

A

DISSERTATION  
CONCERNING THE  
CHRONOLOGICAL NUMBERS,  
RECORDED IN THE  
PROPHECIES OF DANIEL,  
AS COMPARED WITH  
THOSE IN THE REVELATION OF ST. JOHN;  
AND WITH REFERENCE ESPECIALLY TO  
*THE CRITICAL NATURE OF THE PRESENT TIME.*  
BEING THE  
POSTSCRIPT TO A LETTER  
ADDRESSED TO THE  
RIGHT REV. THE LORD BISHOP OF LIMERICK.

BY THE  
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Come out of her, my people :  
That ye be not partakers of her sins ;  
And that ye receive not of her plagues.  
For her sins have reached unto Heaven ;  
And God hath remembered her iniquities.—Rev. xviii. 4, 5.

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L O N D O N :  
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TO  
THE RIGHT REVEREND FATHER IN GOD,  
JOHN,  
BY DIVINE PROVIDENCE,  
LORD BISHOP OF LIMERICK, ARDFERT,  
AND AGHADOE.

MY LORD,

IT is a circumstance truly remarkable, in the present advanced age of the world, when “the signs of the times” are generally so prominent; and all things appear to be “working together,” towards the accomplishment of some great and decisive change in the moral and political condition of mankind,—that those divinely-inspired trains of Prophecy, which we meet with in Daniel and St. John, (and some parts of which predict *this very* state of things as peculiar to *this very* period,) should seem, to the general apprehension, to be so far from increasing in clearness, in proportion to the lapse of time,—as to become overspread with

additional obscurity by every further attempt at elucidation, and to bid defiance to all correctness and certainty of interpretation.

That this unhappy state of things is not to be attributed to the Prophecies themselves, is evident from the very nature of the case : for in them there can be no inconsistency ; and the more deeply they are studied, the more visibly do they bear impressed upon them the stamp of their own Divine authenticity.

It must, therefore, have arisen from some *defects* in the manner in which the study of these Divine Oracles has been conducted : that is,—from the adoption of some favourite, but unwarrantable, *hypothesis* ; from some application of *particular* and *insulated* portions of them to *particular* events, to which they may have seemed to have a special reference, without any suitable attention to their *general* bearing and connexion ; from some *errors*, or *omissions*, in the explanation of the *symbolical* language, in which they are expressed ; or from some *violation* of that *order*, in respect to *chronological arrangement*, which many of them plainly indicate, and to which the whole are doubtless to be referred.

Such have been the principal causes, which have

impeded the clear and luminous exposition of the Prophecies, relating to the Christian Dispensation *generally*, as far as it has yet been carried on, and to these latter times of it *in particular*.

No sooner has this hallowed field for research been entered upon, than there has appeared to be, in many instances, the absence of all sober Criticism, and a rejection of all the means adapted for successful investigation: nor is there any vagary of the fancy so wild and extravagant, as not to have found a place in the attempted illustrations of these sacred, and highly important, subjects.

One of the explorers of this “holy ground,” who is a general in the army of the United States of America, and a representative in congress from Virginia, has “certified *on honour* that he had “discovered the meaning of the Apocalypse, which, “with the exception of a few passages in the “second and third chapters, has never been ap-“proached by any expositor.” For that “the “fall of the mystical Babylon is, **UNQUESTIONABLY**, “the destruction of Byzantium by the forces of “Severus, in the year 195;” and that “this event “is the beacon which we must keep in view, while “searching for the other events, enigmatically “related in this book.” That the book itself “is

“a *pious* forgery, written in the spirit of insatiable “revenge!” that it is “a compilation from the “Prophets, the theology of the Rabbins, the Pastor “of Hermas, and the more ancient Apocalypses, “applied by the writer to the history of his own “time;” and that “Irenæus, bishop of Lyons, “must have been the author of it, because he “wrote several books, in one of which he men-“tioned the *ancient* copies of the Apocalypse, and “was also acquainted with several persons who “figured in the history of the destruction of By-“zantium<sup>1</sup>.”

Others of them, as Mr. Cunningham, and Mr. Cooper, although the period of “*a time, times, and a half*,” or 1260 years, has been the space specially pointed out for the “*wonders*” connected with the existence of POPERY and MAHOMETANISM<sup>2</sup>, will have that period to have expired in the year 1792; although both these systems of imposture are still in existence; and the former of them, in

<sup>1</sup> I beg to refer, for the notice of this extraordinary work rather more at large, to Mr. Horne’s learned and excellent “Introduction to the critical study and knowledge of the Holy Scriptures,” Vol. II. p. 825. No. 146. Edit. 5. The date of the work is “Washington City, 1825.”

<sup>2</sup> Dan. vii. 25. and xii. 6, 7.

particular, is still dragging along its *serpentine*<sup>1</sup> length over many of the kingdoms and states of Europe,—and is displaying its *dracontic*<sup>2</sup> feats in our Sister Island, with as much vivacity and rampancy as ever.

Another of them, the present learned Professor of Hebrew in the University of Cambridge, has written a book, (happily, among the most unreadable of those that I have ever met with) which he has entitled “An Original Exposition of the Book “of the Revelation; showing that the whole of “that Remarkable Prophecy has long ago been “fulfilled.” As the showing of *this* was the great object the author had in view, he is compelled to interpret the great prophetical period of the “*one thousand two hundred and three-score days*<sup>3</sup>,” the “*forty and two months*<sup>4</sup>,” and the “*time, times, and half a time*<sup>5</sup>,” in their literal, and not in their prophetical, sense; and as if these various denominations of the time in question only amounted to about “*three years and a half*.” He could not afford them space for their generally-acknowledged duration.

<sup>1</sup> Rev. xii. 14.

<sup>2</sup> Rev. xii. 13.

<sup>3</sup> Rev. xi. 3. xii. 6.

<sup>4</sup> Rev. xi. 2. xiii. 5.

<sup>5</sup> Rev. xii. 14. compared with Dan. vii. 25. and xii. 7.

But the power, which this writer possesses of *condensing* time, is still further most remarkably visible, in the period he has allowed for the MILLENIUM. According to him,—“*a thousand years*” may signify “*any considerable* period of time;” and therefore defines *no* particular portion of duration: this season of blessedness “must have *commenced* “some time during the ministry of our Lord; for “then was Satan bound, or limited in power, and “those held in bondage by him set free:” it must have *continued* so long as “miraculous powers “were exercised by the Church:” but, “at the “*conclusion* of this period, Satan was to be again “set at liberty;” and the season of his liberty “seems to have terminated with the general per-“secution.” Supposing then, what is manifestly implied, that the liberation of Satan took place at the time of the first general persecution under Nero, in the year 64, the whole space occupied by the Millennium, as dated from the beginning of our Lord’s Ministry, will be about *thirty-eight years*: and *this*, according to the author, “may be very “properly termed ‘*a thousand years*,’ in the highly “figurative language of this book.”

But the elasticity of this learned gentleman’s powers of computation are truly surprising. It has

been seen, into what small spaces the long periods just adverted to have been condensed ; and it now remains to be shown, how a short space has been amplified and extended. The “*three days and a half*,” specified for the dead state of the two Witnesses<sup>1</sup>, with the whole context in which this period occurs, are thus explained—“ When they shall have given their testimony, completely, . . . . “ the Beast (Roman power) shall attack them, “ prevail, and cast them out *for a time* ; and, “ during *this (three days and a half)* they shall be “ considered as *dead* in Jerusalem . . . . ‘*This per-secution*,’ say the Authors of the Universal History, ‘ which was the tenth and last general one, broke out on the 23d of February, A.D. 303 ; “ and raged *ten whole years*, with a fury hardly to “ be expressed.’ ”

But there would be no end to an enumeration of all the inadvertencies, and inconsistencies, in the interpretation of Prophecy, which force themselves upon our notice in the present day ; and which, as many of them proceed from the pens of persons held in some degree of reputation for their learning

<sup>1</sup> Rev. xi. 11.

and research, have a manifest tendency to produce an unfavourable impression upon the public mind,—to aid, indirectly, the cause of infidelity,—and to bring the very study of the Prophecies into discredit, as the labour only of visionary and enthusiastic minds.

To allow the Prophetic Writings of Scripture to speak as much as possible for themselves, to exhibit their genuine import by means of a faithful comparison of them with each other, and to trace their accomplishment so far as they have received it by the aid of authentic history, pursuing the sacred study without prejudice and the seduction of hypothesis,—is perhaps the only way to bring back the public mind to that sedateness, and awful attention, which their Divine Original, and their incalculable importance, so justly demand: and the author of the following pages will by no means consider that he has been uselessly employed, if any thing that he has written may conduce, in any degree, to this valuable purpose.

Sincerely gratified in having been indulged, through your Lordship's kindness and condescension, with the present opportunity of testifying my high respect for your Lordship's character and

attainments, and, in particular, for the eminent services which you have rendered to the cause of Sacred Literature, and Practical Theology,

I have the honour to be,

My Lord,

Your Lordship's most obedient,

And faithful servant,

PHILIP ALLWOOD.



## **POSTSCRIPT.**

## ADVERTISEMENT.

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THE following Dissertation, though entirely independent of a former Work, on the subject of Prophecy, by the same Author, is designed to form a Supplement to it: for the concise style of analytical exposition, which he was under the necessity of adopting in the composition of that Work, precluded the possibility of entering, in a satisfactory manner, into the subjects now to be discussed. All these subjects, however, are intimately connected with those of which he has already treated: and the discussion of them, taken in this connexion, will not only serve to afford additional illustration to what he has already advanced;—but to place still more distinctly before the eye of the Reader, the peculiarly awful and critical state of the time in which he is living.

As throughout this little volume, there is a continual and a rapid change of scene; and as the materials of which it is composed are far from being either ordinary, or unimportant; no apology is offered for the frequent use of Italic, and even of Capital, letters, in the exhibition of them. The author writes for his country: and he deems it very desirable, so to direct the attention at once to the principal topics presented, that *even* “ he may run that readeth.”

## DISSESTITON,

*8c.*

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IT appears from the authentic monuments of past ages, that, soon after the commencement of the seventh century of the Christian era, two most important Revolutions took place, the one in the East, and the other in the West ; Revolutions,—which affected, in the most striking manner, the religious and moral condition of the greater part of mankind, in those parts of the world.

In the East arose **МАНОМЕТ**, the propounder of a new doctrine, which set forth, as the fundamental principle, that “*there is one God, and Mahomet is his prophet:*” and on this foundation he erected a system of religion, which has had a most extensive and prevailing influence in the regions of the East, and remains to this very day.

