshua into the land of Canaan, the multiple of the two fractions, 111 and  $31 = 3441$  years, and a period of stupendous perfection, when, I have, in a former Tract,\* conjectured, will be the entrance of the great body of the Jews into the Promised Land.

\* See my Season of the End, p. 62.



## SECTION III.

ADDITIONAL EVIDENCE OF THE SCIENTIFIC CHARACTER OF THE  
GREAT PROPHETIC NUMBERS OF DANIEL, AND THEIR INTIMATE  
CONNEXION WITH ALL MUNDANE TIMES.

I HAVE, in the former part of this Supplement, produced a mass of evidence from the Scientific Chronology, in support of the accuracy of my dates of the expiration of the 2300 and 1260 years; and also the periods of 1290 and 1335 years of Daniel. The whole subject is, however, capable of more full illustration, which it is the more desirable that it should receive, since it is now denied by some superficial persons, and by all the open, and secret partisans, of Rome Papal, that these numbers signify years at all, or more than as many literal days.

In refutation of these infantine crudities, we offer the following facts :—

I. 1st. The 2300 years are a Cycle in Astronomy, at the end of which the moon is before the sun only 10 h.

2d. The 1260 years are also a Cycle, being 315, a perfect cycle  $\times 4$ ; and at the end of the whole period, the moon is before the sun 12 h.

3d. The difference between the 1260 and 2300 years is also a Cycle, and the most perfect one which is known to exist, the moon being before the sun only one 1 h. 18 m., and their diurnal revolutions nearly meeting at the end of it.

4th. Adding to Daniel's 1260 years the number of 30 years, we have the period of 1290 revealed in his last vision, ch. xii. Now, 30 years are a Cycle, composed of the cycles 11 + 19, and at the end of 11 years the

	D.	H.	M.	S.	TH.
Moon is fast or before the sun . . . . .	1	12	6	15	52
At the end of 19 years she is slow . . . . .	0	2	4	5	35
Therefore, at the end of 30 years the moon is fast	1	10	2	10	17

Consequently it follows, that the period of 1290 years is also Cyclical, although imperfectly so; the moon being before the sun at the end of it, 1 d. 22 h. 5 m. 16 s. 25 th. It is also the trinal fraction of  $6 = 43 \times 30$ , and the number 430 measuring the sojourning of Israel, (Exod. xii. 40)  $\times 3$ .

5th. Adding to the 2300 years, which astronomically, as well as prophetically, conterminate with the 1260, the difference between Daniel's 1260 and 1335 years = 75, we have the number of 2375 years, which is the Metonic Cycle of  $19 \times 5^3 = 125$ ; the period is, therefore, astronomical, and although not itself a Cycle, adding to it 1 year = 2376, it becomes a perfect Cycle, the moon being before the sun at the end of it, only 2 h. 28 m. 35 s.

Now, since the whole of these numbers, as *years*, are written in the heavens as great astronomical periods,—a circumstance which was not brought to light at all, till the middle of last century by Mons. Cheseaux, a Swiss Astronomer, whose discoveries having been submitted to Messrs. de Mairan and Cassini, Members of the Royal Academy of Sciences at Paris,—the former, after reading his Dissertations, remarked to him, “qu'il n'y avait moyen de disconvenir des verités et des decouvertes qui y etoient prouvees: mais qu'il ne pouvoit comprendre comment et pourquoi elles etoient aussi réellement renfermees dans l'Ecriture Sainte;”—since, we affirm, they are shown as years to be written in the heavens, to exclude them as periods of *years* from the pages of history and prophecy, which are identical, and to interpret them as so many *literal days*, in which are to be found no astronomical characters at all, beyond any promiscuous number of days, excepting that the period of 1260 days includes 180 weeks; this, we affirm, is not only contrary to all probability, and absurd, but it is a puerility which would not have been listened to in any other enlightened age but the present, when every scribbler, in a prophetic magazine, and every retailer of scraps, however destitute of original powers of reasoning, is dubbed a WRITER ON PROPHECY.

II. But I proceed, in the next place, to show that these numbers, as *years*, are actually to be found as the measures of the great mundane periods, which form parts of the Divine arrangement of the dispensations of Providence and redemption.

Let it be premised, that  $1260$  being  $\overline{7 \times 5} = 35 \times \overline{12 \times 3} = 36$ , or  $18$  periods of  $70$ , is, besides its astronomical characters as a period of years, a perfect arithmetical number. If, in the next place, it be multiplied by  $4$ , the product is  $5040$ , equal to  $\overline{7 \times 5} = 35$  squares of  $12$ , or in years  $\overline{144 \times 7} = 1008 \times 5$ .

When applied to the sacred chronology, as established in my works, the number of  $5040$  years measures the following great periods:—

1st. From the BIRTH OF ENOS, B. C. 5044, to the INCARNATION of the ETERNAL WORD, and CONCEPTION OF CHRIST, B. C. 4.

2d. From the death of Lamech, the last born of the Antediluvian Patriarchs, B. C. 3252, being 35 years before the Flood, to the French Revolution, 1789.

3d. From the death of Methuselah, B. C. 3223, to the final evacuation of France by the allied armies, 1818.

4th. From the birth of Arphaxad, B. C. 3215, to the assembling of the last Protestant Parliament of Great Britain, 1826.

One other example will be given below.

Two examples have been given of the application of the period of  $1260 \times 2 = 2520$ , to the great mundane ages, when reckoned from the birth of Abraham, B. C. 2145, and of Isaac, B. C. 2045.\* I shall give a third: From the accession of Hoshea of Israel, B. C. 729, to the end of the 2300 years, and sounding of the seventh trumpet, 1792, are 2520 years.

The number of 2300 years measures the following great periods:—

1st. From the birth of Eber, B. C. 2820, to the foundation of the Second Temple, in the 2d of Darius Hystaspes, B. C. 520.

2d. From the administration of Samuel as Judge, and the great battle of Mizpeh after the 20 years' captivity of the Ark, B. C. 1122, to the 3d Lateran Council against the Albigenes, A. C. 1179.

3d. From the accession of Saul, B. C. 1110, to the taking of Acre by the armies of the 3d Crusade under Philip Augustus of France, and Richard Cœur de Lion of England, 1191.

4th. From the invasion of Israel by Pul of Assyria, B. C. 771, to the Confession of Augsburg and the Smalcaldic League, 1530.

5th. From the invasion of Sennacherib, B. C. 713, to the Invincible Armada of Philip II., 1588.

\* Supplement, Part I., p. 394.

6th. From the death of Josiah, B. C. 610, to the treaty of Limerick, and pacification of Ireland, 1691.

7th. From the reign of Nebuchadnezzar alone, on the death of his father, B. C. 604, to the defeat of the Turks at the great battle of Zenta, whereby the second Woe passed away, 1697.

8th. From the destruction of Jerusalem, and burning of the Temple by Nebuchadnezzar, B. C. 588, to the peace of Utrecht, 1713.

9th. From the liberty of Jehoiachin, B. C. 561, to the accession of Maria Theresa, of Austria, and beginning of the Austrian war of succession, which involved all Europe, 1740.

10th. From the defeat and death in battle by Cyrus of Neriglissar of Babylon, B. C. 556, to the rebellion in favour of the Pretender, 1745.

11th. From the taking of Babylon by Cyrus, B. C. 538, and the Vision of the 70 Weeks, to the peace of 1763.

12th. From the proclamation of Cyrus, B. C. 536, for the return of the Jews, to the American Stamp Act, which was the origin of the dispute with the Colonies, and of the American War and Independence, and ultimately of the French Revolution, 1765.

13th. From the conquest of Thrace by Darius, which was the pushing of the Ram westward, Dan. viii. 4, B. C. 512, to the French Revolution of 1789.

The period of 2375 years and the cycle of 2876 years\* are the measures of the following great periods:—

1st. From Creation, B. C. 5478, to Hoshea of Israel becoming tributary to Shalmanasar of Assyria, B. C. 728, are  $2375 \times 2 = 4750$  years; and, to the accession of Hezekiah, B. C. 726, is the cycle of  $2376 \times 2$ .

2d. From Creation to the Peace of Westphalia, finally securing the religious liberties of Germany, and ending the 30 years' war 1648, are  $2375 \times 3 = 7125$  years.

3d. From the taking of Jerusalem by Nebuchadnezzar, B. C. 588, to the calling of the States-General of France 1788, are 2375 years, and to the Revolution, 1789, are 2376.

4th. From the liberty of Jehoiachin, B. C. 561, to the overthrow of Napoleon at Waterloo, 1815, are 2375 years.

5th. From the proclamation of Cyrus, B. C. 536, to the consecra-

\* See above, p. 463.

tion of the first Israelite as Protestant Bishop of the Church in Jerusalem, 1841, are 2376 years.

6th. From the first foundation of the Second Temple, B. c. 535, Ezra iii. 8, to 1841, are 2375 years.

Of the application of Daniel's period of 1290 years to great periods, I shall give one example, viz., that from the captivity of the Transjordanite Tribes by Tiglath-Pileser, King of Assyria, B. c. 740, to the year 1841, are  $1290 \times 2 = 2580$  years.

I proceed now to offer some additional evidence of the accuracy of the date of the termination of both the foregoing periods of 2300 and 1260, which is adopted in the body of this work. They are made to conterminate at the sounding of the *seventh trumpet* in the year 1792, the era of the fall of the French Monarchy. The 2300 years commence, therefore, in B. c. 509, the date of the first expedition of Darius to India, and the pushing also of the ram southward, the era also of the expulsion of the Pisistratidæ from Athens,\* and of kings from Rome, and the establishment of Consuls. This date is, then, one of the most conspicuously marked in ancient history.

If we compute backwards from B. c. 509, the period of 2375 years = 125 cycles of 19, we arrive at B. c. 2884, a great chronological era, being

From the birth of Enos, B. c. 5044, 15 squares of 12 = 2160 years.

From the birth of Mahalaleel, B. c. 4684, 1800 years.

From the Deluge the fraction of 10 =  $111 \times 3 = 333$  years.

Thence also to the conception of the Virgin and Incarnation of the Eternal Word, B. c. 4, are 20 squares of 12 = 2880 years.

Reckoning back from B. c. 2884, a period of 2300 years, we arrive at B. c. 5184, being from Creation B. c. 5478, 6 jubilees, or 294 years; or, if we compute back 2375 years, we are led to B. c. 5259, being from Creation the fraction of 8 =  $73 \times 3 = 219$  years.

The year B. c. 2884 is also from the birth of Lamech B. c. 4005, the period of 59 cycles of 19 or 1121 years, and thence to David carrying the ark to Mount Zion B. c. 1060 are  $12 \times 8 = 96$  cycles of 19.

\* The date of their expulsion is fixed by Mr. Clinton in B. c. 510, although this point is not without difficulties. But it was not till the year following that the liberty of Athens is to be considered as established.

It hence results also, that from the birth of Lamech to B. c. 509 are 184 cycles of 19 = 3496 years.

Computing back from 1792, 4 periods of 1260 years = 5040, or 35 squares of 12, we arrive at the year B. c. 3249, being 3 years after the death of Lamech. This date is not marked by any event in sacred history, but it is equidistant from the Creation, B. c. 5478, and the finishing of the temple by Solomon, B. c. 1020, and the bisecting point between them; for from B. c. 5478 to B. c. 3249 are 2229 years; and the same period from B. c. 3249 to B. c. 1020. The year B. c. 3249 is also from the birth of Seth, B. c. 5249, precisely 2000 years, and from the last year of Adam, B. c. 4549, it is 1300 years. The whole period from B. c. 3249 to 1792, is bisected by the accession of Hoshea of Israel B. c. 729, and from B. c. 3249 to the Exodus, are 1610 years, equal to  $70 \times 23$ . This date is therefore most conspicuously marked in the mundane times.

If, again, we reckon back from 1792, the period of 2375 years, or 125 cycles of 19, we arrive at B. c. 584, when Nebuzaradan, the captain of Nebuchadnezzar, carried captive the last remnant of Judah (Jer. lii. 30). Thence, computing backwards,  $2375 \times 2 = 4750$  years, or 250 cycles of 19, we are brought to B. c. 5334, being from Creation 144 years, or 1 square of 12, and therefore a perfect number; whence, to the end of Daniel's 1335 years in 1867, are 50 squares of 12 = 7200 years.

Once more carrying back from B. c. 584, the trinal fraction of  $30 = 931 \times 5 = 4655$  years, being either 95 jubilees, or 245 cycles of 19, and therefore a period most perfect, we arrive at B. c. 5239, whence to the *Exodus* B. c. 1639, are 3600 years, or 360, the prophetic period of a TIME,\* multiplied by 10, or 25 squares of 12, and to the *entrance* of Joshua into Canaan, are  $70 \times 52 = 3640$  years, or the trinal fraction of  $9 = 91 \times 40$ . Hence also to the dedication of the Temple, B. c. 1019, are 4220 years, being the trinal fraction of  $14 = 211 \times 20$ .

In every different mode in which we apply the periods of science to the years B. c. 509, the commencement of the 2300 years, and A. c. 1792, the termination of that number, the results are therefore such, as to bring to light an arrangement of the times of the world which transcends the limits of finite wisdom, and also to demonstrate, that the fact of the termination of the

\* Dan. vii. 25; Rev. xii. 14.

great periods of Daniel in 1792, rests on the same internal evidence as that, by which all the arrangements and the works of the Almighty, are sealed as emanating from his ETERNAL POWER AND GODHEAD.

I shall next observe, that, if the period of 1260 years expires in 1792, then the 1290 years terminate in 1822, and the 1335 years in 1867. Now, it appeared to me probable, upon reflection, that, if these dates be right, they would all be found connected by some scientific numbers with the year B. C. 534, being the 3d of Cyrus when Daniel received the vision. I therefore proceeded to try this point.

There are, according to my anticipations, scientific periods from B. C. 534 to each of these years.

1st. To 1792, the date of the seventh trumpet, are 2325 years, equal to the fraction 31, multiplied by the square of 5 =  $25 \times 3 = 75$ , and therefore a perfect number.

2d. From B. C. 534 to 1822, the termination of the 1290 years, are 2355 years, equal to the fraction of 12 = 157, multiplied by  $5 \times 3 = 15$ . The first 3 periods of 157 = 471 years, terminate at the taking of Jerusalem by Pompey B. C. 63. The second 3, end at the second siege of Rome by the Goths, the election of Attalus as Emperor by the command of Alaric, and the entrance of the Gothic armies into Rome, A. C. 409. The remaining 9 periods of 157 terminate in 1822.

3d. From B. C. 534 to 1867 are 2400 years, a most perfect period; and, as the solar year of 365 days and a fraction, contains the fraction of 8 =  $73 \times 5$ , if the above period be reduced to *days*, then  $2400 \times 365 = 876,000$  days, which, divided by the above fraction, 73, makes 12,000 multiples of 73. But as the Julian year consists of 6 hours above the 365 days, it follows that the period of  $12,000 \times 73$ , lacks 600 days of 2400 Julian years, and that it expires early in the year 1865, which is 207 cycles of 19 from the descent of Abraham into Egypt in B. C. 2069; and from his birth, B. C. 2145, it is the cycle of 19 multiplied by 211, the trinal fraction of 14. This, however, is not the termination of the 2400 years, which, being either Julian or Tropical, do not expire till 1867, but it exhibits that subdivision of the period, which results from the application to it of the trinal fraction 73, as the measure of *one-fifth* of 365 days, and the consequent arrangement of the whole period into two por-

tions, the first consisting of 12,000 periods of 73 days; and the second of  $\frac{2400}{4} = 600$  days, and both equal to 2400 Julian years of  $365\frac{1}{4}$  days.

The whole harmonies of number that have now been exhibited as resulting from the dates of the great periods of Daniel and John, which are laid down in this work, do therefore—as I doubt not, will be acknowledged by candid minds who are able to enter into and understand my calculations—stamp upon these dates the indelible characters of demonstration.



## SECTION IV.

ON THE CHRONOLOGICAL CONNEXION BETWEEN THE LEADING OLD TESTAMENT AND APOCALYPTIC TIMES, AND THE BIRTH OF MOSES, AND THE ARGUMENT THENCE DEDUCIBLE FOR THE TRUTH OF THE SCHEME OF INTERPRETATION OF THIS WORK—FURTHER REMARKS ON THE DRYING UP OF THE EUPHRATES UNDER THE SIXTH VIAL—AND ON THE APOCALYPTIC SEASON TO WHICH SPECIALLY BELONGS THE MANIFESTATION OF THE WITNESSES AS TWO CANDLESTICKS AND TWO OLIVE TREES.

I NOW proceed to another branch of the evidence of the truth of my leading eras of apocalyptic interpretation:—

When in the Proem to the vision of the seven vials the Church triumphant is seen on the sea of glass before the throne, having the harps of God, they sing not the song of the Lamb only, but also of Moses, the servant of God. Now, we have seen above, that the fifth trumpet and third seal—and the same may be shown of all the rest—are, by perfect chains of time, connected with the birth and death of Christ; but since the song of the harpers teaches us, that the dispensation of Moses is, as it were, intertwined with that of the Lamb, we are hence led to expect, that there will be found also a connexion in the chronology between the birth of Moses and the origin of his dispensation, and the great eras of the Apocalypse, the chronology being, in fact, only the expression, as it were, of the order of the development of the Divine purposes. I shall, therefore, trace the connexion of the birth of Moses,—first, with the leading eras of Old Testament times, and secondly, with those of the Apocalypse. His birth was B. C. 1720:—

## I. OLD TESTAMENT TIMES TO THE BIRTH OF CHRIST.

EVENTS.	DATES. YEARS B.C.	INTERVALS FROM BIRTH OF MOSES, B.C. 1720.	CHARACTERS OF EACH PERIOD.
Last year of the anarchy after the death of Joshua and the elders,	1573	147	3 jubilees, or squares of 7.
III. Servitude — Jabin and Sisera,	1426	294	6 jubilees.
Deborah and Barak — the overthrow of Sisera,	1406	314	The fraction of $157 \times 2$ .
Gideon — the overthrow of Midian,	1359	361	Being the square of 19.
David born,	1100	620	{ The fraction of $5 = 31 \times 20$ ; also the fraction $463 + 157$ .
The Temple finished,	1020	700	7 centuries.
Rehoboam — the Ten Tribes rebel,	990	730	The fraction $73 \times 10$ .
Uzziah reigns,	810	910	The fraction $91 \times 10$ .
The Tribes beyond Jordan carried captive by Tiglath-Pileser,	740	980	20 jubilees.
Samaria captive,	721	999	{ The fraction $111 \times 9$ , being $1\frac{1}{2}$ of the period 666.
Josiah slain,	610	1110	$111 \times 10$ .
Jerusalem taken by Nebuchadnezzar,	588	1132	{ $91 \times 10 = 910$ , at Uzziah, B.C. 810 $111 \times 2 = 222$ . . . . . 588
Foundation of the Second Temple in 2d of Darius,	520	1200	12 centuries.
Jerusalem taken, and profaned by Antiochus Epiphanes,	170	1550	$31 \times 50$ .
Christ born, from the birth of Aaron, B.C. 1723, $430 \times 4 = 1720$ ; and for the number 430, see Exod. xii. 40. It is the fraction $43 \times 10$ ,	3	1717	{ The fraction $73 \times 9 = 657$ , ending at David's taking Jerusalem, B.C. 1063 3. When he took the Ark to Mount Zion . . . . . 1060 The fraction 1057 . . . . . 3

## II. APOCALYPTICAL TIMES.

EVENTS.	DATES. YEARS A.C.	INTERVALS FROM BIRTH OF MOSES, B. C. 1720.	CHARACTERS OF EACH PERIOD.
The DEATH, RESURREC- TION, and ASCENSION of CHRIST—the DE- SCENT of the HOLY GHOST at Pentecost— I. SEAL,	33	1752	$73 \times 12 \times 2 = 24:73$ , the trinal fraction of 8, measures the period from Crea- tion to Arphaxad; and also from Creation to the birth of Christ, are $73 \times 5 = 365 \times 15 = 5475$ years.
The return of Arius } from banishment— II. Seal,	327	2046	$31 \times 11 = 341 \times 6$ . The fraction 31 is the measure of the life of Adam, and many great periods in chronology.
The Emperor Valens } receives the Goths into the Empire— They rise in arms— I. Trumpet,	376	2095	The fraction $343 = 7$ jubilees $\times 5 =$ 1715, ends at the appearance of the angel Gabriel to Zacharias, B.C. 5 307 at the Edict of Dioclesian against the Church, . . . A.C. 303 73 at the 1st trumpet, . . . 376
II. Ditto— Alaric,	395	2114	The fraction $1057 = 7 \times 151 \times 2$ ; or $7 \times 100$ , ends at the finishing of the Temple, . . . B.C. 1020 $7 \times 111 = 777$ . . . 243 $7 \times 91 = 637$ , at Alaric . . . A.C. 395 It ought to be mentioned that 7 and 111 and 91 are all trinal fractions.
III. Ditto— Attila,	441	2160	The square of $12 = 144 \times 15$ ; or the cube of $12 \times 1\frac{1}{2}$ .
IV. Ditto— Genseric,	455	2174	The fraction $1057 \times 2$ , . . . A.C. 395 57 at the end of the 3d trumpet, . . . 452 3, . . . 455
V. Ditto— Justin,	518	2237	The fraction 1191 ends at the accession of Cambyzes, . . . B.C. 529 343 at 1st year of Seleucus Philopator, . . . 186 703, . . . A.C. 518 Or 1723 at 7th year of Christ, . . . 4 133, 1 year after the final desolation of Judea, . . . 137 381, . . . 518
Black Horse—his rider } with a yoke— III. Seal,	523	2242	The cycle of $19 \times 118$ —bisected by B.C. 599, when Jehoiachin delivered himself up to Nebuchadnezzar, and was the next year carried in chains to Babylon. The beautiful analogy between these events and this seal must strike the intelligent reader.
Pale Horse— Albigensian Crusade— IV. Seal,	1209	2928	$12 \times 100$ , ending at the foundation of the Second Temple, . . . B.C. 520 The cube of $12 = 1728$ . . . A.C. 1209

## II. APOCALYPTICAL TIMES.

EVENTS.	DATES. YEARS A. C.	INTERVALS FROM BIRTH OF MOSES, B. C. 1720.	CHARACTERS OF EACH PERIOD.
The Ottomans— VI. Trumpet,	1302	3021	$19 \times 133$ , or 7 squares of 19, ending at the death of the Caliph Harun-ur-Raschid, A. C. 808 $19 \times 13 = 247$ , at the taking of Bagdad by Togrul Beg, Sultan of the Seljuks, . . . 1055 $19 \times 13$ , . . . . . 1302
Julius II. Pope— V. Seal— The cries of the Martyrs —The true Church no longer visible on earth,	1503	3222	The fraction $111 \times 9 = 999$ , at the taking of Samaria, . . . B. C. 721 $931 = 19 \times 49$ —Death of Se- verus—accession of Cara- calla, . . . . . A. C. 211 $931$ , Alphonso, king of Por- tugal, becomes the vassal of the Pope, . . . . . 1142 $361 = 19^2$ . . . . . 1503
The Confession of Augs- burg, and Smalcaldic League,	1530	3249	$9$ squares of 19, dividing itself as fol- lows :— $1$ square = 361 years, at Gideon, B. C. 1359 $6$ squares = 2166 years, at the death of Harun-ur-Raschid, A. C. 808 $2$ squares = 722 . . . . . 1530
End of Seal V.— Peace of Passau,	1552	3271	The fraction 651, at the 2d year of the reign of David, B. C. 1069 $507$ at the death of Nebuchad- nezzar, and release of Je- hoiachin, . . . . . 562 $21 \times 2$ , at the foundation of Second Temple, . . . . . 520 $2071 = 19 \times 109$ , . . . . A. C. 1552
End of Daniel's 2300 and 1260 years, 70 jubilees from the Exodus— VI. Seal and VII. Trum- pet—	1792	3511	The cycle of 3120, the moon slow 3h. 54 m. 24 s. 57 th., at the beginning of the ministry of Huss, . . . A. C. 1401 The cycle of 391, the moon slow 5 h. 15 m. 35 s. 48 th. . . 1792
End of Daniel's 1290 years,	1822	3541	The trinal fraction of 59.
2d jubilee of the 7th trumpet, Restoration to Palestine of the first fruits of Israel—Bishop Alex- ander and his family. The Jerusalem Episco- pate	1841	3560	The prophetical number of 2300 + that of 1260 years,—a period of stu- pendous perfection.

I shall leave the consideration of the whole of the foregoing chronological details to the attentive and impartial reader, fully satisfied, that to all, whose understandings and knowledge are sufficiently expanded to enter into them, and whose minds are not under the bias of attachment to a rival theory, rendering them partial judges, they must commend themselves, as affording the evidence of moral demonstration of the truth of the theory of apocalyptical interpretation, in favour of which they are brought forward: for as it is not the attribute of darkness to produce light, as little can it, in the nature of things, be the attribute of a false system of apocalyptical interpretation, to have that seal of the truth, which belongs only to the arrangements and the times ordained by Infinite Wisdom, and exact foreknowledge.

There are yet two points upon which it is my intention to offer some remarks:—

The FIRST is the drying up the Euphrates under the sixth vial, to prepare the way of the kings from the East. In the former part of this Supplement, I supposed that the drying of the Euphrates was completed in the year 1832, by the expulsion of the Ottomans from Syria and Palestine by the armies of Egypt. Now, since in the year 1840 we witnessed a reflux of the tide of Ottoman conquest, which has again covered Syria and Palestine, it may appear that my former conclusions, from the events of 1832, were erroneous.

