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THE

YEAR-DAY SYSTEM

OR

INTERPRETING THE PROPHECIES
EXAMINED,

BY JOSEPH TYSO.

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IT is generally admitted that the prophecy of the seventy weeks in the book of Daniel, is the main support of the year-day theory of interpreting prophetic numbers, therefore if this support could be taken away, the whole system of its advocates would inevitably fall. But this stronghold appears so formidable, that Maitland the boldest of its opponents, though he demolished most of their out works, has not ventured on such an attack. Nor have Burgh, Todd, and Govett, strong men as they are, made any attempt to take it. The Eclectic Review also has lately attacked their out stations very successfully, but has not ventured to fire a single shot against the citadel. Those therefore that have taken refuge in it are still saying with the confidence of the Jebusites, "our assailants can never come in hither." 1 Sam. v. 6, 7. I ventured to make an assault upon it some years ago,* but failed: yet I now renew the attack in another manner, with full confidence of success.

Daniel had a vision in the third year of the reign of king Belshazzar, B. C. 553 relating to the future destinies of the kingdoms of Media, Persia, and Grecia; see Dan. viii. 1, 21, 22, the latter being represented

45. 5. 1. / . * Elucidation p. 35.

by the rough goat, which had a great horn between his eyes denoting the first king. Now that horn being broken, "whereas four stood up for it, four kingdoms shall stand up out of the nation," and out of one of these four notable horns or kingdoms, "came forth a *little horn* which waxed exceeding great towards the south and towards the east and towards the pleasant land." That land is Palestine. This little horn is called, a king of fierce countenance, and has been viewed as applicable to Antiochus, to the Pope, and to Mahomet; but I think it refers to the false messiah of the last days, and therefore that the prophecy has not been fulfilled, and that what is said of him in the 10—12 verses will be accomplished in the character and conduct of the personal antichrist immediately preceding the second advent. The Prince of the host is Christ, and the stars are his ministers, see Rev. i. 22, the daily sacrifice is that which will be re-established when the Jews are partially restored. Ezek. xlivi. 13—27, see also my "Inquiry" page 176. This antichrist will have "a host or powerful force given to him against the daily sacrifice by reason of transgression, and he will cast the truth down to the ground, and will practise and prosper even to the destruction of the sanctuary." Daniel and the saints who saw this vision felt a common sympathy in the fate of Media, Persia, and Grecia; but they made no inquiries about the rough goat, the butting ram, nor the broken horns; but only respecting the events which pertained to their own country and its beloved sanctuary. These predicted evils grieved the saints, and induced one of them to inquire, "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?" And he received for answer, "Unto 2300 days; then shall the sanctuary be cleansed." ver. 13, 14. Daniel was anxious to understand the vision, and while musing on what he had seen and heard, behold there stood before him one in human form, and the prophet heard a man's voice proceeding from the river Ulai,

which called and said, “Gabriel, make this man understand the vision.” And lest Daniel should suppose that the events were to take place in his days, he first informed him of the period when the vision would be realized, “*At the time of the end shall be the vision.*” He then briefly explained the symbols of the Ram and the rough Goat, and their horns as denoting the kings of Media and Persia and the king of Grecia and his successors, and then entered more fully into the character of another king represented by “the little horn ;” reminding the prophet that the vision pertained to distant times, therefore he adds, “*In the latter time of their kingdom*, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, ver. 23. He is farther described in chap. xi. 36, as “the king that shall do according to his will.” His daring exploits of wickedness, are there briefly stated, and his last diabolical act and his destruction are distinctly foretold. “He shall stand up against the Prince of princes,” that is Christ, who is King of kings and Lord of lords, “but he shall be broken without hand, and none shall help him.” The Apostle Paul gives us some further particulars respecting his character, and the cause of his death. He calls him, “*that man of sin*,” “the son of perdition, whose coming is after the working of Satan, with all power and signs and lying wonders.” He speaks of him emphatically as “That wicked one, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.”