And, in the West, arose *the Bishops of ROME* to the plenitude of their power, under the style and title of “**ŒCUMENICAL, or UNIVERSAL, BISHOPS:**” whence it has become an indispensable article in the creed of every member of that Church,—to

“ acknowledge the *Holy Catholic and Apostolic Roman Church, the Mother and Mistress of all Churches* : and to promise and swear true obedience to the *Roman Bishop, the successor of St. Peter the Prince of the Apostles, and Vicar of Jesus Christ* <sup>1</sup>. ” The pre-eminent authority claimed by virtue of this title, is thus asserted, still more particularly, by Pope Pius V., in the celebrated bull which he published against Queen Elizabeth, in order to *excommunicate* and *depose* her, to *absolve* her subjects from their allegiance, and to *anathematize* all such as continued in their obedience :—

“ He who reigneth on high, to whom all power is given in heaven and in earth, hath committed the *One Holy Catholic and Apostolic Church, out of which there is no salvation*, to one *alone on earth, namely, to Peter, the Prince of the Apostles, and to the successor of Peter, the Roman Pontiff, to be governed with a plenitude of power. He hath constituted him alone the Prince over all nations, and all kingdoms; to pluck up, to destroy, to consume, to plant, and to build* <sup>2</sup>. ”

<sup>1</sup> “ Sanctam Catholicam et Apostolicam ROMANAM Ecclesiam omnium Ecclesiarum Matrem et Magistrum, agnosco : Romanoque Pontifici, B. Petri Apostolorum principis successori, ac Jesu Christi Vicario, veram obedientiam spondeo ac juro.” Professio Fidei Catholicæ, secundum Concilium Tridentinum, ex Bullâ Pii Papæ IV.

<sup>2</sup> “ PIUS Episcopus, Servus Servorum Dei, ad futuram rei memoriam.

“ Regnans in excelsis, cui data est omnis in Cœlo et in Terra Potestas, Unam Sanctam, Catholicam, et Apostolicam Ecclesiam,

And this, in like manner, is a *spiritual* power, which remains in existence to the present day.

Can it be reasonably believed, that the Holy Scriptures, which contain so many prophecies, so remarkably fulfilled, concerning Babylon, Egypt, Tyre, Moab, Edom, and other enemies of the Israel of God, in times before the coming of Christ, should be silent, with respect to such Systems of tyranny and imposture as these ; which have, for so many ages, usurped the most unhallowed control over the bodies and souls of men ; and triumphed, by the degradation of Christianity ?

I. So far from this being the case, can we not trace the origin, the exact lineaments, and achievements, of the *MAHOMETAN* Power, in “*the little Horn*” of the Macedonian He-goat, as described by the prophet Daniel in the following terms ?—

THE VISION.

CHAPTER VIII.

Ver. 8. The He-goat waxed very great : and when he was strong, the great horn was broken ;

THE INTERPRETATION.

CHAPTER VIII.

Ver. 21. The rough He-goat is the king of Grecia : and the great horn, that is between his eyes, is the first king.

extra quam nulla est salus, uni soli in Terris, videlicet, Apostolorum Principi Petro, Petriique Successori ROMANO Pontifici, in potestatis plenitudine tradidit gubernandam. Hunc unum super omnes Gentes, et omnia Regna, Principem constituit, qui evellat, destruat, disperdat, plantet, et ædificet.” &c.

This Bull bears the date of the fifth of the calends of March, or the 25th of February, 1569.

and for it came up four notable ones, towards the four winds of heaven.

9. And out of one of them came forth a little horn,

which waxed exceeding great toward the South, and toward the East, and toward the pleasant land.

10. 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.

22. Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom<sup>1</sup>, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. And his power shall be mighty, but not by his own power;

and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25. And, through his policy, also; he shall cause craft to prosper in his hand: and he shall magnify himself in his heart; and, by peace, shall destroy many:

<sup>1</sup> That is, of the Governments, subsisting within (*what had been*) their respective dominions, at the time here predicted: for all these kingdoms had long before been subdued by the Romans; and, for the most part, formed, at this time, provinces of the empire of the East;—an empire, which was destined itself at length to fall under the power of the *Mahometans*, as most of its provinces had done before. The passage “*but not in his power*,” in the preceding verse, was evidently designed to show the relative *weakness* and *instability* of these four kingdoms.

11. 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 cast down.

12. And an host was given him against the daily sacrifice, by reason of transgression ; and it cast down the Truth to the ground; and it practised and prospered.

13. Then I heard one saint speaking ; and another saint said unto that certain saint, “*How long* shall be the “ vision, concerning the daily “ sacrifice, and the transgres- “ sion of desolation, to give “ both the Sanctuary and “ the Host to be trodden “ under foot ?”

14. And he said unto me, “*Unto two thousand and* “*three hundred days* : then “ shall the Sanctuary be “ cleansed.”

So the duration of the vision is expressed in the Hebrew copies, from which our authorized version is made ; but the translation of the LXX renders it by “*two*

He shall also stand up against the Prince of Princes ;

but he shall be broken with- out hand.

#### CHAPTER XII.

6. And one said to the man clothed in linen, who was upon the waters of the river, “*How long* shall it be “ to the end of these won- “ ders ?”—[that is, *from their beginning.*]

*"thousand four hundred days;"* and some copies alluded to by St. Jerome state the period at *"two thousand two hundred days."*

But even this variety, strange as it may seem, will only tend to make surety trebly sure.

7. And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand, and his left hand, unto Heaven, and sware by Him that liveth for ever and ever, that *"it shall be for a time, times, and an half:"*

*"And when He shall have  
"accomplished to scatter  
"the power of the Holy  
"People, all these things  
"shall be finished."*

In this most remarkable portion of Holy Writ, as far as it has yet received its accomplishment, it will be seen, how truly it has predicted:—

1st. That Alexander the Great, the illustrious founder of the Grecian Empire, was to be suddenly cut off, when he had attained to the utmost permitted limit of power and greatness: v. 8. and 21, 22, here cited.

2ndly. That his dominions were to be divided, in consequence of his death, into *four* distinct kingdoms, whose relative situations should be *"toward the four winds of heaven;"*—Cassander, who had been one of his chief commanders, founding the kingdom of Macedon and Greece, toward the *West*; Lysimachus, another of them, founding that of Thrace, including the provinces of Asia, which lay upon the Hellespont, the Bosphorus, and the intermediate shores of the Propontis, toward the *North*;

Ptolemy, the third, taking Egypt, Libya, Palestine, Cœlesyria, and, nominally, Arabia, (as, partly, conterminous with Egypt; partly, having had a portion of *Hedjas*, its north-western province, conquered by Alexander; and, partly, shut out from the rest of the world by his own possessions) toward the *South*; and Seleucus, the fourth of them, acquiring all the remaining provinces of Alexander, toward the *East*; but that the governments of these kingdoms, respectively, were not to be administered with the same power and ability, which had distinguished the management of the whole empire, under its first great head: v. 8, and 22.

3dly. That from *Hedjas* in Arabia, within the precincts of one of these kingdoms, namely, that which had been founded by Ptolemy, there was to stand up MAHOMET,—a man of great subtilty, and knowledge of human nature, who should become the founder of a *spiritual* sovereignty, that should be established by *the sword*; and who is therefore well described as “a king of a fierce countenance, and *understanding dark sentences*.” v. 9, and 23.

4thly. That in the beginning of his usurpations he should be very small, even “*a little horn*,” the head merely of his own particular tribe; but that he should “*wax exceeding great* ;” and that the directions, in which his greatness should be most conspicuous, would be “toward the *South*, and toward the *East*, and toward *the pleasant land*, or in a *northerly* direction. So rapid, indeed, were

the conquests of the Saracens, that, before the expiration of the thirty-second year of the Hegira, corresponding with the year 652, they had made themselves masters of the whole of Arabia, of Egypt, and some other parts of Africa, of Armenia, Mesopotamia, Persia, Palestine, Phœnicia, and the whole of Syria, and of the islands of Aradus, Cyprus, and Rhodes<sup>1</sup>: “At the end of the first century of the Hegira, the Caliphs were the most potent and absolute monarchs of the globe.”....Under the reign of Mervan, who was the last of the Ommiades, in the 132nd year of the Hegira, “the Arabian “empire extended *two hundred days' journey* from “*East to West*, from the confines of Tartary and “India, to the shores of the Atlantic Ocean ; and “if we retrench the sleeve of the robe, as it is “styled by their writers,—the long and narrow “province of Africa,—the solid compact dominion, “from Fargana to Aden, from Tarsus to Surat, “will spread on every side to the measure of *four* “or *five months* of the march of a caravan<sup>2</sup>.”

v. 9. 24.

5thly. That though the *power* of this spiritual empire should be “*mighty*,” and its *success* in the work of destruction should be “*wonderful*,” yet these awful phenomena should not be produced by *any power inherent* in Mahomet himself, or any of

<sup>1</sup> For an account at large of the conquests of the Saracens, to the time here mentioned, see *Modern Univers. History*, Vol. I. Book I. chap. ii. p. 274—535.

<sup>2</sup> *Gibbon's Decline and Fall*, Vol. IX. chap. li. p. 500.

his successors in the Caliphate, though they bare the *sword* in one hand, and the *Koran* in the other ; —but should be the consequences of the *desperate wickedness* and *corruption*, into which the *Eastern* portion of Christendom had thus early descended ; and which had generally armed against itself both the justice of God, and the vengeance of men : . . . . the very establishment of this dominion having been “ because of *transgression*,” —the result of the *fraud* and *imposture* with which the “ *transgressors*” of that time were easily seduced, who had then “ *come to the full*,” or “ filled up the measure of their iniquities : ” v. 9—12, and 24, 25.

6thly. That the founder of this system of successful imposture, which should “ cast down,” “ and destroy,” “ some of the (figurative) *host of heaven*, and of the *stars*<sup>1</sup>,” should also “ magnify “ himself against the *Prince of the host*,” even “ the *Prince of Princes*;” Mahomet assuming to himself the dignity of being peculiarly *the Apostle and Prophet of God*,—to the evident degradation, among his spiritual subjects, of *that great Prophet*, foretold by Moses, who had long before “ come

<sup>1</sup> The frightful rapidity with which this work of destruction proceeded, under the more early successors of Mahomet, may be well illustrated by what Mr. Gibbon says upon the subject ; who seems to exult in the idea, that, “ in the ten years of the administration of Omar,” which commenced in the year 634, “ the Saracens reduced “ to his obedience thirty-six thousand cities or castles, destroyed “ four thousand churches or temples of the Unbelievers, and “ edified fourteen hundred moschs for the exercise of the religion “ of Mahomet.” Decline and Fall, Vol. IX. chap. li. p. 361.

“ into the world;” and setting up a scheme of *Religion* in professed and direct opposition to *Christianity*: v. 11. 25.