That the Euphrates of the Apocalypse is the Ottoman power, has, I think, been established incontrovertibly, and I shall not again enter into the proof of it. Further, that the drying up of its waters being interpreted according to the analogies of the drying of the Red Sea and of Jordan, signifies not the utter overthrow of Turkey, but such a diminution of its military power and population and resources, as shall prepare the way of the Eastern kings, has also, I think, been proved.\* It remains, then, briefly to show the various steps whereby Turkey has been brought down to its present condition of abject debility, since the vials began to be poured out in 1792.

The gradual consumption which preyed upon its vitals for many years before the Greek insurrection, will be found sufficiently illustrated in the body of this Dissertation.† The first overt act of its fall was the Greek insurrection and proclamation of inde-

\* Supplement, Part I. p. 435.

† Supra, pp. 301—3.

pendence in the year 1822, (the end of Daniel's 1290 years, and other great series of time mentioned in the former part of this Supplement,\*) which led ultimately to the treaty of 1827, wherein the four great European powers acknowledged Greece as a sovereign state. The second step of its fall was the result of the war with Russia in 1828, which led to the peace of Adrianople on 14th September, 1829, whereby its independence was virtually annihilated, and, for the first time since the rise of the Ottoman power, it paid a tribute to Russia.

The third step was the conquest of Syria by the armies of Egypt in 1832, and the defeat of the grand Vizier at Koniah in December that year, which was followed by the treaty of Kiutahia in May, 1833, ceding Syria and Palestine to the Pacha of Egypt in tributary sovereignty. Lastly, the full tide of Egyptian conquest was witnessed in 1839 by the defeat of the Ottoman army at Hezit, on June 25th, followed afterwards by the defection of its fleet. These were the events that led to the protracted negotiations of the great European powers, which issued in the Convention of the 15th July, 1840, followed by the armed intervention of England and Austria, whereby, in a few weeks, the armies of Egypt were discomfited, melting as the snow before the sun; and 649 years, (that period being a Cycle, the moon fast 3 h. 57 m. 27 s. 29 th.,) from the taking of Acre by the first lion-hearted Richard of England, at the head of her armed chivalry, after a previous siege of two years by the Crusaders, wherein 300,000 men perished of their armies, the naval artillery of England silenced its defences in a few hours; and, on the 4th November, 1840, it was taken possession of by the British, Austrian, and Turkish forces. The result has been the nominal restoration of Syria and Palestine to the Ottoman sovereignty; but in an English Paris paper, from which an extract has been kindly sent me by a Christian friend, the restored rule of the Turks is described as follows:—"The feebleness of the Government is seen in the state of Mount Lebanon, many of the southern districts, and all of the northern. The Christian population of Lebanon make no secret of their contempt for the Sultan's authority, and dictate to him the terms on which they will remain at peace, as if they were an independent and more powerful state." Again, "No respect is

paid to the Government, and complaints are made by all. Relief has been obtained certainly from the conscription of the Pacha of Egypt, and from some grinding taxes in oppressed localities.”—“These evils have been removed by removing all government, and reducing the country to a state approaching to anarchy, which, if permitted to continue, will more surely ruin the country. The partial sufferings under Ibrahim Pacha were very apparent, and probably magnified by interested parties; the mischief doing now is far more general, and strikes at the root of civilization and prosperity, though it may exhibit fewer cases of individual misery.”—“There are no remarks so frequently made by the British officers, as that *we have unfortunately removed all government from this country, and this state of things cannot last.*”

This description appears, moreover, to agree with all the passing hints given of the state of Syria in the English papers; and if it be just, we shall be at once convinced, that the nominal recovery of Syria and Palestine, under such circumstances of moral and political decrepitude, by the Ottomans, offers no real obstacle to, but rather confirms the conclusion, that the waters of the mystic Euphrates are actually dried up.

It might, indeed, have been maintained with apparent justice, while Palestine and Syria continued to be held in iron grasp by a powerful Egyptian army, Egypt itself being a Mahomedan power and a rebellious province of Turkey, that the Euphrates was not altogether dried up, or the way opened for the Eastern kings; but now the Egyptian power over these countries being annihilated, and the power that has regained possession of it in the last stage of consumptive weakness, no real obstacle now exists which can resist the return of the Jews, if they shall arise, as in the days of Adrian, in arms to vindicate their title to their own inheritance; and what in the political and military state of the East can hinder their so arising before another year passes? Now, it does appear to me, that the words of the prophet to Jerusalem, “*Loose thyself from the bands of thy neck, O captive daughter of Zion,*” imply some political effort by the Jews themselves, to erect again the kingdom of Israel.

The other point demanding some notice, is the DEATH, RESURRECTION, and ASCENSION of the WITNESSES, which the readers of my Dissertation and Supplement will recollect are by me identified with the great events of the Smalcaldic War, the Interim,

and the vindication of the Protestant cause by Maurice of Saxony, and peace of Passau, filling up the interval of 5 years from 1547, the date of the battle of Muhlberg to 1552, that of the peace of Passau, and a further term of 3 years to the Recess of Augsburg, or peace of Religion in 1555.

There is a marked parallelism between the vision of the Candlestick of gold, and the two olive-trees, seen by Zechariah, in the 4th chapter, and that of the two witnesses in Rev. xi., which are declared to be the two olive-trees and the two candlesticks standing before the God of the earth. Only let it be noted, that John does not *see* the witnesses, nor are the two candlesticks and olive-trees exhibited to him in *vision*; both sets of symbols, as well as the history of the witnesses, their death, resurrection, and ascension, being only brought before him as a prophetic episode, in the angelic narrative and exposition.

The time when the Jewish Church was exhibited to Zechariah, under the emblem of a candlestick into which the oil flowed from the two olive-trees, was not *before* or *during* the captivity of Babylon, but *after it*, and while the temple was building. Now, as that, in the New Testament Church, which is parallel to the return from Babylon, is the Reformation in the 16th century, there are also chronological marks of this parallelism in the interval of  $12 \times 9 = 108$  cycles of  $19 = 2052$  years, which separates the beginning of the Reformation, in 1517, from the proclamation of Cyrus, B. C. 536; and also the interval of 110 cycles = 2090 years from the 1st of Cyrus to the PEACE OF RELIGION by the Recess of the Diet of Augsburg in 1555, which was the close of the first act (so to speak) of the great drama of the German Reformation.

Moreover, the trinal fraction of  $45 = 2071 = 109$  cycles of 19, measures the period from the foundation of the second temple, B. C. 520, to the ascension into heaven of the witnesses, by the treaty of Passau in 1552: also, between the finishing of the Temple, B. C. 516,\* and the abdication of the Emperor, Charles V., 1556,—an event which, when connected with his sudden flight from Inspruck in 1552, and contrasted with his haughty and cruel deportment to the captive Elector of Saxony, after the battle of Muhlberg in 1547, and in the subsequent

\* It was according to our year, which begins in January, in B. C. 515; but in all scriptural periods I reckon the year from Nisan (March or April).



years, stamps as with a seal of adamant the whole of these momentous transactions, as being among the most illustrious deliverances of the Church recorded in history.

I shall further state, that from the first Passover in the second Temple in Nisan, B. C. 515, to the Confession of Augsburg and Smalcaldic League in 1530, are 2044 years, being four multiples of the fraction  $73 \times 7 = 511$ , the first of which comes out at the conception of the Virgin, and Incarnation of the Eternal Word, B. C. 4; or if the period be divided into 7 multiples of  $73 \times 4 = 292$ , then the first 2 = 584, arrive at the destruction of Jerusalem by the Romans, A. C. 70.

From the whole of this argument I infer, that the mention or exhibition of the apocalyptic witnesses in the prophetic narrative, under the special characters of two candlesticks and two olive-trees, appertains to that era of the Church, viz., the Reformation, which is parallel to the return from Babylon and the prophesying of Zechariah; and since the slaughter, and resurrection, and ascension of the witnesses, are subsequent still, in the order of the narrative, to their being mentioned as two candlesticks and two olive-trees, we may hence, I conceive, conclude, with the most assured confidence, that these events are also subsequent to the Reformation. Moreover, if, as some of our most judicious commentators think, the two olive-trees in Zech. iv. 14, have a reference to Zerubbabel and Jeshua, as the secular and spiritual rulers of the Jewish Church, united in ministering to its support, we may see at once, that the two olive-trees of the Apocalypse were not properly in existence until a body was formed, which united the attributes of secular and spiritual authority, in defence of the truth of God; and it was the Smalcaldic League, formed the very year when the Augsburg Confession was read in the presence of Charles V. and the great dignitaries of the empire, viz., 1530, (being also exactly 143 jubilees from Creation, 52 from the Dedication of the Temple, B. C. 1019, and 31 from the 14th year of Christ,) which, as already said in the former part of this Supplement, first manifested the union of the Church and the State, in the formation of a body politic, organized for the defence of the truth against Papal Rome. This great event was followed in the year 1532, by the pacification at Nuremberg between the Emperor and the Protestant states, establishing universal toleration in Germany, and stopping all processes against Protestants

in the Imperial Chambers. This was the first political act, I think, in the history of Europe, whereby the supreme power gave liberty of conscience; and this great event is from 518, the era of the fifth trumpet, the trinal fraction of  $22 = 507 \times 2 = 1014$ ; and from 523, the date of the third seal, and going forth of the BLACK HORSE, it is 666 years, (being the fraction of  $111 \times 6$ ,) ending at the third crusade, 1189, and thence the fraction  $343 = 7$  jubilees, ending in 1532.

During the dark ages that preceded the Reformation, the witnesses did indeed prophesy, but it was like the saints of the Jewish Church, who "*were destitute, afflicted, tormented; were slain with the sword; they wandered about in sheep-skins and goat-skins (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth,*" Heb. xi. 37, 38. Before the Reformation, the Church, as a *visible body*, had ceased and disappeared from the earth. The souls of the slain martyrs, lying under the altar, were all that appeared to remain of it. The white robes given to them, and the comfort administered, are emblematical of the revival of the Church, and its return from Babylon at the blessed Reformation when, as in the former dispensation, God having given his Church into the hands of the four kingdoms of Daniel, disposed the heart of Cyrus to grant to the Jews a deliverance, and re-establishment as a tributary state to Persia, so it pleased him now to put it into the hearts of some of the princes of Germany to favour the truth revived in the preaching of Luther, and to establish the Reformed Churches in their dominions in dependence on the State. Thus the memories of the slaughtered saints were justified and vindicated, and white robes given them.

It is to this condition of the Church, that I conceive, the symbols of the candlesticks and olive-trees especially appertain; and, therefore, the death of the witnesses, which, in the prophetic narrative, follows the annunciation of these symbols, is posterior to the first establishment of the Reformation, with which note of time the events of the Smalcaldic war, and their application to that great apocalyptic crisis in this work, exactly accord, and no other events do accord.

## SECTION V.

THE ARITHMETICAL SOLUTION AND CHRONOLOGICAL APPLICATION  
OF THE NUMBER 666.\*

IN the body of this work† I have adopted the usual Protestant solution and application of this number, as being found in the name of LATINUS, the founder of the LATIN KINGDOM, written with the epsilon, *Λατεινος*,‡ according to the ancient Greek orthography;§ or, if it be written without the ε, according to the later usage, then we owe to Mr. Clarke the important discovery, that it is found in the name of the LATIN KINGDOM.—*Ἡ Λατινή Βασιλεία*. || Now, without in the least departing from this

• The whole of this section is reprinted from the Supplement to my Scientific Chronology of 1839 (of which it originally formed a part), with some corrections, and is embodied in the present Supplement as essentially belonging to the interpretation of the Apocalypse.

† Dissert. chap. xiii.

‡	Λ	30
	Α	1
	Τ	300
	Ε	5
	Ι	10
	Ν	50
	Ο	70
	Σ	200
		<hr/>
		666

§ That orthography is vindicated by Dr. H. More, Works, page 595, London, 1708; and in our day, by the Rev. R. Barrett, in his learned and valuable work on the number 666.

	H	8		B	2
	Α	30		α	1
	α	1		σ	200
	τ	300		ι	10
	ι	10		λ	30
	ν	50		ε	5
	η	8		ι	10
				α	1
		<hr/>		<hr/>	
	407		+	259	= 666

interpretation, I remark, that while it correctly ascertains the PERSON OR POWER to whom this number belongs, namely, THE LATIN EMPIRE, BOTH SECULAR AND SPIRITUAL; yet it does not COUNT OR COMPUTE the number itself, or discover to us its root in arithmetic. The expression, *Let him that hath understanding COUNT, ψηφισατω,\* the number of the beast*, cannot mean to find the number itself, for this is *given*; nor does it merely signify to find out the name which expresses that number; but it also means that the root of the number must be found, and the number computed from it; and, further, it signifies, I apprehend, that we must apply the number to the chronology of the beast himself, in connexion with that of the world. I now, therefore, proceed to do both these things.

It is the discovery of the trinal fraction that enables us to find the root of the number of the beast, which is  $5 + 5 = 10$ , and  $\frac{10 + 10^2 + 10^3}{10} = 111$ , and  $111 \times (\frac{1 + 1^2 + 1^3}{1} \times 2 = 6) = 666$ ; which number is, therefore, the trinal fraction of 10, multiplied by twice that of 1.

Having thus COUNTED THE NUMBER, we are required to apply it to the chronology of the beast and the world.

I. 1. Reckoning from Creation, B. C. 5478, a period of  $666 \times 8 = 5328$  years, it terminates in B. C. 150, being  $7 \times 44 = 308$ , from the beginning of Daniel's 70 weeks, B. C. 458, and 3 jubilees = 147 years, before the birth of Christ.—It was in B. C. 150, that the third Punic war was determined upon by the Roman Senate, and war was formally declared.† This war is the real epoch of the Roman supremacy. One period of 111 years, from B. C. 150, leads to B. C. 39, the era of the war between Herod and Antigonos, after the former was declared King of Judea by the Roman Senate. A second 111 terminates in A. C. 73, the end of the Jewish war, by the taking of Massada. Hence  $111 \times 4 = 444$ , leads to the year 517, the last of the Emperor

\* The word signifies properly to count with pebbles.

† Hook's Roman History places it in the year of the Capitoline Marbles, 603, being of Varro, u. c. 604, B. C. 149; but Hook, in the years "BEFORE CHRIST," is 1 minus the truth throughout his history.—*L'Art de Verifier les Dates*, (tome i. p. 664, Paris, 1820, 4to.) places the declaration of war also in B. C. 150; and it is certain that u. c. 604 (of Varro) corresponds with B. C. 150, not 149, as Hook erroneously makes it.

Anastasius, and in the year following 518, the Emperor Justin, the uncle of Justinian, ascended the throne. From 517, 2 periods of  $666 = 1332$ , terminate in the year 1849.

2. The same series may be reckoned from B. C. 5477, the second year of Adam, which was his first NEW YEAR, and that of Creation. That year may also have been the date of some of the great revelations vouchsafed to his primitive state of innocency; and we may without difficulty conceive various other reasons for its being a great era in the chronology. Computing from it a series of the Metonic Cycle of 19 years, we arrive at the following great eras:—  
 1st. The birth of Seth, being from Adam's second year  $19 \times 12$ .  
 2d. The death of Seth,  $19 \times 12 \times 5 = 60$  cycles.  
 3d. The egression of Noah from the ark, and God's everlasting covenant with all flesh, 17 weeks of 19.  
 4th. The Exodus, 202 cycles.  
 5th. The appearance of Gabriel to Zecharias, B. C. 5, 19 multiplied by 288, being 2 squares of 12.  
 6th. The *first trumpet* of the Apocalypse, 44 weeks of 19, or  $1463 \text{ years} \times 4$ .  
 7th. The year 1839, 55 weeks of that Cycle, or  $1463 \times 5$ . From the same date also a great Jubilean series comes down, being to the death of Methuselah, B. C. 3223, 46 jubilees = 2254 years; thence to the birth of Abraham, B. C. 2145, are 22 jubilees = the cycle of 1078 years; whence to our Lord 14 years complete, A. C. 12, are 2 cycles of 1078, or 44 jubilees, being altogether from Adam's second year, 112 jubilees, or 16 weeks of the jubilee, or cubes of 7; and at this point of time, viz., A. C. 12, this Jubilean series meets a great period from the Fall, consisting of  $19 \times 288$ , or 2 squares of 12 = 5472 years.

Now the foregoing series of  $666 \times 8$  years, being reckoned from B. C. 5477, expires in B. C. 149, the era of the actual beginning of the third Punic war, and of the siege of Carthage. Thence 111 years end in B. C. 38, when Sosius and Herod, after their return from Samosata, began the siege of Jerusalem,\* which was taken in June, B. C. 37. The next 111 ends in A. C. 74, the year after the termination of the Jewish war. Thence  $111 \times 4 = 444$  leads to A. C. 518, when the Emperor Justin gave the Popes the title of SUMMI PONTIFICES. This is, therefore, a great epoch of the spiritual power of the Papacy, and (as has been already shown in this Supplement) the date of the *fifth apocalyptic trumpet*. Another period of 666 from 518, terminates in

\* The year B. C. 38 is here counted from Nisan to Nisan.

the year 1184, when the Papal power was rapidly attaining its highest elevation, and growing into its deepest malignity and hatred of the Church of God. The third Lateran Council had been held against the Albigenses five years before, viz. in 1179, and the cruel persecution of this people had been already begun by the slaughter of more than 7,000 of them in the town of Berry, in the year 1183.\* Another period of 666 years arrives at the year 1850.

3. The whole of the foregoing series comprehends 11 multiples of  $666 = 7326$  years; and we have seen, that if reckoned from Creation, it comes out in 1849, and if from Adam's second year, in 1850. Both these years are the terminations of great series of scientific time; the former, or 1849, being from the 1st of Nisan after the birth of Lamech, B.C. 4004,  $19 \times 7 = 133 \times 11 = 1463 \times 4 = 5852$  years, and from the death of Jacob  $19 \times 194 = 3686$  years;—and the latter year 1850, being the termination of a great series of Metonic Cycles, from the death of Reu, B.C. 2217, including in it the following great eras:—1. The destruction of Sodom, and last promise of Isaac, B.C. 2046; 2d. The death of Abraham, B.C. 1970; 3d. The birth of Joseph, B.C. 1894; 4. The birth of Aaron, B.C. 1723; 5th. The finishing of the Temple, B.C. 1020; 6. The accession of Josiah, B.C. 640; and in modern history, the accession of James I. and the Stuarts to the throne of England, 1603. From the death of Reu to 1850, are 214 Cycles of 19, or 4066 years. I observe, finally, that as the series from Adam's second year brings out the era when the Popes were declared to be SUMMI PONTIFICES, it appears to commend itself as the one which contains the true chronology, of the SECOND BEAST of St. John.

.II. Reckoning next from the FALL OF ADAM, B.C. 5461, the same great series of  $666 \times 11 = 7326$  years, it covers the whole period from that event till the year 1866, the last of Daniel's 1335 years; which, as I have shown in my former Works, expire in 1867, being from Creation 51 squares of 12, or  $4\frac{1}{4}$  cubes of 12 = 7344 years.

From the Fall,  $666 \times 8 = 5328$  years, bring us to the year B.C. 133, when Attalus, king of Pergamus, dying, left his kingdom by will to the Roman people. Three years afterwards

\* My authority for this fact is L'Abbé Du Fresnoy—*Tablettes Chronologiques*, tome ii.—and he is a PAPIST.

the Romans subdued it, and it was formed into the province of Asia Propria. The year B.C. 133, is, therefore, the epoch of their Asiatic dominion, although it was not till the year B.C. 65, that, by the final overthrow of the SYRIAN HORN of the Empire of ALEXANDER, their OWN HORN or KINGDOM took its place, Dan. viii. 9. The year B.C. 133, when they inherited Pergamus, is from the foundation of the city, B.C. 753, the fraction of  $\frac{5}{20} = 31 \times 20 = 620$  years.

From B.C. 133, computing 666 years, we arrive at A.C. 534, the 8th year current, or 7 complete of Justinian, 2 years after the commencement of the 1260 years of Daniel, and the very year of the publication of the *Second Edition* of the CODE,\* wherein is to be found his epistle acknowledging the PAPAL SUPREMACY, which is posterior in date to the first edition of the Code in 528 and 529. From 534, 666 years bring us to the year 1200, the 3d of Innocent III., whence another 666 ends in 1866.

III. If we compute from the date of the 1260 years of Daniel, A.C. 532, a period of 666, we are brought to the year A.C. 1198, the beginning of the Pontificate of Innocent III., who, after having established the Inquisition in Languedoc, proclaimed the crusade against the Albigenes; who also compelled John of England to do homage for his kingdom, and resign his crown to the Papal Legate, and thus surpassed all his predecessors in cruelty and arrogance. I shall here remark, that the English translator of Mosheim, and Waddington, both place the beginning of the Pontificate of Innocent III. a year later, viz. in 1199; but as Baronius, and his Continuator Raymond, also Du Fresnoy, Koch, L'Abbé Millot, and L'Art de Verifier les Dates, all concur in placing it in 1198, I follow them. The accession of Innocent was on the 8th January of that year.

Reckoning from 1198, a second 666, it brings us to the year 1864, which is 207 cycles of  $19 = 3933$  years from the Call of Abraham, B.C. 2070.

IV. If we compute from the beginning of the 2300 years of Daniel, viz. B.C. 509,—which was the date of Darius's first expedition to India, and the epoch of the Roman republic, and the year after the expulsion of the Pisistratidæ from Athens, and, therefore, one of the greatest eras of ancient history,—a period of

\* Gibbon, vol. viii. p. 46.

$111 \times 7 \times 3 = 21 = 2331$  years, or three weeks of the trinal fraction of 10, we arrive at A.C. 1823, the year after the termination of the 1290 years of Daniel, and, therefore, in itself a great era. In this series, moreover, computing from B.C. 509, the period of  $111 \times 4 = 444$  years, we arrive at B.C. 65, the era of the fall of the Greek Kingdom of Syria in the person of Antiochus Asiaticus, and, therefore, the proper epoch of Roman dominion as the Fourth Empire, and the date of the rise and waxing great of the horn, Dan. viii. 9, 10.

V. We are informed by Irenæus that St. John received the Apocalypse towards the end *προς το τέλος* of the reign of Domitian, which extended from the year 81 to September, 96. The expression must evidently be understood with some latitude, since it is manifest that Irenæus did not pretend to know the exact date.\* We shall, therefore, do no violence to his language, if we suppose, that the Apocalypse was given as early as the year 90, the 10th of Domitian, which is 293 cycles of 19, from Creation; 91 (the trinal fraction of 9) cycles from the appearance of God to Moses at Horeb; and 3 cycles from our Lord's death, resurrection, and ascension; and also from the Fall, the trinal fraction of 10 = 111 (the basis of 666) multiplied by  $10 \times 5 = 50 = 5550$  years, which is exactly  $10 + 10^2 + 10^3 = 1110 \times 5$ , and, therefore, a period altogether complete and perfect. From the year 90, thus marked as a great era in chronology, when we also suppose the Apocalypse was given, computing 666, we arrive at the year 756, the date of the CESSION of the EXARCHATE of RAVENNA to the POPE, and, therefore, of the full development of the MAN of SIN and SON of PERDITION as a POWER at once SPIRITUAL and SECULAR. Next, from the year 756 to 1866, the last of Daniel's 1335 years, are  $10 + 10^2 + 10^3 = 1110$  years; and if this period be subdivided, then  $111 \times 3 = 333$ , brings us to 1089, the second year of Pope Urban II., who, six years afterwards, viz., in 1095, proclaimed the first crusade, and whose Pontificate ended in 1099, the very year of the taking of the Holy City by the Crusaders, and the establishment of the Christian kingdom of Jerusalem. Reckoning

\* There was probably some considerable interval between John's receiving the Apocalypse, and sending it to the Seven Churches; and Irenæus may have confounded the dates of the giving of the prophecy to the apostle, and its publication by him.



$111 \times 3 = 333$  years from 1089, we arrive at 1422, which is seven years after the martyrdom of John Huss, and the fifth year of the Hussite war, another act of the tragedy, acted by the blood-stained sceptre of Papal Rome, against the saints. Adding to this date a single period of 111, we arrive at 1533, the beginning of the Reformation in England by an Act against appeals to Rome, which was followed in the next year, 1534, by the Act abolishing the Papal authority. Reckoning from 1533, 3 periods of 111, we arrive at 1866, making, from the date of the Apocalypse, viz. A. C. 90, in all  $666 \times 2\frac{2}{3} = 1776$  years, and from the Code of Justinian in 534,  $666 \times 2 = 1332$  years. It thus appears that this series is only another mode of subdividing the latter part of Series II., of the perfection of which, and its connexion with the greatest eras of history, this subdivision affords the most striking evidence.

It also results from what has been stated under Series I., that, from Creation, B. C. 5478, to A. C. 73, when the Jewish war was finished by the taking of Massada, and the Roman Empire, the fourth beast of Daniel, did thus finally scatter the prostrate daughter of Zion, there are exactly 5550 years, or  $10 + 10^2 + 10^3 = 1110 \times 5$ ; and it has been shown in my former works, that, from Creation to the first taking of Jerusalem by the Romans, B. C. 63, are exactly 15 squares of 19, or  $361 \times 15 = 5415$  years. Thus periods of exact science measure the ages of both these great events, the taking of Jerusalem by the Romans, and the final desolation of the Jewish State. In like manner it will appear, from the testimony of history, that, in the year B. C. 46, Cæsar having overthrown in Africa the remainder of the party of Pompey, was, upon his return to Rome, named Dictator for ten years, and his statue placed opposite to that of Jupiter in the Capitol, with the globe of the earth under his feet,\* and next year, B. C., 45, he was named perpetual Dictator. This may be considered as the *beginning* of the Imperial power in Rome, though it was not *finally established* till B. C. 27, in the person of Augustus. Some, indeed, of the ancient Chronographers date Cæsar's Imperial power from his first Dictatorship, which was in B. C. 49, or from the year after, being that of the battle of Pharsalia; but, as we are told by history, that till his victories in

\* Hook's Roman History, vol. vi. p. 29. He places it in B. C. 45; but his years "BEFORE CHRIST" are, throughout his work, 1 less than the truth.

