

1 SAMPLE
Scripture Lines of Time

REIGN OF THE MESSIAH.

FULL GLORY OF THE KINGDOM OF THE SAINTS OR OF ISRAEL.

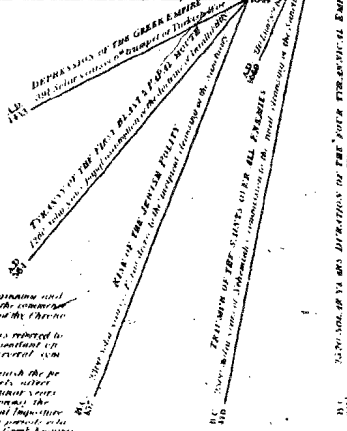
1833 Lunar or Mohammedan years to Israel's era of Blessedness.

**KINGDOM OF ISRAEL.
CONFLICT WITH GOG AND MAGOG.**

1290 Lunar years to Extirpation of Mohammedan Abomination.

**JRWISH KINGDOM.
BATTLE OF ARMAGEDDON.**

1200 Lunar years to the finishing of the Messias, or coming of the Mohammedans to smite the power of the Holy People.



A.D. 922

A.D. 622

A.D. 622

A.D. 1917

A.D. 1870

A.D. 1850

A.D. 1250

A.D. 1200

A.D. 1200

A.D. 1200

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A.D. 1200

In the sketch of the beginning and end of the line, and the commencement and termination of the Chronological periods.
The several particulars referred to are considered as dependent on the expiration of the several war historical years.
The lunar years distinguish the periods which particulars affect the Mohammedan, Roman years only being in use amongst the Nations possessing that Imperialistic spirit, which divide the period into five to the Resurrection of Great Empire & the Western or Holy Roman Empire & also the Nations which preceded them which always calculated by solar years.

...the existence of the golden time of Abraham...
...of Daniel which the Hebrews do not...

J-98.9

THE EVEN-TIDE; 8100.C 584

Last Triumph

OF THE
**BLESSED AND ONLY POTENTATE,
THE KING OF KINGS, AND LORD OF LORDS;**
BEING A DEVELOPMENT OF THE
MYSTERIES OF DANIEL AND ST. JOHN,

THE PROPHECIES

RESPECTING THE
RENOVATED KINGDOM OF ISRAEL;

In which the Scripture Lines of Time of the 210, 391, 1290, 1296, 1335, 2300, and 5280 Years are traced and found to terminate

- A.D. 1844.—IN THE RISE OF THE JEWISH KINGDOM, AND THE DESTRUCTION OF THE PAPAL POWER.
- A.D. 1873.—IN THE EMPIRE OF ISRAEL, AND THE EXTIRPATION OF MOHAMMEDIAN.
- A.D. 1917.—IN THE TRANSCENDANT "GLORY OF ISRAEL," AND THE CLOSE OF THE LAST JUDGMENT.

BY J. A. BROWN.

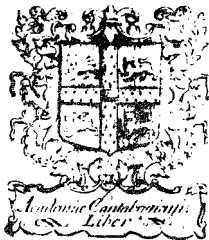
IN TWO VOLUMES.
VOL. I.

— AT EVENING TIME IT SHALL BE LIGHT. — REVEREND.

LONDON:

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1823.



1330:09

DEDICATION.

TO THE JEWISH NATION.

Descendants of the Venerable Abraham,

THE great Apostle of the Gentiles, who was a "Hebrew of the Hebrews," and whose best affections were ever exercised on the behalf of his own nation, always inculcated on the minds of the Gentile disciples, who had embraced the faith of Christ, a similar disposition towards the seed of Abraham, as an essential duty. For your sakes did he declare himself willing to relinquish any advantages which he either possessed or expected, if such sacrifices could have been the means of saving "his brethren, his kinsmen according to the flesh:" and to those who "were Israelites" did he assert, when he addressed the Romans, that "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh (is) Christ, (or the Anointed One,) who is over all, God blessed for ever." Animated by a similar regard to your nation, as was possessed by this holy Apostle, I submit to your attention many circumstances which concern your future welfare.