7thly. That *the whole period* assigned for the continuance of this great and overwhelming Apostasy, which indeed is *still* as predominant as ever among many nations of the East, and by that very predominance demonstrates *so far* the truth of the Prophecy, is “ *a time, times, and a half*;” which, reduced to chronological numbers, will be *a thousand two hundred and sixty natural years*<sup>1</sup>: chap. xii. v. 6, 7.

8thly. That, nevertheless, the Power, thus predicted, “ shall be *broken without hand*:” in correspondence with which do we not perceive, or rather, have we not long perceived, the preparations in progress for *this* close of its existence, in the rapid depopulation of the Turkish Empire, (the great Sultan of which *still* bears exclusively the title of “ *Caliph of the faithful*,”)—from causes intrinsic and peculiar to itself, and arising entirely out of the vices of its own religious and civil administration<sup>2</sup>? chap. viii. v. 25.

9thly. And further, that *the whole space of time*,

<sup>1</sup> Key to the Revelation, Vol. I. p. 11, 1829.

<sup>2</sup> On this curious and deeply interesting subject I beg to refer to Eton’s Survey of the Turkish Empire, p. 247, &c. edit. 1801; and to Walsh’s Narrative of a Journey from Constantinople to England, p. 220. 2nd edit. 1828; or to the Key to the Rev. Vol. II. pp. 743—749; where they are both cited at large in proof of this point.

appointed for the completion of the prophetical Vision, in which the particulars above described are included, is, according to the various *Epochs*, at which it may be justly considered as commencing and concluding its details, either *two thousand four hundred days*, or *two thousand three hundred*, or *two thousand two hundred days*. But the Mahometan Religion being still in existence plainly proves the *days* to be prophetic, as in other cases, of *years*; and therefore the period indicated by the Vision will be *so many* mean solar years.

It will be sufficient to remark at present on this point, that the various Epochs here alluded to, for the commencement of the main subject of this Prophecy, may be dated,—

Either from the rise of the *Persian* Empire itself; when the *Ram*, symbolical of that Monarchy, was seen by the Prophet to “stand first before the river “*Ulai*;” and *before* he had begun his “pushing “westward, and northward, and southward<sup>1</sup>:” chap. viii. v. 3, 4, and 20.

Or from the laying of the foundation of the temple at Jerusalem, in the second year of the reign of Cyrus; for the offering of that “*daily “Sacrifice*,” which was emblematical of “*the daily “Sacrifice*” to be afterwards offered in the *Christian*

<sup>1</sup> This is Mr. Faber’s opinion; who has devoted much learning and ingenuity to the support of it, in Vol. II. p. 163—177, of his “*Sacred Calendar of Prophecy*:” and to this I have alluded more at large in a subsequent part of this Dissertation.

Church, to which the prophecy specially relates : v. 13.

Or from the time, when Alexander the Great, the founder of the Grecian Empire, (out of one of the predicted divisions of which the Mahometan Apostasy should arise,) passed the Granicus with his Macedonians, and made his first grand and successful attempt for the overthrow of the Persian Empire. v. 5—7.

All these are Epochs specifically pointed out in the prophecy : and it will be seen, that each of them will respectively answer the conditions of the problem, as proposed by the different readings of the Sacred Text,—according as the expression,—“ *then shall the Sanctuary be cleansed*”—may be understood to imply the *commencement*, or the *completion*, of this great work of *purification*.

THUS,—If the *Vision* be assumed to be dated from the *foundation* of the Persian monarchy : from thence, to the time when the Sanctuary would *begin* to be cleansed, will be “ *two thousand three hundred “ days* :”

If, from the *foundation* of the Temple of Jerusalem, after the captivity ; from thence, to the time pointed out in the Prophecy for the *finishing* of the cleansing of the Sanctuary, will be “ *two thousand “ four hundred days* :”

If, again, from the time when Alexander commenced his enterprise for the overthrow of the Medo-Persian empire; and the *founding* of the Gre-

cian upon its ruins,—the period which will elapse before the complete purification of the Sanctuary will be “*two thousand two hundred days.*”

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But the application of this Prophecy to the peculiar phenomena of MAHOMETANISM, in general, has been so largely, and so clearly, demonstrated by some very able and recent writers, that I shall leave the matter, for the most part, in their hands<sup>1</sup>; —confining myself, in the present dissertation, chiefly, to the *chronological* part of the subject; and showing how remarkably the periods, here specifically pointed out, correspond with the history of that system, and with that of no other.

II. Nor can we less distinctly trace the distinguishing characteristics of POPERY, and its principal triumphs and *reverses*, as far as they have yet taken place, in Daniel’s vision of “*the little Horn*” of the fourth great Beast, or Roman Empire; which, with the interpretation of it, as given to the Prophet, is now likewise subjoined:—

<sup>1</sup> I have in view more particularly Mr. Faber, who, in his work mentioned in the last note, has entered much at large into the subject, Vol. II. p. 111—182: and Mr. Forster, who, in Vol. I. Sect. II. p. 168—209, of his “Mahometanism Unveiled,” has fully and ably vindicated the sacred text from any other application.

## THE VISION.

## CHAPTER VII.

Ver. 7. After this, I saw in the night visions, and, behold, a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns<sup>1</sup>.

8. I considered the horns, and, behold, there came up among them another *little* horn, before whom there were three of the first horns plucked up by the roots:

## THE INTERPRETATION.

## CHAPTER VII.

Ver. 23. Thus he said: the fourth beast shall be the fourth kingdom upon earth; which shall devour the whole earth, and shall tread it down, and break it in pieces;

and shall be diverse from all kingdoms.

24. And the ten horns out of this kingdom are ten kings that shall arise<sup>1</sup>: and another shall rise after them; and he shall subdue three kings:

<sup>1</sup> The learned and excellent Bishop Newton, in his Dissertation upon this prophetic Vision of Daniel, has given an extended view of all the principal schemes that have been drawn up by various chronologers and expositors of Prophecy for the enumeration of the *kingdoms* correspondent with these *ten horns*. The *Eastern Empire* of the Romans survived the Old *Western Empire*, *which was thus broken to pieces*, through the space of 977 years; and it appears to have been inattention to this particular, which has been the chief cause of all this variety of opinion upon the subject. *Dissert. XIV.*

And, behold, in this horn were eyes like the eyes of man,

and a mouth speaking great things.

21. I beheld, and the same horn made war with the saints, and prevailed against them,

22. 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.

9. I beheld, till the thrones were placed, and the Ancient of Days did sit . . . . .

10. . . . the judgment was set, and the books were opened.

11. 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.

13. I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and

and he shall be diverse from the first.

25. And he shall speak great words against The Most High;

and shall wear out the saints of The Most High; and think to change times and laws: and they shall be given into his hand,—

until *a time, times, and the dividing of time.*

26. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it, unto the end.

came to the Ancient of Days,  
and they brought him near  
before him.

14. 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.

27. 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.

#### CHAPTER XII.

6. And one said to the man clothed in linen, who was upon the waters of the river,  
“ *How long* shall it be to the  
“ *end of these wonders*”?  
(that is, *from their beginning*.)

7. And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand, and his left hand, unto heaven, and sware by Him that liveth for ever, that “ it “ shall be for *a time, times, and a half*:  
“ And when He shall have “ accomplished to scatter the “ power of the Holy People, “ all these things shall be “ finished.”

The traits of resemblance between the spiritual dominion of the Papacy, and that of the Power here described, as far as the lapse of time has already proceeded, are almost too obvious to require enumeration.

1st. As "*the little Horn*," indicative of the *Mahometan Power*, which has so extensively, and for so many ages, pervaded the *East*, has been seen to have had its origin within the limits of the *Greecian empire*, founded by Alexander, which was symbolized by the *third great Beast* in the present vision of Daniel; so "*the little Horn*" here described, and which has exercised for so many ages such a despotic sway over the regions of the *West*, sprang out of the *fourth great Beast* in the same vision, which is no other than the *Roman Empire*. And the very title of "*Bishop of Rome*," points most unequivocally to this extraction. v. 8. 24.

2dly. This fourth Beast, or Empire, which was "*diverse*," in many respects, from all the preceding, was distinguished still more particularly, by its having "*ten horns*" growing out of "*its head*;" or "*ten kings*," or *kingdoms*, that should arise out of its *anteriour*, or *more ancient*, parts: for that which is *anteriour*, or *foremost*, in *place* or *position*, is emblematical, also, of that which has the *priority* in respect to *time*. Hence, after the division of the Empire, by Valentinian, into the *Western* and *Eastern*, in the year 365, the Prophecy evidently restricts the sprouting out of the *ten horns* to its *most ancient* portion, which was the *Western*, the original "*head*" of the whole; and it is inattention to this simple

circumstance, which has been the chief cause of that diversity in the enumeration of these ten kingdoms, which we meet with in the works of some of the most eminent writers on this subject. If this axiom, however, be adopted for the basis of our research, the kingdoms of

The *Huns*, in *Pannonia*,

The *Ostro-goths*, in *Moesia*, } as they are in-  
and the *Visigoths*, in *Pannonia*, } troduced into the  
schemes of Machiavel, and Bishop Lloyd, must evi-  
dently be struck off the list: for *Moesia* and *Pan-  
nonia* were both provinces of the *Eastern Empire*.  
And the kingdom of the *Huns*, in *Hungary*, as noted  
in the respective schemes of Sir Isaac Newton and  
Bishop Newton, must share the same fate: for the  
modern *Hungary* formed a part of *Pannonia*. And,  
thus, the *limits*, assigned in the prophecy for the  
*rising* of these *ten horns*, are very considerably nar-  
rowed both in *space* and *time*: and, therefore, in the  
work to which the present is merely a supplement,  
I have given the list of these *ten* kingdoms, with  
the dates of their foundation, as follows—

1. That of the *Vandals*, } which extended over Bætica,  
in *Spain*, } the Western part of Hispania  
Tarragonensis, and the interme-  
diate country which afterwards  
constituted the kingdom of Old  
Castile, A.D. 411. This kingdom  
was transferred to Africa in 428.
2. That of the *Sueves*, } comprising the remaining part of  
in *Spain*, } Hispania Tarragonensis, as well

as all the South Eastern part of Spain, A.D. 411.

3. That of the *Alans*, in } which extended over Lusitania, *Spain*, } that part of the modern Estremadura to the North of the Guadiana, and the more Southern parts of the kingdom of Leon. A.D. 411.
4. That of the *Burgundians*, in } occupying the two provinces, *Gaul*, } which, till lately, retained, under the titles of *duchy* and *county*, the nominal appellation of Burgundy. A.D. 413.
5. That of the *Visigoths*, in } whose capital was Toulouse, A.D. *Gaul*, } 418. The same people, in 468, entirely drove the Romans out of *Spain*, and established their dominion in that country also.
6. That of the *Franks*, in } A.D. circ. 418; but, in 498, *Gaul*, } Clovis firmly established his dominion there, by expelling the Romans.
7. That of the *Saxons*, in *Britain*. A.D. 457 under Hengist.
8. That of the *Heruli*, in *Italy* . . . . 476 . . . Odoacer.
9. That of the *Ostro-goths*, in *Italy* . 493 . . Theodoric.
10. And that of the *Lombards*, in *Italy* . 568 . . Alboinus.