Africa the Senate continued to hesitate, we may consider B. C. 46 as the real era of his power. Now, from the Fall, B. C. 5461 to B. C. 46, are 15 squares of 19, or 5415 years. The whole of these conclusions enable us to lay down the following chronological parallelisms:—

From Creation to the taking of Jerusalem by Pompey, B. C. 63, are 15 squares of 19, or 285 cycles, or 5415 years.

From the Fall of Adam to the rise of the Imperial power of the Cæsars, B. C. 46, is the same period of 5415 years.

From Creation to the end of the Jewish War, by the taking of Massada, A. C. 73, are  $10 + 10^2 + 10^3 = 1110$  years  $\times 5 = 5550$  years.

From the Fall to the giving of the Apocalypse to John in Patmos, wherein the utter destruction of Rome is promised, A. C. 90, are also 5550 years.

VI. From the entrance of Joshua and the children of Israel into Canaan, B. C. 1599, to the year B. C. 45, when Cæsar was named Perpetual Dictator, are  $111 \times 14 = 1554$  years, and thence to A. C. 67, when Vespasian entered Galilee with 60,000 men, is one period of 111, making, from the entrance of Joshua to the entrance of Vespasian,  $5 \times 3 = 15$  multiples of it. Moreover, from the year 67 to the Norman Conquest of England, are  $111 \times 9 = 999$  years, being from the entrance into Canaan  $666 \times 4 = 2664$  years. From the Conquest to the accession of Henry IV., the first of the house of Lancaster, in 1399, are  $111 \times 3 = 333$ , being from the entrance of Vespasian  $666 \times 2$ . Another 111 ends at the date of the first Parliament of Henry VIII., 1510, whence to the year 1843 are 333 years, being from the Conquest  $111 \times 7$ .

VII. The above series of the trinal fraction of 10, if computed from the era of the division of the land, B. C. 1593, six years later than the entrance into Canaan, forms part of that from the Creation of Adam already considered, and there is from the Division to A. C. 73, when the Jewish war was ended,  $2\frac{1}{2}$  multiples of 666, or  $111 \times 5 \times 3 = 15$ ; and from 73 to the beginning of the Reformation by the preaching of Zuinglius, and the accession of Charles V., 1516, the number of  $111 \times 13$ , that is,  $\frac{10 + 10^2 + 10^3}{10} \times \frac{3 + 3^2 + 3^3}{3} = 1443$  years, a perfect period.

The interval from Creation, B. C. 5478, to the division of the lands, being 3885 years, or  $111 \times 7 \times 5 = 35$ , five weeks of the trinal fraction of 10, is also most perfect.

VIII. and Lastly. From the birth of Enos, B. c. 5044, to the year 1839, are  $10\frac{1}{2}$  periods of  $666 = 111 \times 62 = 6882$  years. The number 62 is  $31 \times 2$ . It, moreover, consists of the fractions  $13 \times 4 = 52 + 7 + 3 = 62$ ; and, thus divided, it brings us the following dates:—

1. Period of  $111 \times 13 = 1443$  years, computed from
 

B. c. 5044, ends in . . . . .	B. c. 3601
Which is from the Fall $5 + 5^2 + 5^3 = 155 \times 12 =$	
1860 years.	
Another 1443 ends . . . . .	2158
Being from the Deluge, B. c. 3217, the cycle of	
$1040 + 19 = 1059$ years.	
The third 1443 ends in . . . . .	715
Being from the birth of Arphaxad 2500 years.	
From the death of Shem 2000 years.	
From the birth of Terah 1500 years.	
From the birth of Isaac 1330 years, or 10	
weeks of 19.	
From the descent of Jacob into Egypt, B. c.	
$1855, 19 \times 60 = 1140$ years.	

The year B. c. 715 is the probable date of the reign of Sennacherib, placed by Hales 1 year later, viz., B. c. 714. It is also the date of the accession of Numa.

The fourth, 1443, ends in . . . . . A. C. 729  
 being the date of the rebellion of Rome and Italy against Leo, the Isaurian, Emperor of the East, and in defence of Images; and, therefore, the era of the consummation of the apostasy of Rome by a double rebellion against God and their Sovereign.\*

\* In my Synopsis, this event is placed, following Gibbon, in 728. The fact is, it was begun in 727, when the Exarch Paul, of Ravenna, having arrived at Rome with orders from the Emperor Leo to suppress the images, the Romans rose in arms in defence of their idols. The Exarch then proceeded to Ravenna, where he was equally ill received, and was slain in an insurrection in 728. In the following year, 729, Pope Gregory II. addressed to the Emperor Leo his two furious Epistles, wherein he denounces the Emperor's efforts against images as a turbulent, an insolent, and a proud act of wickedness, and the Emperor himself as a tyrant; and in the same, or the following year, 730,

From 729 to 1839 is  $111 \times \overline{3+7} = 10 = 10 + 10^1 + 10^2 = 1110$  years.

In this series  $111 \times \overline{5 \times 9} = 45 = 4995$  years from the birth of Enos, terminates in the year B. C. 49, the first dictatorship of Cæsar, whence 111 years lead us to A. C. 63, the probable date of St. Paul's liberation from his first imprisonment at Rome, and the year before the first terrible persecution by Nero began. 'Thence  $111 \times 4 = 444$  years, terminate in 507, when Clovis overthrew, and slew in the great battle of Vouglé, Alaric, King of the Goths, which was followed by the conquest of Aquitain. These events are the epoch of his monarchy. From 507 to 1839 are 2 periods of 666, the first terminating in 1173, the first year of the English dominion over Ireland; Henry II. having landed in Oct., 1172, armed with a Papal bull, and taken possession of that kingdom. In 1173, Dublin Castle was built, and Henry was called away about Easter by his affairs in Normandy, after remaining three months in Dublin.

Again in this series, computing from the birth of Enos  $111 \times 44 = 4884$  years, we arrive at B. C. 160, being from the conquest of Transjordanite Palestine, and the death of Moses, and the date of the Book of Deuteronomy, B. C. 1600, 10 squares of 12 = 1440 years; being also before the Nativity of Christ, the fraction of 12 = 157. In the year before, viz., B. C. 161, the first Jewish embassy was sent to Rome by Judas Maccabæus, to ask the friendship of the Senate, of which a narrative is given in 1 Maccabees, chap. viii.; and it may be viewed as the epoch of the first political alliance of the Church with the fourth kingdom of Daniel, and a great era in history.

It appears, therefore, from the whole of what has been laid before the reader, that there are, in the chronology of the beast, THREE PRINCIPAL SERIES measured by the trinal fraction of  $10 = 111$ , and its multiple 666; each of which contains 3 periods of 666 = 1998 years, as the measure of the times of the Roman Empire.

The FIRST of the three series, in the *order of time*, though the

Rome declared itself independent of the Eastern Empire; and some writers add, that the Pope excommunicated Leo. The year 729, being the date of the Papal Epistles, may, therefore, be considered as the crisis of these great events. See for these dates, *L'Art de Verifier Les Dates*, tome ii. p. 382; also Gibbon, vol. ix.

*latest* in its *commencement*, is that from the birth of Enos, B. C. 5044. It becomes FIRST IN ORDER, because it touches at AN EARLIER DATE those times when the Roman republic came into contact with the Church of God, viz., B. C. 160, just the year after (as already said) the Jews had placed themselves under the protection of the Romans, and, at the distance of three periods of 666, it arrives at the years A. C. 507, 1173, and 1839.

The SECOND SERIES, beginning either at Creation, or at Adam's second year, arrives at its point of contact with the Latin Empire in B. C. 150, or 149, the beginning of the third Punic war, and the epoch of Roman dominion, and at distances of 3 periods of 666, touches the years A. C. 517 or 518, 1183 or 1184, and 1849 or 1850.

The THIRD SERIES, beginning at the Fall, B. C. 5461, arrives at the times of the Latin Empire, in B. C. 133, the epoch of Roman territorial right in Asia, and at intervals of 3 periods of 666, arrives at the years A. C. 534, 1200, and 1866.

I shall here observe, however, and as it were parenthetically, that computing *strictly* the points of time when these three series arrive at the times of the Roman kingdom, we shall find, that from the birth of Enos, B. C. 5044, computing a series of  $111 \times 13$  (the fraction of  $3 \times 3 = 39$ , we arrive at the accession of Numa Pompilius, the legislator of Rome, B. C. 715, whence to the year 1839, are  $111 \times 23$ , the sum of the three first trinal fractions, 3, 7, and 13. From Numa  $111 \times 13 = 1443$  years, leads us to the year A. C. 729, the date, as already said, of the consummation of the Roman apostasy, when it gave itself into the hands of HIM whose name is *ὁ ἀνομος*, THE LAWLESS ONE: whence to 1839, are  $7 + 3$  multiples of that number; and the reader will here perceive the *chronological antithesis* between the LAWGIVER, *νομοθετης*, NUMA, and the POPE, the LAWLESS ONE.

In like manner, computing from Creation, B. C. 5478, a series of  $111 \times 43$ , the fraction of  $6 = 4773$  years, it first arrives in the times of Rome at the 11th year of Numa, B. C. 705; and a similar series from the Fall, B. C. 5461, arrives at Numa's 28th year, B. C. 688.

It appears to me, however, that the PROPHETIC TIMES of the FOURTH BEAST do not properly begin till the dates before mentioned, viz., when it came into contact with the Church, B. C. 160;—

when it began to attain the supremacy, B. C. 150 and 149;—and when it first became an Asiatic power, B. C. 133. Now, in each of these three series, the first 666 terminates at a point of time after the overthrow of the Western Empire, (whereby he that letted or hindered the Man of Sin was taken out of the way,\*) and when that empire was rising again in a new form with TEN CROWNED HORNS, in close connexion with the Papacy. The first 666, therefore, terminates in each series, and the second begins, just when the beast was seen by the apostle to arise out of the sea,† and there remain two periods of 666, as the measure of his times after he thus revived. The result then, is, that the prophetic times of the beast are altogether  $666 \times 3 = 1998$  years, whereof the *first* fills up the interval from his first rise to supremacy to his second rise in a DECEMREGAL FORM with the PAPACY; the *second* 666 brings us to the age of the full maturity of the PAPAL POWER, on the eve of the establishment of the INQUISITION in Languedoc, which took place in the year 1206; and of the CRUSADE against the ALBIGENSES in 1209; and to the very year of the CONQUEST OF IRELAND by Henry II., in virtue of a Papal bull. The *third* period of 666 terminates in the years 1839, 1849, 1850, and 1866.

These three times of 666 appear to be signified in Rev. xiii. 18, by the NUMBER of the beast being THRICE repeated. Let him that hath understanding count the NUMBER of the BEAST; for it is the NUMBER of a MAN; and HIS NUMBER is SIX HUNDRED THREESCORE AND SIX.

The name of the beast LATEINOS is a *patronymic*, signifying the LATIN NATION, whether in its proper or adoptive sense, from the original founder of the kingdom, as the names JACOB, ESAU, AMALEK, ASHUR, describe the nations which descend from these persons. The term *Ἡ Λατινὴ Βασιλεία*, the LATIN KINGDOM, is at once CHOROGRAPHICAL, POLITICAL, and ECCLESIASTICAL, describing the capital city, the territorial seat of his kingdom, its political form, language, and religion, which are all essentially LATIN. Finally, the number 666, which is expressed by the Greek letters of both these terms, when applied to the CHRONOLOGY, shows the period of the rise of his kingdom, its duration, and fall.

We may, therefore, conclude that the years 1839, 1849, 1850,

\* 2 Thess. ii. 7.

† Rev. xiii. 1.

and 1866, all reckoned to the Vernal Equinox of the following Julian years, are probably the *main steps* of the fall of the beast, and establishment of the kingdom of God. For it being written, "BLESSED IS HE THAT WAITETH, AND COMETH TO THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS," Dan. xii. 12; that is, as already shown in this Dissertation, the year 1867, it follows, that by that auspicious year, all will be finished.

As already said, this section is reprinted from the Supplement to my Scientific Chronology of the year 1839; and I leave the former part of the foregoing paragraph, as it was originally printed, but have somewhat modified and amplified the latter part of it; and now that we are in 1842, and seeing that my conjecture, as to the beginning of the fall of the beast in 1839, has not been verified, it will at least be expected that I should state what were the important events which signalized that year as a great prophetic era.

In the year 1838, ground was purchased on Mount Zion for the erection of a Protestant Church; but it was not till the following year, 1839, that the title to the land was completed. The consequences which have already resulted from this great event will be brought before the reader in the next Section. Thus was the year 1839 marked as an era in the Church.

With regard to the political movements which distinguished it, little more is necessary for me to offer than to refer to what has been already said in a former page.\* The series of events which began in 1839, by the discomfiture of the Ottoman armies by the Lieutenant of the Pacha of Egypt, would, in common times, have been sufficient to signalize a century. They have, in fact, changed the whole face of the East, and, we doubt not, that they have been rapidly paving the way for those manifestations of power, which are now hastening on, to usher in the political resuscitation of the whole Jewish nation, and their re-establishment in Palestine.

I shall offer no recapitulation of the other series, expiring in 1843 and 1864, referring the reader to what has already been said respecting them; but I must express my belief, that in 1843 we shall witness the entrance of at least a part of the nation of Israel into the promised land, and the other stupendous events of the end may be expected now to develop themselves with

increasing velocity. How near may be the greatest of these events, namely, the **APPEARANCE** of the **SON OF MAN** in the **CLOUDS OF HEAVEN** to gather his elect, it is not given to us to know.

To the remarks contained in the four last paragraphs, which were penned in January, 1842, I now, after the lapse of a year, add the following:—

The rapid and sudden pacification of the world within the last two years, cannot but strike the minds of men at all accustomed to reflection. In the year 1840 the affairs of the East occupied the whole attention of European diplomacy, and the celebrated treaty of the 15th July having been concluded between the four great powers of Russia, Austria, Great Britain, and Prussia, the indignation of France at this arrangement without her concurrence, threatened a general European war, and already France and Germany resounded with the notes of military preparation. But as if by miracle, the angry passions were held in, and the storm was averted. On the 5th September, the ultimatum of the Allied Powers was finally rejected by Mehemet Ali, Pacha of Egypt. On the 11th of the same month hostilities commenced by the capture of Beyrout; and within three months of that date, viz., on the 10th December, Mehemet Ali unconditionally submitted to the terms of the allies, including in them the evacuation of Syria, Adana, Candia, Arabia, and the Holy Cities.

Since then, we have witnessed the conclusion of a treaty which sets at rest the apparently interminable, and, at last, the most threatening disputes between England and the United States. The waves of discord are suddenly stilled into a calm.—Equally sudden and nearly simultaneous, has been the pacification of China and India, as the same packet which brought the news of the treaty with China, announced also the safe evacuation of Afghanistan by the British armies.

On the very day on which these remarks are penned, I read in the London Standard of the 30th January, 1843, the following summary from the Malta Times:—"Great tranquillity reigns at Constantinople with regard to diplomatic affairs. The state of Servia alone occupies the minds of the Ambassadors, but, as might be expected, all is very secret at present. Affairs in Syria are comparatively satisfactory."—"From Wallachia the Porte has received very satisfactory news. Intelligence has been received



from Erzeroom to the 21st ult. All was quiet on the frontier." If, then, the Angelic horsemen be at this very moment, as in the vision of Zechariah i., reporting to the RIDER on the RED HORSE the state of the earth, may we not conceive, that now, as at that time, their words actually are, "*We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest;*" and may we not also conceive, that the angel of the covenant is now, as then, pleading and saying, "*O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah, against which thou hast had indignation,*" not as then, *threescore and ten years*, but THIRTY-FIVE times THREESCORE AND TEN YEARS?—there being from B.C. 609 when Jehoahaz was dethroned by the King of Egypt, and a tribute of 100 talents of silver and 1 of gold (2 Kings xxiii. 33) was imposed on the land, to the year 1842, in which we scripturally still are, precisely 2450 years, or  $70 \times 35$ .

## SECTION VI.

CHRONOLOGICAL RELATION BETWEEN ISRAEL AND ENGLAND—  
THE UNITED STATES IN SEPARATING FROM ENGLAND, LOST ITS  
NATIONAL PROTEST AGAINST ROME—THE EIGHTEENTH OF  
ISAIAH—ITS BEGUN FULFILMENT BY ENGLAND—TURKEY MAY  
RECOVER STRENGTH FOR A MOMENT—THE OXFORD HERESY.

THE scientific chronology of the Scriptures, when its principles are fully developed, proves itself not only to be a record of the times, but also an index pointing out the moral and political relations of the world and the Church, as established in the infinite foreknowledge and unerring wisdom of God. Thus, who can doubt that the chronological connexion pointed out in a former page,\* between the Proclamation of Cyrus and the leading eras of the German Reformation, do establish the reality of the relation between these great events in the mind and purposes of the Creator?

Now, there are various great chronological series which establish a relation so remarkable and peculiar between God's ancient Church of the FAMILY OF ABRAHAM and the KINGDOM OF ENGLAND, as cannot but make a powerful impression on the minds of those who have turned their attention to these deep analogies. Some of these series have already been mentioned in these pages; but I shall now recapitulate them.

1st. The whole period, from the entrance of Joshua with the armies of Israel into Canaan, B. C. 1599, to the entrance of William the Conqueror into England, and the Conquest, 1066, is the perfect apocalyptic number,  $666 \times 4 = 2664$ .

2d. From the invasion of Judah by Sennacherib, B. C. 713, to the Spanish Armada of Philip II., 1588,† is the prophetic period of 2300 years.

• P. 477.

† There is not only a remarkable analogy between these events, but also between the language put into the mouth of the Jewish State by Isaiah, and that of Elizabeth. "THE VIRGIN, THE DAUGHTER OF ZION, HATH DESPISED

3d. From the rebellion of the TEN TRIBES, headed by Jeroboam the son of Nebat, B. C. 990, to the rebellion and declaration of independence of the United States, 1776, is the fraction  $553 \times 5 = 2765$ .

4th. From the settlement of Jacob and his family in Goshen, B. C. 1854, to the Union of England and Scotland, 1707, are the prophetic periods  $2300 + 1260 = 3560$  years.

The close analogy between the events in at least *three* of these various series, must also strike the reader. I shall, however, dwell a little upon the third, the first and second being too obvious to require illustration. It was the imposition of taxes, or, in other words, the impatience of the burthen of them, which led the Tribes to rebel against the house of David. It was a tax ultimately reduced to 3d. per pound on tea, which was the ostensible cause or pretext of the rebellion of the United States against the House of Hanover. In both cases we also see a casting off of all NATIONAL worship of God. As a measure of State policy, and in order to wean the people from the worship of Jehovah, Jeroboam erected the GOLDEN CALVES at Dan and Bethel. So America lays it down as a fundamental principle of her constitution, that no religion is established by the State. There is, I believe, a chaplain to Congress; but it is said that avowed Socinians have sometimes held this office. The Ten Tribes broke off from their allegiance to the house of David, of whom was to come the Christ; and when they said, *What portion have we in David?* they also in effect said, *What portion have we in David's Son?* America broke off from her allegiance to the only Crown upon earth, upon which was inscribed, in indelible characters,—THE WEARER OF THIS CROWN MUST BE A PROTESTER AGAINST PAPAL ROME, AND IF HE DRAW BACK FROM THE PROTEST IT FALLS FROM HIS HEAD; and America, in breaking off from this allegiance, at the same time broke off

THEE, AND LAUGHED THEE TO SCORN; THE DAUGHTER OF JERUSALEM HATH SHAKEN HER HEAD AT THEE," Is. xxxvii. 22.

Now, let us compare with this the words of Elizabeth, the Virgin Queen of England, as she rode through the ranks of her army at Tilbury. "I know I have but the body of a weak and feeble woman, but I have the heart of a king, and a king of England too,—AND THINK FOUL SCORN THAT PARMA, OR SPAIN, OR ANY PRINCE OF EUROPE, SHOULD DARE TO INVADE THE BORDERS OF MY REALMS."—Hume's Hist., Notes.

from the NATIONAL PROTEST against ROME, and the glories which are included in it, and the bright reward which awaits it, if England holds it fast to the end.\*

*"Ho! land shadowing with wings, which art beyond the rivers of Cush;† that sendeth ambassadors (messengers) by sea, even in bulrush vessels upon the waters. Go, swift messengers to a nation scattered and peeled, unto a people wonderful from their beginning hitherto,—a nation meted out and trodden down,‡ whose land the rivers have spoiled."*—Isa. xviii.

\* These words will, by VOLUNTARIES, be accounted *heresy*; for according to their scheme, *the magistrate has nothing to do with protests against Rome*; and to him, *officially*, it is nothing whether his subjects worship Jehovah and obey Christ, or, like the Yezidees, worship the Devil. That men who repudiate, and utterly neglect the Apocalypse, should be left to fall into this error, is not wonderful; but that any who study the Apocalypse should advocate it, is, I think, difficult to account for. Is it not the sin with which the *kings* of the earth are charged, that *they*, as well as the *nations*, have committed FORNICATION WITH ROME? If so, must it not be well-pleasing to God when any of the kings PROTEST AGAINST HER?

† In giving the sense of this prophecy, I shall use both the authorized version and that of Horsley. Of Dr. Henderson, I shall take some notice also; and first, as to his rendering of the words אֵץ צִלְצִל כַּנְפֵּי which he translates, "*land of rustling wings*," understanding it to denote the sound or noise of the numerous armies of Ethiopia: let it be observed, that in choosing this sense, which he AUTHORIZATIVELY declares to be ALONE ENTITLED TO ADOPTION, he diverges from that given by the ancient versions, the Seventy, the Arabic, and the Targum, which all take the wings to denote the sails of ships. Now, even the connexion of the two clauses of the sentence appears to demonstrate this to be the true sense. *Ho! land shadowing with wings* (which is beyond the rivers of Cush), *that sendeth ambassadors by sea, &c.* The second clause is evidently explanatory of the former, showing what the wings are with which the land is shadowed, viz., the sails of its ships. I, therefore, utterly repudiate the rendering of Dr. Henderson, supported, as it is, by no authority but that of the Neologian Gesenius.

‡ This clause is by Bishop Horsley rendered "expecting, expecting and trampled under foot." It appears, however, probable, to say the least, that the Chaldee Paraphrast must have understood his vernacular tongue, the Hebrew, better than either Horsley or Dr. Henderson; now the Hebrew גֵּר קָדַשׁ וּמְבַרָּח is by Jonathan rendered עַם אֲכִיסָא וּבְרִיחָא, *a people oppressed and plundered*; and this is much nearer to the sense of our English version than Bishop Horsley's. Dr. Henderson, who is *pre-determined* to make the land to which the message is sent, *Ethiopia* or *Cush*, has recourse to the Arabic word قُوَّة signifying *strength, power*, to help him to translate this Hebrew phrase, which he renders *powerful and victorious*: but the Arabic version itself negatives this rendering, as it translates the Hebrew phrase

Now, our best prophetical expositors have, at least since the time of Bishop Horsley, and his able exposition of this vision, been of one accord in believing, that it contains a commission

أمة غير مرجوة ومداسة *a people not hoped for* (whose state is hopeless), and trodden down. The next clause, properly paraphrased by Jonathan, *whose land the peoples have spoiled*, is, by Dr. Henderson, translated, *whose country the rivers divide!* meaning by the word divide, that they *intersect* the country of Ethiopia. The general character of Dr. Henderson's work appears to me to be, that he *consumes* and *dries up* the spirit of the glorious visions of the Evangelical Isaiah by the minuteness of criticism. In his preface he apologizes to his readers for holding a part of the truth of God. "*On one point it is necessary especially to bespeak the indulgent consideration of my readers,—the position which I have taken respecting the future national restoration of the Jews to Palestine.*" Now, what must be the state of the Dissenting theological schools, when such an apology is necessary, and for holding that truth which shines as a sunbeam in the pages of prophecy!

It is with sincere sorrow that I feel myself obliged to add, that in various places Dr. Henderson actually outrages the meaning of this Divine prophecy. Thus, he limits ch. xxxiv. to the destruction of the literal nation of Edom, and denies all application of it to the future destruction of the enemies of the Church and nation of Israel. Is. lxiii. he interprets on the same principle. In like manner, he applies ch. xxxv. exclusively to the return from Babylon, absolutely negating its relation either to Gospel times or to the millennial reign, and citing with approbation the words of Döderlein, who pronounces all such applications to be contrary to the mind of the prophet—"Qui autem his de rebus" (scil. de temporibus N. T., regno millenario, &c.) "exposuere locum nostrum, pia quidem varia, vera multa, sed aliena a mente prophetæ congesserunt."—Now, I venture to affirm, that from the beginning to the end of Is. xxxv., there is not one sentence or word that can legitimately be applied to the return from Babylon, or was then fulfilled. Indeed, when I read such things in Dr. Henderson, I am forced to the conclusion, that while he confessedly is deeply conversant with Oriental philology, he must be no less profoundly ignorant of the history of the whole period which intervened from the proclamation of Cyrus to our Lord's advent in the flesh. The nature of the restoration from Babylon, and the general features of those times, are, with graphic and concise accuracy, described in Daniel's vision of the Seventy Weeks, in the words of ver. 25, "the street shall be built again, and the wall, EVEN IN TROUBLOUS TIMES," בִּצְרֵק הַיָּמִים in *distress of the times*. I am not ignorant that this phrase has been translated by Wintle and Mr. Faber "*in the narrow limit, or short space of the times,*" but facts, even the whole history of the Book of Ezra and Nehemiah negative this rendering, since from the 1st of Cyrus to the 20th of Artaxerxes, when Nehemiah's commission was granted, not less than 116 years elapsed, and the walls were yet in ruins.