II Thes. ii. 3—9.

When Gabriel had briefly explained the symbols of the vision relative to Media, Persia, and Grecia ; he entered more fully into the character, policy, craft and wonderful practices of this dreadful king of fierce countenance ; and though this part of the vision was of a very calamitous character, yet he assured the prophet that *it was true* ; and ordered him to shut it up, assuring him *a third time* that the events foretold were very distant, “For it shall be for many days.”

The thoughts of these dire events operated so powerfully upon the mind of the prophet, that he fainted and was ill for a considerable time. viii. 27. Here this vision is left until we come to the twentieth verse of the next chapter, after which we shall find it more fully explained in verses 24—27.

CHAP. IX.

In the first year of Darius the son of Ahasuerus, Daniel understood by the writings of Jeremiah the Prophet that the desolations of Jerusalem would continue 70 years; and knowing that his people had been carried away captive on account of their sins, and feeling an increased interest in the welfare of his brethren, he set his face unto the Lord his God to pray for their deliverance; “and while he was speaking in prayer, even the man Gabriel, whom he had seen in the vision *at the beginning*,” chap. viii. 1—6, came a second time to give him farther skill and understanding concerning the vision relative to the king of fierce countenance, by whom the daily sacrifice was to be taken away, and the place of the sanctuary cast down; the announcement of which had so deeply affected the prophet’s mind. Now let the words of this heavenly Messenger be duly considered, for upon the right understanding of his statements mainly depends the true interpretation of the remaining verses of this chapter. The Angel Gabriel said to Daniel, “I am now come forth to give thee skill and understanding. *At the beginning of thy supplications the commandment came forth and I am come to show thee, for thou art greatly beloved: therefore understand the matter and consider the vision.*” ix. chap. v. 22, 23. Now if the following verses 24—27 do not give the explanation of the vision, then Gabriel did not do as he was commanded, or the explanation is not recorded, neither of which suppositions can be admitted for a moment. We therefore must conclude that the succeeding verses are the desired explanation of the

former vision, chap. viii. 1—17. Judging that this is the real state of the case, I proceed to give a brief outline of their import. In the 24 ver. the Angel passes over all the intervening calamities that should befall the Jews, and foretels their ultimate holiness and happiness, stating a period during which the predicted events would transpire.

“Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins,” not in this instance by the sacrificial death of Christ, but by severe judgments and fiery trials, by which they shall be purified and made white, Dan. xii. 10. so that every one that remaineth in Jerusalem “shall be called holy, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.” Isa. iv. 3, 4. At that time God will make a new covenant with them as foretold by the prophet Jeremiah, and confirmed by the apostle Paul. Jer. xxxi. 31—36. Heb. viii. 8—11. By this covenant God engages to put his laws in their mind and to write them in their hearts, and to be their God and to make them his people, to forgive their iniquity, and to remember their sins no more, according to that other scripture where it is said “Thy people shall be all righteous.” Then will he bring in everlasting righteousness, and seal up the vision and prophecy. (Heb. prophet,) (that is he will confirm the visions of this eventful period, and verify the words of the prophets, who foretold these wonderful events;) and then will he anoint the* Most holy place of the temple which shall be built after the Jews are restored, see Ezek. xl. xli. and my “Inquiry after Prophetic Truth” p. 74—77.

But before I enter farther upon this much disputed

* These terms here used occur 37 times in the Hebrew scriptures, and are always applied to things or places, but never to persons, neither to God, Christ, Angels, nor men.

passage, I must be permitted to remark, that the Hebrew word here rendered Messiah, occurs 38 times in the Old Testament, and is invariably translated *anointed*, except in this passage. Dan. ix. 25, 26. in which also it ought to have been so rendered, leaving the connexion to determine to whom it should be applied. And *it is* thus rendered by Sir Isaac Newton and others. In the sacred Scriptures it is applied to priests, kings, and prophets —to the patriarchs—to Cyrus, and also to Saul the son of Kish, who is in the Hebrew called the Lord's Messiah, and in the Greek, the Lord's Christ, but nobody will mistake him for the true Messiah, though he is called the Lord's anointed.