It may be further remarked, under this head, that both Sir Isaac Newton and Bishop Newton particularize the *Exarchate of Ravenna* as one of the *ten horns*: but this assumption does by no means accord with the very characteristic of a *horn*, which is, that of being an *independent kingdom*, or *sovereign state*.

*reignty* : the *Exarchs* of Ravenna were only *vicegerents*, or *representatives*, of the Emperors of the East ; and therefore not *independent*. And, with regard to what the latter of these eminent writers has urged, respecting the claims of “ *The Senate of Rome* ” to be accounted one of the *ten horns*, or *kingdoms*,—their usurpation, arising solely out of a defection from their rightful sovereigns, the Eastern Emperors, has never had the sanction of law, or history.

And it is still further worthy of observation, that *no other* kingdoms, besides the *ten* here enumerated, appear to have been ever formed within the limits of the *Western Empire* of the Romans, during the period of its decline and fall ; and before the rise of *the little Horn* itself, as a *temporal* sovereignty. v. 7, 20, and 24.

3dly. From the preceding list of kingdoms it will be immediately seen *which* those *three* horns of the Beast were, that were to be “ plucked up by “ the roots,” before the complete development of “ *the little Horn*,” in its *temporal* capacity : and that they were the kingdoms formed respectively by the *Heruli*, the *Ostrogoths*, and the *Lombards* in Italy ; the two former of which occupied the city of Rome herself, afterwards the capital of the Papal dominions ; and the latter of them, besides being most dangerous neighbours, held territories, (*Æmilia*, the present *Romagna*, and *Pentapolis*, now called *Marca d'Ancona*,) which afterwards became portions of “ *the State of the Church.* ” v. 8. 20. 24.

4thly. The *diversity* of this horn, from all the preceding ten horns, is rendered evident from the circumstance of its being chiefly an *ecclesiastical* or *spiritual* dominion: for in this “*were eyes* like the *eyes of man* ;” he had also “*a mouth* that spake very “*great things*, and a *look* more stout than his fellows:” so that, though, regarded in a merely *secular* point of view, he was indeed “*a little Horn*,” yet, in his *spiritual* capacity, he claimed a dominion which was **CATHOLIC, or UNIVERSAL.** In proof of all which, I would refer to the whole history of Popery, from the very time when the Bishops of Rome first obtained the title of “*ECUMENICAL, or UNIVERSAL, Bishops*,” to the present; and, in particular, to their own expressed and most solemn declarations, as set forth in the indisputable authorities that have been already cited. v. 8, 20, 24, 25.

5thly. By virtue of these false and extravagant *pretensions*, he has not confined himself to “*speaking great words against The Most High*,”—combining his worship with the most palpable idolatry, and with a multitude of other abominations, and “*thinking to change times and laws*,”—but has actually, for many ages past, “*made war with the Saints of The Most High*,”—against those faithful servants of Christ, and true worshippers of God, who have, at any time, protested against his innovations, and refused to comply with his idolatrous practices;—and has persecuted, and destroyed them, in every possible way, by secret conspiracy, and open violence, by wars, by massacres, and the

holy office of the Inquisition. And he has been permitted to “prevail against them,” to no small extent, to the *present* time, *still* retaining, under his spiritual control, many of the most considerable kingdoms and states in the *Western* regions of the world; and thereby fulfilling, *thus far*, to the most minute particular, the express words of this prophecy. v. 21, 25<sup>1</sup>.

6thly. But, though he has been thus permitted for ages “to prevail against them,” a time at length arrived, when “The Ancient of Days,”—the Eternal Spirit of Truth thus personified,—interposed in their behalf; and, by the peculiar radiance of His Divine Influences, as evidenced, in an especial manner, in the extensive circulation of those *Holy Scriptures* which He had himself inspired, and in disposing the hearts and minds of such as should not “offend of *malicious* wickedness” to receive *them* as their *Rule* of faith and conduct, gave rise to a salutary and glorious REFORMATION. Then “the Lord gave the Word; and great was the “company of those that published it<sup>2</sup>.” Then “the “judgment was set, and the books were opened.” And the effects of this judgment will continue to be,

<sup>1</sup> For a more particular account of the “*very great things*” which *this little Horn* spake, and of his other achievements in *impiety* and *wickedness*, I refer the reader to Bishop Newton’s twenty-second Dissertation, on “*The Man of Sin*;” and to his twenty-third, on “*The Apostasy of the latter times*,” and also to the “Key to the Revelation of St. John,” Vol. I. p. 388—418.

<sup>2</sup> Psalm lxviii. 11.

—as they already have partially been,—“ to take away the dominion of *this little Horn*, to consume, and to destroy it, unto the end.” v. 9, 10: 21, 22, 26.

To the subject of this godly REFORMATION the prophet Daniel reverts, in a subsequent part of his book<sup>1</sup>; where he again introduces it, for the purpose of pointing out *the exact period* of its most early dawn.

7thly. But, agreeably to the sacred vision, *no Reformation* has taken place in the *Power* that is symbolized by *the little Horn*: *nor*, consistently with the principles on which it has hitherto acted, can *any* take place; for it professes itself to be *infallible*, and, therefore, *unchanging* and *unchangeable*. On this account, the Prophet pronounces, in most emphatic but sublimely figurative terms, the awful catastrophe, which will close its career:—“ I beheld *then*,” says he, “ because of the voice of “ the great words, which *the Horn* spake: I beheld, “ *even* till the Beast was slain, and his body de-“ stroyed, and given to the burning flame.” And he elsewhere contrasts the *judicial infatuation*, which will close up all the avenues to conviction against such persevering wickedness, with the happy effects of timely repentance and reformation: “ Many,” he declares, “ shall be purified, and made white,

<sup>1</sup> Dan. xii. 10, 11. This subject is discussed in a subsequent part of the present volume. See pages 57, 58.

“ and tried ; but the wicked *shall* do wickedly :  
 “ and *none* of the wicked shall understand ; but the  
 “ wise shall understand <sup>1</sup>.”

8thly. The *time* during which this Apostate Power, in the *West*, is to be permitted to exercise its tyranny, and practise its delusions, is distinctly stated to be “ *a time, times, and the dividing of time* ;” or the period of *one thousand two hundred and sixty years* ; and, therefore, of precisely the *same* duration with the existence of the Mahometan Apostasy, in the *East*. And this decree of Divine Providence is ratified to Daniel, by the heavenly interpreter, by an oath of *singular* solemnity : “ he held up his right hand, and his left hand, unto heaven ; and sware by Him that liveth for ever, that it shall be for ‘ *a time, times, and a half* :’ ” Had only *one* of these momentous subjects been involved in this Oath, only *one* hand would have been held up by the Angel in this most solemn act of *affirmation*,—as was the case with regard to the Oath of the Angel, recorded in the 10th chapter of “ *The Revelation* <sup>2</sup> :” but the holding up of *both* hands at the *same* time plainly directed the mind of the Prophet,—as it would the mind of every one who duly considers the connexion between this prophecy and those which preceded it,—to the *double series* of “ *Wonders*,” to be brought to an

<sup>1</sup> In the passage last referred to.

<sup>2</sup> See the remarks on this particular subject in the “ *Key to the Revelation*,” Vol. I. p. 437—442.

end, at the close of this particular period. v. 25. and xii. 6, 7.

Now, it appears from the most authentic records of history, that considerably more than *twelve hundred* years, out of these “ *one thousand two hundred and sixty*,” have already elapsed, since the first appearance of these two *spiritual* Powers upon the theatre of human action ; both of which we plainly perceive to be *still* in existence. And, therefore, the circumstance of their continuance in action to the *present* moment, is not only an irrefragable argument *so far* for the truth of these prophecies respecting them,—but a certain pledge and assurance, that the generation of men now rising into maturity will live to witness their extinction.

Such is the unparalleled age of the world, in which we are now living !

9thly. But we further learn from the prophecy, that, after the conclusion of *this* long and distressful period, *another* will succeed, wherein the kingdom of Christ shall be far more visibly and extensively established, than at any former age of the world ; when “ 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 ;” when the principles of true Religion and virtue shall be generally triumphant throughout the world, and become the sources of universal goodwill, peace, and happiness among men. Nor shall the Church of God become ever again subject to such oppressions and persecutions, as she had so long

endured from the two apostate powers of Mahometanism and Popery, which will *then* have ceased to exist. A further period of probation is, indeed, assigned her in the course of the Divine Administration<sup>1</sup>; and the latter part of this, after “*a thousand “years*” of great temporal felicity, will be disturbed by the machinations of Satan, then “loosed out of “his prison,” and going forth again “to deceive “the nations<sup>2</sup>;” but this will be her *last* great trial; and it will terminate in her more complete purification, in the final destruction of all her enemies, and in her own exaltation to everlasting glory and bliss, in the eternal “kingdom of Christ and of “God<sup>3</sup>.” v. 13, 14, 27; xii. 12, 13.

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As *both* the systems of imposture, described in the preceding pages, are in existence at the *present* time, when about *one third* of the nineteenth century has actually elapsed; and as the continuance of *each* of them is expressly limited to “*a time, times, “and a half,*” or *one thousand two hundred and sixty years*, at the expiration of which, it is no less distinctly stated, there will be “*an end of the wonders*” connected respectively with them;—is it not mani-

<sup>1</sup> Rev. xix. 1—9; xx. 1—6.

<sup>2</sup> Rev. xx. 7—10.

<sup>3</sup> Rev. xx. 11—15; xxi. and xxii. 1—5. This subject, however, is resumed in a subsequent part of this volume, for the purpose of elucidating the corresponding passage in Daniel, xii. 12, 13. See pages 64—68.

fest that they must be *contemporaneous*, and have both sprung into being in the *same year*?

Accordingly, it appears that, in the year 606 of the Christian era, MAHOMET first commenced the fabrication of that system of tyranny and delusion; which, when he was forty years of age, he openly and boldly promulgated, by taking upon himself the style of "*the APOSTLE OF GOD*"<sup>1</sup>:

And, after the Bishops of CONSTANTINOPLE had maintained for some years, "that their Church was "not only equal in dignity and authority to that of "ROME, but also *the head* of all the Christian "Churches, the tyrant Phocas *opposed their pre-*"  
*tensions, and granted the pre-eminence to the Church* "of ROME: and thus was the *PAPAL Supremacy* first "introduced<sup>2</sup>." But this event, according to Baroniūs, took place under the short pontificate of Boniface III., and in the year 606<sup>3</sup>.