Now, to apply to the whole of this interval (namely, from Cyrus to Christ, during which Jerusalem was in ruins for the first 116 years, and in the

addressed to some great maritime power in these latter ages to go to the Jews, whom they are to assist in their return to their own land; and in this exposition, notwithstanding the note of admiration annexed to it in the marginal notes of a late erudite commentator,\* I must express my own entire concurrence.

remaining 420 years was taken no less than ten times, and cruelly sacked at least five times) the magnificent language of Is. xxxv., is to bring down the prophetic Word of God itself to a level with the responses of the Delphic oracle.

In like manner, and with as little perception of the real import of the words of the prophet, this learned commentator applies the beautiful language of the liid chapter, "*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; for henceforth there shall no more come into thee the uncircumcised and the unclean,*" to the restoration from Babylon. Now, if learned divines are not able of themselves to discern the utter and intrinsic absurdity of such interpretations, we must refute them by the testimony of Scripture; and for this purpose it will be sufficient to observe, that Nehemiah, whose commission was 116 years after the proclamation of Cyrus, and the return from Babylon, evidently knew nothing of the fulfilment of the foregoing words of Isaiah in *that restoration*, since we find in the prayer of the elders recorded by him, the following expressions, indicating what then was the real condition of Jerusalem; ch. ix. 36, 7, "*Behold, we are SERVANTS this day, and the land that thou gavest unto our fathers to eat the fruit thereof, behold we are SERVANTS IN IT: and it yieldeth much increase unto the kings WHOM THOU HAST SET OVER US because of our sins: also THEY HAVE DOMINION OVER OUR BODIES AND OVER OUR CATTLE AT THEIR PLEASURE, and we are in great distress.*"

Should this note ever reach the eyes of Dr. Henderson, I hope he will be led to re-examine the whole subject, and if he only follow out the spirit of his introductory observations to the lxth chapter of the prophet, which I have read with real pleasure, and if he will further consent to receive instruction from the remark of Sir Isaac Newton in his Observations on the Apocalypse, that "he that will understand the old prophets, must begin with this," viz., the Apocalypse, we may expect from the pen and the learning of Dr. Henderson a future edition of his Commentary, which shall be a real help to the inquirer into the mind of the Holy Ghost in the Prophecy of Isaiah. In its present shape I feel a deep persuasion, that it must act as a *hindrance* and *obstacle* to that end—substituting for the truth interpretations wholly opposed to it, and obscuring and burying the text under the mass of human criticism. I recommend the reader to look into the Rev. H. Cole's Summary View of Dr. Henderson's Commentary.

I am well aware, that as to the sentiments expressed in this note, I have the tide of opinion in certain circles of the religious public against me. I am too much accustomed to this to be moved by it.

\* Dr. Henderson, p. 156, notes.—Now, I ask, seeing that Dr. Henderson does himself afterwards tell his readers, p. 419, that the maritime inhabitants of the West shall assist with their ships and their wealth the restoration of the

It still remained, however, to be determined by the event, what particular land was here addressed. Bishop Horsley concluded that it would be remote from Judea, and that it must be some Christian country where the prophecies relating to the latter ages will meet with particular attention,\* where the literal sense of those which promise the restoration of the Jewish people will be strenuously upheld. Further than this, whatever might have been his private conjectures, he did not venture.

At length, however, God is pleased to throw light on his own prophetic Word. His Majesty the King of Prussia, having had his attention arrested by the efforts of the London Society for promoting Christianity amongst the Jews, to build a church on Mount Zion, sent last summer a special envoy to England, to propose to the Government and heads of the Church the erection of a Protestant Bishopric in Jerusalem. The proposal was most favourably received by the late and present Administrations and the Archbishop of Canterbury, and the Bishopric offered to Dr. M'Caul, who, with that singular disinterestedness which belongs only to the highest order of Christian character, and with no less wisdom in discerning the purposes of God to his people Israel, declined it for himself, and said that the BISHOP MUST BE A JEW. He accordingly recommended Professor Alexander, a converted Israelite, who, on the 7th of November, 1841, under an Act of Parliament passed upon October 5th, was consecrated Bishop of the United Church of England and Ireland in Jerusalem, having jurisdiction over the English Churches of Syria, Chaldea, Egypt, and Abyssinia.

The public papers soon afterwards announced, that the DEVASTATION steam-frigate JUST FINISHED, and HAVING NEVER BEFORE BEEN AT SEA, had been appointed to convey the Bishop, his family, and suite, to their destination. Here we may see the wonder-working providence of God; for as it is announced most clearly in Isa. lx. 9, that the SHIPS OF TARSHISH are to BEGIN the work of carrying back the Jews, so I am informed, by an eminent Hebraist, that if the Hebrew *תרשיש* be translated, it means

Jews to Palestine, what room there is for his note of admiration at the idea of Horsley, that the navy of England shall aid this great enterprise? But since Dr. H. published his book the navy of England has *actually* been so employed!

\* Biblic. Criticism, vol. ii. p. 170.

DEVASTATION;\* so that had the name of the frigate been written on its stern in Hebrew, it would have been *Tarshish*. The Bishop with his family and friends, we were again told by the public papers, proceeded to Woolwich in the expectation of the sailing of the *Devastation*, upon Monday, the 29th November; but her commander having become unwell she was delayed, and the Bishop was obliged to return to London, whence, with his suite, he set off for Portsmouth upon Friday, the 3d December. Now, THAT is the day of the year when the xviii<sup>th</sup> chapter of Isaiah is the Lesson appointed in the English Church for the morning service, and it is the ONLY DAY when that chapter is read.

Lastly, the *Devastation* is reported to have sailed from Portsmouth with the Bishop and his suite upon Tuesday, the 7th December, being the 24th of the month Chisleu, on which the foundation of the second temple was laid. Hag. ii. 10, 18.

Now, we may ask, whether this combination of circumstances does not, to the eye of faith, as clearly mark out England as the land spoken of in Isa. xviii. as if an interpreting angel had declared it? Let us, therefore, give thanks to God, that the FIRST FAMILY of converted Israel, the FIRST FRUITS of the whole nation to be speedily restored to the land of their fathers, has, in the bulrush vessels† of *the land shadowing with wings*, already been sent as an offering to the Lord.

A contemporary journal, not connected with the Jewish cause, and whose testimony must, therefore, be considered as impartial, states, that “the Bishop had the honour of an interview with his Royal Highness Prince Albert, previous to his departure;” and adds, “Her Majesty’s Ministers are entitled to every praise for the interest they have manifested in this great Christian enterprise,

\* From *מַרְשִׁישׁ*, to reduce, or be reduced, to extreme poverty or desolation.—Parkhurst.

† I ask, whether the *מַרְשִׁישׁ* of Isa. xviii. 2, may not be STEAM-SHIPS? The bulrush *מַרְשִׁישׁ* had its name from its property of *sucking up* the water in which it grew. Do not steam-ships *suck up* the water by their fires; and do they not *apparently* suck it up with the paddle-wheels? May they not quite as correctly be said to suck up or swallow the sea, as the horse in Job xxxix. 24, is said to swallow the ground? The Hebrew being a language eminently philosophical, the Holy Ghost must *discern* terms in it to express all the discoveries of modern science; and this, we apprehend, may be the term chosen by him to express *steam-ships*.



and for having done so much to stamp it with the character of a national act."

In drawing this section to a close, I, therefore, would point out this as the great and special sign of these times,—the begun restoration of Israel by the great maritime power of the West.

Next to this, and connected with it, I would mention, that there are appearances contrary to those indicated in a former page,\* of a real restoration of life and energy to the Ottoman power in Syria and Palestine. The papers announce that the whole English officers and troops have been withdrawn from Syria, and that Redschiid Pacha had arrived with a strong force to repress all disorders. There is nothing in this inconsistent with the general views of prophetic interpretation contained in my works; for if, as all our older interpreters of note hold, and as I myself have always been disposed to hold, Turkey be the King of the North, in Dan. xi. 40, then, in order to fulfil verses 44 and 45, Turkey must, just before the end, recover strength *for a moment*. Events will soon declare whether this passage is to be fulfilled by the Ottoman power, and the present appearances are favourable to it.

Finally, my anticipations, when the former part of this Supplement was published, as to the Oxford heresy, have been too completely realized. I viewed it as the substantial revival of Popery, and the work of the unclean spirit out of the mouth of the FALSE PROPHET, and no less so the denial by many others of the Protestant interpretation of the prophecies of Daniel and the Apocalypse against Papal Rome. This heresy has now, in some of its unhappy disciples, one of whom is personally known to me, matured into open apostasy from the faith of the Church of God, and a return to the embraces of the harlot DRUNKEN WITH THE BLOOD OF THE SAINTS AND MARTYRS OF JESUS. In others, it has grown up into a systematic *speaking lies in hypocrisy, having their consciences seared as with a hot iron*;† since they continue members and ministers of a Church whose doctrines they deny and undermine,—whose martyred founders they nauseate and blaspheme,—whose rulers they scoff at,—the spirituality of whose worship they corrupt by Popish superstitions,—in order that,

\* See p. 476.

† 1 Tim. iv. 2.

standing within the pale of this Protestant Church, they may defile it with impunity, and betray it to the enemy.

How far it may please God to permit this awful error to spread we yet know not; but it seems to be one of the signs of the arrival of the end. These men appear to be quite unmindful of the awful words, "ALL LIARS SHALL HAVE THEIR PART IN THE LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH," Rev. xxi. 8.\* It would appear that, in their view, the end of *promoting the cause of Rome* sanctifies the means.

• Is not Tract No. 90 a continued lie?

## SECTION VII.

ON THE TIMES OF THE FALL AND RISING AGAIN OF THE  
KINGDOM OF JUDAH.

THE Nativity of our Lord was in B. C. 3, and his death on the cross in A. C. 33.\* He therefore lived upon earth 35 years. Abraham lived  $35 \times 5 = 175$ , or 5 periods of 35 years. (Gen. xxv. 7.) The following periods are also measured by 35 years, or by multiples of that number.

From the death of Lamech, the last-born of the antediluvian fathers, B. C. 3252, to the DELUGE, when THE FOUNTAINS OF THE GREAT DEEP of the EARTH were broken up, B. C. 3217, are 35 years. From his death to the beginning of the FRENCH REVOLUTION, in 1789, when THE FOUNTAINS OF THE GREAT DEEP OF THE MORAL AND POLITICAL EARTH began to be broken up, are the square of 12 =  $144 \times 35 = 5040$  years, being the prophetic period of 1260 years multiplied by 4, and 35 multiples of 144.

From Creation, B. C. 5478, to the beginning of the division of Canaan by Joshua, B. C. 1593, are the trinal fraction of 10 = 111 multiplied by 35 = 3885 years, or 111 periods of 35.

From Creation to the foundation of Rome, B. C. 753, are 175 years, the length of the life of Abraham, multiplied by 27, or 135 multiples of 35, or 15 of the astronomical Cycle of 315 years.

From the beginning of the German Reformation by Luther, in 1517, to the ascension of the witnesses in 1552, are 35 years; and from 1517 to the end of Daniel's period of 1335 years, and beginning of the Millennium, are  $35 \times 10 = 350$  years.

From Othniel, the first of the judges, B. C. 1564, to the carrying captive the last remnant of Judah in the 23d year of Nebuchadnezzar (Jer. lii. 30), which in the margins of our Bibles is placed in B. C. 585, but more accurately by Prideaux in B. C. 584, there

\* See the Table of Chronology in the Appendix to this Supplement.

are  $35 \times 7 = 245$  years  $\times 4 = 980$  years, or 20 jubilees, or 4 weeks of 35; or, if we reckon from the entrance into Canaan, B. C. 1599, to B. C. 584, we have 29 periods of 35 = 1015 years. Again, from B. C. 584 to the termination of the 1335 years in 1867 are  $35 \times 70$ , or SEVENTY periods of THIRTY-FIVE years = 2450, or 50 jubilees. By comparing the various results now arrived at, it will, moreover, appear, that from the completion of the scattering of Judah, B. C. 584, to the beginning of the blessed Reformation, A. C. 1517, there are exactly 60 periods of 35 years = 2100.

There were, however, various steps in the downfall of the kingdom of Judah. Its decline may be dated from the accession of Rehoboam, B. C. 990; but its final fall began, strictly speaking, 380 years, or 20 cycles of 19, later, viz., at the death of righteous Josiah, B. C. 610; who was, in the proper sense of the word, its *last king*. Now, from his death to the restoration of the first family of converted Israel and the establishment of the Jerusalem Episcopate in 1841, is the same period of  $35 \times 70 = 2450$  years as measures the interval from the final captivity of the last remnant of Judah, B. C. 584, to the termination of Daniel's 1335 years, and beginning of the Millennium, in 1867.

From this double computation and coincidence of the time, measuring from the *beginning* of the *fall* of Judah to his *begun restoration*, and also from the *completion* of his *fall* to the *beginning* of the *Millennium*, I assuredly infer, that as our Lord's life in the form of a servant was 35 years, so the servitude of Judah to the Gentiles is to continue for 70 periods of 35. In other words, for every year that our Lord spent upon earth in humiliation, 70 years of servitude under the Heathen is appointed to Judah. Further, as the life of Abraham was  $35 \times 5$ , it follows, if the above inference be correct, that for every year of his pilgrimage upon earth, 14 years of servitude is appointed to Judah, since  $175 \times 14 = 35 \times 70 = 2450$  years.

But, in the next place, we may hazard a conjecture, that Jacob's 20 years of servitude at Padan Aram has a mystical and typical relation to the whole times of the nation of Israel; and that, if it be multiplied by 175, the length of Abraham's life, it will actually give the whole period of the servitude of his posterity. Now, in considering this subject, it becomes necessary to observe, that Israel was, at Mount Sinai, put under the law as a *schoolmaster*; and, accordingly, St. Paul expressly affirms, that the two sons of

Abraham, Ishmael and Isaac, were the types of the two covenants, the former of which, viz., that of Sinai, *gendereth to bondage*, Gal. iv. 24, 25.

Computing, then, from the giving of the law on Mount Sinai, B. C. 1639, a period of 175, the length of Abraham's life, multiplied by 6, the number of years that Jacob served Laban for his cattle, it gives 1050 years, or  $35 \times 30$ , and it terminates in the second year of the siege of Jerusalem by Nebuchadnezzar, when, for want of lambs, the daily sacrifice ceased, viz., B. C. 589. Reckoning thence the period of  $175 \times 14 = 35 \times 70$ , already mentioned, we arrive at the year 1862, exactly 5 years before the commencement of the Millennium, when we may conjecture that the final redemption of Israel as a nation will have been completed. But further, if this great period be bisected, we arrive at the taking of Jerusalem by the Saracens in A. C. 637, since when, excepting the short episode of the crusades, the Holy City has been under the Mahomedan yoke. Thus for 7 periods of 175 years, equal to 1225, and counted from B. C. 589 to A. C. 637, the Holy City was in servitude to the *four kingdoms of Daniel*; and from her passing under the yoke of the *Saracens* to her complete redemption in 1862, an equal period will elapse. Thus, to speak mystically, as Jacob served 7 years for Leah, and 7 for Rachel, so Jerusalem, for her unfaithfulness to her first Lord, is unwillingly wedded, first, to the *four wild beasts of Daniel* for 7 times the life of Abraham, and then to the *Saracenic locusts* and *Euphratean horsemen* of the Apocalypse for the same period. The whole interval from the Exodus to 1862 is one hundred periods of  $35 = 3500$  years. Moreover, were we to compute from the birth of Ishmael, the type of the dispensation of Sinai, B. C. 2059, to the year 1862, the whole period is 112 multiples of 35, or 80 jubilees.

I shall observe, in confirmation of all that has been offered, that the period of the bondage of the New Testament Church, being 1260 years, is also composed of 36 multiples of 35 years.

Having placed these things before the reader, I now shall give a Table of the various steps of the downfall of the kingdom of Judah, with the dates, which, computing 70 periods of 35 from each point of time of the fall of the kingdom, are correlative thereto in modern Chronology.

THE DIFFERENT STEPS OF THE FALL OF JUDAH.	DATES. YEARS, B.C.	CORRELATIVE DATES IN MODERN CHRO- NOLOGY, DISTANT FROM THE FORMER 35 X 70=2450 YEARS.
The death of Josiah	610	1841
Jehoahaz dethroned by Pharaoh Necho—Jehoiakim made king under a tribute to Egypt. 2d Kings xxiii. 34, 35,	609	1842
The first year of tribute	608	1843
Jerusalem taken by Nebuchadnezzar, the beginning of the 70 years' captivity,	606	1845
Jehoiakim rebels against Nebuchadnezzar,	603	1848
Jehoiachin carried captive to Babylon, being Ezekiel's epoch of the captivity.—Zedekiah king,	598	1853
The daily sacrifice ceases in the second year of the siege of Jerusalem by Nebuchadnezzar,	589	1862
Jerusalem taken, and with the temple, burnt by Nebuchadnezzar,	588	1863
Nebuzaradan carries captive the residue of Judah,	584	1867

Now, as the first of these correlative years, 1841, was marked by the first movement towards the national restoration of Judah, and as the second year, 1842, has been marked by an attempt on the part of the Mahomedan power to hinder the work, but has also been distinguished by the sudden pacification of the world, whereby the nations are brought into the very posture of saying, Peace! Peace! in which they are said to be at the Advent, I expect, also, that the remaining seven dates will be marked as distinguished eras in the building again of the Jewish kingdom.

From this Table it results, that from the death of Josiah to the carrying captive the last remnant of the people, there was a period of 26 years, wherein the kingdom of Judah was extinguished; and in like manner from the return of the FIRST-FRUIT of JUDAH in 1841, to 1867, the end of Daniel's period of 1335 years, when all are pronounced blessed, there is a similar period of 26 years for the rising again of the kingdom of Judah, in connexion with which, every passing event, as well as the whole features of the Sacred Chronology, whereof only a very small part is included in this and my other Works, lead me to believe that some mighty event is forthwith to be expected.

## SECTION VIII.

HOW DO THE DOCTORS OF THE SYNAGOGUE INTERPRET THE  
GREAT NUMBERS OF DANIEL ?

It appears necessary, before closing this Supplement, that I should briefly touch another point. A new school of prophetic interpretation has lately risen up in this country, the disciples of which may be divided into two classes. The first of them may be clearly discerned as the secret advocates of the Papacy, or, to speak with greater accuracy, almost its avowed advocates. They are properly *Jesuits*, in the guise of ministers of the English Church. The second class are themselves deceived by the adoption of principles of interpretation grossly literal. Hence they look for the appearance of literal human or Satanic beings, or persons, to fulfil the descriptions of the APOCALYPTIC BEASTS, and literal individual persons as the APOCALYPTIC WITNESSES. If the writers of this class would for a moment lay aside prejudice, and consider that the visions of the Apocalypse present to our view a series of finished allegories, no less highly wrought than those of the apostle in the Epistle to the Galatians, wherein he tells us that Abraham's two wives were types of the two dispensations, that *Hagar is Mount Sinai in Arabia and answereth to the Jerusalem that now is*, and *Sarah* is in like manner the *Jerusalem from above*, we are persuaded that the scales would soon fall from their eyes, and they would discover the true principles of prophetic interpretation.

One of the common objects of both these classes of writers, is to disprove the mystical sense of the great prophetic periods of Daniel, and to interpret them in a sense grossly literal. Thus the *three times and a half* are considered by them as  $3\frac{1}{2}$  *literal years*, and the 2300, 1290, and 1335 days as so many *literal days*. Now the end which the *former* of these classes of writers have in view in this interpretation, is subsidiary to the other and deeper purpose, which is accurately described by Mr. Faber in his Pro-

vincial Letters, in his Remarks on the Review of Todd's Donnellan Lectures by the British Critic. Mr. Faber states it as the great end of these writers to *whitewash and write up the Church of Rome, and to blacken and write down the Reformation.\** And they justly reason, in supposing, that it is necessary for this end to overthrow the mystical sense of the great prophetic periods, since, if that be upheld, their own doctrine of Anti-christ is at once refuted, and the application of the prophetic annunciations of Antichrist to Rome Papal rests on a rock of adamant.

I must refer the reader to the evidences of a scientific nature, from the astronomical character of these numbers as *years*, laid before him in this volume,† and also their general relations to all Mundane times, as affording, I think, a demonstration to those whose minds are open to conviction, that they are stamped as years, both in the times of astronomy, and of the Church and the world; but I now proceed to communicate some most important testimonies, to show that the Protestant Churches are not without support from other quarters in applying the NUMBERS of Daniel in a mystical sense.

It is now about nine years since I first learned from Dr. Allix's Tract de Duplici Messiae Adventu, the fact of which I was previously entirely ignorant, that some of the most celebrated Doctors of the Jewish synagogue, concur with us in understanding Daniel's prophetic numbers of 2300, 1290, and 1335 days, as being *mystical* and *not literal*, a *day* for a *year*. I soon afterwards received a confirmation of this, by translations of certain passages of Rabbi Isaac Abarbanel's Commentary on Daniel, procured through the kindness of a Christian lady from a converted Israelite in London. About the same time I got possession of a small Hebrew work, whereof the title of the Second Part is *בינה לעתים*, AN EXPLANATION OF THE TIMES,‡ containing an account of the interpretations of the Numbers of Daniel by all the most learned Jewish doctors. From this work, which now lies open before me, I have already, in the Preface to the Second Edition of my POLITICAL DESTINY OF THE EARTH, cited some

\* See his Provincial Letters, pp. 18, 25, 36.

† See also my Synopsis of Chronology.

‡ The author of it is Eliakim Ben Abraham, and it was printed in London, in the Hebrew year 5554, A. C. 1794.



important testimonies. But having since then, through the kindness of a distinguished person of the race of Israel, now placed in a conspicuous position in the Christian Church, obtained a translation of the whole piece executed under his own eyes, I am now enabled at once to confirm, on the authority of this translation, the general accuracy of the partial translations previously made by myself, and to give the testimonies of the Jewish writers more fully.

In the second chapter of this treatise are the following words:—

“Our Masters Rabbi Saadia Gaon and Rabbi Solomon Jarchi, consider, that the time of the end, would be 1335 years after the destruction of the second temple (may it be speedily rebuilt even in our days), agreeing with the numbers mentioned at the end of the Book of Daniel, where it is said, Blessed is he that waiteth, and cometh to the 1335 days. When they therefore come to explain the verse, *and they shall be given into his hand until a time, times, and a dividing of time*; respecting which our wise men have said, ‘*this verse descends into the abyss on account of the difficulty and profundity of its interpretation*,’ they have dealt with it *generally and particularly*, and have said concerning it that the *time* is the *general*, which comprehends the *two times* and the *half time*, and they have thought that the period of the *first time* is 480 years, being the interval from the time of the Exodus to the building of the Temple, and the *second time* is 410 years, being the period of its existence, which make together 890, and the *half time* is the half of these, which is 445, amounting altogether to 1335. In this opinion agree Rabbis Hananeel and Bechai. Also Rabbi Levi ben Gershon explains the verse in the way of *general and particular* כלל ופרט, and says, that *two times* are the times of the standing of the first and second Temple, and the half thereof. But all feel the difficulty, that the plain sense of the verse will not bear this explanation, for it says עדן ועדינן with a ו, which shows that there are three periods, as Ramban (R. Moses ben Nachman) explains it, saying, that the period of ‘*a time*,’ is 440 years, viz., from the captivity in Egypt to our entering into the land, and the *times* are two periods which are 890 years, and the *half time* is half the period or 220 years, making together 1540, and beginning from the period of the commencement of the Roman kings, which was 205 years before

the destruction (of the Temple). Thus the end would be in the year 5163, that is, 1335 years after the *destruction*,\* according to the words of the wise men above mentioned."

The author of the tract then goes on to observe, that "Rabbi Abarbanel has long since expressed his astonishment at these doctors, for it should have entered into their minds, that the end would thus be made plain and be revealed in the sight of all men at the end of the book of Daniel, whereas the angel said, '*The words are closed and sealed up!*'"

With reference to the opinion of Eben Ezra, that the *three times and a-half* signify *three literal years and a-half*, which he refers to the straitness of the troubles at the end of the captivity, Abarbanel asks, "How will he in that case explain what is said concerning the four kingdoms," (namely, the three first of them,) "that *their lives were prolonged for a season and a time.*"† "Is it said, that they continued in existence only *one year!* Moreover, if it be, as he (Eben Ezra) says, then, what secret is there in this which the angel thought fit to conceal, and that the wise men have made it deep (i. e., involved it in mystery), as above mentioned?"

Abarbanel, after expressing his astonishment at all the great men above mentioned who have calculated the end, while they were, according to their own reckoning, about 200 years distant from it, and, notwithstanding that the angel has declared, that *it is closed and sealed until the time of the end*—offers himself another interpretation.

He explains the *one time* to mean the period of the standing of the FIRST TEMPLE, which was 410 years, and the *two times* to be 820, and the half 205, amounting together to 1435 years after the DESTRUCTION, and he computed that it would come out in the Jewish year 5263, answering to A. C. 1503. By other computations he brings the period out in the year 5293, or 30 years later. He himself outlived the former of these dates.

The author of the Hebrew Tract, in his third chapter, seeing that all former computations had failed, offers a new one. He affirms the *one time* to be equal to the 70 weeks revealed to Daniel, or 490 years. *Three times* are, therefore, 1470 years,

\* The word DESTRUCTION in the Rabbinical writings, is used for the *destruction of the Temple*, as we use *Exodus*, to signify the departure from Egypt.

† Dan. vii. 12.

and a half time 245 years, which make altogether 1715. Computing this period from the Jewish year 3828, or A. C. 68, which is their date of the destruction of Jerusalem by the Romans, it brings out the  $3\frac{1}{2}$  times in their year 5543, answering to 1783, which is within nine years of the true end of the 1260 years.