It is also applied to the king of Tyre, who is called “the *anointed* cherub,” Ezek. xxviii. 14: and whose character bears a striking resemblance to the antichrist of the last days. Let the Hebrew word be translated *anointed* here, as in all other places, and the connection will I think direct us to the little horn, or the king of fierce countenance, who occupies such a prominent place in the vision; for no reference is made to Christ except as the person whom this anti-christian prince would oppose. chap. viii. 11, 23.

The 25 verse enters upon another subject, pertaining to a different period. It announces the coming of the anointed prince, and informs us how long that event would be after the publication of the commandment to rebuild Jerusalem, namely seven weeks. But the year-day interpreters in order to accommodate the passage to their views, make two princes out of this one; “first, Messiah the prince; secondly, the prince that shall come;” applying the first to Christ, and the second to the Emperor Vespasian, or his son Titus: whereas it is evident that the anointed prince foretold, is the same prince that shall come; whose people shall destroy both the city and the sanctuary, and so cause the sacrifice and oblation to cease; after which he himself “shall be cut off.” There has been no commandment or decree to restore and build Jerusalem since the prophecy was given; but the decree

will be published ; for the mouth of the Lord hath spoken it : and from the publication of this document to the time of the anointed prince will be *seven weeks* ; not *seventy*, as many commentators erroneously assert ; but *seven weeks*. Dr. Stonard says, “ that the *seven weeks* are prior to the *sixty-two weeks*, and separate from them. He also says, that the term of *seven weeks* is not only separate from the term of *seventy weeks*, but also prior thereto.” Besides this, there is no instance in the Scripture where two units are used to make up another unit, as *seven* and *two* to make *nine*, which with the *sixty* would make up *sixty-nine*, but this is a number not mentioned in the prophecy ; whereas the *sixty-two* is repeated again in the next verse, proving that *seven*, and *sixty-two* are separate numbers. Sir Isaac Newton maintains, that “ it is doing violence to the language of Daniel, to take *seven weeks*, and *sixty-two weeks* for one number. Had that been Daniel’s meaning he would have said, *sixty and nine weeks*, and not *seven and sixty-two*, a way of numbering used by no nation.”* The celestial messenger next informed the prophet, what progress would be made in the building of the city at the end of *sixty-two weeks*, namely, that the street should be built again, and the wall, or ruin even in troublous times, such as are foretold ; Dan. xii. 1., and referred to, Mat. xxiv. 12. Mark xiii. 19.—times such as never were, and never will be again. During this eventful period this antichristian prince, with his immense army will endeavour to establish himself among the Jews as their *Messiah*, their *king*, and their *God* : and he will magnify himself even to be the *prince of the host*,—yea above every *God*. xi. 37. St. Paul says, “ He exalteth himself above all that is called *God*, or that is worshipped ; so that he as *God* sitteth in the temple of *God*, showing himself that he is *God*.” ii Thes. ii. 4. This is the abomination spoken of by the prophet Daniel ; ix. 27., xi. 31.,

* *Observations on the Prophecies of Daniel*, p. 151.