<sup>1</sup> Prideaux's Life of Mahomet, p. 8—13. Edit. 8.

<sup>2</sup> Mosheim's Eccles. Hist. Cent. vii. part ii. chap. ii. p. 15. Vol. II.

<sup>3</sup> Baron. Annal. A. D. 606.

Mr. Faber, proceeding upon ingenious, but far too hypothetical, grounds, computes that these two Powers, so hostile to pure Christianity, first sprang up in the year 604; but I cannot find any event of more than ordinary importance noted particularly in history concerning *this* year, either in the *East* or *West*, except it be the death of Gregory I., Bishop of ROME; at which time, it is certain, and for about two years afterwards, the Patriarch of CONSTANTINOPLE enjoyed the *title* and *pre-eminence*, though *without the Power*, of "*UNIVERSAL BISHOP*," afterwards acquired by the Bishop of ROME. It appears, however, that, during the

And thus, as has been well remarked by that eminent historian, Prideaux, “ Mahomet began his “ imposture about the *same* time, that the Bishop “ of *Rome*, by virtue of a grant from the wicked “ tyrant Phocas, first assumed the Title of *UNIVER-  
SAL Pastor*; and thereon claimed to himself that “ *Supremacy*, which he hath been ever since en-“ deavouring to usurp over the *Church of CHRIST*. “ And, from this time, *both* having conspired to “ found themselves an *empire* in *imposture*, their “ followers have been ever since endeavouring by “ the *same* methods, that is, those of fire and sword, “ to propagate it among mankind: so that *Anti-  
christ* seems at *this* time to have set *both* his feet “ upon *Christendom* together, the one in the *East* “ and the other in the *West*; and how much *each* “ hath trampled upon the *Church of CHRIST*, the “ ages ever since succeeding have abundantly ex-“ perienced<sup>1</sup>.”

Hence, moreover, it appears, that *one thousand two hundred and twenty-seven years* out of these *one thousand two hundred and sixty* have already elapsed; and that only *thirty-three years* remain, before “ the “ *Mystery of God*,” in respect to his *Church*, shall

Pontificate of this great man, many of the principal steps were laid, for the ascent to, and subsequent support of, this *SUPRE-  
MACY*: for, before its conclusion, the Religion of the *Church of ROME*, as it then existed, had been very generally extended over the regions of the *West*.—*Sacred Calendar of Prophecy*, Vol. II. chap. iii. p. 124—181; and Vol. I. chap. vi. p. 128—161.

<sup>1</sup> *Prideaux's Life of Mahomet*, p. 13.

be completed, by the entire annihilation of both these adverse Powers.

It must be acknowledged, however, that various *other* dates have been conjecturally assigned, by able and learned men, for the rise of the *Roman Bishop* to the bad pre-eminence he has so long since attained; some of which are nearer to our own time, and others more distant, than the year 606.

1st. Bishop Newton, having clearly proved, that the period denoted by the “*time, times, and the dividing of time,*” is the same as *1260 years*, proceeds to say<sup>1</sup>,—“*So long ANTICHRIST, or ‘the little Horn,’ will continue*: but from what point of time “the commencement of these 1260 years is to be “dated, is not easy to determine. It should seem, “that they are to be computed from the full estab-“lishment of the power of the Pope: and no less “is implied in the expression, ‘*given into his hand.*’ “Now, the power of the Pope, as a *Horn*, or tem-“poral *Prince*, was established in the eighth cen-“tury,—that is, in the year 755 (as had been before shown from Sagonius,); and therefore this excellent writer conceives, that the 1260 years might begin from about that time.

But to this it may be objected,—

FIRST, that these 1260 years, dated from the year 755, will not terminate till the year 2015: whereas, according to the prophecy, they should

<sup>1</sup> Dissertation on the Prophecies, XIV. Vol. I. p. 271. edit. 9.

be brought to a conclusion in the *same* year, as the 1260 years allotted to “*the little Horn*” of the Macedonian He-goat, that is, in the year 1866; for 1260 years added to 606 will give this amount: and

SECONDLY, that “*the Saints* of the Most High” were NOT “*given* into the hand of *this little Horn*,” considered in his capacity of *a temporal Prince*; but in his *spiritual* capacity, as “*having eyes* like “*the eyes of man*<sup>1</sup>, and a *mouth* speaking very “*great things*<sup>2</sup>.” Regarded in the *former* light, his *tyranny over the Saints* must have been circumscribed within the limits of his *temporal* dominions, which were *small* indeed: seen in the *latter* light, it has been, nominally, CATHOLIC, or UNIVERSAL.... The year 755 cannot therefore be the *true* date for the commencement of these 1260 years; nor can any

<sup>1</sup> “To denote his cunning and foresight, his looking out and “watching all opportunities to promote his own interests: and “the policy of *the ROMAN Hierarchy* hath almost passed into a “proverb; the Pope is properly an *overlooker* or *overseer*, *ἐπίσκοπος* or *bishop* in the literal sense of the word.” Bishop Newton’s Dissertation on the Prophecies, XIV. Vol. I.

<sup>2</sup> “Or, as Symmachus interprets it, ‘He shall speak great “words as the Most High;’ setting up himself above all laws “divine and *human*; arrogating to himself the godlike titles of “*Holiness* and *Infallibility*; exacting obedience to his ordinances “and decrees, in preference to, and open violation of, reason “and *Scripture*; insulting *men*, and blaspheming *GOD*. In “Gratian’s decretals the pope hath the title of *GOD* given to “him:” ibid. And in the Revelation of St. John, he is expressly called ‘Ο Θεὸς τῆς Γῆς—“the *GOD* of *the Earth*,” or *Roman Empire*. Key, Vol. II. p. 475—478.

other year, as 774, or 800, which were the epochs only of the *increase*, or *firmer establishment*, of the *temporal dominion* of this “little Horn,” be such date, consistently with the scope of the Prophecy.

2dly. Other writers, justly, also, affixing a *spiritual* sense to the principal characteristics and operations of this Power, have, nevertheless, referred the beginning of this period, either to the year 451, when Paschasius, the legate of Pope Leo I. at the general Council of Chalcedon, claimed, in the behalf of his Church, that *she was “the HEAD of ALL CHURCHES”*<sup>1</sup>,—or to the year 533, when the Emperor Justinian *is said* to have given the *first* place, in point of *precedency*, to the *Bishop of ROME*<sup>2</sup>. But it will be evident, that *neither* of these can be the true date, when it is considered,—

FIRST, that according as the 1260 years are supposed to be dated from the *one* or *other* of these

<sup>1</sup> Bellarmin. de Concil. et Eccles. lib. i. cap. 19. and Du Pin, in his New Ecclesiastical History of the fifth century, Vol. IV. Part II. p. 230. Act. I. of this Council. 1693.

<sup>2</sup> I can find no sufficient authority for this assertion. Certain it is, that the conduct of Pope Vigilius, during the sitting of the Council of Constantinople in that year, was very *arrogant* and *versatile*, and drew down upon him the heavy displeasure of the Emperor; who banished him from the city, and did not receive him again into favour, or recall him from his banishment, till after an acknowledgment of his errors, which he made in writing on the 23d of February, 534. Justinian, *then*, received him on his return to Constantinople, with extraordinary marks of honour. See the history of this council, as given by Du Pin, in Vol. V. p. 135. of his Eccles. Hist.; and Bower’s History of the Popes, Vol. II. p. 393—415.

epochs, their termination would take place in the year 1711, or 1793; consequently, in fulfilment of the prophecy, in the *one* or *other* of these years, “*the wonders*” connected with the great Western *Apostacy*, and even that *Apostacy* itself, *must* have been brought to *an end*: whereas, unhappily, the System *itself*, and “*the wonders*” *it* is capable of producing, are *still* being exhibited on the great theatre of nations.

SECONDLY, Notwithstanding the claim to *SUPREME Dignity*, asserted on the behalf of the *Bishop* and *Church of ROME*, by the Pope’s Legate, at the Council of Chalcedon in 451; yet the history of that Council makes it appear, that *not* the *Pope’s Legate*, but the Emperor Marcian’s *Commissioners*, and, on the 25th of October, in the sixth Session, the *Emperor* himself, *moderated* in the Council. The assumption, therefore, of this *dignity* did not meet with all the respect which the papal representative might have desired or expected.

And although, in the second chapter of the 131st of the *Novellæ*, which were published in the year 541, and regulate almost all the discipline of the Church in his time, the Emperor Justinian gives the *first* place, in point of *precedency*, to the *Bishop of ROME*; and the *second* to the *Patriarch of CONSTANTINOPLE*;—yet, in the third chapter, he grants to the *Archbishop of JUSTINIANÆA*, as the place of his own nativity, jurisdiction over the Churches of **DACIA**, **MYSIA**, **DARDANIA**, and **PANNONIA**; and, in the fourth, he renews the ancient *rights* and *privi-*

leges of the Church of CARTHAGE. Whence it appears, that the pre-eminence *thus* conceded, or perhaps, confirmed, to the *ROMAN Pontiff* by this new Law, was merely a *precedence* in point of *Dignity*; and not such a *pre-eminence* in *power* and *authority*, as *diminished*, in any respect, the *equality* that subsisted among *all* the Bishops, as to *dignity* and *authority*, within their own peculiar jurisdictions; or *invalidated*, in any instance, their *rights*, *privileges*, and *liberty*. And, accordingly, this Emperor himself<sup>1</sup>, as *SUPREME Head of the Church within his dominions*, summoned, and presided in, the *second Council of CONSTANTINOPLE*, held in the year 533, which is commonly called *the fifth Ecumenical or General Council*.