In enumerating these great and exalted privileges of your Nation, which will very soon be proved to appertain to you, as your real and substantial inheritance; your distinguished Countryman, who was brought up at the feet of Gamaliel, one of your most celebrated Rabbies, and who was well instructed in your law, and in all the promises of

Almighty God made to you as a people, and who plainly foresaw the desolations, which, according to the wise, though mysterious, dispensations of Providence, were at that time about to come upon you; that intelligent man instructed those to whom he was then writing, that the promises before mentioned did not belong to the generation of his own day, but to that of a distant age.

To those then existing was it to be said, "Ye are not my people," and they were to be cut off from their own country; but, at a future time, the voice of Mercy should be heard distinctly proclaiming to the scattered people of Israel, "I will call them my people which were not my people, and her beloved which was not beloved;" and that "it should come to pass, that IN THE PLACE where it was said unto them, Ye are not my people, there shall they be called the CHILDREN OF THE LIVING GOD." A more positive declaration of your ultimate recovery from your present dispersion, and of your restoration to the land of your fathers, and the favour of the Lord your God, cannot be imagined.

So anxious was this great and good Apostle, lest those who had embraced the faith of the Messiah, which he preached, should consider themselves as exclusively the favoured people of God, and that the Jewish nation were wholly cut off from being a people, that he again impresses upon the minds of the believing Romans, that "blindness in part (only) is happened unto Israel, until the times of the Gentiles, or tyranny of the Romans and of the Mohammedans, as predicted by the same Messiah, should be fulfilled. In that prediction did Christ himself refer to your Prophet Daniel, declaring that all the events which he prophesied concerning the desolation of Jerusalem, and the captivity of the Jewish Nation, must come to pass, agreeably to what was recorded in your Scriptures. Then only, when "the fulness of the Gentiles is come in," or "the tyranny be overpast," does Paul state, that the "De-

liverer shall come out of Zion, who shall turn away ungodliness from Jacob; and so all Israel shall be saved."

In unison with this statement, that to your Nation belong "the promises, and the covenants, and the future glory," does the same Apostle forbid to the Gentiles to think more highly of themselves than they ought to think; and enjoins upon them to remember, that "if they boast, they bear not the root, but the root them;" reminding the Romans that they were only engrafted into the good Olive-Tree of Israel; and that though God had turned away his face from his people for a season, yet "He was able to graft them who were the natural branches in again." He is still more explicit in the declaration of his hope, and in the expression of his confidence, that, as "your fall" and your "diminishing" were made "the riches of the Gentiles," and your "casting away" the "reconciling of the world," because the blessings of the Kingdom and the knowledge of the true and eternal God were then made known to the Gentiles by holy men of your nation; so, in a distant age, would your future recovery and restoration to favour be to you and to a sinful world as a resurrection from a state of death; for then will your dominion be established, and the glory of the Lord of hosts be your great concern.

"Children of the stock of Abraham," When the great Messiah of the Gentiles predicted the desolation of your country, declaring that the Jewish Nation should be led captive into all nations, and that "Jerusalem should be trodden down of the Gentiles till the times of the Gentiles were fulfilled," he prophesied of no new event, but speaks only of those mysterious times, in which Daniel had before predicted that your nation should be involved. The precise period or duration of these mysterious times, that divinely inspired prophet has defined as being twelve hundred and sixty days, or a prophetic period of "three times, and a half," or three years and a half of prophetic days, viz. twelve hundred and sixty years. Thus he declares, when

"God shall have accomplished to scatter the power of the holy people," all the things written concerning you shall be finished.