Next, as to the period of 2300 evenings and mornings revealed in Dan. viii. 14, the author of the Hebrew Tract in his fifth chapter tells us, that Eben Ezra and the Christian doctors explain the days literally, making them the period of *six years and three months*, being the duration of the distress of Israel in the days of Antiochus Epiphanes. But Rabbi Isaac Abarbanel *knocks them down* (Hebrew *הכה על קרקעם* smites them on the head), and says it is a fiction of their imagination, and that it is not found in the book, and he proves that *days* are *years* as (it is written), *ימים תהיה גאולתו* within a *year* (Heb. *days*), shall be its redemption,\* and so have explained them all our other commen-

\* Viz., the redemption of a dwelling-house in a walled city sold by its owner, and permitted to be redeemed within a whole year after it is sold. The text in which these words are found is Levit. xxv. 29; and the *ימים* *days* in the last clause have the same meaning as *שנה* in the former, which clearly proves, that *days* in the plural are used to express a *year*.

I shall here add, that this is the only clause in the Hebrew Tract which is mistranslated in the Preface to my Political Destiny. Not having been aware that the words were a quotation from Scripture, I rendered them as a part of the author's text, "*When shall be the days of our redemption.*"

In the Dublin Christian Herald for March 1835, there appeared the first part of a paper "*On the 1260 days or years, No. 2,*" containing some important and original reasoning on this subject. As I have never seen the Christian Herald for the following quarter, I can only avail myself of that part of the author's reasoning which is contained in the number for March.

His purpose is to show, that even in the Historical Scriptures *DAYS* are occasionally used for years. He also from the words of Jacob in telling his age to Pharaoh observes, that the proper meaning of the Hebrew *שנה*, a *YEAR*, appears to be an *ITERATION*, when a repetition of the former celestial appearances takes place, and a correspondence as to the duration of light and the relative positions of the heavenly bodies, and that the expression, *ITERATED DAYS*, appears to have been the original mode of describing the annual revolutions of the earth. The phrase would be more literally rendered *DAYS OF ITERATIONS*.

Passing over such scriptural examples, cited by him in confirmation of his reasoning, as may admit of dispute, I shall limit myself to the consideration of such texts as are perfectly clear. In Gen. xxiv. 55, the servant of Abraham having asked the family of Rebekah to send him away unto his master, they answer, "*Let the damsel abide with us ימים* *DAYS, or ten.*" Now the *marginal*

tators. Rabbi Saadiah Gaon and Rashi have explained, that the words *morning* and *evening* make in numbers 574,\* and they add it to the 2300, and they amount to 2874; and they say, that the beginning of this number is from the captivity in Egypt, and its end will be, according to their opinion, 1290 years from the destruction of the second temple. The great Rabbi Eliezer,† makes the commencement of it from the building of the first temple. Ramban (Moses Ben Nachmanides), from David the king. Rabbi Levi ben Gershon, from the days of Samuel the prophet. R. Bechai supposes that the words *EVENING* and *MORNING* are two parts of a day, and thus makes the 2300 to be

translation of these words given in our Bibles is "a FULL YEAR, or at least TEN MONTHS." This also is the exact rendering of the Targum of Jonathan B. Uzziel, יָמֵי שָׁמַיָא דְּמַרְיָא עֵשְׂרִי דִּדְרָן. Onkelos gives to it the same meaning, but uses for the Hebrew יָמִים the Chaldee words בִּדְרָן נִדְרָן, literally, "a TIME BY A TIME," and as in Jonathan, "or TEN MONTHS." The Arabic is "A YEAR OR TEN MONTHS," حولا او عسن اسهر .

The next text which I shall quote is Exod. xiii. 10. "*Thou shalt therefore keep this ordinance in his season FROM YEAR TO YEAR.*" The Hebrew is here מִיָּמִים מִיָּמִים FROM DAYS TO DAYS, which our translators have understood as signifying a year; accordingly, the Arabic version renders the words, من حول الي حول, and the Persian, از سال بسال, both being FROM YEAR TO YEAR; Onkelos, מִזְמָן לְמִזְמָן, from TIME TO TIME.

Next, in Sam. i. 3 the same Hebrew words are rendered in our version YEARLY, and in the Arabic, from YEAR TO YEAR, as above.

Lastly, in Amos iv. 3, the words, "*Bring your sacrifices every morning, and your tithes after THREE יָמִים DAYS,*" the expression is by our translators rendered after THREE YEARS; and the reason of this is (as observed by the writer of the paper), that there is in the passage an evident allusion to Deut. xiv. 28, where the Israelites are commanded at the end of THREE YEARS to lay up the tithe of their increase for purposes of mercy and charity, and he tells us, that both Kimchi and Ben Melek observe, that DAYS are here used for YEARS.

\* This is as follows:—

ע	70
ר	200
ב	2
ב	2
ק	100
ר	200

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574

† In the Preface to my Political Destiny of the Earth, I, in translating this passage, erroneously understood the abbreviation נ to mean *Abraham*, instead of *Eliezer*.

1150 days, which are years, and then will be the beginning of redemption according to his view, and the end of it will be 1335 years after the desolation of Jerusalem.

I shall yet give one other passage from the sixth chapter of the Hebrew Tract, although its contents have been in some measure anticipated:—

“We have yet to explain the verses at the end of Daniel, where it says, ‘*And from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*’ The commentators are here likewise puzzled. Rabbi Saadiah Gaon and Jarchi explain it literally *one thousand two hundred and ninety years*, the addition of the forty-five years (in ver. 12), being the interval between the redemption of the *dispersed* and that of the *outcasts*; and they affirm, that the Royal Messiah will hide himself forty-five years, after which he will appear, and the redemption be completed. Herewith Rabbies Abraham Ben Chaja, Bechai, Hananeel, Moses Ben Nachman, and Rabbi Levi Ben Gershon fully coincide.

It were too much to expect that the Jewish doctors, upon whose hearts, because of their rejection of Christ, the veil still is, should apply the true principle of interpretation in a correct manner, so as to have arrived at the right solution of the mystical chronology. This knowledge was not to be given even to the Church of Christ till *the end*. (Dan. xii. 9.) But from what has now been laid before the reader, it is manifest, that the Jewish Rabbies accord with the body of the Protestant Churches, as to the *principles* of interpretation, and in negating the crude novelties of those modern writers with whom we have now to contend, and also the more crafty misinterpretations of the advocates of the Romish Church. Eben Ezra, it appears, stands alone in the Jewish Synagogue in favouring these interpretations.

APPENDIX I. TO SUPPLEMENT.

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A DISCOURSE  
ON THE SCIENTIFIC MEASURES  
OF  
THE MUNDANE TIMES;  
AND ON  
THE GENERAL REASONS  
FOR REJECTING THE HEBREW AND RECEIVING THE SEPTUAGINT  
CHRONOLOGY,  
INTENDED AS INTRODUCTORY TO THE FOLLOWING  
TABLE OF SACRED CHRONOLOGY.



## A DISCOURSE, &c.

ON THE VARIOUS SCIENTIFIC MEASURES OF THE MUNDANE TIMES—REASONS  
FOR INCLUDING IN THE FOLLOWING TABLE OF CHRONOLOGY THE JUBILEAN  
DIFFERENCES BETWEEN THE GREEK AND HEBREW TIMES—GENERAL REASONS  
FOR REJECTING THE HEBREW AND RECEIVING THE GREEK CHRONOLOGY.

THE AUTHENTIC SCRIPTURAL CHRONOLOGY is, as has been demonstrated in my former works, arranged in great series of EXACTLY SCIENTIFIC TIME, bearing the stamp of INFINITE INTELLIGENCE, and of THAT ALMIGHTY POWER which directs the movements of the MORAL UNIVERSE. Of this some examples are given in the accompanying Table, and a few more will be mentioned in the present Discourse; but in order that they may clearly be understood, it becomes necessary to give a short statement, showing what are the Scientific Measures of these great series of the Mundane Times.

1. The *first* is the sacred number 7, and its square 49, being the Jubilee, also its cube 343, and its biquadrate 2401. The number 7 is also, as will be seen, the trinal fraction of 2.

2. The *second* is the lunar cycle of 19 years, called the Metonic Cycle, its square 361, and its cube 6859 years.

3. The *third* are the larger Cycles of astronomy, being those periods of time, at the end of which the sun and moon return nearly to the same relative positions in the heavens, from which they set out at the beginning of each period. These Cycles result from the exact periods, during which the sun completes his revolution in the ecliptic, and the moon her revolution round the earth. The former of these is termed *the tropical year*, and the last a *lunation*.

	Days.	H.	M.	S.	TH.
The length of the tropical year is . . . . .	365	5	48	48	0
That of a lunation, according to the tables of Mayer, being 29 D. 12 H. 44 M. 2 s. 53 TH.* 12 lunations are, therefore, . . . . .	354	8	48	34	36

The difference between the tropical year and 12  
lunar months, is, therefore, . . . . . 10 21 0 13 24

Consequently, at the end of 1 tropical year, supposing it was exactly new moon at the commencement of it, the moon, besides having completed 12 lunations, will have gone over the amount of the foregoing difference of her 13th lunation, or she is so much *faster* than or *before* the sun. At the end of 3 years, multiplying the foregoing difference of 10 D. 21 H. 0 M. 13 s. 24 TH. by 3, it is equal to 32 D. 15 H. 0 M. 40 s. 12 TH., which being 3 D. 2 H. 16 M. 37 s. 19 TH. more than 1 lunation, shows that, at the end of 3 years, the moon has

\* According to La Place, only about 2-thirds, or 1-30th of a second shorter.



gone over  $12 \times 3 = 36 + 1 = 37$  lunations, and 3 D. 2 H. 16 M. 37 S. 19 TH. of her 38th, and that she is so much *faster* than the sun. Hence it results, that 3 years is a Cycle, the *deviation* or *error* of which from a perfect conjunction of the sun and moon, is the amount last mentioned.

Proceeding upon similar principles, we ascertain the following Cycles, which are the bases of all the larger ones:—

Years.	No. of Lunations.	Moon Slow.					Moon Fast.				
		D.	H.	M.	S.	TH.	D.	H.	M.	S.	TH.
3	37						3	2	16	37	19
8	99	1	14	10	21	27					
11	136						1	12	6	15	52
19	235	0	2	4	5	35					

The larger Cycles are formed from the foregoing, in the following manner:—  
Multiplying the cycle of 19 years, and its error of 2 H. 4 M. 5 S. 35 TH. by 16, we obtain the period of 304 years, the

Moon slow . . . . .	D.	H.	M.	S.	TH.
	1	9	5	29	20
Adding the cycle of 11 years, it makes 315 years, and the moon at the end of 11 years being <i>fast</i> . . . . .	1	12	6	15	52

From the last sum subtracting the former, the remainder shows, that at the end of 315 years the moon is *fast* . . . . . 0 3 0 46 32

Therefore the period of 315 is a perfect Cycle, and multiplied by 4, it forms the celebrated *Prophetical period* of 1260 years, which is therefore a Cycle, at the end of which the moon is fast 12 H. 3 M. 6 S. 8 TH.

I must refer the reader to my Synopsis of Chronology for a more detailed account of these Cycles, my object here being to explain, with the utmost possible brevity, their nature.

4. The *fourth* Scientific Measure of the times is the number 12, its square 144, and its cube 1728; and to show how the various scientific numbers run into one another, it may be here observed, that the Prophetical period of  $1260 \times 4$  is equal to  $144 \times 7 = 1008 \times 5 = 5040$  years, or 35 squares of 12.

6. The *fifth* measure of science in the times is the TRINAL FRACTION, being the ROOT, *plus* the SQUARE, *plus* the CUBE of each number, divided by the ROOT. Thus  $\frac{2 + 2^2 + 2^3}{2} = 7$ , which is, therefore, the trinal fraction of 2.

I shall subjoin a table of these fractions for each number, from 1 to 85, the fraction of which being 7311, when carried back from the point of time where we now stand, being 1843, brings us to the 10th year of the world and of Adam, or when he was 9 years complete, *s. c.* 5469; and as the fraction of 86 being 7483, when computed back from 1843, ascends to 163 years before Creation, it is not applicable to the actual mundane chronology, for which reason I do not carry the table further than the fraction of 85.

These fractions possess peculiar properties, for a more full account of which, as well as of their relations to the lunar periods of our planet, and the solar

year, I must refer to my former works.\* I shall here briefly mention the following:—The ascending ratio of each fraction from the one immediately below itself, is equal to twice its own root. Thus 3 being the fraction of 1, that of 2 is  $3 + 2 \times 2 = 4 = 7$ . Also the fraction of 999 being  $999,001 + 1000 \times 2 = 2000$ , is the fraction of  $1000 = 1,001,001$ . The fraction of each number is also the *root*, plus the *square*, plus 1. Thus the root  $2 + 2^2 + 1 = 7$ , the fraction of 2.

These fractions, as will be seen by the Table, divide themselves into series of *TENS* or *DECADES*, which are subdivided into *FIVES* or *PENTADS*. The sum of the roots of each first pentad is divisible by 5, and of each second pentad by 10, and the sums of the roots form a series of arithmetical progression, of which the common difference is  $5^2 = 25$  in each pentad. The series is, therefore, 15, 40, 65, 90, &c.

The sum of the fractions of each pentad also forms a series of progression: that of the first pentad is 15 (the sum of the roots),  $\times 5 = 75$ ; the sum of the second is 375; but the difference continually increases in the ratio of  $5^2 = 25 \times 10 = 250$  in each pentad. The series is, therefore, 75, 375, 925, 1725, &c.

Having stated these things, and referring for more full information on the subject to my Season of the End, I shall now give the table:—

A TABLE OF THE TRINAL FRACTIONS FROM 1 TO 85, SHOWING THE SUMS OF THE ROOTS AND FRACTIONS AT EACH PENTAD.

Numbers of the Decads.	Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
I.	1	1		3	
		2		7	
		3		13	
		4		21	
		5		31	
			15		75
	2	6		43	
		7		57	
		8		73	
		9		91	
		10		111	
			40		375
II.	3	11		133	
		12		157	
		13		183	
		14		211	
		15		241	
			65		925

\* See especially my Season of the End, or Scientific Chronology of the Year 1840, pp. 6—18.

Decads.	Numbers of the Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
III.	4	16	90	273	1725
		17		307	
		18		343	
		19		381	
		20		421	
	5	21	115	463	2775
		22		507	
		23		553	
		24		601	
		25		651	
	6	26	140	703	4075
		27		757	
		28		813	
		29		871	
		30		931	
IV.	7	31	165	993	5625
		32		1057	
		33		1123	
		34		1191	
		35		1261	
	8	36	190	1333	7425
		37		1407	
		38		1483	
		39		1561	
		40		1641	
	9	41	215	1723	9475
		42		1807	
		43		1893	
		44		1981	
		45		2071	
V.	10	46	240	2163	11,775
		47		2257	
		48		2353	
		49		2451	
		50		2551	

Numbers of the Decads.	Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
VI.	11	51		2653	
		52		2757	
		53		2863	
		54		2971	
		55		3081	
			265		14,325
	12	56		3193	
		57		3307	
		58		3423	
		59		3541	
		60		3661	
VII.			290		17,125
	13	61		3783	
		62		3907	
		63		4033	
		64		4161	
		65		4291	
			315		20,175
	14	66		4423	
		67		4557	
		68		4693	
		69		4831	
		70		4971	
VIII.			340		23,475
	15	71		5113	
		72		5257	
		73		5403	
		74		5551	
		75		5701	
			365		27,025
	16	76		5853	
		77		6007	
		78		6163	
		79		6321	
		80		6481	
IX.			390		30,825
	17	81		6643	
		82		6807	
		83		6973	
		84		7141	
		85		7311	
			415		34,875

I have been informed that the trinal fraction was, when discovered by myself, unknown to our ablest mathematicians;\* and I shall briefly state how I first saw it:—About six weeks after the publication of my Septuagint and Hebrew

\* The accuracy of this assertion has, since these words were written, been called in question by an able mathematician, who has affirmed, that the trinal fraction, though not recognised by mathematicians under that name, since they are not properly fractions, are derived from a formula which is one of the most simple and familiar. They are, in fact, he affirms, the doubles of triangular numbers increased by unity. In the discussion which resulted from this assertion, my learned opponent maintained that the triangulars have much higher characters of science than the trinals.

To this reasoning my answer is as follows:—

1st. Being myself no mathematician, I never professed to have discovered these numbers *mathematically*, but in the *chronology only*. Having, however, discovered them there, I endeavoured to trace their mathematical properties, which I have in part done in my former works, as stated in the text of this Discourse.

2d. There is a close relation between the triangulars and trinals. Thus, multiply any two contiguous integers into each other, and add to the product *unity*, the sum is the *trinal fraction* of the lowest integer; or divide the product by 2, the *quotient* is the *triangular*, whereof the lowest integer is the *index*, or, in other words, the *triangular* of that integer.

Thus,  $2 \times 3 = 6 + 1 = 7$ , the trinal fraction of 2.

$2 \times 3 = 6 + 2 = 3$ , the triangular of 2.

The trinal of each number is, as already explained, the root, plus the square, plus the cube, divided by the root. The triangular of each number is the sum of the whole integers in the natural series up to its root or index. Thus  $1 + 2 + 3 + 4 + 5 = 15$  the triangular of 5.

To affirm, therefore, that the trinals are derived from the triangulars, appears to my understanding, although I pretend not to mathematical knowledge, entirely inaccurate, both numbers being, in fact, produced from the same integers by different formulæ. But while the trinal, as a fraction, is derived from its own root without any other number, the triangular cannot be produced from its own root or index only. The trinal does thus possess a character of perfection which does not exist in the triangular.

Next, I have not discovered that the *triangulars*, when multiplied into each other, produce *triangulars*. On the other hand, if any two contiguous *trinals* be multiplied into each other, the product is always the trinal fraction of the square of the root of the higher fraction. Thus, multiply the two first fractions,

$3 \times 7 = 21$ , the fraction of 4 being the square of 2, the fractional root of 7.

$7 \times 13 = 91$ , the fraction of 9, the square of 3, the fractional root of 13.

$111 \times 133 = 14,763$  the fraction of the square of 11 = 121, and 11 is the fractional root of 133.

As to the other scientific properties of these numbers, it will be found that a series of both carried on to the triangular and trinal of the root 121, and consisting of 121 steps, contains equal numbers of jubilees and cycles of 19, and numbers divisible by 7. But the trinals comprise the week of the Metonic Cycle = 133, the week of the jubilee = 343, also the jubilee multiplied by the Metonic Cycle, or  $49 \times 19 = 931$ , the fraction of 30; and if this again be multiplied by 7, the product is 6517, one of the most perfect Cycles in astronomy, being also the week of the jubilee 343 multiplied by the Metonic Cycle, as well as the week of the Metonic Cycle 133 multiplied by the jubilee, and therefore a period comprehending in itself a complete combination of characters of mathematical and astronomical science. At the end of it the moon is slow 39 m. 52 s. 12 th.

Again, in these fractions, 13, the fraction of 3, multiplied by 80, gives the most perfect cycle of 1040 years.

Also the fraction of  $83 = 6973$  + that of  $17 = 307$ , gives 7280, equal to the week of the perfect cycle of 1040.

Chronologies Tried, my attention was arrested by observing in the Chronology the frequent occurrence of periods measured by 31. In endeavouring to discover the reason of this, I found 31 to be the quotient of  $155 \div 5$ , or equal to the fraction of  $\frac{5 + 5^2 + 5^3}{5}$ . This fraction I call the TRINAL FRACTION OF

5 or other numbers, as being the sum of the *root*, the *second* and *third* powers of the number as the NUMERATOR, and the *root* as the DENOMINATOR. I soon afterwards found that 31 is the measure of the life of Adam, which is  $31 \times 30 = 930$  years, and also of various great periods, of which I shall now enumerate the following :—

From the Creation, B. C. 5478, to the birth of Arphaxad, the first postdiluvian progenitor of Christ, B. C. 3215, are  $31 \times (\frac{8 + 8^2 + 8^3}{8}) = 73 = 2263$  years.

From the death of Adam, B. C. 4548, to the same event, are  $31 \times (\frac{6 + 6^2 + 6^3}{6}) = 43 = 1333$  years.

Thus these two periods are each the multiple of two trinal fractions,—the former the fraction of 5 by that of 8, the latter that of 5 by that of 6. Moreover, the number 1333 is itself the fraction of 36.

From the Creation to the 12th year complete of Christ, when he sat among the doctors of the Temple, A. C. 10, are  $31 \times 177 = 5487$  years.

And from the death of Adam to the same era are  $31 \times 7^2 \times 3 = 147 = 93$  jubilees = 4557 years.

The last number is also the trinal fraction of 67; and as being the multiple of *three fractions*, and itself a *trinal fraction*, and also a series of *Jubilees*, it possesses characters of the deepest science and perfection.

From Creation to the year 1839, when the recent great events in the East began, and when the title to the land on Mount Zion, which is to be the site of the first Protestant Church in the Holy City, was procured, are  $31 \times 236 = 7316$  years, of which *three fourths* expired at the appearance of our Lord among the Doctors at twelve years of age.

I also found that the period from Creation to the dedication of the Temple by Solomon, B. C. 1019 (which I already knew to be 91 jubilees, 91 being itself the trinal fraction of 9), was also the multiple of the following fractions :—

$$\frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{3 + 3^2 + 3^3}{3} = 4459 \text{ years;}$$

that is, the cube of the fraction of 2 multiplied by the fraction of 3.

The dedication of the Temple being not only the acme of the glory of the

Moreover, the square of  $7 = 49 \times$  the square of  $5 = 25 = 1225 + 7 \times 5 = 35$  gives 1260, the prophetic period of Daniel and John, and a Cycle in astronomy.

On the other hand, the triangulars contain the perfect cycle of 2080 and that of 630, the former of which is the triangular of 64, and the latter of 35; but it will be observed, that these periods are contained also in the trinals, although, being *even numbers*, they cannot appear as single fractions, every trinal fraction being an *odd number*. Thus 2080 is the fraction of  $3 = 13 \times$  the fractions  $3 + 157 = 160$ ; for  $13 \times 160 = 2080$ . Also 7, the fraction of  $2 \times 10 = 70 \times 3^2 = 9 = 630$ .

I now leave it to mathematicians to decide whether I have not proved that the *trinal fractions* have higher characters of science than the *triangulars*.

Levitical dispensation, but also the type of the beginning of the millennial reign of Christ, is one of the greatest events of Old Testament history; and we now see, that upon its chronology in relation to Creation are stamped characters of exact science, which were first seen by the humble author of these pages, not in books written by men, but in the order of the times recorded in *THAT BOOK*, given by *INSPIRATION* of the *HOLY GHOST*.

These examples appear to be quite sufficient, without swelling this essay to an undue size, for illustrating the connexion of the *TRINAL FRACTION* with the *CHRONOLOGY*.

Before proceeding to exhibit the internal evidence, clearly and irrefragably demonstrating the chronology which is contained in the following table to be the exact truth, it will be proper for me to state the grounds upon which I fixed some of the great dates which are not exactly deducible from the Scripture narrative. I shall place them before the reader in the order in which I myself arrived at them.

I. The dates of the building of Babel, and the confusion of tongues, and division of the earth, are not given in the Book of Genesis, only we are assured that the earth was divided in the days of Peleg, Gen. x. 25. Now the expression *his days*, can only mean the days of his administration of the family of Shem, because the days of the *administration* of each patriarch are the only part of his life which is common to no other person, and is peculiarly his own. As to the days of his life, he lives in common with his father until the death of his father, but in his administration he stands alone. Now, as the death of Eber was in a. c. 2416, and that of Peleg in a. c. 2347, the interval of 69 years between these dates was properly the days of Peleg, and during this interval the division of the earth took place.

I shall next lay down the principle, that after we have, by strict *analysis*, established the fact that all the great periods of scriptural chronology are measured by scientific time, we are entitled from this fact, to reason *synthetically*,\* and to use the measures of *scientific time*, in order to establish the dates of great events which, though *nearly*, are not *exactly*, recorded in the Scriptures. Thus the era of the division of the earth being laid down within the foregoing period of 69 years, I apply the measures of the Scientific Chronology to establish its exact date. In my *Fulness of the Times*, published in March, 1836 (p. 44), proceeding upon these principles, I accordingly laid down the beginning of the division of the earth in the year a. c. 2398, being 54 jubilees from the birth of Enos, and 40 from the conception of Enoch, and 38 jubilees = 98 cycles of 19 years before the proclamation of Cyrus in a. c. 536.

In thus fixing this great era, I was not in the least aware of the consequences which would afterwards be found to result from it.

II. The next great event, which a close examination of all that had been written upon it previously compelled me to remove from its generally received date, was the *NATIVITY OF CHRIST*, which Usher and most of his followers concur in placing in the year before the Vulgar Era, or before Christ, 4.

\* Hales, in his *Analysis*, vol. i. p. 268, 8vo., lays down as the second of his rules of chronologizing, to begin with the analytical method and end with the synthetical, or, as Dodwell says, "A certioribus temporibus ad incertiora progrediendum."

After a laborious examination of the testimonies of the earlier writers of the Church, and the most learned modern Chronologers, and also of the text of Josephus especially, as to the date of the death of Herod, and whose various and discordant schemes of chronology I have completely analyzed; and after having, upon the basis of a lunar eclipse on the 10th January, *a. c.* 1, pinned down the death of Herod to the spring of that year, I placed the *NATIVITY OF OUR LORD* in Nisan of the year before the Vulgar Era, or *a. c.* 3, being 1 year *current*, but only 3 months of *complete time*, after the commonly received date of his birth, viz., December 25, *a. c.* 4.—Sir Isaac Newton, however, affirms, and I have also proved in my *Fulness of the Times*, that the Ancients generally placed it a year later still, viz., in *a. c.* 2.