THIRDLY. Nothing can be clearer, than that GREGORY I. Bishop of ROME, who sat in the papal chair from the year 590 to 604, knew nothing whatever of the *title*, the *power*, and *high pre-eminence* of “UNIVERSAL BISHOP,” as attached to *his own* particular See; and, consequently, that these accessions of spiritual *dignity* and *authority* must have been acquired by the Bishops of ROME *since* his time. In his earnest remonstrances, upon this subject, with JOHN the *patriarch of CONSTANTINOPLE*, who

<sup>1</sup> “He was persuaded,” says Du Pin, “that it was the duty of an emperor, and for the good of the state, to have a particular care of the Church, to defend its faith, to regulate its external discipline, and to employ the civil laws and temporal power to preserve in it order and peace.” Life of Justinian, Vol. V. p. 37.

had taken upon himself *that title*, at a council held in that city, in the year 586, he says,—“ Whom do “ you imitate, in assuming that *haughty TITLE* ? “ Is it not him, who swelling with pride, exalted “ himself above so many legions of Angels, that “ were his *equals* ; that he might be subordinate to “ *none*, but that *all* might become subject to him ? ” As to the Apostles, he urges, that “ Peter was the “ *first member of the Universal Church* ;” . . . “ but “ *all* were members of the Church under *one Head*, “ and *none* would ever be styled *Universal* :” whence he deduces the following appeal—“ If *none* “ of the *Apostles* would be styled *Universal*, what “ will *you* have to answer for, at the last day, to “ *CHRIST, the Head of the Church Universal*,—*you*, “ who by arrogating *that title*, labour to subject all “ his members to *yourself* ? ” At last, in expressing his dismal apprehensions of the consequences, he adds—“ *The king of Pride is at hand*; and, I dread “ to say it, an army of *priests* is prepared for him : “ for they, who were chosen to point out to others “ the way of humility and meekness, are them- “ selves now become the slaves of pride and ambi- “ *tion* ! ”

Hence it appears, that the commencement of the 1260 years, which are to comprehend the *whole period* of the tyranny of “ *the little Horn* ” of the *West*, cannot be reasonably supposed to have

<sup>1</sup> Gregory's Epistles, Book IV. Ep. 32. Other letters of Gregory, in relation to the same subject, are enumerated by Du Pin, in Vol. V. of his Eccles. Hist. p. 78.

taken place before the death of this great man in 604.

But, indeed, any *date* assumed for the beginning of this long period, which does not cause it to terminate in the *same* year as the corresponding 1260 years allotted to the domination of "*the little Horn*" of the He-goat in the *East*, must necessarily be *erroneous*; according to the very particulars pointed out in the prophecy, as well as the very nature of the case.

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Having thus ascertained, as nearly as may be, the *beginning*, and the *conclusion*, of this grand period of 1260 years, it now remains to be seen,—whether the periods allotted, in some other prophecies, for the principal events and circumstances by which it was to be distinguished, will not only corroborate what has been deduced upon *these* heads; but also supply a clew, by which to discover the points of time, which will respectively form the limits of *the other chronological numbers* recorded by the prophet Daniel.

And this naturally leads me, in the first place, to a comparison of the two prophecies already considered, with some of those, which form the leading subjects in the Revelation of St. John:

1st. It has been seen, then, that the whole period which has been allotted, in the Divine Economy, for the tyranny of *the little Horn* of the He-goat, or the prevalence of *Mahometanism*, in the

*East*, is “*a time, times, and a half*,” or *one thousand two hundred and sixty years*<sup>1</sup>.

2dly. And that, in like manner, the apostasy and tyranny of *the little Horn* of the fourth great *Beast*, or the predominance of *Popery*, in the *West*, is to be permitted throughout a period of the *same* duration<sup>2</sup>.

3dly. But a large portion of the tyranny, and persecuting propensity, of *this little Horn*, was to be carried into effect, by means of the *temporal* powers of the *Beast*, which all along supported and abetted him; that is,—by the Powers which administered the government of the *Roman empire*, and especially in its *revived* state, after the year 800, when it acquired the distinguishing title of “*The Holy Roman Empire*.” And therefore it is particularly mentioned, that “*power was given unto the Beast*,” under the influence of this little Horn, “*to continue in action forty and two months*<sup>3</sup>:” but *this* number of months, at the average rate of *thirty* days to the month, is equal to *one thousand two hundred and sixty days*; which, as the *days* in question are prophetic of *years*, amount to the *same* space of time, as those already noticed, namely, *one thousand two hundred and sixty years*.

4thly. As the main objects of the tyranny of this *spiritual Power* in the *West*, have been—*the HOLY SCRIPTURES*, which *testified* of it that its works were

<sup>1</sup> Pages 20, and 24, of the present volume.

<sup>2</sup> Pages 29, 30, and 38, of the same.

<sup>3</sup> Rev. xiii. 5.

*evil*, and whose Divine truth and excellence have been therefore as much as possible degraded, and concealed from the public eye,—and the sincere CHURCH of CHRIST, applying these Holy Scriptures to the regulation of her own conduct, and thus bearing *witness* for God in the midst of crooked and perverse generations, (for even in the worst of times there have been remarkable exceptions to the general ignorance and depravity) :—therefore these “TWO WITNESSES,”—*the only “Lights of the World,”*—are said to have power given them “*to prophesy*,” but “*clothed in sackcloth*,”—“*a thousand two hundred and three-score days*<sup>1</sup>;” that is, throughout the *whole* period, during which this upstart and tyrannical Power will itself be permitted to continue in existence : for these *days*, as before, represent *years*.

5thly. In another emblematical representation, this inveterate foe to pure Christianity is compared to “*the DRAGON*<sup>2</sup>,” as exhibiting all the malignity of that great adversary of mankind; and the Church of Christ is likened to a female of celestial origin, and highly favoured by heaven. As, therefore, the Divine Head of the Church has himself declared, that “*the gates of Hell*,”—the principalities and powers of *darkness*,—“shall not “prevail against her,” therefore under the most dreadful oppressions and privations she is *sure* to be preserved : and this preservation, in the midst

<sup>1</sup> Rev. xi. 3.

<sup>2</sup> Rev. xii. 9.

of the greatest apparent *dangers* and *destitution*, is beautifully compared to her being “nourished in “the *wilderness*,” to which she had fled for safety from the assaults of the **DRAGON**, and “where she “hath *a place prepared of God*.” But the period, during which she is to be *thus supernaturally sustained*, is expressly stated to be “*a thousand two hundred and three score days*<sup>1</sup>,” that is, as we have seen, just so long as her formidable adversary shall possess any power of assailing her.

6thly. In another part of the same prophecy, the *same* enemy is admirably compared to “*the Old SERPENT, that deceiveth the whole world*,” and the *same* woman is said to “*fly into the wilderness, into her place*, where she is nourished for *a time, times, and half a time*, from the face of the **SERPENT**<sup>2</sup>.” But the *space*, here indicated, is precisely the *same* as all the preceding, in this division of the subject.

7thly. According to another prophetical declaration, “*The Holy City* was to be *trodden under foot of the Gentiles*;”—that is, the genuine Church of Christ was to be oppressed by the persecution of idolatrous professors of Christianity in the *West*, and of the disciples of Mahomet in the *East*,—for the *same* space, of “*forty and two months*<sup>3</sup>.”

8thly. “*To the end of those wonders*,” which Daniel had predicted under *this two-fold reign* of impiety and superstition, the interpreting Angel assured him, by the most sublime and singular of

<sup>1</sup> Rev. xii. 6.

<sup>2</sup> Rev. xii. 14.

<sup>3</sup> Rev. xi. 2.

all asseverations, the duration would be “ *a time, times, and a half*<sup>1</sup>.”

So conspicuous, in the lapse of time, is the long period thus variously designated! And so important, in the great scheme of Divine Providence, are the leading characteristics by which it has been, and will be still further, distinguished!

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The eight examples of prophetical correspondence, adduced in the last section, may now be readily applied to furnish some further and most interesting instruction, with respect to *the other* principal circumstances and periods connected with them, as recorded by the prophet Daniel: as—

## I.

That holy man expressly foretold, that *the little Horn* of the *He-goat*, or the *spiritual* dominion founded by MAHOMET, should “ be broken *without hand*,”—that is, should be annihilated without the exertion of any *merely human* force or foresight,—at the *close* of the long period already ascertained<sup>2</sup>.

And do we not, after the lapse of 1227 years, since the first commencement of the contrivance of this system of imposture, perceive it *still* in existence, and flourishing in many regions of the

<sup>1</sup> Dan. xii. 6, 7; already cited.

<sup>2</sup> Dan. viii. 25; already cited.

East? There it has been permitted *thus far* to remain in a dominant state; and, though it is certain that it will eventually yield to the power of *Divine Truth, no REFORMATION, hitherto* attempted, has been attended with any material success.

But do we not, on the other hand, observe the Turkish Empire, whose head *still* sustains the title of “*Chalif of the faithful*,” and which has, for several ages, been the main support of Mahometanism in the world, frittering away rapidly before our eyes; and, from causes peculiar to itself, reduced to that stage of depopulation and exhaustion, which gives ground for the expectation of its *speedy*, but *natural*, close of existence<sup>1</sup>?

That great changes, and most especially in respect to the future condition of *the JEWS*, will be the consequence of this *dissolution*, the prophetic writings of Scripture do by no means leave us in doubt; and the gradual, but at length universal, evanescence of this system, before the superior light of the Gospel, may evidently be anticipated as one of those changes, which, without doubt, will be *completed* at the end of *the predicted period*.

## II.

With respect to *the little Horn of the fourth great Beast*, in the West, the case has been far otherwise. There *has been a REFORMATION* in several of the

<sup>1</sup> See note <sup>2</sup>, p. 24.

kingdoms and states of Europe, but more especially in this highly-favoured land, from the abominations of POPERY. And that this should be the state of things, may be seen expressly predicted : for, agreeably to the prophecy, “ *the Judgment has sat*,” and is still sitting, which shall “ *take away his dominion, to consume, and to destroy it, unto the end*<sup>1</sup>” of the time foretold. *This REFORMATION*, as evidenced in its doctrines, has been maintained in action, from an early part of the sixteenth century, to the present time ; and whenever the *peculiar* doctrines of this Apostate Church have been brought into fair and open court, against the *Holy Scriptures*, the only test of sacred *Truth*,—the only ground on which the *judgment* can proceed,—she has invariably stood *convicted*.

But no *conviction* would produce *repentance* and *conversion*. So it was expressly foretold by Daniel, in passages already cited<sup>2</sup>; and this is declared to be the cause of the *fate*, which awaits both *this Apostate Power* itself, and *the Empire* which supports it ;—it was “ *because of the voice of the great words which the Horn spake*.” And precisely with these predictions of *impenitence* corresponds the prophecy of St. John upon the same subject. Referring to the time immediately preceding *the REFORMATION*, and about sixty-four years after the *destruction* of the Empire of the ROMANS in the

<sup>1</sup> Dan. vii. 26.

<sup>2</sup> Dan. vii. 11, and xii. 10.

*East*, the inspired Writer expresses himself in these most remarkable terms :—

“ And *the REST OF THE MEN*, who 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, and wood ;  
 “ which can neither see, nor hear, nor walk :  
 “ *Neither repented they* of their *MURDERS*,  
 “ nor of their *SORCERIES*, nor of their *FORNICA-  
 TION*, nor of their *THEFTS*<sup>1</sup>.”

The same fatal *impenitence* is afterwards charged upon them, by the same illustrious Prophet, at four distinct succeeding times : namely, at the pouring out of the *fourth*, *fifth*, *sixth*, and *seventh VIALS* of the *wrath of God* against them<sup>2</sup>. And do we not, accordingly, perceive *it* as prevalent as ever, at the present moment ? May it not be expected, then, that, ere long, and before the generation that is now rising shall have passed away,— “ *BABYLON the GREAT*” will come *visibly* into remembrance before God, “ to give unto her the cup “ of the wine of the fierceness of his wrath<sup>3</sup> ?”