xii. 11. A MS. of the thirteenth century approved by Dr. A. Clarke, reads part of the 27 verse thus, "And in the temple of the Lord there shall be the abomination of desolation, until the ruin decreed rush on after the desolation. Dr. A. Clarke says, "This is a similar reading to that of Theodotion, the Vulgate, Septuagint, Syriac, Hexapla, and the Arabic; and is countenanced by our Lord. Mat. xxiv. 15." His sitting in the temple of God, and showing himself that he is God, will take place in the temple which shall be rebuilt after the Jews are restored, and the sacrifices re-established, but again made to cease, in order to constitute this great antichristian prince, the object of divine worship: compare Dan. xi. 31., xii. 11. with Mat. xxiv. 15, 21—24. In order to accomplish his diabolical purposes he will perform certain lying wonders which shall deceive many, and as he will come in his own name; John v. 43.; great numbers will receive him as their long expected Messiah, and he will enter into covenant with them to be their king and to reign in Jerusalem; and though he will not prevail upon the main body of the Jews to acknowledge his Messiahship, he will so far succeed as to ingratiate himself with great numbers; so that he will confirm the covenant with many for *one week.*" ver. 27. But as he will not prevail on the Jews as a nation to receive him as their Messiah, and pay divers honours to him; he will in his disappointment and rage, seek to be revenged on them, and will abruptly, even in the midst of the week, cause the restored sacrifice to cease. ver. 27. Then he will muster his troops, here called "the people of the prince that shall come, and they shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined." And after threescore and two weeks this anointed prince in his struggle for dominion shall be cut off: and the holy city where he intended to fix his throne "shall not be his,"—"and he shall have nothing." Marg: "They shall not be his people." *Vulgate.* But in his efforts

to establish himself he shall come to his end and none shall help him: for that determined shall be poured upon the desolate," or desolator.

Sir Isaac Newton says, that, " Daniel's prophecies reach to the end of the world: and there is scarce a prophecy in the Old Testament concerning Christ which doth not in something or other relate to his second coming. It is evident that he thought the latter part of this prophecy related to antichrist, and that it would be fulfilled about the time of the second Advent. These are his words, " If divers of the ancients as Irenæus, Julius Africanus, Hippolytus the Martyr, and Apollinaris, Bishop of Laodicea, applied the half week to the times of antichrist; why may not we by the same liberty of interpretation apply the *seven weeks* to the time when antichrist shall be destroyed by the brightness of Christ's coming."* Mede also thought that the final accomplishment of this prophecy would take place in the last days, see his works folio p. 709. It also appears to me, that the most prominent person in the vision, should of necessity, be the most prominent in the interpretation, and who is this but the little horn, called the king of fierce countenance, viii. 23; the destroyer of the city and the sanctuary, ix. 26. With this view of the seventy weeks being as yet unfulfilled, all the prophecies respecting antichrist harmonize, and no difficulty attends the interpretation,—the strong hold of the year-day interpreters is destroyed,—and the folly of fixing dates for events to come, fully exposed. Yet the inclination to retain a favourite theory which has long been considered as undoubted truth is generally too strong for the most cogent arguments to overcome, even though the fallacy of it be capable of demonstration.

It appears from the Eclectic Review, vol. xvi. p. 641, that Prosper, an obscure bishop of Rhegium, in the fifth century had the merit (such as it is) of the

* Observations on the Prophecies of Daniel, p. 146.

invention of reckoning a day for a year, while Birkes considers it to have been first adopted by Primasius in the sixth century. Be that as it may, it certainly was not invented by protestants. Yet it is with singular inconsistency called by Birkes and others, "The protestant interpretation;" whereas protestantism as opposed to popery had no existence until the sixteenth century. Most probably as Rhegium was in Italy, the bishop was a papist, therefore it might with far more propriety be called, *the popish interpretation*.

This year-day system is a baseless fabric, built upon the nonentity of years consisting of only 360 days each, whereas it is well known that God never made such a year in this section of his creation; and though fallible men have been foolish enough to do so, inspired men have been too wise to furnish a precedent for it: such a year has no existence but in the fancy of erring men, and they have always been obliged to add intercalary days to make it correspond with the solar year.