Of the other results which I have since obtained from this date, I was in like manner, as with respect to those of the former date, altogether unaware at the time it was fixed by me.

III. The third great era, which has been laid down by me, in the absence of Scriptural testimony as to its exact date, is the *FALL*. The Jewish Church had a tradition that the *Messiah* was to appear at the end of 112 jubilees, or 16 weeks of the Jubilee from Creation. Accordingly, from *a. c.* 5478, the era of Creation, to *a. c.* 11, when Christ entered his 14th year, the age of puberty, and appeared in *his own person* in the ordinances of the Temple, whereas he before appeared as the child of Joseph and Mary, there are precisely 112 jubilees, or 16 cubes of  $7 = 5488$  years. Now, his first appearance in his own person, in the form of a servant, and made under the law because of the sin of *MAN*, is evidently correlative to Adam's first appearance in this world as the *VISIBLE HEAD* of Creation, and the *IMAGE* of the invisible *GODHEAD*. *ADAM*, however, fell from his original glory by sin, and died. Now, that which in the life of Christ the *SECOND ADAM* bears an exact co-relation to the *FALL* of *ADAM*, was his *BAPTISM* in Jordan as our representative, whereby is signified, first, his own entrance into a course of holy and spotless obedience as the *SECOND HEAD* of the human race, which was finished by his *DEATH ON THE CROSS*, and also the Regeneration and entrance into spiritual life of the Church of God through his finished work.

The ministry of John began in the 15th of Tiberius, answering to our year 28, and *y. w.* 5506; but as the time from the 1st January to the 14th March (on which day fell the 1st Nisan of that year) belonged to the preceding *y. w.* 5505, conumerary with our year 27, the beginning of the ministry of John is placed by me in the two last months of 27, being, from the two last months of the bondage in Egypt and the plagues, exactly 1666 years, or 34 jubilees; from the accession of Josiah, *a. c.* 640, 666 years; also from the two last months of the imprisonment of Jehoiachin in Babylon, 588 years, or 12 jubilees; and from the two last months of Moses, *a. c.* 1600, the trinal fraction of  $28 = 813$  multiplied by 2. The baptism of Christ, when he was about *thirty years* of age, that is shortly after he finished that number of years, was in the summer of *a. c.* 28, or *y. w.* 5506. Now, reckoning back from *a. c.* 28, the period of 112 jubilees, or 5488 years, we arrive at the year *a. c.* 5461, when Adam was 17 years of age; and at this point of time I place the *FALL*. And from this date there is a great series of 149 jubilees, which termi-



nates in the year 1841,\* comprehending in it the Exodus, *a. c.* 1639, at the interval of 78 jubilees from the Fall; the birth of David, 89 jubilees from the Fall; and the release of Jehoiachin, 100 jubilees; the sounding of the *FIFTH TRUMPET*, in the year 518, 122 jubilees from the Fall; the *SIXTH*, in 1302, 138 jubilees; and the *SEVENTH*, in 1792, 148 jubilees.

I afterwards discovered that from the date of the Fall thus laid down there is a great series of  $384 = 12 \times 32$  Metonic Cycles to the year 1836, comprising in it the following great eras of history, viz., the last year of Adam, *a. c.* 4549,† from the Fall,  $12 \times 4 = 48$  cycles; the finishing of the ark in the penultimate year of the antediluvian earth, *a. c.* 3219, from the Fall,  $48 + 70 = 118$  cycles. Thence 70 cycles lead us to the last year of the servitude of Jacob, *a. c.* 1889. Thence 70 cycles end at the accession of Cyrus to the throne of Persia Proper, *a. c.* 559. Thence  $7 \times 4 = 28$  cycles end at the epoch of the Augustan monarchy of Rome, *a. c.* 27, whence to 1836, are 98 cycles. It will be seen that all these intervals are perfect.

Having thus, upon data altogether different from each other, and by chains of reasoning quite distinct, and in some respects dissimilar, placed

The Fall in the year . . . . .	<i>a. c.</i> 5461
The Confusion of Tongues, and begun division in . . . . .	2398
The birth of Christ in . . . . .	3

I can assure the reader, that when I laid down these dates, I had no suspicion whatever that any scientific connexions existed between them; nor was it till at least a year after the date of the division of the earth was inserted in the Tables of the Fulness of the Times, nor till more than six months had elapsed from the composition of the Introductory Dissertation, wherein the date of the Fall is determined, that I discovered that from the Fall, *a. c.* 5461, to the birth of Christ, *a. c.* 3, is a perfect Cycle in Astronomy, composed of 5458 years, at the end of which the moon is fast, or before the sun only 2 h. 42 m. 21 s.; and it was at least six months later, that I found that from the division of the earth to the Nativity is also the perfect cycle of 2395 years, the moon fast only 24 m. 29 s. 54 th.; and consequently that the interval from the Fall to the Confusion of Tongues being 3063 years, is also a Cycle, at the end of which the moon is fast only 2 h. 17 m. 51 s. 48 th.

Moreover, I found that these three dates are each connected with the birth of Isaac, *a. c.* 2045, that of David, *a. c.* 1100, and the first Passover in Jerusalem, *a. c.* 1062, by Cycles in Astronomy, for the particulars of which I must refer to my Synopsis of Chronology, pp. 42—44.

It would far exceed the limits of this Appendix to insert Tables containing many more of the great periods of science which illustrate the Mundane Chronology, and demonstrate that its author is no other than the omnipotent Creator, who alone sees the end from the beginning; and this is the less necessary, as some of the principal periods have been already mentioned, and others

\* This was written in the spring of 1840, since when the year 1841 has passed over our heads, leaving itself marked by the restoration to Palestine of the first fruits of converted Israel, and the establishment of the Jerusalem Episcopate.

† His death was, as I have shown upon astronomical principles (See my Season of the End, pp. 53—55), on 14th Nisan, *a. c.* 4548.

will be brought forward in the reasoning which follows, or will be found marked in the Table of Chronology. I shall, however, add a few more in this place.

From Creation, to the year 1873, there is a series of 150 Jubilees, including in it, besides that of the Dedication of the Temple, already mentioned, p. 523, the following great eras:—

1. Our Lord's 14th year, A. C. 11, at which date there comes out a great period of 112 jubilees = 5488 years.

2. The Protestant Confession of Faith read at Augsburg, in presence of the Emperor Charles V. and great dignitaries assembled at the Diet—The Smalcaldic League formed A. C. 1530; 143 jubilees.

3. The Union of Utrecht, which completed the number of the States of Europe embracing the Reformation, A. C. 1579,—144 jubilees, or the jubilees multiplied by the square of 12.

4. The beginning of the American war, 1775, 148 jubilees.

The various series of Jubilees and Cycles from the Fall having been already noticed, I proceed briefly to mention some periods from Creation measured by the great Cycles of Astronomy. They include the following:—

1. To the egression of Noah from the Ark, B. C. 3216, and God's everlasting covenant, are 2262 years, a Cycle, at the end of which the moon is fast, 14 h. 53 m. 8 s. 59 th.

2. To the birth of Salah, B. C. 2950, are 2528 years, being also 7 squares of 19, and 1 year, at the end of which the moon is slow 14 h. 4 m. 9 s. 11 th.

3. To the death of Herod and return of the HOLY FAMILY from Egypt, B. C. 1, are 5477 years, a perfect Cycle, the moon fast only 38 m. 15 s. 7 th.

4. To the first great battle of the Crusaders and Sultan Solymán defeated by them at Dorylæum, A. C. 1097, 6574 years, a Cycle, the moon slow, 6 h. 52 m. 57 th.

5. The last great war of the French revolution, 1803, the cycle of  $1040 \times 7 = 7280$ , the moon slow, 9 h. 6 m. 57 s. 37 th.

6. The end of Daniel's period of 1290 years, 1822, 7299 years, the moon slow, 11 h. 11 m. 3 s. 48 th.

7. The restoration of the first family of converted Israel to Palestine, and establishment of the Jerusalem bishopric, 1841, 7318 years, the moon slow, 13 h. 15 m. 9 s. 23 th.

The following periods are measured by the Cube of 12 = 1728, or its square 144.

From the Fall, B. C. 5461, to the marriage of Isaac, B. C. 2005, are 2 cubes of 12 = 3456 years, and thence to the era of the Septuagint version of the Old Testament, B. C. 277, is 1 Cube of 12; one other cube terminates in A. C. 1452, the date of the last war of the Greek Empire with Mahommed II., Sultan of the Ottomans, and the finishing of his preparations for the siege of Constantinople; the date also of the last coronation of a German Emperor at Rome in the person of Frederic III. Thence 2 squares of 12 = 288 years, brings us to 1740, the date of the accession of Maria Theresa to the dominions of Austria, which led to the Austrian war of succession in 1741, involving all Europe.

The great period of 51 squares of 12 from Creation to the end of Daniel's period of 1335 years has already been noticed.\*

\* Supra, p. 399.

For a more full view of the great periods measured by the trinal fraction, I must refer to my other Chronological Works, especially my *Season of the End*. It would swell this volume to an inconvenient size, to dilate further on this subject.

I now proceed briefly to notice some other points. I shall begin by stating my reasons for having included in the table of chronology, which is published with this Discourse, the *Jubilean differences* between the *Greek* and *Hebrew* Chronologies at each date. The mode adopted by the Hebrew doctors in corrupting the original scriptural times, was, in the *first place*, to do it as nearly as possible in series of Jubilees, and also in some parts of their scheme in series of the cycle of 19, which measures of time they were thoroughly acquainted with, as entering into the whole structure of the sacred times;—and, *secondly*, they placed their own principal dates at some of the great eras of the Greek or original chronology, or in series of scientific time running from them.\* By these means they, with the deepest artifice, endeavoured to authenticate their corrupted chronology, by stamping upon it the characters of science which belong to the original.

Now, that the reader might at once discern the former of these artifices, it became necessary to include in the Table the differences of the two chronologies as well in *Jubilees* as in *years*. Thus, at the birth of Enos, this difference is exactly 1275 years, or 26 jubilees and 1 year; and it hence results, that, seeing from the birth of Enos in the Greek, *a. c.* 5044, to the year 1817, when the New Testament was published in Hebrew for the Jews, there are exactly 140 or 20 weeks of the jubilee, or 20 Cubes of 7: there are also from the Hebrew date of his birth, *a. c.* 3769, to the following year, 1818, when France was finally evacuated by the Allies, exactly 114 jubilees, or 294 Metonic Cycles. Now, though this period is not so perfect as the former, yet it is very perfect; and, without the application of *other tests*, we should be quite at a loss to discover the original from the spurious chronology of the birth of Enos.

In my former Work, already referred to, various other tests have accordingly been applied † to try this part of the two chronologies, and it has also been shown, that the Hebrew date of the birth of Enos is, in reality, borrowed from the Greek Chronology. I shall here, therefore, satisfy myself by producing *only one test*, viz., the Series of Metonic Cycles, beginning from the birth of Enos, *a. c.* 5044, which exhibits such recondite marks of Divine skill, as to be absolutely inimitable by the wisdom of the creature.

EVENTS.	SEPTUAGINT DATES. YEARS B. C.	INTERVALS FROM THE BIRTH OF ENOS.	REMARKS EXPLANATORY OF THE PERIODS.
The birth of Enos,	5044		
The birth of Shem,	3315	1729	13 weeks of 19.
Death of Salah—beginning of the Administration of Eber,	2517	2527	{ 19 weeks, or 7 squares of 19; that is, 1 week of 361, the square of 19.

\* I must refer the reader to my Septuagint and Hebrew Chronologies Tried, Appendix to chap. I., for an illustration of the manner in which the Hebrew scribes have transferred to their own chronology some of the great eras of the Greek. The limits of the present Discourse will not allow me to introduce into it the discussion of this point.

† Ibid. pp. 18, 19, and 36—45, 116—118.

EVENTS.	SEPTUAGINT DATES. YEARS B. C.	INTERVALS FROM THE BIRTH OF ENOS.	REMARKS EXPLANATORY OF THE PERIODS.
The birth of Jacob,	1985	3059	{ 23 weeks of 19 ; and, from the birth of Shem, 10 weeks, or 70 cycles.
The last year of the adminis- tration of Gideon, the last of the Judges, who had the visions of God,	1320	3724	{ Being 196 cycles of 19, or 28 weeks of this Cycle, or 76 jubilees, or the fraction $931 \times 4$ , a number <i>absolutely perfect</i> .
Sennacherib discomfited,	712 A. C.	4332	{ Being the square of 19, = $361 \times 12$ .
CHRIST enters his 14th year, when, under the Law, he was examinable, and sub- ject to ordinances, and stood in his own person; so that this, properly speaking, is the year of his APPEARANCE,	11	5054	{ Being 14 squares of 19, or 38 weeks of that number. And it will be found, that from Enos to the concep- tion of Christ are $1260$ $\times 4$ , or 5 weeks of the square of 12. The pre- sent date is also from Creation 112 jubilees, or $7 \times 16 = 5488$ years.
The first year of General Peace after the terrible war of the French revolu- tion—The holding of the winds, Rev. vii. 1,	1816	6859	{ Being 1 cube of 19. From the birth of Shem, 270 cycles, and of Jacob, 200 cycles of 19.

I shall now communicate the fact that there is one point of the Chronology, viz., that of the birth of Eber, in the Greek, b. c. 2820, and Hebrew, 2281, where the difference between the two schemes is exactly 11 jubilees; and, therefore, as in the Greek, there are from Eber to the year 1836, 95 jubilees, or 245 cycles of 19, or  $931 \times 5$ , a most perfect number, so there are from the Hebrew date of Eber's birth to the same year,  $7 \times 12 = 84$  jubilees,—a period quite as perfect as the former. How, then, are we to decide which is the original? I answer again by applying some other test.

Accordingly, applying that of the sacred number 12, we have the following results from the birth of Eber, b. c. 2820, in the Greek chronology :—

EVENTS.	DATES. YEARS B. C.	INTERVALS FROM THE BIRTH OF EBER.	REMARKS.
The finishing of the FIRST TEMPLE,	1020	1800	{ Being $12\frac{1}{2}$ squares of 12 : also 18 centuries.
The finishing of the SECOND TEMPLE—also the second taking and ruin of Baby- lon by Darius,	516 A. C.	2304	{ Being $4 \times 4 = 16$ squares of 12 ; and from the finishing of the first Temple, $3\frac{1}{2}$ squares.
Jerusalem taken by the Sa- racens,	637	3456	{ Being 2 cubes of 12 ; and from the finishing of the second Temple, 8 squares.
The French Revolution,	1789	4608	{ Being $8 \times 4 = 32$ squares of 12 ; and the whole period bisected by the finishing of the second Temple.

Now, in the Hebrew chronology, these results utterly fail, for the difference between the two schemes at this era, the birth of Eber, being 11 jubilees = 539 years, which, divided by 12, gives 44 and 11 years, it follows, that from the Hebrew date of his birth, no series of the square of 12 comes out at any of these great eras, but in each case in the year before, we shall find a series simply of its root 12. Thus, to the year 1788, from the foregoing Hebrew date, are  $28\frac{1}{2}$  squares of 12, and the 28 squares come out in 1752, which is marked by no great events.

If any persons, from a determined predilection for the Hebrew chronology, are prepared to assert that such results, as have now been placed before the reader in both the foregoing series, could flow from any scheme of time devised by man, then we fear that *they are not to be reasoned with*, and that we must leave them as being under the influence of a *delusion*, which no human arguments, and no evidence can reach; for it is undeniable that the contriver of these series must have possessed the most UNERRING PRESCIENCE of the *events of distant ages*, to have placed the births of the Patriarchs Enos, Shem, and Jacob, and death of Salah in the former series, at such exact scientific intervals of time before the 14th year of Christ, and the pacification of Europe, and holding of the winds, in 1816; and in the second series, the birth of Eber and other events, at no less exact periods of time before the French Revolution of 1789. It remains, therefore, that the advocate of the Hebrew chronology should explain how any CREATED INTELLIGENCE could possess this attribute of PRESCIENCE.

We are, moreover, were there time for it, prepared to carry the same line of argument through the two schemes of chronology at every great scriptural era, but shall limit ourselves to only one more.

The Greek chronology places the death of the 1st Cainan in B. C. 3944, and the Hebrew in B. C. 2769, and the difference between them being 23 jubilees and 48 years, or within one year of 24 jubilees =  $12 \times 2$ , it follows, that whether we compute by Jubilees or series of 12 from either date, we shall, at distances of only 1 year, find that series of Jubilees and of 12 expire from each of the two dates. Thus, from the Greek date to our year 1839, are 118 jubilees; and from the Hebrew to 1838, 94 jubilees.

But let us here also, as in the former cases, apply the test of the square of 12, and we shall find from the Greek date, B. C. 3944, to the year 1529, when the LUTHERANS first assumed the illustrious name of PROTESTANTS, a great period of 38 squares of 12, or 288 Metonic cycles, being the multiple of the cycle of 19 by 144, and again by 2, and, therefore, a number most perfect. Carrying on the series to the year 1817, when the New Testament was published in Hebrew for the Jews, and the evacuation of France began, it becomes 40 squares of 12, a period of stupendous perfection.

The reader, however, may be surprised when I state the fact, that there are also from the Hebrew date of the death of the first Cainan periods of time measured by the square of 12, which contain evident marks of scientific arrangement; for, if from B. C. 2769, we reckon  $12^2 \times 30 = 4320$  years, we arrive at the date of the peace of Passau and the ascension of the witnesses, A. C. 1552, and the bisection of the whole period is B. C., 609, when Judah was

made tributary to Pharaoh Necho, of Egypt. Computing from 1552, 2 squares more, we come to 1840, a great era in chronology. \*

Now, it is not to be denied, that a fact of this nature is calculated at first view to perplex the mind of the inquirer, as it would appear from it that both the Greek and Hebrew series are supported by equal evidence. The difficulty, however, at once vanishes under the test of a more complete analysis.

In the *first place*, the Hebrew series of squares of 12 from their date of the death of Cainan, does not, in descending to the junction of the two chronologies at B. C. 810, touch a single Hebrew date of importance, whereas the Greek series, as will be shown below, intersects no less than four great eras of the Old Testament times.

*Secondly*, This Hebrew date is one of those which, as demonstrated in my Septuagint and Hebrew Chronologies Tried,† the Scribes have fraudulently borrowed from the Greek Chronology, in order to stamp upon their own scheme some of the features of scientific arrangement which belong to the original. Accordingly this Hebrew date, if transferred again to the Greek Chronology, will be found to form part of the Jubilean series from the death of Seth, B. C. 4337, from which it is 32 jubilees; from the death of Noah, B. C. 2867, 2 jubilees; also from this date B. C. 2769, to Jacob, in the Greek, B. C. 1985, are 16 jubilees; and to the first Passover in the Second Temple, B. C. 515, which date is common to both Chronologies, are 46 jubilees. It is also a part of the Series of Metonic Cycles from the 1st of Nisan after Lamech's birth, B. C. 4004 (the Hebrew or Usherian year of Creation), from which it is 65 cycles; and from this date to the death of Jacob, B. C. 1838, are 49 cycles of 19, or 19 jubilees, or the fraction 931.

Now in the Hebrew series of time, the only one of these eras with which I find this date connected by scientific time is their date of the birth of Lamech, being B. C. 3130, from which reckoning 1 square of  $19 = 361$  years we are brought to B. C. 2769. But the reason of this is obvious, for their date of the birth of Lamech forms part of the Greek series of Metonic Cycles from the 1st of Nisan after Lamech's birth, B. C. 4004, to the first Passover after the ark was placed on Mount Zion, B. C. 1059, being  $19 \times 5 + 5^2 + 5^3 = 155 = 2945$  years, and here again the Hebrew is found wanting, as the year last mentioned is no era at all in the Chronology of the Scribes or of Usher.

From the whole of these facts it is plain as the light of day, that the Hebrew date of the death of the first Cainan is one of those stolen by the Rabbis from the Greek Chronology.

There are two points that remain to be briefly mentioned :—

1st. I have not as yet touched the question relating to the SECOND CAINAN, who is omitted altogether in the Hebrew text of Genesis xi., and is given up

\* When I composed the former edition of this Discourse, which appeared as an Appendix to Supplement, Part ii., to my Dissertation, I had lost the recollection of these facts, as well as those stated in the paragraphs which follow, although they had been brought forward in a former work of my own. My reasoning on this Hebrew date, in p. 69 of that Appendix, and p. 14 of the Essay accompanying my Chart of Chronology, requires therefore to be corrected as it now is in the present page.

† See that work, Appendix, page 109—120; also, page 27, and postscript to the Preface, page xi.

as spurious by Hales and others, who have advocated the Septuagint Chronology. Now, as he is enumerated in the genealogy of our Lord by the Evangelist Luke, chap. iii. 36, in every copy of whose gospel his name is found, except the Cambridge MS., which is pronounced by our most learned biblical scholars to be of no authority, this is in itself sufficient to settle the question. But I shall refer to the Scientific Chronology, as affording irrefragable evidence that this generation is an authentic part of the Scripture times.

1st. From the death of the first Cainan, B. C. 3944, to the birth of the second Cainan, B. C. 3080, are 6 squares, or half the cube of 12 = 864 years.

2d. From the birth of the second Cainan to the death of Joseph, B. C. 1784, are 9 squares of 12; to God's appearance to Moses at the bush, B. C. 1640, are 10 squares; to the Lutherans assuming the name of PROTESTANTS, A. C. 1529, are 32 squares,—which period is bisected by that most remarkable Gentile epoch, the era of the Olympiads, B. C. 776;—and to 1817, when the Hebrew New Testament was given to the Jews, are 34 squares of 12.

3d. From the birth of the second Cainan to the birth of Ishmael, B. C. 2059 is the perfect cycle of 1021 years, the moon fast 45 M. 57 s. 16 TH.; to the dedication of the Temple by Solomon, B. C. 1019, is the perfect cycle of 2061 years, the moon slow 32 M. 11 s. 3 TH.;—and to A. C. 22, when our Lord was 24 years complete, is the perfect cycle of 3101 years, moon slow 1 H. 50 M. 19 s. 22 TH.

Furthermore, in the Preface to my Synopsis, and in my Septuagint and Hebrew Chronologies Tried, it has already been shown that *the death of the second Cainan*, B. C. 2620, is a great chronological era, being from the death of Noah 13 cycles of 19; and thence to the birth of Abraham 25 cycles; to the death of Joseph 44; to the birth of David 80 cycles; and to the French Revolution, 1789, 232 cycles.

The whole of the foregoing scientific evidence does, therefore, establish the generation of Cainan beyond the possibility of question, except by those who are so pertinaciously wedded to former opinions, as to be beyond the reach of conviction.

2d. The other point to be mentioned is, that in the Table of Chronology, which accompanies this Discourse, I place the banishment of Archelaus and the Procuratorship of Coponius and Judea being formed into a Roman Province in A. C. 8, the former event 1, and the latter 2 years later than in my Synopsis. These corrections are the result of a more complete analysis of the Chronology of the Antiquities of Josephus, than is to be found in any of my former Works, which is yet only in *manuscript*, but is intended to be given to the public in a Second Edition of my Synopsis, if it pleases God to give me life and health for it. I shall add, that the Scientific period of the cycle  $1097 \times 5$  from Creation, confirming this date, was unknown to me *till after the date was inserted in the original Chart*, and the first proof had been received from the printing-office. It was in correcting the proof that I discovered the period of  $1097 \times 5$ ; and I add, that at the end of 1097 years the moon is slow 7 H. 30 M. 25 s. 4 TH.

I shall now, with the utmost possible brevity, in drawing to a conclusion, give, in addition to what has already been said, some general reasons for receiving the Septuagint Chronology as the truth of God, and rejecting the Hebrew.

We possess two copies of the Old Testament,—the Septuagint and Hebrew.\* The former was received by us from the primitive Apostolic Churches, in whose assemblies it was publicly read. It is admitted that the apostles themselves must have had the Hebrew; but after their time, it was not in the hands of the Apostolic Churches at all, nor was the Hebrew tongue known or studied by any of the fathers, till the time of Origen in the third century. For at least a century and a half, therefore, the Hebrew text was in the *exclusive custody of the Jews*, in that age especially, the most inveterate enemies of Christ and his Church; and from them we received it in the third and fourth centuries.

Now, as one or the other of these two copies—the Greek and Hebrew—has been corrupted as to the genealogies of the patriarchs, and in certain other passages bearing on the Chronology,—the question to be here decided is simply, which of the two parties from whom we got the Greek and Hebrew copies, viz., the Churches of Christ, or the inveterate enemies of these Churches, the unbelieving Jews, is to be accounted most worthy of credit?

The Septuagint translation of the Pentateuch was made by the Jewish Church, at the request of Ptolemy Philadelphus, 277 years before Christ, and was afterwards constantly used in the synagogues;† and as we know from the testimony of Demetrius, cited by Eusebius in B. ix. of his *Præparatio Evangelica*, that the Chronology now deduced from its text, with one or two corrections, agrees to a year with that which was received 220 years before Christ, it follows, that they who now uphold the shorter or Hebrew Chronology, do really implicate the whole Jewish Church before our Lord's coming, in the charge of having wilfully corrupted their own Scriptures; and they implicate the apostles of our Lord, who always use, and generally cite, the Greek version, either in the charge of conniving at the fraud, or in that of ignorance of its existence. We, on the other hand, who receive the Chronology of the Seventy, do set our seal to the facts, that the Jewish Church, before our Lord, was faithful in the preservation of the sacred text, that the apostles were neither guilty of conniving at fraud nor ignorant of its existence; but that, being inspired by the Holy Ghost, they did, in receiving the Septuagint, authoritatively set their seal to the fact, that no wilful corruption of its text had taken place, and, consequently, that its Chronology is true. We also charge upon the Jews, after they had crucified the Lord of glory, the awful guilt of having corrupted the whole Chronology of the Scriptures, by forged alterations in the text of Genesis and Books of Kings, in order to prove that Jesus of Nazareth had appeared too soon to be the TRUE MESSIAH, and to confound and perplex THAT BODY, which they, of all things, hated most bitterly, namely, the CHURCH OF CHRIST, in its Chronological calculations.