That Gracious Existence, whom we claim as the Saviour of mankind, but who was rejected by the then rulers of Israel, as not being the Messiah predicted by the Prophets, did, on his first appearance, speak also of his second coming; and, as a sign of the times when he was again to appear in "the clouds of Heaven," or amidst the assembled multitude of the Jewish Nation, "with power and great glory," referred to the well-chosen type of your nation, the "FIG-TREE." When the prophet Joel predicted the desolation of Israel and of Judah, he prophesied, in the name of the Holy One of Israel, that the enemy "hath barked my vine, and laid bare my FIG-TREE; he hath made it clean bare, and cast it away; the branches thereof are made white," i. 7. A more perfect picture of the afflictions which have attended your Nation since the first desolation of Jerusalem, when its branches, or the provinces of the kingdom, may be said to be cast away, could not have been drawn by any more masterly hand. The same prophet represents your future prosperity by a like figure, "the tree beareth her fruit; the FIG-TREE and the vine do yield their strength," ii. 22. Then is it that all the promises of God concerning your Nation are to be verified in your experience.

To this same symbol of the Jewish kingdom did Jesus Christ refer, when he predicted his own second coming to the salvation of your Nation; and, as a sign of it, "Behold the FIG-TREE, and all the trees, when they now shoot forth, know ye, that the Kingdom of God is nigh at hand:" "that it is near, even at the doors." "This generation," or the Jewish Nation, "shall not pass away, till all be fulfilled."—"Heaven and earth," or the political and ecclesiastical powers of the then dispensation, "shall pass away, but my word shall not pass away."

True it is that the FIG-TREE of Judah, as well as the vine of Israel, has been desolated, and its branches scattered and peeled, and your Nation consequently driven by your oppressors, in verification of the prophecy, to the very ends of the earth. The time, however, of your deliverance, and of your future honour and glory amongst the nations, is now rapidly approaching. To you, is it said, "Behold the FIG-TREE! when it now shoots forth, then know ye that the Kingdom of Heaven," or the Jewish Kingdom, "is nigh at hand," and that your "Deliverer, who is to come out of Zion," rapidly approaches.

You are sensible, I am persuaded, that the impulse now given to the nations is favourable to you as a people, and that the prophecy of your Royal Psalmist, when God is called upon to interpose in your behalf, is now fulfilling, because "the set time is fully come." Thousands of petitions are daily presented by your Christian brethren to the throne of the Lord God of your fathers, that the Lord would shower down his blessing upon you, "like rain upon the mown grass;" for "they take pleasure in the stones of Zion, and it pitieth them to see the daughter of Jerusalem in the dust;" yet were the forefathers of those who now advocate your cause among the foremost to pull down the stones of Zion, and lay waste her dwelling-place. Can such a change have been effected in the minds of the nations without the influence of the over-ruling providence of God? It becomes you, at all events, to observe and understand the signs of the times. Many of your own people, especially in foreign parts, are now also lifting up their hearts in prayer, and presenting the language of supplication, and are inquiring of the Lord God of Israel, why he hath brought so much evil upon the nation? Such a circumstance clearly marks the epoch of your deliverance; because your ancient legislator Moses, and your glorious king Solomon, whose prophetic prayer, which he offered at the dedication of your beautiful temple, was accepted of

God, have each of them declared, that, when you repent and confess your sins, even though you were cast out to the most distant parts of the earth, even in the land of your enemies, amongst those by whom you may be held captive, you shall obtain favour, and be again gathered from amongst them. The "VIG-TREE" of Judah is then now shooting forth, and it is a positive token, that your Deliverer will speedily appear.

You are not insensible that there have arisen, in these latter days, many societies, who devote themselves to circulate through all nations the sacred records once deposited in your trust; and that they have sent forth men in every direction to rouse the attention of the world to that Holy Volume, and propagate the truths which it contains. If the "VIG-TREE" represent your Nation, then do the "other trees" spoken of by Christ equally symbolise other nations. For a proof of this, I would refer you to your own Prophet, Ezeziel, who predicts that, when the *small shoot of the highest branch of the cedar of Lebanon* shall be planted upon the "high mountain and eminent," even "upon the mountain of the height of Israel," and become a lofty and over-spreading tree, then "shall all the trees of the field know that the Lord has made the *dry tree (of Israel) to flourish.*" *Ezek. xvii. 22-24.* Hopeful symptoms have arisen, that the nations of the earth will arise from their sinful lethargy, and no longer continue insensible to the great truths recorded in your sacred volume; and in that book, also, which holy men of your nation have written for our instruction, as to the events attending your dispersion, and as to the certainty of your restoration. The "other trees," therefore, are now shooting forth their branches; and the two signs of the "VIG-TREE," and of "all the trees," putting forth their leaves at one and the same time, manifestly prove that the "second coming" of the Messiah is drawing near.