In 2300 years consisting of 360 days each, there are 33 years less than in the same number of years of $365\frac{1}{4}$ days each, so that if the 2300 years of 360 days commenced, as some say B. C. 457, the prophetic period would terminate in 1810, instead of 1843, both of which reckonings however, time has proved false. "From the going forth of the commandment to rebuild Jerusalem to Messiah the prince," must certainly refer to his *coming*, and not to his *going away*; the latest possible period must be when he entered upon his public ministry, A. D. 30, Luke iii. 23, and not at his death. If we reckon the 490 years from any of the decrees usually referred to, (see page 13) they will not end at Christ's birth, baptism, nor death, nor at the destruction of Jerusalem by the Romans. Where then is the consistency of such a mode of reckoning? or to what useful results can it possibly lead those who adopt it?

Men may be mistaken in the interpretation of the prophecies which relate to the person, as well as to

the actions of antichrist. The received version has rendered the Hebrew text of Daniel, ix. 26, "Messiah the prince," instead of "the anointed prince," which has led most people to believe that it refers to the true Messiah, though there is not one good thing said of him throughout the whole connection, for the 24 verse has no reference to him; his coming is not announced until the 25 verse, and that refers to the troublous times, such as never were before, and never will be again, xii. 1. Mat. xxiv. 21. Mark xiii. 19. This is not the only text by mis-understanding which men mistake antichrist for Christ: another case occurs where the rider on the white horse, Rev. vi. 2., is generally supposed to represent Christ, because he is described as riding on a horse of the same colour as that of Christ. Rev. xix. 11. But what man of understanding would judge the character of a rider, simply by the colour of his horse? There are four horses of different colours introduced in the visions of Zechariah, chap. i. 8., vi. 3—6.; but nothing distinctive relative to the character of the rider or charioteer, is to be inferred from their colours. The names, titles, and conduct ascribed to the rider on the white horse in Rev. xix., together with his retinue, leave no doubt upon the mind of the reader respecting the person intended: but there is no name, title, or action ascribed to the rider in Rev. vi. 2., but what may be applicable to the worst tyrant in the world. There are other weighty objections to the common interpretation of this passage, as denoting Christ, either at the first advent, or the pentecost. If to the former the prophecy was given ninety-five years after the event; if to the latter sixty-two years after. But this interpretation of the text appears more like an Irish blunder, than the true sense of the passage. Further, the noise of thunder with which this rider is introduced, is the symbol of something *terrible*, and *awful*; not at all denoting Christ at his first advent, nor yet in the gospel ministry, which unfolds a system of *peace* and *good will* towards men.

Again, a *bow* is an instrument of war, and is said to be used by antichrist and his confederates. But the Lord “maketh wars to cease to the ends of the earth. He breaketh the *bow* and cutteth the spear assunder.” He expressly saith of the great antichrist of the last days, “I will smite the bow out of thy left hand, and will cause their arrows to fall out of thy right hand.” “Thou shalt fall upon the mountains of Israel, thou and all thy bands.” Ezek. xxxix. 3. The crown given to this horseman is a mark of royalty, and is very appropriate, seeing that he is a king,—a king of fierce countenance,—a king that shall do according to his will. But the crown is no distinguishing characteristic of Christ, for wicked kings have crowns, and he that wore the name of blasphemy had ten crowns. Rev. xiii. 1. And his going forth conquering and to conquer is no more than many wicked princes have done, and therefore is no proof that he is the representative of Christ. Of this king of fierce countenance it is said, “his power shall be mighty, and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.” Dan. viii. 24, 25. John speaking, as I apprehend, of this terrible prince says, that “he had power to cause that as many as would not worship the image of the beast should be killed.” Rev. xiii. 15. This interpretation of the rider on the white horse, Rev. vi. 2., gives consistency to the imagery of the seals. Where have we any intimation of Christ being in such company, or heading such an infernal troop, with death and hell bringing up the rear? If the I seal represents antichrist; the II war; the III famine; the IV pestilence; the V persecution; and the VI judgment, they are all homogeneous, and naturally follow in the train of antichrist; but there is no congruity in associating them with Christ. Antichrist is represented as a great deceiver; therefore our Lord gave many appropriate cautions to his disciples, such as “Take heed that no man deceive you, for many will come in my name, saying, I am Christ, and

will deceive many." Mat. xxiv. 4—8. Mark xiii. 5, 6, and these are especially applicable to the time of the great tribulation. " *Then* if any man shall say unto you, Lo, here is Christ, or Lo there, believe him not: for there shall arise false Christs, and false prophets, and shall show great signs and wonders." Mat. xxiv. 23, 24. Mark xiii. 21—23.