### III.

Intimately connected with *that* portion of duration, which has been allotted for the existence of these two great *spiritual Powers*, as comprehending

<sup>1</sup> Rev. ix. 20, 21.      <sup>2</sup> Rev. xvi. 9. 11. 13, 14. 19—21.

<sup>3</sup> Rev. xvi. 19.

a very considerable part of it, is *that* to which I have already alluded; and which is so distinctly mentioned by the interpreting Angel to Daniel;—where, after speaking of *the REFORMATION*, and *the judicial INFATUATION* which should possess those who would perseveringly and maliciously oppose themselves to *it*, he proceeds to give, in round numbers, the very *date* appointed by Divine Providence for *its first signal OVERT-ACTS*. His words are too impressive, and too decisive in their import, not to be cited at length:—

“ 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 THOU-  
 “ SAND TWO HUNDRED AND NINETY DAYS<sup>1</sup>.”

But, here, the question may naturally be asked, —*WHEN was “the Abomination, that maketh desolate, “ set up”?* Our Lord himself will return the answer, in the very warning which he gave to his disciples, relative to the destruction of Jerusalem:—  
 “ When ye, therefore, shall see ‘ *the Abomination of “ desolation*,’ spoken of by Daniel the prophet, “ standing in the Holy Place, where it ought not “ (whoso readeth let him understand), and when ye “ shall see Jerusalem compassed with *armies*,—

<sup>1</sup> Dan. xii. 10, 11.

“ then know, that the *desolation* thereof is nigh.  
 “ Then let them that be in Judæa, flee to the  
 “ mountains;” &c.<sup>1</sup>

Now, the *desolation* of Jerusalem, and “ the *time*  
 “ when the daily sacrifice,” according to the law of  
 Moses, was finally “ taken away ” from the temple,  
 occurred in the 70th year of the Christian era ;  
 which is therefore the year, from which these  
 1290 prophetic *days*, or natural *years*, are to be  
 dated. If, therefore, we count forward these 1290  
 years from *that* memorable epoch, the reckoning  
 will terminate in the year 1360 : but it was in this  
 very year, that our illustrious countryman, JOHN  
 WICLIF first commenced that attack upon *the mendicant Orders of the Church of ROME*, which he  
 afterwards extended to many *others* of *her abominations* ; and the effects of which have been so far  
 from being obliterated, that he has been justly con-  
 sidered as “ *the Morning Star of the REFORMA-  
 “ TION* <sup>2</sup>.”

So wonderfully does this apparently insulated  
 prediction correspond with the event !

<sup>1</sup> Matt. xxiv. 15, 16, &c. Mark xiii. 14, &c. Luke xxi. 20, 21, &c., compared together.

<sup>2</sup> See *The Life and Opinions of John De Wycliffe*, D.D., &c., by Robert Vaughan, Vol. I. p. 265, &c. 2d edit, 1831 ; and *The Life of Wiclit*, by Charles Webb Le Bas, M.A., p. 104. I have much pleasure in acknowledging my obligation for the first notice of this curious and interesting fact to the ability and research of Mr. Faber, who has treated of the subject at large in Vol. I. p. 314—319, of his “ *Sacred Calendar of Prophecy*.”

## IV.

Nor less connected with the *same* distinguished period of 1260 years, as comprehending *by far the greater part*, if not *the whole*, of it, according to the different readings of the prophecy, is *that* which specifies the duration included in Daniel's vision of the *Ram* and the *He-goat*; which represented the rise, and leading circumstances in the histories of the *Medo-Persian* and the *Grecian Empires*.

In the progress of this vision, the important question is asked,—

“ *How long shall be the vision*, concerning  
 “ *the daily sacrifice*, and the *transgression* of  
 “ *desolation*, to give *both the Sanctuary*, and  
 “ *the host*, to be *trodden under foot* ?”

To which it is replied,—

“ *Unto TWO THOUSAND AND THREE HUNDRED*  
 “ *DAYs : THEN shall the Sanctuary be cleansed :*”

Now, it is remarkable, as I have already observed, that there are no fewer than *three* different readings given of the period here mentioned; the *ordinary* Hebrew copies assigning it the space of 2300 *prophetic days*; *that*, from which the translation of the LXX was made, extending it to 2400 *such days*<sup>1</sup>; and *some*, again, as Jerome informs us, diminishing it to 2200<sup>2</sup>: and yet *all* of these readings will give

<sup>1</sup> Dan. viii. 13, 14, already cited.

<sup>2</sup> Ἔως ἐσπέρας καὶ πρωῒ ἡμέραι δισχίλιαι καὶ τετρακόσιαι.  
 Dan. viii. 14.

<sup>3</sup> Quidam pro duobus millibus *trecentis*, duo millia *ducentos*

a result conformable to the drift of the prophecy ;— according to the particular, and well-authenticated, *Epoch*, from which the prophetic *days*, or natural *years*, in question, *may* be dated ; and, according as “*the cleansing of the Sanctuary*,” or the interval from the era of the REFORMATION to the close of the 1260 *years*, is considered to be *only beginning*, or *concluded*. This may be briefly exemplified in the three following instances :—

FIRST, If, with the author of “*The Sacred Calendar of Prophecy*,” we suppose, that the *period*, expressed in the vision, commences with *the very first* appearance of the *Ram*, on the banks of the river Ulai ; that is, with *the very first* establishment of the *Persian* monarchy ; and is to be thence continued downward till the *beginning* of *that REFORMATION*, by which *the Sanctuary* will eventually be *cleansed* ;—then the question is, when did this dominion first rise into existence ?—for the time when *the REFORMATION* effectively commenced, under Luther, is a *known* and *fixed* epoch. This kingdom, then, obviously arose out of the ruins of that great Assyrian monarchy, which had antecedently, and for ages, occupied the whole of Central Asia ; and the Persian historians, with one consent, allow a line of *twenty* sovereigns, in regular succession, from CAYUMARRAS, their first King, to the end of the reign of DARU, or DARIUS, whom they represent as having been succeeded by SECANDER, but who was,

legunt. Hieron. in locum, as cited by Bishop Newton, Dissertation. XV.

in reality, conquered and dethroned by ALEXANDER the GREAT. This event took place in the 331st year before the Christian era; but there is so much uncertainty with regard to the Persian annals in these early times, arising from an unwarrantable affectation of antiquity, that the *average* length of the reigns of *these* princes can be fairly estimated only, according to the *average* length of the reigns of *those* in other countries, where there has been long a settled government, and a regular succession. Forming a judgment according to this principle, scarcely *less* than twenty-two years, or *more* than twenty-four, can be admitted for this *average*. On the *former* supposition, dating backward the *twenty* reigns in question from the year 331 just mentioned, the reckoning will end in the 771st year before Christ: on the *latter* supposition, in the 811th year before the same era. These, then, are the *limits*, within which, it is reasonable to suppose, the kingdom of the *Persians* was first established. But the REFORMATION, under Luther, in Germany, had its beginning in the year of our Lord 1517: if, therefore, we count the 2300 years, recorded in the text of our authorized version, backward, from *this* year, we shall arrive at the year 783 before the Christian era, for the foundation of the *Persian* monarchy,—a date which evidently falls *within* the limits just deduced. And the consequence will be, that the *time* which will elapse, between the *Ram* being seen *first* to stand before the river Ulai, and *that* appointed for the *beginning of the cleansing of the*

*Sanctuary*, will be the 2300 years noted in the prophecy.

Such, in effect, is the exposition given in the learned and ingenious work which I have just mentioned<sup>1</sup>; but it may, perhaps, be considered, that, as the *main* subjects of the Vision are expressly declared to be, “*the daily sacrifice*,” “*the transgression of desolation*,” “*the giving both the Sanctuary and the host to be trodden under foot*,” and “*the cleansing of the Sanctuary*,”—it is unnecessary, for the solution of the proposed problem, to go so far back as to the foundation of the Persian monarchy; and will be better to confine the attention to *epochs* more immediately connected with these subjects, and which there can be no difficulty in ascertaining.

There are, then, two *such* dates, which offer themselves at once to our notice; and each of these will respectively answer the desired purpose, according as the reading of the chronological number in the prophecy be *two thousand four hundred*, or *two thousand two hundred*, days; and assuming, likewise, that, at the expiration of each of these periods, as the prophecy itself implies, “*the sanctuary will be cleansed*”!

SECONDLY, then, let the longer of the two periods be selected:—

At the time that Daniel saw this vision, which was “*in the third year of the reign of Belshazzar*,”

<sup>1</sup> Sacred Calendar of Prophecy, Vol. II. p. 174—181.

the Jewish nation was without a *sanctuary*, and a *temple*: but it was one principal part of the *very* purpose, for which Cyrus was divinely raised up to be the head of the Medo-Persian Empire, that, to use the words of Isaiah, he might “say to *Jerusalem*, thou shalt be *built*; and to the *temple*, thy “*foundation shall be laid*<sup>1</sup>.” Now Babylon was taken in the year 538 before the Christian era<sup>2</sup>; and it was not till about *two* years after the taking of that city, that Cyrus, in consequence of the death of his uncle Cyaxares, or “Darius the *Mede*,” became the sole master of that extensive empire<sup>3</sup>. Nor was it till the *second* year of the reign of this monarch, that is to say, in the 534th year before the same era, that “*the foundation of the temple was laid*” at Jerusalem<sup>4</sup>. If then the 2400 years,—the portion of time assigned in the version of the LXX,—be numbered downward from this epoch, the reckoning will terminate in the year of our Lord 1866; or at the close of the 1260 years, when, indeed, “*the Sanctuary will be cleansed*.”

THIRDLY, with respect to the shorter period.

As the *Apostate Power*, which was to be the means of suspending “*the daily sacrifice*” in the *East*, and of diffusing “*the transgression of desolation*,” over that part of the world, was, in fact, “*the little Horn*,” or the *spiritual dominion* founded by

<sup>1</sup> Isaiah xliv. 28.

<sup>2</sup> Ancient Universal History, Vol. IV. p. 420—426. edit. 1747.

<sup>3</sup> Anc. Univ. Hist. Vol. V. p. 188.

<sup>4</sup> Ezra iii. 8. compared with ver. 1. of the same chapter.