The "*times of the Gentiles,*" during which Jerusalem is to be trodden down of the Gentiles, as declared by Christ, and by the Apostle Paul, as well as by the Prophet John, in his vision of the two witnesses, are therefore unquestionably the "*time, times, and a half,*" predicted by the Prophet Daniel, when your desolation is to cease; and he defines these times to be *twelve hundred and sixty days or years.* The kingdom of the Romans, which was the fourth kingdom predicted by Daniel, as "the feet and toes of iron and of clay" of the tyrannical image, and as the fourth beast, "*dreadful and terrible and strong exceedingly,*" is certainly still in existence. About eighteen hundred years since, it proved itself a dreadful enemy of your Nation, and trampled your Kingdom under foot; but, had the twelve hundred and sixty or twelve hundred and ninety years of Daniel referred to that kingdom in particular, as "the abomination which maketh desolate," then would these times have long since expired,—your dispersion would have ceased,—you would now be restored and planted again in your own land,—and the rich and abundant promises of God would have been made good to you. But you are still dispersed, still deprived of the possession of your Holy City; and, as we cannot doubt that the promises of God will be fulfilled, the Romans cannot be those enemies predicted of, "as the abomination which maketh desolate;" nor can the period of twelve hundred and sixty, or of twelve hundred and ninety, years have been fulfilled.

JERUSALEM, the great and holy city of your sacred territory, and your nation, as Jews, I believe to be the grand objects of all the prophecies, and that the continuance of the mysterious times of the Gentiles is only referable to the duration of the last period of your afflictions, or "end of the indignation:" but Jerusalem, and the Holy Land of Judea, are now in the hands of the Turks, and they are Mohammedans. The usurpation of your

country has been maintained by them and by their predecessors, who were adherents of the same impostor, upwards of twelve hundred years; and, if the "מְנַחֵם," by which they compute their annals, is to decide the character of the prophetic years of Daniel, they are now in the twelve hundred and thirty-eighth year of their tyranny. Such a remarkable circumstance, when we are called upon reasonably to expect the deliverance of your Nation from their present thralldom and bondage, and the restoration of your People to their ancient inheritance, is well calculated to awaken attention, and to excite, in every bosom, anxious inquiries concerning the revealed will of God.

When Mohammed arose as a Prophet, and enforced his lying imposture, imposing it as a yoke upon the necks of the nations, he commenced his desolations by the slaughter of your People, and exterminated all within his power as the "People of the Book;" because they refused to abandon their principles, and continued firm in their attachment to the sacred volume. Wherever the principles of Mohammedism prevail, there also the Jewish Nation continues to be enslaved and depressed.

It is to this enemy, therefore, that the prophetic "time, times, and a half," of desolation predicted by Daniel, and "the times of the Gentiles," as repeated by Christ, are to be referred, as "the abomination which maketh desolate." The twelve hundred and sixty years so predicted have now nearly attained their close. The voice of prophecy, therefore, as well as the signs of the times, call upon the Jewish Nation to pause, and "consider their ways," and diligently to examine their sacred records.

It is not improbable that many of the Jewish Nation may be inclined to doubt whether any connexion subsists between the prophecies which concern their future kingdom, and those which affect the Papal apostasy, and the Mohammedan imposture of "the last days," which tyrannies have now long continued to prevail in the world.

This subject is important, and particularly deserves your attention. It is *by your law*, and by your *testimony*, as well as by the writings of those who embraced and propagated the Christian religion, that its verity must be ascertained.