The x. xi. and xii. chapters of Daniel refer to the same person, called, " the king of fierce countenance, who shall do according to his will." xi. 36. The troubles referred to, he will produce by taking away the daily sacrifice,—by the destruction of the sanctuary and the city,—and by his casting the truth down to the ground." In consequence of these announcements an inquiry is made, How long shall it be to the end of these wonders? And the man clothed in linen interposed with a solemn oath and said, " It shall be for a time, times, and an half." That is for three years and an half. And the prophet is repeatedly assured, that the events predicted in the vision would be realized " in the latter days,"—" at the time of the end." " And that from the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there should be 1290 days; then all these things should be finished." Dan. xii. 1, 7, 11.

The following are the different dates from which the year-day interpreters commence their reckoning of the 70 weeks or 490 years.

B. C.

I.	The decree of Cyrus in the 1st year of his reign. Ezra i. 1.	536
II.	The decree of Artaxerxes in the 7th year of his reign. Ezra vii. 8.	458
III.	The decree of Artaxerxes in the 20th year of his reign. Neh. ii. 1.	445
IV.	The decree of Artaxerxes in the 32nd year of his reign. Neh. xiii. 6, 7.	428

Let any man calculate the 490 years from any of above dates, and he will find that they will not

terminate either at the birth, baptism, or death of Christ, nor at the destruction of Jerusalem by the Romans in the year A. D. 70.

A TABLE

Showing the commencement and termination of the 70 weeks or 490 years according to the following authors.

	B. C.	515	B. C.	163
Rabini		538		48
Harduin		436		2
Sir Isaac Newton.....		538	A. D.	1
Calmet mentions several		536		1
Eusebius		458		27
Faber		518		28
Scaliger 1st.....		484		29
Julius Africanus. Lunar years.....		445		30
Ditto Solar years		458		32
Mayer		455		32
Petavius		458		32
Cunningham		455		33
Arch-Bishop Usher.....		458		33
Prideaux		457		33
Habershon		453		33
Beverley		445		33
Dr. Cox		457		34
Sir Isaac Newton.....		536		34
Lancaster		457		36
Apthorp		453		37
Morning Watch		444		46
John Caverhill, M. D. 1st.....		422		68
Polanus		421		69
Mede.....		588		70
Jarchi		594		70
Aben Ezra		536		70
Clemens Alexandrinus		445		70
Bishop Loyd		536		70
Dr. Blayney.....		493 $\frac{1}{4}$		70
Scaliger 2nd.....		445		70
Dr. Gill.....		420		70
Dr. Stonard		445		70
Dr. E. Wells		445		70
Wintle		420		73
Dr. Blayney.....		417		73
A Layman		536		135
John Caverhill, M. D. 2nd.....		538		2892
Markwick 1st.....		740		2640
Ditto 2nd.....		538		2790
Ditto 3rd. Lunar years				

We object to the common interpretations of the seventy weeks.

1. Because there has been no commandment or decree given to restore and build Jerusalem since the date of the prophecy, which was B. C. 538

Mr. R. a Millerite who came from America to instruct the British christians in the prophecies, called upon me not long ago, and entered into an exposition of the 70 weeks. I said where do you find the commandment to restore and build Jerusalem ? He replied in the seventh chapter of Ezra. I denied its existence, and he immediately took out his pocket Bible to confront me, and began to read the chapter to himself. After waiting sometime, I said, have you found it ? " Not yet " he replied, and read on to the end of the chapter, but could not find it ; he then said " he had found the word *decree*, but it did *not* relate to rebuilding Jerusalem."