There is another class of arguments, which I shall now place before the reader, confirmatory of those already offered. We are informed in the Book of Genesis (x. 25), that the earth was divided in the days of PELEG. But,

\* I do not think it necessary to include the Samaritan version in this argument, as I wish to compress it within the narrowest limits. That version has done inestimable service to the cause of chronological truth, by preserving the true age of Terah at his death (Gen. xi. 32), viz., 145 years; but the main argument lies between the Hebrew and Septuagint.

† Walton, *Prolegomena*, ix. 37;—Prideaux, vol. iii. pp. 63, 64. Oxford, 1830.



according to the Hebrew Chronology, the five former patriarchs from Noah to Eber all outlived Peleg, seeing that he died in the year B.C. 2008, whereas, Noah lived till B.C. 1998, 10 years, and Eber till B.C. 1817, 191 years after him. Now, this is altogether inconsistent with the above text of Genesis, for if this Chronology were true, it would be more proper to say, that the earth was divided in the days of Noah than of Peleg.

Again, according to the Hebrew Chronology, the tower of Babel was built, and the confusion of tongues happened little more than a century after the flood; so that, from Noah to Eber, all the patriarchs outlived these events;—Noah about two centuries and a half, and Shem three centuries. Now, here we are struck with difficulties, moral and historical, and paradoxes of a very unusual nature. If the confusion of tongues happened in the days of Noah, then must Noah himself, and his immediate descendants, have been mutually unintelligible to each other.

This Chronology, also, wholly violates the order of the universe, as declared in the Scriptures, Eccles. i. 4, that *one generation passeth away, and another generation cometh*; for, according to the Hebrew, no less than *ten generations*, from Noah to Terah, were alive upon earth at one and the same time: and of these, Shem was called upon to bury seven generations of his own children, Eber six generations, Arphaxad and Salah each five, and Nahor four. Noah, who lived *nine centuries*, Shem, who lived *six centuries*,—three other generations, whose lives were *four centuries*, were contemporaries of others who lived less than *two centuries*. Eber even outlived Abraham. But there are two texts of Genesis which entirely demolish this strange medley of paradoxes and contradictions. In Gen. xv. 15, God tells Abraham, "*Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age*:" and in xxv. 8, it is said, that *Abraham died in a good old age, and full of years*. Now, how could this be, if all the generations from Shem to Serug, whose lives were from 300 to 600 years, had, with the exception of Peleg, been his contemporaries, and Eber was yet alive, and that Abraham himself did not attain to half their years? But, according to the Greek Chronology of all the former patriarchs, whose ages exceeded 300 years, Serug was the only one who was his contemporary, having died when Abraham was 51, or 124 years before him.

Lastly, according to this Chronology, either the whole family of Noah must in his lifetime, while also Shem, Arphaxad, Salah, and Eber, were alive, have risen in rebellion against their great ancestor, or we must admit, that all these venerable patriarchs, and Noah himself, joined in the impious project of building the tower of Babel; and yet, that of this act of daring rebellion, or equally daring apostasy, the Scriptures tell us nothing!

In a paper, which was written for the Morning Watch, and appeared in that Journal in June, 1831, I was led, by the whole of these considerations, to the following reasoning:—"Now the earlier of these postdiluvian generations (which were contemporaries of Abraham) must have continued to beget children at the age of three centuries, and the later at more than a century and a half; but if so, how is it that the Scriptures celebrate the great faith of Abraham, in believing he was to have a son at the age of *one century*, when *he saw before his eyes* his own forefathers begetting children at the age of *three centuries*?"

After having forwarded the foregoing paper to the editor of the Watch, I had an opportunity of looking into the Prolegomena of Bishop Walton, which I had never before seen, and found in it the following words, the last of which I had, as will be observed, in so remarkable a manner anticipated :—"Nec diffidere potuit Sara se propter senectutem parituram, aut Abrahamum voluptati operam daturum, cum Abraham erat tantum annorum 99, Sara aliquot annis junior, *et oculis utrique viderent, avos, abavos, tritavos, et eorum avos et abavos, annorum ducentorum, 300, 400 filios procreantes.*"\* Having stated some further difficulties, the Bishop ironically adds,—"*Hæc tamen omnia quæ nisi concedatur calculus Lxx. prudentioribus æropa videntur, vulgus chronologorum nil curat;*"——"*qui nullo se negotio expediunt, cum prudentiores inscitiam suam fateri mallent, quam aliquid falsum, vel absurdum affirmare.*"

Having, since the foregoing paper in the Watch was published, added the Polyglott Bible to my library, I should willingly quote much more largely from the unanswerable reasoning contained in the Prolegomena, did my limits permit me to do it.

The specific charge which we bring against the Jewish rabbis, is, that they have stolen from the sacred text, and annihilated a period altogether of 1474 years in the Chronology, being the difference between the Septuagint era of Creation, *a. c.* 5478, and the Usherian era, *a. c.* 4004; and the charge which we bring against the Western Churches since the Council of Trent, is, that they have in effect abetted this fraud. In doing so, we have the support, *with only one exception*, of all the most eminent men who have treated this subject for some centuries, including the names of Walton, Kennicott, Jackson, Hales, Isaac Vossius, Stillingfleet, Dr. Russell, &c., and the exception is Mr. Clinton, who has treated the sacred chronology as a secondary object. We have also, as is admitted by Baronius in the Apparatus to his Annals, the testimony of the whole body of the fathers; or, as it is more fully expressed by Walton,—"*To these testimonies of Jews and foreigners may be added the voice (suffragium) of the whole Christian Church, both Eastern and Western, which has always followed the Greek computation; and of all the celebrated writers who have lived in the Church until the last century, when most (but not all) of the writers of the Roman Church, thinking themselves bound by the Decree of the Council of Trent, defend the Hebrew computation; not because it is found in the Hebrew manuscripts, but because it is so read in the LATIN VULGATE.*"†

It generally happens, however, in the most complicated cases of robbery, that some of the stolen articles are found, which serve at length to discover *the thieves*; and in the present case it will, I think, be acknowledged by fair reasoners, that if we can find, in possession of the *Jews themselves*, any of the *stolen years*, this fact must be conclusive against them. In the present Hebrew text of Gen. v. 3, it is written, "*Adam lived an hundred and thirty years, and begat Seth.*" Now, through the providence of God, the following passage has been preserved in the Targum of Jonathan Ben Uzziel, on Gen. iv. 25 :—

ידע אדם חוב ית אנתודה לסוף מאה וחמשים שנה ואחרי כן  
*And Adam knew his wife again at the end of one hundred and thirty years*

\* Proleg., ix. 63.

† Proleg., ix. 62.

FROM THE MURDER OF ABEL, *and she bare a son, and called his name Seth.*

Now, the Jews themselves being witnesses against themselves, it is plain from these words, that the present generation of Adam, in our Hebrew Bibles, is *false*, and that Seth was born 130 years *after the death of Abel*, which is placed, by ancient tradition,\* about the year 100 of Adam, thus confirming the Greek Chronology.

We would now seriously submit to the advocates of the Hebrew Chronology, some concluding reflections. An error which, in one age, may be excusable from the lack of knowledge, may, from the increasing spread of light, become, in the following age, altogether inexcusable. Moreover, the same error, which in one age may be comparatively innocuous, may in the next, be pregnant with consequences most noxious and injurious; and there are reasons which render these remarks peculiarly applicable to errors in the Scriptural Chronology at the present moment:—

1st. The increase of light renders them inexcusable.

2d. The fact proved in my works, that the Scientific Chronology enters into the whole scheme of the Apocalypse, may unwittingly involve those who, in defiance of all the principles of evidence, continue to uphold a false Chronology in the fearful sin of *taking away from the words of this book*, Rev. xxii. 19.

3d. The fact that an amicable intercourse with the prelates of the Eastern Churches is now sought to be re-established, through the auspicious event of the consecration of an Israelite as Bishop of the Protestant Churches in Jerusalem, renders it one of the first duties of the Western Churches to lay aside the false system of Chronology deduced from the present corrupt Hebrew text; because, to offer it to the Eastern Churches which have scarcely heard of its existence, and have always held the Apostolic Chronology, cannot but prove a serious stumbling-block in the way of the renewal of those relations of unity, which, in a spirit truly apostolic, is sought for by the distinguished prelates who now preside over the English Church.

\* Hales, vol. i.

## APPENDIX II. TO SUPPLEMENT.

### A TABLE OF SACRED CHRONOLOGY,

SHOWING

THE GREEK AND HEBREW CHRONOLOGIES, AND THEIR DIFFERENCE,  
AT EACH DATE, IN YEARS AND JUBILEES,

FROM CREATION TO THE POINT WHERE THEY MEET, VIZ., THE ACCESSION OF  
UZZIAH IN THE YEAR B.C. 810, AND CARRIED ON FROM THAT DATE TO  
THE DESTRUCTION OF JERUSALEM BY THE ROMANS, AND END OF THE  
JEWISH WAR,—THE SCIENTIFIC PERIODS BEING COMPUTED ACCORDING TO  
THE GREEK AND AUTHENTIC CHRONOLOGY.\*

BEGINNING AT THE YEAR BEFORE CHRIST..... 5478.	SEPTUAGINT.		HEBREW.		DIFFERENCE of the GREEK AND HEBREW, at each date, down to the Christian Era. Years. Jubiles.	
	YEARS		YEARS			
	Of the World.	Before Christ.	Of the World.	Before Christ.		
CREATION.						
Adam created, 1st Nisan, 23d March .....	1	5478	1	4004	1474	Jubs.Yrs. 30 4
Adam falls .....	18	5461	1	—	1457	29 36
Seth born, near the end of the sacred year ...	230	5249	130	3874	1375	28 3
Enos born, his father, Seth, being.... 205 years	435	5044	235	3769	1275	26 1
Cainan born .....Enos .....	625	4854	325	3679	1175	23 48
Mahalaleel born .....Cainan .....	795	4684	395	3609	1075	21 46
Adam dies, 14th Nisan, 23d March.....	931	4548	930	3074	1474	30 4
Jared born .....Mahalaleel ....	165	960	4519	460	3544	975 19 44
Enoch born .....Jared .....	162	1122	4357	622	3382	975 — 3
Seth dies, aged .....	912	1142	4337	1042	2962	1375 28 3
Methuselah born .....Enoch .....	165	1287	4192	687	3317	875 17 42
Enos dies, aged .....	905	1340	4139	1140	2864	1275 26 1
Lamech born .....Methuselah .....	187	1474	4005	874	3130	875 17 42
Enoch translated, aged .....	365	1487	3992	987	3017	975 19 44
Cainan dies, aged .....	910	1535	3944	1235	2769	1175 23 48
Noah born .....Lamech .....	188	1162	3817	1056	2948	869 17 36
Mahalaleel dies, aged .....	895	1690	3789	1290	2714	1075 21 46
Jared dies, aged .....	962	1922	3557	1422	2582	975 19 44
Noah begins to build the Ark .....		2142	3337	1536	2468	869 17 36
Japhet born .....Noah .....	500	2162	3317	1556	2448	869 — —
Shem born ..... — .....	502	2164	3315	1558	2446	869 — —
Ham born ..... — .....	503	2165	3314	1560	2444	870 17 37
Lamech dies, aged .....	753	2227	3252	1651	2353	899 18 17
Methuselah dies, aged .....	969	2256	3223	1656	2348	875 17 42
The Ark finished .....		2260	3219	1654	2350	869 17 36
THE FLOOD. From Creation, 17 weeks of the cycle of 19 = 119 cycles .....		2262	3217	1656	2348	869 — —
POSTDILUVIAN PATRIARCHAL AGE.						
Noah leaves the Ark. The Covenant of God with him and all flesh, Gen. ix. 9 .....		2263	3216	1657	2347	869 17 36
Arphaxad born, his father, Shem, being 100 years		2264	3215	1658	2346	869 — —
2d Cainan born, his father, Arphaxad 135 ...		2399	3080			
Salah born .....Cainan ... 130		2529	2950	1693	2311	639 13 2
Noah dies, aged .....		2612	2867	2006	1998	869 17 36

\* See Explanations at the end of the Table.

BEGINNING..... B. C. 2820.	SEPTUAGINT.		HEBREW.		DIFFERENCE of the GREEK AND HEBREW, at each date, down to the Christian Era. Years. Jubilees.	
	YEARS Of the World.	Before Christ.	YEARS Of the World.	Before Christ.		
POSTDILUVIAN PATRIARCHAL AGE— <i>Continued.</i>						
Eber born .....Salah ....	130 years	2659	2820	1723	2281	539 11 0
Shem dies, aged .....	600	2764	2715	2158	1846	869 17 36
Peleg born .....	Eber ....	2793	2686	1757	2247	439 8 47
Arphaxad dies, aged .....	538	2802	2677	2096	1908	769 15 34
Cainan dies, aged .....	460	2859	2620			
Reu born.....	Peleg ....	2923	2556	1787	2217	339 6 45
Salah dies, aged.....	433	2962	2517	2126	1878	639 13 2
Serug born .....	Reu ....	3055	2424	1819	2185	239 4 43
Eber dies, aged .....	404	3063	2416	2187	1817	599 12 11
Babel founded .....		3079	2400	1757	2247	153 3 6
Confusion of Tongues and Division of the Earth begun .....		3081	2398			
Peleg dies, aged.....	339	3132	2347	1996	2008	339 6 45
Nahor born .....	Serug ....	3185	2294	1849	2155	139 2 41
(Job probably was his contemporary.)						
Reu dies, aged.....	339	3262	2217	2026	1978	239 4 43
Terah born .....	Nahor ....	3264	2215	1878	2126	89 1 40
Abraham born .....	Terah ....	3334	2145	2008	1996	149 3 2
Serug dies, aged .....	330	3385	2094	2049	1955	139 2 41
Nahor dies, aged .....	208	3393	2086	1997	2007	79 1 30
Abraham arrives at Haran .....		3406	2073	2082	1922	151 3 4
Terah dies, aged .....	145	3409	2070	2082	1922	148 3 1
Abraham called .....				2083	1921	149 3 2
He goes into Egypt .....		3410	2069	2084	1920	149 — —
Covenant of God with him, Gen. xv. ....		3418	2061	2091	1913	148 3 1
Ishmael born, his father being .....	86	3420	2059	2094	1910	149 3 2
The Covenant of Circumcision. Sodom destroyed. Conception of Isaac .....		3433	2046	2107	1897	149 — —
Isaac born.....		3434	2045	2108	1896	149 — —
Sarah dies, aged .....	127	3471	2008	2145	1859	149 — —
Isaac's marriage .....		3474	2005	2148	1856	149 — —
Jacob born .....		3494	1985	2168	1836	149 — —
Abraham dies, aged .....	175	3509	1970	2183	1821	149 — —
Jacob goes to Padan-aram .....		3571	1908	2244	1760	148 3 1
Reuben born .....	Jacob ....	3572	1907	2252	1752	155 3 8
Simeon born .....	— .....	3574	1905	2253	1751	154 3 7
Levi born .....	— .....	3575	1904	2254	1750	154 — —
Judah born .....	— .....	3576	1903	2255	1749	154 — —
Joseph born .....	— .....	3585	1894	2259	1745	149 3 2
Jacob returns from Padan-aram.....		3591	1888	2265	1739	149 — —
He arrives at Shechem.....		3592	1887			
Benjamin born .....	Jacob ....	3598	1881	2272	1732	149 — —
Isaac dies, aged .....	180	3614	1865	2288	1716	149 — —
Joseph stands before Pharaoh .....		3615	1864	2289	1715	149 — —
First year of plenty .....		3616	1863			148 3 1
First year of famine .....		3623	1856	2296	1708	148 — —
Jacob and family go to Egypt .....		3624	1855	2298	1706	149 3 2
They are settled in Goshen .....		3625	1854			148 3 1
Famine ended .....		3630	1849	2303	1701	148 — —
Jacob dies, aged .....	147	3641	1838	2315	1689	149 3 2
Amram born .....		3684	1795			
Joseph dies .....		3695	1784	2369	1635	149 — —
Levi dies.....		3712	1767			
Aaron born .....		3756	1723	2430	1574	149 — —
Moses born .....		3759	1720	2433	1571	149 — —
Appearance of God to Moses at the bush .....		3839	1640	2513	1491	149 — —

BEGINNING..... B. C. 1639.	SEPTUAGINT.		HEBREW.		DIFFERENCE of the GREEK AND HEBREW, at each date, down to the Christian Era. Years. Jubilees.		
	YEARS Of the World.	Before Christ.	YEARS Of the World.	Before Christ.			
MOSES LAWGIVER.							
The Exodus and passage of the Red Sea .... }	3840	1639	—	—	148	3	
The Law given from Mount Sinai .....	3841	1638	2514	1490	148	—	—
Tabernacle reared. Sin of spies .....	3879	1600	2553	1451	149	3	2
Miriam dies in the first month, Aaron in the fifth, and Moses on the 7th day of the twelfth .....	3880	1599	—	—	148	3	1
JOSHUA ENTERS CANAAN. JERICHO FALLS ..	3886	1593	2559	1445	148	—	—
Division of the Lands begun .....	3896	1583	2577	1427	156	3	9
THE JUDGES.							
I. Servitude under Cushanrishathaim .....	3907	1572	2591	1413	159	3	12
Othniel, judge. Rest 40 years .....	3915	1564	2599	1405	159	—	—
II. Servitude under Eglon, king of Moab, 18 years .....	3955	1524	2662	1342	182	3	35
Ehud, and then Shamgar, judges. Rest 80 years	3973	1506	2679	1325	181	3	34
III. Servitude under Jabin, king of Canaan, and Sisera, 20 years .....	4053	1426	2699	1305	121	2	23
Deborah and Barak, judges, Rest 40 years....	4073	1406	2719	1285	121	2	23
IV. Servitude under Midian, 7 years .....	4113	1366	2752	1252	114	2	16
Gideon, judge. Rest 40 years .....	4120	1359	2759	1245	114	—	—
Abimelech, judge ... 3 .....	4160	1319	2769	1235	84	1	35
Tolah..... 23 .....	4163	1316	2772	1232	84	1	35
Jair..... 22 .....	4186	1293	2789	1215	78	1	29
V. Servitude under Ammonites and Philis- tines .....	4208	1271	2799	1205	66	1	17
Jephthah, judge .... 6 .....	4226	1253	2817	1187	66	—	—
Ibzan..... 7 .....	4232	1247	2823	1181	66	—	—
Elon..... 10 .....	4239	1240	2830	1174	66	—	—
Abdon..... 8 .....	4249	1230	2840	1164	66	—	—
VI. Servitude under Philistines, 40 years, 20 of which Samson was judge..... }	4257	1222	2848	1156	66	—	—
Eli, judge..... 40 .....	4297	1182	2848	1156	26	—	26
VII. Servitude under Philistines. Ark at Kirjathjearim .... 20 .....	4337	1142	2888	1116	26	—	—
Samuel, judge..... 12 .....	4357	1122	2908	1096	26	—	—
THE KINGDOM OF ISRAEL.							
Saul, king 40 years.....	4369	1110	2909	1095	15	—	15
His third year, 1 Sam. xiii. 1 .....	4371	1108	2911	1093	15	—	—
David born .....	4379	1100	2919	1085	15	—	—
reigns in Hebron.....	4409	1070	2949	1055	15	—	—
reigns in Jerusalem .....	4416	1063	2956	1048	15	—	—
He brings the Ark to Zion .....	4419	1060	2959	1045	15	—	—
Solomon, king .....	4449	1030	2989	1015	15	—	—
Temple founded .....	4452	1027	2992	1012	15	—	—
finished .....	4459	1020	3000	1005	15	—	—
dedicated .....	4460	1019	3001	1004	15	—	—
First Passover in the Temple.....	4461	1018	3002	1003	15	—	—
God appears to Solomon the second time, 1 Kings ix. 1, 10 .....	4469	1010	3009	992	18	—	18
Death of Solomon .....	4489	990	3029	975	15	—	15

# 540 CHART OF SACRED CHRONOLOGY FROM CREATION, B.C. 5478,

BEGINNING..... B. C. 990.			SEPTUAGINT.		HEBREW.		DIFFERENCE of the HEBREW & GREEK. Years.
			YEARS Of the World. Before Christ.		YEARS Of the World. Before Christ.		
KINGDOM OF JUDAH. }			{ KINGDOM OF TEN TRIBES, ISRAEL.				
Rehoboam, 17 years.		The Ten Tribes rebel.....	4489	990	3029	975	15
		Jeroboam reigns 22 B. C.					
		years ..... 990					
Abijah, 3 ..		.....	4506	973	3046	958	15
Asa, 41 ..		.....	4509	970	3049	955	15
		Nadab, 1 year, 968					
		Baasha, 23 .... 967					
		Ela, 1 .... 944					
		Zimri and Omri, 10 .... 943					
		Ahab, 22 .... 933					
Jehoshaphat, 25 ..		.....	4550	929	3090	914	15
		Ahaziah, 2 .... 911					
		Elijah translated ..... 4569	910	3108	896	14	
		Joram, 12 .... 909					
Jehoram, 6 ..		.....	4575	904	3115	889	15
Ahaziah, 1 ..		.....	4581	898	3119	885	13
Queen Athaliah, 6 ..		.....	4582	897	3120	884	13
		Jehu, 28 .... 897					
Jehoash, or Joash, 40 ..		.....	4588	891	3126	878	13
		Jehoahaz, 17 .... 869					
		Joash, 16 .... 852					
Amaziah, 29	Clemens and Theophilus give 39 years to Amaziah; and if so, the Interregnum was only 29 yrs.	.....	4628	851	3165	839	12
Interregnum 12		Jeroboam II., 41 .... 836	4657	822	0	0	The two Chronologies here meet, and their years before Christ, are identical.
Uzziah, 52 ..		.....	4669	810	3194	810	
Era of the Olympiads, .....			4703	776			
		Zechariah and Shallum 1 .... 773					
		Menahem, 11 .... 772					
		PUL, KING OF ASSYRIA invades Israel, ..... 4708	771				
		Pekahiah, 2 .... 761					
		Pekah, 20 .... 759					
Jotham in Judah, 16 years, .....		.....	4721	758			
		Rome founded (Varro). .....	4726	753			
		Nabonassar reigns in Babylon—His era, .....	4732	747			
Ahaz in Judah, 16 years, .....		.....	4737	742			
		Tiglath-Pileser of Assyria carries captive the Tribes beyond Jordan, ..... 4739	740				
		Interregnum in Israel, 10 .... 739					
		Hoshea, current, 9 ....					
		Complete, 8 .... 729					
Hezekiah in Judah, 29 years, .....		.....	4753	726			
		Shalmanaser of Assyria takes Samaria, and carries captive the Ten Tribes, .....	4758	721			

BEGINNING..... B. C. 713.	SEPTUAGINT.		HEBREW.
	Of the World.	Before Christ.	
YEARS			
T. W.			
JUDAH ONLY.			
Sennacherib, king of Assyria, invades Judah .....	4766	713	3291
His army destroyed by the Angel .....	4767	712	
Manasseh in Judah, 55 years .....	4782	697	
Esarhaddon sends Manasseh in chains to Babylon, and carries } captive the remainder of the Ten Tribes, Isaiah vii. 8. ....	4802	677	
Ammon in Judah, 2 years .....	4837	642	
Josiah in Judah, 31 years .....	4839	640	
Josiah's reformation in his 12th year .....	4850	629	
The volume of the law found—His reformation in his 18th year, } 2 Kings xxii. 3, 8; xxiii. 22. ....	4856	623	
Nineveh destroyed by the Medes and Babylonians .....	4867	612	
Josiah dies of his wounds in battle with Pharaoh-Necho .....	4869	610	
Jehoahaz in Judah, 3 months .....			
Jehoiachim in Judah, 11 years current .....	4870	609	3395
THE PROPHETS.			
Elijah .....	from .....	B. C. 924 to 910	
Elisha .....	910	852	
Jonah .....	about .....	875	
Hosea .....	about .....	795	
Amos .....	—	—	
Isaiah .....	about .....	760	700
Micah .....	750		
Nahum .....	727		
Zephaniah .....	623		
Joel .....	perhaps about	620	
Jeremiah .....	628	585	
Daniel .....	606	534	
Ezekiel .....	594	574	
Habakkuk .....	perhaps	620	
Haggai .....	520		
Zechariah .....	—	—	
Malachi .....	about .....	430	425
BABYLON, THE FIRST KINGDOM OF DANIEL, IN ITS CONNEXION WITH THE CHURCH.			
Nebuchadnezzar reigns in Babylon with his father Nabopolassar ....	4873	606	
He takes Jerusalem. The 70 years' captivity .....			
Daniel carried to Babylon .....			
Nebuchadnezzar reigns alone on his father's death .....	4875	604	
Jehoiachin rebels against Nebuchadnezzar .....	4876	603	
Jehoiachin, or Jeconiah, or Coniah, reigns 3 months in Jerusalem. } He delivers himself up to Nebuchadnezzar. ....	4880	599	
He is sent in chains to Babylon—First year of his captivity .....	4881	598	
Zedekiah, in Jerusalem 11 years current .....			
In his ninth year Nebuchadnezzar besieges Jerusalem .....	4889	590	
The city taken, and with the temple burned .....	4891	588	
Nebuchadnezzar dies about the end of the Jewish sacred year .....	4917	562	
Evil-Merodach in Babylon, 2 years .....	4918	561	
He releases Jehoiachin from prison at the end of the former year, } 562. The liberty of Jehoiachin counted from 561 .....			
Neriglissar in Babylon, 3 years .....	4920	559	
Cyrus reigns in Persia Proper .....			
Neriglissar, of Babylon, slain in battle by Cyrus .....	4923	556	3448
Laborosoarchod reigns 9 months in Babylon .....			
Belshazzar, or Nabonadius, reigns in Babylon 17 years .....	4924	555	
Daniel's Vision of the Four Kingdoms, ch. vii. ....			
His Vision of the Ram and He-goat .....	4926	553	
Cyrus takes Sardis .....	4931	548	
He takes Babylon .....	4941	538	