If the Prophecy of Daniel, concerning the four tyrannical monarchies which were to arise and desolate the kingdom of Israel, be well considered, no Jew can disbelieve that the very same calamities were predicted by Hosea, when he threatened their nation with the ravages of "the lion, and of the bear, and of the leopard, and of the wild beast;" yet it is at the close of these afflictions that the Lord addresses them, "O Israel, thou hast destroyed thyself; but in me is thy help. I WILL BE THY KING." xiii. 7.—10. Then also, when Almighty God interposes on their behalf, does he declare—"I will ransom them from the power of Hell; I will redeem them from Death. O Death, I will be thy plagues; O Hell, I will be thy destruction;" v. 14: but affirms, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." xix. 5, 6. Such are the blessings which abound to Israel upon the destruction of their symbolical enemies, *Death and Hell*; for then will the Lord himself be "King in Israel;" a declaration which contains the subversion of every enemy, and the fulfilment of every promise: and it is manifest that these enemies are to be destroyed at the very time when the Kingdom of Israel is to be established, and is to prosper.

The germ of the history of these destructive foes, indeed, recorded by Hosea; but the prophetic details of their devastating career, and of their final punishment, is asserted in the writings of the New Testament. The creation of the "*new heaven and the new earth*" of the Kingdom of Israel, the *sun* of which is no more to go down, nor

their moon withdraw itself, is predicted in that volume to take place when the *old heaven and the old earth*, usurped by the tyrannical monarchies, pass away; and when the last enemies, "Death and Hell, are cast into the lake of fire." Those memorable events are revealed by St. John, who equally describes these desolators, on their first going forth upon the fourth Roman horse, or during the times of the fourth kingdom, to commit their depredations. In a work embracing those prophecies, which affect the future welfare of the Jewish Nation, it is therefore necessary that their Papal and Mohammedan enemies, characterised by St. John, in the very same symbolical terms as by the Prophet Hosea, viz. by "*Death and Hell*," and whose final judgment corresponds with the times of Daniel, viz. the twelve hundred and sixty, or twelve hundred and ninety, years, should be brought under review. If the children of Israel are also desirous of the best information on this subject, and will examine for themselves, they must read the writings of St. John, and other parts of the New Testament, as well as the records of their own prophets. Without requiring them to study the Christian Scriptures in a religious point of view, it is essential to the attainment of a right understanding of their own prophecies, that they meditate on those ample and lucid revelations which have been given to the world by holy men of their own nation, although they may not be acknowledged by them as Prophets; but whom we Christians verily believe to have been divinely inspired for sacred purposes by the God of Israel; and to the accuracy of whose evidence the events of every day bear the most decided testimony.

True it is, that, as Christians, we have hitherto afforded you little occasion to think well of the principles which we profess. If past ages be referred to, the evils which unprincipled men amongst us have caused you to suffer, and the rapine and murder inflicted upon your nation, testify against us. Whilst, also, we have professed to

be guided by the dictates of your sacred volume, it has been too long the practice to interpret, as exclusively our own, the blessings which were promised to you, as your birth-right, and left you in possession only of the denunciations of wrath, and the accumulated plagues of eternity.

Better principles, however, now begin to prevail; nor is it to be doubted that you are fully entitled to the amplest fulfilment of all the promises made to you as a nation; and that, in a future day, at the SECOND COMING of the Messiah, your kingdom will be exalted above all the kingdoms of the world, like the goodly cedar of Lebanon, planted upon the "high mountain and eminent," amongst the humble trees of the field. Then will those who served themselves of you, come bowing down before you at the very soles of your feet, and acknowledge you as a people whom the Lord hath blessed. Yes, "that kingdom and that nation," as your admirable prophet Isaiah declares, "that will not serve you, shall perish." To the very same effect does our own inspired volume testify, under the figure of the "*great and holy city, the NEW JERUSALEM*;" into which, it is declared, "*all the nations of the earth shall bring their honour and their glory*."

This kingdom, which is still to be set up, and by the establishment of which "all the nations of the earth are to be blessed," is to be guided and directed by the "Son of man," "the Father of the everlasting age," "of the increase of whose government and peace there shall be no end, upon the throne of David and upon his kingdom, to order and to establish it with judgment and with justice from thenceforth and FOR EVER." The seal of the Lord of hosts will, doubtless, in due time, perform these glorious promises in behalf of his ancient people, and for the benefit of a ruined world. This kingdom is the subject of my present volume, and to the People of Israel I dedicate the result of my present inquiries.