We object 2ly. Because the commentators say that the 7 weeks, equal to 49 years, describe the time that the temple was in building, whereas that sacred edifice was completed in 20 years. The foundation was laid B. C. 535, and it was finished and dedicated B. C. 515. Ezra vi. 15. Here is an error of 29 years.

3ly. Because they say that the 62 weeks, equal to 434 years, is the time appropriated for building the wall ; or restoring the Jewish polity, as if the word polity were synonymous with that of wall, whereas Nehemiah the inspired superintendent of its building, assures us that it was *finished* in 52 days. " So the wall was finished in the twenty and fifth day of the month Elul, in *fifty and two days*." Neh. vi. 15. Here is an error of 382 years.

4ly. Because the angel stated expressly to Daniel, that from the going forth of the commandment to restore and build Jerusalem, *to* the anointed prince should be *seven weeks*, and these are separate from the sixty-two weeks as Sir Isaac Newton and Dr. Stonard affirm. Yet these year-day interpreters will persist in adding the 7 to the 62, making 69, which is

a number not once mentioned in the whole prophecy. Now if we allow 7 weeks to elapse before the Messiah came, and 62 weeks from his coming to his death, it will appear that he lived on earth 62 weeks, equal to 434 years, whereas it is well known that he was here but 33 or 34 years. This produces an error of 400 years.

5ly. Because these tropical interpreters say that Christ by his death caused the sacrifice and oblation to cease; but this is a mere fiction, for they continued 37 years after his death, and were made to cease by the Romans through the destruction of the city and temple, A. D. 70. The error in this instance being 37 years.

6ly. Because there is no scripture authority for reckoning a day for a year in any of the prophecies in Daniel or the Apocalypse, nor any other part of God's word, except where plain direction or intimation is given to that effect. There are more than 20 prophecies given in *days only*. The following have been fulfilled in *literal days*, Gen. vii. 12. xl. 12, 13, 19. Num. xi. 19, 20. Josh. i. 11. vi. 3, 4. Isa. xxxii. 10. Mat. xii. 40. xxvi. 61. xxvii. 63. John ii. 19. Acts i. 5. These are amply sufficient to show the manner in which God fulfils his prophetic days. But the advocates of the year-day system adduce Num. xiv. 34. and Ezek. iv. 6. as the certain rule which God has laid down for his prophets, and therefore as our rule for interpreting them. Now if this be true there are at least *eleven* instances in which God has departed from his own rule, in the judgment of nearly all commentators; and there is not *one* prophecy given in *days only*, in which they are all agreed that it has been fulfilled in *years*: so that the exceptions are far more numerous than instances of conformity to the rule. Can this be the plan of the divine author of the sacred volume?

7ly. Because all the year-day interpreters have had their calculations falsified by time, whenever the predicted year has arrived; a few instances of

which may be given as examples. Cunningham so interpreted the prophecies, as to make it appear that the second coming of Christ would occur in 1839. Habershon and Bickersteth that the destruction of the Mahomedan power,—the restoration of the Jews, and the fall of the Papacy would take place in 1843 or 1844. A huge host of American Adventists or Millerites, as they are sometimes called, have asserted that the second Advent of Christ would occur in 1844, and this they have stated with as much confidence avowedly, "as that Tuesday will be the next day after Monday." Birkes is another warm advocate for the year-day theory, but has prudently avoided fixing dates for the unfulfilled prophecies, lest like his brethren of the same school, he should be put to shame by truth-telling time. Pym is another supporter of this theory, and he says that "Christ *must* come before 1847." Dr. Wolf has proclaimed *that*, as the year of the Advent, and Bogie published a book in 1843, entitled "*The Crisis is Come.*" In the midst of these prognostications, it becomes all christians to hearken to him who says "Watch and pray, for ye know not when the time is." "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh." "It is not for you to know the *times* nor the *seasons* which the Father has put in his own power." "What I say unto you, I say unto all WATCH."