BEGINNING..... B. C. 538.	SEPTUAGINT. YEARS		HEBREW. V. W.
	Of the World.	Before Christ.	
<b>SECOND KINGDOM—THE MEDES AND PERSIANS—IN ITS CONNEXION WITH THE CHURCH.</b>			
Darius, the Mede, reigns in Babylon 2 years.....	4941	538	
Daniel's Vision of the 70 Weeks .....			
Cyrus reigns over the Medes and Persians. His proclamation for the return of the Jews, 28 Jubilees from Jacob's departure for Padan-aram .....	4943	536	
The foundation of the Second Temple, Ezra iii. 8 .....	4944	535	
Cambyses (called in Ezra iv. 6, Ahasuerus) reigns in Persia.....	4950	529	
He conquers Egypt.....	4954	525	
Smerdis, the Magian, (Ezra iv. 7, Artaxerxes,) usurps the throne of Persia B. C. 522.....			
Darius Hystaspes reigns in Persia 36 years .....	4958	521	3483
Foundation again of the Second Temple, Hag. ii. 18 .....	4959	520	
Babylon having rebelled against Darius, he besieges it .....	4962	517	
Babylon taken. Its gates and walls demolished .....	4963	516	
The Temple finished and dedicated in Adar.....			
Darius invades Scythia, and conquers Thrace .....	4966	513	
He sends an expedition to India, which he next year conquers. The pushing of the Ram southward, Dan. viii. 4 .....	4970	509	
The first year of Athenian liberty, after the expulsion of the Pisistratidæ, in B. C. 510.....	4970	509	
Tarquin Superbus banished from Rome. Consuls .....			
Darius invades Greece. Marathon .....	4989	490	
Xerxes reigns in Persia 21 years .....	4994	485	
He invades Greece. Is defeated at Salamis .....	4999	480	
Artaxerxes Longimanus reigns in Persia 41 years current .....	5015	464	3540
Eaether goes in to Artaxerxes and pleases him .....	5019	460	
He marries her. His decree in favour of Ezra. The 70 Weeks begin .....	5021	458	
His commission in favour of Nehemiah .....	5034	445	
Nehemiah returns to the court of Artaxerxes, in the 32d year of his reign (Neh. xiii. 6). This is the last point of time noted in Scripture Chronology.....	5046	433	
Beginning of Peloponnesian War .....	5048	431	
Death of Artaxerxes. End of Old Testament canon, 14 Squares of 19 from Creation .....	5055	424	
Xerxes II. and Sogdianus reign in Persia,—the former two, and the latter seven months.....			
Darius Nothus reigns in Persia 19 years .....	5056	423	
Artaxerxes Mnemon reigns in Persia 46 years .....	5075	404	
Athens taken by Lysander. End of Peloponnesian War .....			
Epaminondas defeats the Spartans at Leuctra. Thebes dominates in Greece .....	5108	371	
Ochus reigns in Persia 21 years .....	5121	358	3646
Alexander the Great born.....	5123	356	
Philip, of Macedon, defeats the Athenians and Thebans at Chæronea .....	5141	338	
Arogus, or Arses, reigns in Persia.....	5142	337	
Philip, generalissimo of Greece.....			
Philip assassinated .....	5143	336	
Alexander reigns.....			
Darius Codomannus reigns in Persia .....	5144	335	
Alexander passes the Hellespont and invades Persia .....	5145	334	
He overthrows Darius at Arbela (Gaugamela).....	5148	331	
Darius is slain by Beasus.....	5149	330	

BEGINNING..... B. C. 329.	SEPTUAGINT.		HEBREW.
	Of the World.	Years Before Christ.	Y. W.
<b>THE THIRD, OR GRECIAN KINGDOM, IN ITS CON- NEXION WITH THE CHURCH.</b>			
Death of Bessus. Complete subjugation of Persia by Alexander ...	5150	329	
Aridæus, on the death of Alexander, reigns nominally over his empire seven years .....	5156	323	3681
The generals of Alexander divide the empire .....	5159	320	
Ptolemy seizes Judea and Syria, and takes Jerusalem .....	5163	316	
Alexander Ægus reigns nominally over the empire .....	5167	312	
Seleucus takes Babylon. The era of the Seleucidæ, or of Contracts. He reigns 32 years .....	5174	305	
Ptolemy Lagus, or Soter, reigns in Egypt 20 years, Dan. xi. 5 ...	5178	301	
After a struggle of 22 years between the generals of Alexander, his empire is finally divided into four,—Ptolemy has Judea and Cœle-Syria,—Seleucus, Upper Syria and the East,—Cassander, Macedon and Greece,—Lysimachus, Bythia and Thrace, &c... }	5194	285	
Ptolemy Philadelphus reigns in Egypt 38 years .....	5199	280	
Antiochus Soter, in Syria, 19 years .....	5202	277	
The Septuagint Version made .....	5218	261	
Antiochus Theus reigns in Syria 15 years .....	5232	247	
Ptolemy Euergetes, in Egypt, 25 years .....	5233	246	3768
He conquers great part of Syria (Dan. xi. 7) and takes Seleucia ...			
Seleucus Callinicus, in Syria, 21 years .....	5236	243	
Being overthrown in a battle with Ptolemy Euergetes, they make peace .....	5254	225	
Seleucus Ceraunus, in Syria, 2 years .....	5256	223	
Antiochus the Great, in Syria, 36 years .....	5257	222	
Ptolemy Philopator, in Egypt, 17 years .....	5260	219	
Antiochus with a great army retakes Seleucia, and recovers the greater part of Cœle-Syria, Dan. xi. 10. .... }	5262	217	
Ptolemy defeats Antiochus at Raphia, Dan. xi. 11 .....	5274	205	
Ptolemy Epiphanes, in Egypt, 24 years .....	5276	203	
Antiochus seizes Palestine and Cœle-Syria .....	5280	199	
Scopas, commanding the army of Ptolemy, occupies Jerusalem ...	5281	198	3806
Antiochus defeats Scopas at Paneas, and recovers Jerusalem ...	5288	191	
Antiochus having, in the preceding year, entered Greece, is defeated by the Roman Consul, Acilius, at Thermopylæ .....	5289	190	
He is defeated by the Romans under Lucius Cornelius Scipio in Asia, and forced to make peace, Dan. xi. 18 .....	5292	187	
He is slain .....	5298	181	
Seleucus Philopator in Syria, 12 years, Dan. xi. 20 .....	5304	175	
Ptolemy Philometor in Egypt, 35 years .....			
Antiochus Epiphanes in Syria, 11 years, Dan. xi. 21 .....			
<b>HIGH PRIESTS OF THE JEWS AFTER THE RETURN FROM BABYLON.</b>			
Jeshua..... 53 years .....	B. C.	536	
Jehoiachim .....		483	
Eliashib .....		453	
Joiada, or Judas .....		413	
John, or Jonathan .....		373	
Jaddua, or Jaddus .....		341	
Onias .....		321	
Simon the Just .....		300	
Eleazar .....		291	
Manasses .....		276	
Onias II. ....		250	
Simon II. ....		217	
Onias III. ....		195	
Antiochus sells the High Priesthood to Jason for 360 talents of silver, and deposes Onias .....	5304	175	

BEGINNING..... B. C. 174.	SEPTUAGINT.		HEBREW.
	YEARS Of the World.	Before Christ.	
THIRD KINGDOM—Continued.			
Jason introduces Heathen rites in Jerusalem, and sends money for } the sacrifices of Hercules, 2 Mac. iv. 19 .....	5305	174	
Menelaus supplants Jason, and buys of Antiochus the High } Priesthood. Jason flies .....	5307	172	
Antiochus invades Egypt, and gains a great victory at Pelusium.....	5308	171	
He again invades and conquers Egypt, all but Alexandria. On } his return he takes and sacks Jerusalem, and defiles the Temple } by offering swine's flesh upon the Altar of Burnt-offerings .....	5309	170	3834
He a fourth time invades Egypt, and being forced by the Romans } to return, he, by his lieutenants, again ruins Jerusalem, builds } a fortress on Mount Acra, overlooking the Temple, and the same } year erects the image of Jupiter Olympius on the Altar of Burnt- } offerings .....	5311	168	
The seven Brothers, Maccabees, and their Mother, are martyred, } 2 Mac. vii.....	5312	167	
Judas Maccabeus, Prince of the Jews, 6 years .....	5313	166	
He recovers the city, cleanses the temple, and restores the worship } of God.....	5314	165	
Antiochus Eupator in Syria, 2 years .....	5315	164	
Jacimus, or Alcimus, High Priest of the Jews, 3 years .....	5316	163	
Demetrius Soter in Syria, 12 years .....	5317	162	
Judas Maccabeus sends an embassy to Rome, and makes an } alliance with the Romans, which is the first connexion of the } Church of God with the Fourth Kingdom of Daniel .....	5318	161	
Jonathan, Prince of the Jews, 17 years .....	5319	160	
Alexander Balas reigns in Syria, 5 years .....	5329	150	3854
Demetrius Nicator in Syria, .....	5333	146	
Ptolemy Physcon Euergetes II. in Egypt, 29 years.....			
Simon, Prince of Judea, 8 years .....	5336	143	
Antiochus VI. Epiphanes in Syria, 1 year .....			
Trypho reigns in Syria .....	5337	142	
Antiochus Sidetes in Syria, 8 years .....	5341	138	
John Hyrcanus, Prince of Judea, 29 years .....	5344	135	
Demetrius Nicator again reigns in Syria .....	5351	128	
Alexander Zebina in Syria, 2 years .....	5354	125	
Antiochus Grypus in Syria .....	5356	123	
Ptolemy Soter, or Lathyrus, in Egypt, 36 years .....	5362	117	
Aristobulus, Prince of Judea .....	5373	106	
Alexander Jannæus, Prince of Judea, 27 years .....	5374	105	3899
Seleucus Nicator in Syria, 3 years .....	5384	95	
Philip in Syria, 9 years .....	5387	92	
Tigranes, king of Armenia, reigns in Syria .....	5396	83	
The following reigned in Damascus:—			
Antiochus IX. Cyzicenus .....	B. C 113		
Antiochus X. Eusebes.....	95		
Demetrius III. Eukærus .....	92		
Antiochus XI. ....	88		
Ptolemy Auletes reigns in Egypt .....	5398	81	
Queen Alexandra reigns in Judea, 9 years .....	5401	78	
Aristobulus reigns in Judea, 6 years.....	5410	69	
Antiochus Asiaticus reigns in part of Syria, 4 years .....		—	
FOURTH KINGDOM—ROME—IN ITS CONNEXION WITH THE CHURCH.			
The Romans come on the theatre of action connected with the } Church, in the year .....	5414	65	

BEGINNING..... B. C. 65.	SEPTUAGINT.		HEBREW.
	Of the World.	Before Christ.	
FOURTH KINGDOM—Continued.			
Rome founded by Romulus, from Creation 15 cycles of 315 = 4725 years .....			B. C. 753
And under KINGS 244 years.			
REPUBLIC—CONSULS .....			509
DECEMVIRS .....			451
The Decemvirs deposed. Consuls again .....			449
MILITARY TRIBUNES with Consular authority, .....			444
and to 409, sometimes Consuls.			
Military Tribunes only .....			408
Rome burnt by the Gauls. Camillus Dictator. He saves Rome .....			390
Anarchy .....			376
Consuls restored .....			366
Pyrrhus, king of Epirus, invades Italy .....			280
He is defeated .....			275
All Lower Italy subdued by the Romans .....			266
First Punic War .....			264
Peace with Carthage. Sicily relinquished to Rome.....			241
Second Punic War .....			218
Hannibal enters Italy. Romans defeated at Ticinus and Trebis .....			—
At Thrasymene .....			217
Cannæ .....			216
Hannibal remains in Italy 13 years after the Battle of Cannæ—He is recalled to Africa .....			203
He is defeated at Zama by Scipio Africanus .....			202
Peace with Carthage .....			201
Philip of Macedon defeated by the Consul Flaminius at Cynoscephalæ .....			197
Peace with Philip. The Grecian cities declared free.....			196
The Romans first cross the Hellespont, and under Cor- nelius Scipio Asiaticus, as already noticed, defeat Anti- ochus the Great at Magnesia .....			190
Perseus, king of Macedon, defeated at Pydna by Paulus Æmilius, and carried prisoner to Rome. End of the kingdom of Macedon .....			168
Macedon formed into a Roman province .....			148
Third Punic War .....			149
Carthage taken and destroyed by Æmilianus Scipio the younger .....			146
The Romans inherit the kingdom of Pergamos.....			133
Sylla PERPETUAL DICTATOR .....			82
Pompey dethrones Antiochus Asiaticus, and abolishes the Greek kingdom of Syria, which next year is made a Roman province }	5414	65	
Pompey takes Jerusalem, and profanes the Temple (285 cycles = 15 squares of 19 from Creation) .....	5416	63	
Hyrcanus reigns in Judea 23 years .....			
Pompey, Crassus, and Cæsar form the FIRST TRIUMVIRATE .....	5419	60	
Illyrium and Gaul assigned to Cæsar .....	5420	59	3945
Cæsar invades Gaul .....	5421	58	
His first Expedition into Britain .....	5424	55	
He again passes into Britain, defeats the Britons, who sue for peace	5425	54	
Crassus plunders the Temple of Jerusalem .....			
Is defeated by the Parthians, and perishes .....	5426	53	
Cleopatra reigns in Egypt 21 years .....	5428	51	
Pompey overthrown at Pharsalia .....	5431	48	
Cæsar Perpetual Dictator .....	5434	45	
Slain in the Senate-house .....	5435	44	
Octavianus heads the party of Cæsar, and drives Antony from Rome			
Octavianus, Antony, and Lepidus form the SECOND TRIUMVIRATE	5436	43	3961

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BEGINNING.....B. C. 42.	SEPTUAGINT.		JEREM.
	Of the World.	Before Christ.	Y. W.
<b>FOURTH KINGDOM—Continued.</b>			
The Battle of Philippi. Octavianus and Antony conquer. Brutus and Cassius kill themselves .....	5437	42	
The Parthians invade Syria, take Jerusalem, make Hyrcanus prisoner, and Antigonus king .....	5439	40	
Herod takes Jerusalem, and reigns 36 years complete, 37 current— Antigonus put to death by Antony.....	5442	37	
The Battle of Actium.....	5448	31	
Antony and Cleopatra kill themselves .....	5449	30	
Egypt formed into a Roman province .....	—	—	
Octavianus Emperor of Rome .....	—	—	
He receives the title of AUGUSTUS. The Era of the AUGUSTAN MONARCHY .....	5452	27	
<b>FIRST ADVENT OF CHRIST, AND JUDGMENT ON THE JEWISH NATION.</b>			
The Angel Gabriel appears to Zacharias, and announces the Birth of John the Baptist. (From the Birth of Seth, B. C. 5249, 23 twelves of 19 years) .....	5474	5	
Gabriel sent to Mary. She conceives of the promised Christ, 14 cycles of 391 from Creation .....	5475	4	
JESUS CHRIST born at Bethlehem, (Joseph flies into Egypt with the Holy Child,) $365 \times 15 = 5475$ , or 15 years of years from Creation .....	5476	3	4001
Herod dies. Archelaus king. The Holy Family return from Egypt. From Creation 5477 years a perfect Cycle. See p. 527.....	5478	1	4004
Archelaus deposed and banished by Augustus .....	5486	After Christ. 8	
Judea made a Roman province, Coponius Procurator, 5 cycles of 1097 years from Creation .....	—	—	
Tiberius Emperor of Rome.....	5492	14	
Pontius Pilate Procurator of Judea.....	5505	27	
John the Baptist begins his ministry .....	—	—	
Jesus Christ baptized in Jordan, 112 Jubilees from the Fall .....	5506	28	
His first Passover, John ii. 13 .....	5507	29	
His Public Ministry, after John's imprisonment, begins in Autumn He dies on the Cross upon Friday, the 1st of April, N. S., or 3d April, O. S., 290 cycles of 19 from Creation. Rises, and ascends to Heaven, 13th May, N.S.....	5511	33	
Caligula Emperor of Rome.....	5515	37	
Claudius Emperor of Rome .....	5519	41	
Herod Agrippa king of Judea .....	—	—	
The Apostle James slain by Herod.....	5522	44	4048
P. Felix Procurator of Judea .....	5530	52	
The first Council at Jerusalem, Acts xv. ....	5531	53	
Nero Emperor of Rome.....	5532	54	
The Apostle Paul is imprisoned at Jerusalem.....	5537	59	
The first dreadful persecution against the Church.....	5542	64	
The Apostles Peter and Paul suffer martyrdom.....	5543	65	
Gessius Florus the last Roman Procurator of Judea.....	—	—	
The Jewish War begins .....	5544	66	
Vespasian enters Galilee with 60,000 men .....	5545	67	
Galba, Otho, and Vitellius successively Emperors of Rome, are, one after the other, killed; the empire filled with slaughter....	—	68, 69	
Vespasian Emperor of Rome.....	5547	69	
Jerusalem taken and destroyed by Titus .....	5548	70	4074
The War ends by the taking of Massada 7 years after it began, 40 years 1 day after the Passion, and $10 + 10^2 + 10^3 \times 5 = 5550$ years from Creation .....	5551	73	4077

## EXPLANATIONS.

As the Jewish Sacred year begins about the Vernal Equinox, almost three months later than ours, in adjusting some of the great Scripture dates, as for example, the Death of Moses and the finishing of the Second Temple, it is necessary to compute our years before Christ from the Vernal Equinox also. Thus the Death of Moses, in Adar B. C. 1600, really happened in February of our year B. C. 1599; but to have so counted the year, in this particular instance, would have contradicted the Scripture Narrative, that Moses died in the same year as Aaron, viz., the 40th of the Exodus. In like manner, the Second Temple having been finished in Adar, this event must be placed, not in B. C. 515, but 516.

As, after the Rebellion of the Ten Tribes, the Chronology of the Scriptures is carried on in the line of the Kings of Judah, the dates of the Kings of Israel from Rehoboam B. C. 990, to Hoshea, B. C. 729, are given only according to the Septuagint, and are not carried into the columns of years, but are placed in conjunction with their names in the column appropriated to the Kingdom of the Ten Tribes.

The same rule is observed with respect to other dates that do not appertain to the direct line of Scriptural Chronology, which, after the Captivity, is carried on in the line of the Canon of Ptolemy. Thus, the times of the Roman Empire, prior to the Year B. C. 65, when it overthrew the Greek Kingdom of Syria, also the eras of the Prophets and High Priests after the Captivity till B. C. 175, are placed in the column appropriated to Names and Events.

After the two Chronologies meet, in B. C. 810, it has not been thought necessary to insert the Hebrew Years of the World at each point in the Chronology; they are, therefore, only given once in every 10 dates of the years before Christ.

The scientific student of Chronology will perceive, that in the columns of the Hebrew Chronology there is an error of 1 year in the parallelism of the years of Creation and before Christ. Thus the Hebrew year of Creation 1 is parallel to the year before Christ, 4004; and therefore, the Hebrew year of the birth of Seth, being of Creation 1+129=y. w. 130, it ought to be in the column of years before Christ 4004—129 = B. C. 3875, whereas it is marked a year later, viz., B. C. 3874. In other words, the years of Creation are marked in *current* time, and the years before Christ in *complete* time. This error continues throughout the Tables until the year B. C. 1, which in Usher's original Tables is marked Y. w. 4003, and he makes the year *after* Christ 1, Y. w. 4004. In the later Usherian Tables of Bagster's Bible from which I have taken his Chronology, the error is attempted to be removed at the year B. C. 1, by adding a year to the enumeration of the years of the world and making them 4004. The point is one, in order to be understood, of a very intricate nature, and requires the closest attention; but the result I suspect is, that Usher makes the real era of Creation to be only 4003 complete years before the Christian era instead of 4004.

I have thought it necessary to notice this error here, lest I should be thought to have overlooked it, whereas in my *Fulness of the Times*, published in 1836, I pointed out a similar error in Hales, and in p. 100, 101, of my *Septuagint and Hebrew Chronologies Tried, &c.*, published in 1838, I have clearly shown this error in Usher's Chronology. A precisely similar error exists in the Tables to Calmet's Dictionary of the Bible.



## ADDENDA

### TO APPENDIX I. TO SUPPLEMENT.

It has been stated in p. 533, that the chronology deduced from the text of the Septuagint, *with one or two corrections*, agrees to a year with that which we know from the testimony of Demetrius, cited by Eusebius, was received as authentic 220 years before the Christian era. It appears, therefore, to be necessary to state what these corrections are.

1st. The first is in the age of Terah when he died in Haran. The present Greek as well as the Hebrew text\* says that Terah *lived* seventy years and begat Abram, Nahor, and Haran. 2d. That Terah died in Haran at the age of 205 years † (and we know from Acts vii. 4, that his death preceded Abram's departure for Canaan). 3d. It also informs us that Abram was seventy-five ‡ when he left Haran.

Now, it is plain that all these things cannot be. Since all Scripture tells us that Abraham was just seventy-five years of age when he left Haran, previous to which Terah died, it necessarily follows, either that Terah lived not 205, but only 145 years, or if he died at 205, that he must have begotten Abraham not at the age of 70, but of 130 years.

This accordingly is the scheme of Usher. He asserts that Abraham was not the eldest, but the youngest son of Terah, who begat Haran when he was 70, afterwards Nahor, and lastly, Abraham, at 130. Hales adopts the same view. But these learned persons are herein flatly contradicted by Josephus and the whole body of the ancient chronographers, Demetrius Africanus, Theophilus, Eusebius, Epiphanius, Clemens, Syncellus, and Sulpitius Severus. They are no less flatly contradicted by the text of Genesis xi. 26, for if it be possible to torture it to bear Usher's meaning, we may, with as little difficulty, make it bear any other, however opposed to the letter.

Through the goodness of God we are extricated out of this difficulty by the Samaritan version, which, in Gen. xi. 32, reads that Terah died in Haran at the age of 145. This reading is accordingly adopted as that of the original text by some of our deepest biblical scholars, by Joseph Mede, Kennicott, and by Bochart. I have treated the question at great length in Preface to the Supplementary Dissertation of my Fulness of the Times, § and must refer the reader to that work, in the former Part of which || I have also shown the reasons of the Hebrew scribes for introducing this spurious period of sixty years into the generation of Terah, viz., for the purpose of preserving a Jubilean series from the birth of Enos to the departure of Jacob to Padan Aram. In the Greek chronology the interval between these two great eras is 3136 years, or

\* Gen. xi. 26.

§ P. iii.—xxii.

† Ch. xi. 32.

|| Fulness of the Times, p. 138.

‡ Ch. xii. 4.



64 jubilees, or  $49 \times 8 \times 8$ , and in the Hebrew it is 2009 years, or 41 jubilees; and of this Jubilean period the addition of 60 years to the generation of Terah is a necessary element.

II. The second correction of the present text of the Greek Scriptures consists in the utter rejection of the number of years from the Exodus to the foundation of the Temple, which is now found in 1 Kings vi. 1. This number, as found in the Vatican edition of the Seventy, is the *four hundred and fortieth year*, but the Complutensian and various other copies examined by Holmes, agree with the Hebrew in reading the *four hundred and eightieth year*. The whole number is, however, as is now admitted even by Mr. Clinton, although he advocates the Hebrew chronology, a forgery of the Hebrew scribes. "That this number" (says Jackson, in his *Chronological Antiquities*) "is spurious, and a corruption of the text where it is written, will be demonstrably shown in the following sheets. And that it was not originally either in the *Hebrew* or *Greek* text may with great certainty be inferred from the computations of all the ancients, both Pagan, Jewish, and Christian writers." Accordingly, Mr. Jackson proceeds afterwards to give an analytical view of the systems of the principal ancient chronographers proving what he has asserted, and afterwards shows that Origen, in his *Commentary* on St. John's Gospel, has cited the words of the text of 1 Kings vi. 1, and says nothing of the year from the Exodus or the Israelites going out of Egypt. The following is the text as written by him;—*γεγραπται εν τη τριτη, των βασιλειων—Ητοιμασαν τους λιθους και τα ξυλα τρισιν ετεσιν εν δε τη τεταρτη ετει μηνι δευτέρω βασιλευοντος του βασιλεως Σολομωντος επι Ισραηλ, &c.*, "*It is written in the 3d (1st) Kings. They made ready the stones and timber during three years, and in the fourth year of Solomon's reign over Israel, and second month,*" &c.

Kennicott, in his *Dissertatio Generalis*, p. 36, cites the words of Origen for a similar purpose, viz., to show that the number is a forgery.

In the *Hebrew text* it is a daring and direct act of fraudulent interpolation, but its insertion in the *Greek*, after the age of Origen, appears to have taken place in ignorance, and from a blind deference to the authority of the Hebrew. This act of forgery lays completely prostrate the integrity of the Hebrew scribes, on which alone rests the whole authority of the curtailed Hebrew chronology.

III. There is one other text wherein the present reading of the Vatican edition of the Seventy is rejected by me. In 1 Sam. iv. 18, that text reads that Eli judged Israel *twenty years*, instead of *forty*; but as the Aldine and Complutensian editions read *forty years*, I am warranted by the best editions, as well as some of Holmes's manuscripts, in rejecting the Vatican reading.

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