To the Jewish Nation, from whose forefathers the Christian world have already received the highest blessings, I feel indissolubly bound by sentiments of the deepest gratitude. I am equally convinced that the events of the present mysterious times are rapidly hastening to a conclusion; and that, by the Jewish administration of the kingdoms of the earth, in the fullest extent of all the four tyrannical empires, from the time of Nebuchadnezzar to the present day, which government is predicted by Daniel as "the Kingdom of the Saints," or "People of the Holy Ones," infinitely greater blessings will be poured out in everlasting succession on the nations. I cannot, therefore, but look forward with rapture and exultation to the day when the Lord God of Israel will remember his covenant, and again constitute you a nation; and when, as a token of returning favour, you will be again gathered by Almighty God, and planted in your own land. Such an event will be the prelude of that day of which the Prophet Isaiah has spoken, when "the Lord will be your everlasting light, and your God, your glory."

That the God of Israel will shortly manifest his favour,—that, before a very few years are passed away, some decisive tokens of regard will be discovered towards you,—and that, by some mighty convulsion and revolution of states, especially in the Turkish Empire, the path will be made plain before you, in which you are to move, the insight obtained into the nature of the sacred prophecies will not permit me to doubt. That Jehovah, your all-sufficient and ever-living God, may pour out a blessing on the Jewish Nation, and speedily make you a blessing in the midst of the earth, will ever be the ardent object of my daily prayers, believing such a result to be agreeable to the Divine will.

J. A. B.

PREFACE.

TO THE CHRISTIAN READER.

THE investigation of scriptural subjects is at all times reasonable; but, in a day like the present, when, to use the language of an ingenious and temperate interpreter of prophecy, "*the firmament of the Roman world has been shaken, the luminaries of its ancient sovereignties obscured, the sea of nations thrown into universal tumult, and the hearts of men are moved by a general anxiety and dread of the things which are next to come upon the earth,*" an inquiry into matters of such infinite moment presses with increased force upon the intelligent mind. Nor can those points, which concern the future welfare of the human race, and lead to an anticipation of the early fulfilment of those great events which are spoken of in the Scriptures of Truth, by the "Wonderful Numberer," when "*the sanctuary shall be cleansed,*" be ever deemed intrusive.

Where, however, are the men who sigh and cry for the abominations of the earth, or who joyfully hail the promised signs of the predicted second advent of the Messiah, or the establishment of his kingdom above the kingdoms of the world? The

nations of the earth, and almost every individual of the human race, are acting as if they had no account to give of such matters. It is too true, that, whilst men are crying, "Peace and safety, then sudden destruction cometh upon them;" and, as in the days of Noah, whilst the multitude are eagerly pursuing the things of this life, and grasping after its vanities; in the very midst of their gaiety and dissipation, "the day of the Lord will come" unexpectedly upon them, "as a thief in the night."

To thinking minds, present appearances are delusive; and though apparently calm, yet are they convinced that they portend a day which shall overtake the world "as a tempest of hail, and as a destroying storm." They look forward with impressive anxiety and awful forebodings, to that "time of trouble, such as never has been since there was a nation upon earth." To them, it may well be a subject of surprise, that so few persons who profess the name of Christ "think on these things." The professors of Christianity, with few exceptions, are chargeable with guilt, like that infidel tribe stigmatized by Peter, who, as if it were a matter of no concern to them, exclaim in the same impious language, "Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the creation of the world;" and in effect say, "Let him make speed and hasten his work, that we may

see it; and let the counsel of the Holy One of Israel draw near and come, that we may know it." They will attend to messages of lies; to men "who prophesy deceit, and sew pillows under all arm-holes;" and yet if they speak not according to the Scripture rule, it is because there is no light in them: but from any sober attempt to investigate truth, or the predictions of the prophets, they turn away, and in reality exclaim, "*We will not have this man to reign over us.*"

If the subjects were not matters of revelation, upon which learned men (and particularly of late years) have presented to public attention the result of their laborious researches, indifference would admit of some apology. But if "*the day of the Lord*" be rapidly approaching,—if the "*old heaven and old earth*" are passing away,—and if we are bound to "*look for new heavens and a new earth, wherein dwelleth righteousness,*" then is it a point of wisdom, as well as of duty, to be diligent, "that we may be found of Him in peace."