MAHOMET; and as *this* came forth from the dominions of the *Egyptian* kingdom, which was one of the “*four notable horns*,” or *kingdoms*, which came up instead of “*the great Horn*” of the *He-goat*, which had been broken in the plenitude of his strength,—that is, instead of the *Macedonian* Empire which had been founded by ALEXANDER, and had subverted the *Medo-Persian*;—therefore the *vision*, which relates, in an especial manner, to this *desolating apostasy*, may very properly be regarded as dating its principal subject, from the beginning of *those* achievements of ALEXANDER, by which, according to the decrees of Divine Providence, the Empire of the world became transferred to him. But it was in the 334th year before the Christian era, that this illustrious prince passed the Granicus, and commenced his lofty and unparalleled successes against the Persian monarch<sup>1</sup>. If, then, we date the 2200 years, specified, in some other copies mentioned by Jerome, for the duration of this vision, from *this epoch*, they will come to a close in the year of our Lord 1866; when, as was before observed, the 1260 years of *apostasy*, and *persecution* will have terminated, and “*the Sanctuary will be “cleansed.”*

## V.

Intimately connected, likewise, with the same period of the 1260 years, as almost immediately succeeding it, is the *MILLENNIUM*,—*that long season*

<sup>1</sup> *Anc. Univ. Hist. Vol. VIII. p. 509.*

of *blessedness*, which is also, in *its* turn, to be succeeded by *an interval*, during which “SATAN is to be loosed out of *his prison*,” and is to be permitted again “*to go forth to deceive the nations*,” and will succeed in *seducing many to their destruction*. The close of *this interval of seduction*, and extensive *depravation* of principles and manners, will usher in *the general JUDGMENT*, and *the RETRIBUTION* of *the future STATE*.... Such is declared to be the order of succession of these great events<sup>1</sup>: and we may, accordingly, perceive, that a very particular revelation of *the whole period*, which will be occupied by these events, was made to Daniel by the prophetic Angel, saying to him,—

“Blessed is he that *waiteth, and cometh to*  
 “*the THOUSAND THREE HUNDRED and FIVE-AND-*  
 “*THIRTY DAYS.*”

“But go thou thy way till *the end be*: for  
 “*thou shalt rest, and stand IN THY LOT, at the*  
 “*end of THE DAYS*<sup>2</sup>.”

This is a period of prophetical *days*, or natural *years*, which,—as it succeeds the “*time, times, and a half*,” or *the 1260 years of persecution and affliction*, and, after a certain interval, succeeds also *the 1290 years*, which was the space that should

<sup>1</sup> Rev. xx. In this instance I have again gratefully to acknowledge my obligation to the ability and penetration of Mr. Faber; from whose ingenious and learned, (though, in some respects, too hypothetical) work, I have derived the first notice relative to this view of the subject.—Sacred Calendar of Prophecy, Vol. I. p. 319—325.

<sup>2</sup> Dan. xii. 12, 13.

intervene between the *destruction* of JERUSALEM, and the *first dawn* of the REFORMATION<sup>1</sup>,—will evidently include the MILLENNIUM predicted by St. John; and be strictly *contemporaneous* with it, during the *earlier* portion of 1000 years, of which it consists: while its *more distant* portion of 335 years, which is called by St. John, in a comparative sense, “*a little season*,” will supply the *destined space*, predicted by the same prophet, for the *last* machinations of the great adversary of mankind, when he shall be again let loose upon the world, after the expiration of *THAT* period of *general peace and felicity*.

And the coincidences between these two most remarkable passages, in these two great prophets, are truly worthy of observation.

1st. The period of 1000 years is common to *both*; but with this wonderful singularity connected with it,—that Daniel has specified the *additional period* of 355 years, at the end of the 1000 years, for *which* St. John has no less distinctly pointed out the *use*, or *employment*, in the Divine administration of the affairs of the world.

2dly. *Both* prophecies represent the 1000 years as *succeeding* a long season of *apostasy*, and *cruel oppression* of the Church of God; even the 1260 years, or the “*time, times, and a half*,” before mentioned.

3dly. *Both* prophecies describe the *interval*, which will elapse between the beginning of the MILLENNIUM

<sup>1</sup> Page 57. of this volume.

and the time of the final CONSUMMATION, as *commenc-  
ing* with a period of unparalleled *glory, aug-  
mentation, and happiness*, to the Church. For—

Daniel was assured, that “*Blessed* is he that *waiteth, and cometh to the THOUSAND THREE HUNDRED and FIVE-AND-THIRTY days.*”—that is, Happy is *he*, who, in those eventful times which shall closely precede them, “by a patient continuance in well-“ doing, seeking for glory, honour, and immor-“ tality,” shall be *permitted* by Divine Providence to *survive* those antecedent days of *danger* and *affliction*, and to *witness* the commencement of that *long*, and, for the most part, *blissful*, period.

And St. John was enabled to say, in reference to the same *happy* state of things,—which, compared with every former condition of humanity, is like “*life from the dead,*”—“*Blessed, and holy* is *he*, that hath part in this *FIRST Resurrection.*”

4thly. The *close* of the 1335 *days* in Daniel, and *that* of the *Apostasy* succeeding the *MILLENNIUM* described by St. John, will equally *conclude* the course of *human Probation*: Daniel is *then* “*to stand in his Lot;*” and St. John proceeds, forthwith, to a description of the *GENERAL JUDGMENT*. But though the *year* is thus, in a manner, specified, “*of that day, and that hour knoweth no man!*”

But it is unnecessary to add more upon this subject, than the obvious conclusion, that a faithful comparison of these two illustrious prophecies of Daniel and St. John will clearly demonstrate, that

<sup>1</sup> Matt. xxiv. 36.

the “*years*,” of which the *Millennium* is said to consist, will be *natural*, and not *prophetic*, years<sup>1</sup>.

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There are several interesting and important reflections which naturally occur to the mind, upon a review of the facts and circumstances, detailed in the preceding parts of this dissertation.

1st. What a strongly marked *period*, in the prophetic scene of Divine dispensation, is *that* of the “*time, times, and a half*;” which is, *itself*, so variously denominated, and occurs in so many different prophecies<sup>2</sup>; and with which so many of the cardinal numbers of *prophetic days*, particularized by Daniel, have such an immediate and a necessary connexion!

2dly. How strikingly do the *completions* of the *two* great branches of the predicted *general apostasy* from true Religion, the *one* by the establishment of *MAHOMETANISM* in the East, and the *other* by that of *POPERY* in the West, *synchronize* with each other; *each* exhibiting itself, by its first overt-acts, in the *same* year, 606; and *each* being expressly predicted to come to its end, at the close of the *same* period of 1260 years<sup>3</sup>!

3rdly. And how manifestly does the *REFORMATION*, or the partial recovery of nations from this *apostasy*,

<sup>1</sup> This refers to the second hypothesis, relative to the *duration* of the *MILLENNIUM*, as stated in the “*Key to the Revelation*,” Vol. II. p. 888; and completely determines the point.

<sup>2</sup> Pages 49—53, of this volume. <sup>3</sup> Pages 40—49, of the same.

in the West, appear to be the work of God, when we perceive, that the *very first* signal efforts towards it are distinguished by the very *date*, after the destruction of Jerusalem, when they were actually made<sup>1</sup>;—that the *time*, when the grand and successful *commencement* of it, which took place in the year 1517, was no less distinctly marked out by a prophecy, *dating* this auspicious beginning of “*the cleansing of the Sanctuary*,” just 2300 years from the foundation of the Persian monarchy<sup>2</sup>;—and that, as if even the various readings of the passage were under the immediate superintendence of Divine Providence, the *completion* of it, when it will be crowned with final triumph over all its enemies, is referred, *through* the long periods of 2400 or 2200 years, according to the different *epochs* from which the other principal subjects of the Prophecy may be correctly *dated*, to the year 1866, or the close of the *same* distinguished period of 1260 years<sup>3</sup>!

4thly. How highly illustrative is it, moreover, of the *comprehensive* nature of the prophecies both of Daniel and St. John, that there is a *period* assigned, even after the close of these 1260 years, during which there will be a *thousand years* of great temporal felicity to the human race, in consequence of the general diffusion of true religion and virtue throughout the world;—and that this period will, further, be succeeded, (such is the nature of man!) by a season of gradual decline, in many nations, from that *happy* state, through the power to be *again*

<sup>1</sup> Page 57, of this volume.

<sup>2</sup> Pages 61, of the same.

<sup>3</sup> Pages 62, 63, of the same.

permitted to Satan for the seduction of mankind, till it terminate in a *final*, open, and fatal rebellion, against the ordinations of God. Daniel having been instructed, that there will be the space of 1335 prophetical *days*, which will *commence happily*; and St. John, that there are 1000 *years* allotted for the duration of the *happy* portion of this space, and that there will be a *subsequent* depravation of principles and manners, which will go on increasing, till the time of human probation shall have expired, and “the *consummation of all things*” shall have arrived<sup>1</sup>!

LASTLY.—It is scarcely possible to close this survey of some of the most wonderful Dispensations of Divine Providence in times past; and to contemplate the nearness of our approach to *that catastrophe*, which is to *finish* “the Mystery of God,” in respect to his Church; without perceiving the high importance of that solemn warning of her Divine Head,—so peculiarly applicable to the present, and immediately succeeding, times: “Behold, “I come as a thief. Blessed is he that *watcheth*, “and *keepeth his garments*<sup>2</sup>,” who maintaineth unsullied, and in their integrity, the *habits* of virtue and true Religion.

That Reformed and pure Religion of Christ, which has been happily established by God’s good Providence in this land, is repeatedly alluded to in “The Revelation of St. John,” as “the Ark of “God’s Testament<sup>3</sup>,” and “the Tabernacle of the “Testimony<sup>4</sup>”—and the history of this Country,

<sup>1</sup> Pages 64—68, of this Volume.

<sup>2</sup> Rev. xvi. 15.

<sup>3</sup> Rev. xi. 19.

<sup>4</sup> Rev. xv. 5.

ever since the time of the Reformation, will invariably prove, how greatly her prosperous, or calamitous, circumstances, her elevation, or depression, in the great scale of nations, have depended upon the fidelity, and religious devotion, with which she has regarded the sacred Trust, that has been thus committed to her charge<sup>1</sup>.

And it is the invariable relation of *cause* and *effect*, which exists so *visibly* in this case, that leads most naturally to the conclusion—a conclusion, which is indeed confirmed by various passages of Holy Writ,—that, as the *Israelitish* nation was chosen for the express purpose of being the depositaries of the Divine Oracles, and of preserving, and at length extending indefinitely, a knowledge of the true GOD in the world; so has the *English* nation also been selected from all others, in these latter times, for the guardianship of the pure Religion of Christ, and for its general diffusion through all the countries, wherever her increased and widely-extended influence may avail for that purpose.

Let her then only act in conformity with this persuasion, and she will again become great and happy. “God will bless her; and all the ends “of the world shall fear him<sup>2</sup>.”

<sup>1</sup> This is a point which has been very clearly illustrated by Dr. Croly, in the preface to his interpretation of the Apocalypse.

<sup>2</sup> Psalm lxvii. 7.

THE END.

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BY THE SAME AUTHOR.

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