We object,

1ly. Because of the great uncertainty of chronology. According to Calmet the present year A. D. 1845, is A. M. 5848—according to Dr. Hales A. M. 7256, —according to Dr. Russell A. M. 7286,—and according to Clinton A. M. 7323.—But according to the Jewish Chronology it is only A. M. 5606, making a difference of 243 years between our common reckoning and that of the Jews: and 1717 between that of Jews and Mr. Clinton. In all the events recorded in the Old Testament, there is a difference of 1411 years between Calmet and Hales, even to the

last event recorded in the Hebrew Scriptures. And in alluding to events occurring before Christ, there are only two or three instances in which Calmet and Hales coincide, while there are very many in which they differ more than 100 and in some instances more than 150 years. If therefore God had given his prophetic numbers in days, and each day for a year, they would be utterly useless *now*, because no man knows the year of the world in which we are living within a thousand years. And with respect to the 2300 days, Dan. viii. 13, 14, it is well known that the Septuagint reads 2400, and other MSS. or versions 2200. Yet with all these astounding discrepancies, there are many authors who have fixed the times in which God will fulfil his prophecies, without excepting that all important event, the second Advent of Christ; notwithstanding also the difficulty respecting it, implied in his own words, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For as a snare shall it come on all them that dwell on the face of the whole earth.” To prevent or counteract deceptions by those who predict future events, whether by pretensions to inspiration, or by the interpretation of scripture prophecy, we have an infallible rule from the Lord, and it is as applicable to us as it was to the Israelites to whom it was first given, “When a prophet speaketh in the name of the Lord; if the thing follow not, nor come to pass, *that is the thing which the Lord hath not spoken*; but the prophet hath spoken it *presumptuously*, thou shalt not be afraid of him.” Deut. xviii. 22.

There are also several practical evils attending this system of interpretation. 1st. The figurative interpretation of prophetic numbers, and the dates fixed for the accomplishment of the most important events foretold in the prophecies, which interpretation, time has always proved to be fallacious whenever the appointed period has arrived: thus faith in the scriptures is thereby considerably weakened, (in many minds,) and in some instances subverted. These

numerous errors in the calculations of the writers on prophecies, and the frequent disappointments of their readers; generate doubts about the prophetic scriptures, and the faithfulness of God to his word: such are the baneful influences of the mystic interpretations of literal prophecies. In all the prophecies given in days, mouths, and years, which are generally acknowledged to have been accomplished, there is not *one* that has not been fulfilled *literally*. Why then should we expect that God will fulfil the remainder in a *figurative* sense? It does not become any man to say he cannot; but if any one do utter such language, he replies in his word "I am the Lord God of all flesh: is there any thing too hard for me?" Jer. xxxii. 27. It is folly to reply yes, there is. "It is impossible for God to lie." True, but he has not inspired holy men of old to prophecy lies in his name; nor things impossible to be done: for he hath declared, "My counsel shall stand and I will do all my pleasure."

Another evil is the unnecessary alarm that is excited in those who believe the statements of these interpreters. In many instances the announcement of the second Advent as being immediately at hand, has induced persons to neglect the duties of their business, and their families; and in some instances it has produced temporary derangement. But when the period fixed has passed over, such persons have become more careless and sceptical than before. It is plain however, from the scriptures, that we all ought to be prepared for that most important event, having our loins girded, and our lamps burning,—and looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ,—and that we should be constantly doing his work, for "Blessed is that servant whom when his Lord cometh he shall find so doing."

"Oh happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honour crown'd."

W. B. DODDRIDGE.



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I am yours faithfully,

DANIEL BAGOT,

Vicar of Newry.