In submitting any remarks on this subject, they arise from a decided conviction that "the day of the Lord draweth nigh,"—"that it is near, even at the door,"—"that as a snare it shall come on all them that dwell on the face of the earth:" but it is not less enjoined upon us to "watch and pray, that it come not upon us unawares;" and so to walk, that "we may be accounted worthy to

escape all those things which shall come to pass, and to stand before the Son of man." He himself has declared the signs which shall precede his coming: and "shall we," as an admired writer very justly observes, "while the world is crumbling away around us, be satisfied with drawing in our thoughts within the circuit of our own shores, and, like the blind islanders of the Pacific Ocean, contract our view, till our island becomes our world? It is not by contraction, but by expansion of thought, that we can escape the general doom which overhangs the world."

A solemn impression of the truth of prophecy, and its susceptibility of satisfactory explanation, has, during my whole life, led me to pay attention to the Sacred Records. My own mind is perfectly satisfied on the leading points; and being convinced that it is equally the duty of every Christian to examine whether these things are so, has induced me to submit to their attention some things which are important, and to leave the event of their profit and of their conviction to God.

In the subsequent pages, a more particular effort has been made to bring into view the prophetic periods, because on them depends a right estimate of many important portions of prophecy. Much attention has been likewise given to collateral prophecies; since, in ascertaining one point, the whole bearing of an important passage, otherwise obscure, may be distinctly understood. Whether in this, or

in any other respect, the object has been attained, is left to the judgment of the candid reader.

It has been considered of infinite moment, by modern commentators, to adduce proof that three of the prophetic periods terminate at one and the same point of time; but to bring strong confirmation from the other prophetic periods, in corroboration of their positions, has never been attempted. To me it appears that the grounds upon which they have endeavoured to establish their premises may be shown to be erroneous. Nor is this an opinion hastily formed, but expressed on repeated occasions, many years since. If, however, it be a confirmation of the truth of any exposition, there will be submitted to the attention of the reader four chronological periods, founded on perfectly independent data, and, by what is conceived to be an absolutely necessary combination of evidence, all terminating in the same year; as well as five other periods, all bearing on given points of time, and severally illustrating the correctness of the argument, and which are also equally essential to be considered in an enlarged view of prophetic subjects.

Many persons have objected to a definite interpretation of the terms of prophecy, and to a precise application of the prophetic periods, as tokens of presumption; vehemently maintaining the absurd proposition, that the Holy Spirit intended that nothing should be understood, till

the prophecies were accomplished; or, that it is utterly impossible to arrive at any certain conclusion respecting their eventual terminations. Had such objectors lived in the time of Moses, they would have equally doubted whether the period of the Egyptian bondage had any positive and determinate exit, and would probably have required, like their ancient predecessors in the school of infidelity, a miracle to convince them that the epoch of deliverance was at hand; yet, "on the self-samed ay," in which the 430 years expired, "the host of Israel went up harnessed out of Egypt, and left not a hoof behind."

If the Israelites seemed on that occasion to be insensible of their approaching deliverance, was it not to be attributed to their neglect of the traditions of their fathers,—of Joseph, for instance, than to any real uncertainty as to the perfect accomplishment of the promise? May it not also be deemed as certain, that Daniel, who lived at the close of the Babylonian captivity, derived his knowledge of the expiration of the seventy years from his attention to the prophecies before delivered, rather than from any immediate inspiration, with which he was then endowed? Similar conclusions will be derived from the prophecy of the seventy weeks. The ancient Jews, who possessed the faith of their father Abraham, waited, in the days preceding the coming of Christ, for "the consolation of Israel;" but their ardent ex-

pectation was founded on the prophecies gone before. Unquestionably, their anxious desire to see the Lord's Christ was excited from a consideration in chief of the prophecy of Daniel; although they might have been uncertain from which epoch to calculate, whether the decree of Ezra, or the commission of Nehemiah; but their minds were stirred up to attend daily in the temple, in order to witness, in his own house, the presentation of him who was to be raised up as an "horn of salvation in the house of his servant Jacob;" "A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF HIS PEOPLE ISRAEL."

Such instances may well encourage a diligent attention to the prophetic periods remaining yet to be fulfilled; which will doubtless be accomplished with equal exactness and certainty, and do not admit of those careless, not to say infidel objections, which are constantly repeated against such investigations, as if nothing could be known concerning them. If it be possible, as in former cases, to establish on probable grounds the genuineness of these prophetic periods, their exact and perfect completion may with equal reason be expected.

A recent expositor of prophecy has declared, that "nothing new" can be advanced on the subject. To expose the futility of this assertion, it need only be said, that had the principle been noted upon some years since, the world would never have been furnished with the dissertations

of the learned Faber, who has conferred an infinitely important benefit on all those who value the subject of prophecy, by the distinction he has taken between Mohammedism and Popery. To adopt such an expression, proves, at least, clearly that the volume then submitted was not required, and might indeed have been spared, leaving to the respectable writers from whose works it has been chiefly compiled to speak for themselves; for, in fact, "nothing new" has been offered by that expositor, on the subject; and most of his deductions are erroneous, as must necessarily be the case when the premises are not well founded.

A very different estimate of the present state of prophetic exposition has been formed, by perhaps one of the most cautious and sober-minded writers that has ever appeared; and I perfectly join in the sentiment maintained by Archbishop Woodhouse, that we are as yet on the very threshold of sound interpretation. "From the interpretations most commonly received," he observes, "many of the learned have withheld their assent, and doubts have been expressed whether we are yet in possession of the fortunate clues to be derived from human sagacity, or Divine inspiration, or of the necessary aids of learning, or of the events in history, which, at some future period, may be destined to ascertain the completion of these prophecies."

Reasons might be advanced, why success has not been attained in this department of Divine

knowledge: because the great body of commentators have, I think, made the exposition of the errors of popery, the "*ne plus ultra*" of sound investigation; because they have applied the prophecies of Scripture, indicative of better times, as chiefly affecting Protestant communities; and because they have disregarded the more horrible abominations of Mohammedism, and lost the Key of prophecy, which would have gone far to develop the Mysteries of Daniel and of St. John, by contemptuously despising the people of Israel, undoubtedly revealed as the grand and sublime object of the pen of inspiration.

The simple elements of the prophetic records, both of the Old and of the New Testament, may be resolved into the prophetic history of the Jewish nation. That people was originally constituted the ark of the world, and a theocracy was established amongst them. They rejected the Holy One of Israel, and the predicted tyrannies were raised up to avenge his cause. In the latter day they are to confess their iniquities, and are again to be received into favour: then will the Divine presence be in the midst of them in infinite effulgence, probably more glorious than in the days of Adam before his fall, and they shall be acknowledged by the nations of the earth "as a people whom the Lord hath blessed." This seems to be the mysterious subject of all the prophecies: and the result will be, that, when the Lord is

"King in Zion," and when the promise is fulfilled that He will be the "Groom of his People Israel," "all the nations of the earth shall bring their glory and their honour into the New Jerusalem," and "come and worship the Lord of hosts" in his newly-created "Glorious Holy Mountain" of Israel.

In instituting a further inquiry as to the defect of success in prophetic lore, it may be observed, that too much deference has been paid to great names; and human science and learning have been preferred to a diligent comparison of the scripture symbols. Instead of taking things for granted, because advanced by writers in other respects powerful, a simple tracing of the language of prophecy when difficulties have occurred, would, in many cases, have solved the apparent mystery.

In statements like these, I may be considered as falling under the censorial lash, which the learned Archdeacon has adjudged as their portion, who, with rash precipitancy and with enthusiastic views, enter upon a subject of such deep research. I will, however, shelter myself under that shield which he has extended to others, who with some degree of pious emotion, and laborious investigation, though certainly not coming up to his standard of literary excellence; are to be encouraged in exploring the sacred recesses of revelation.

In fact, I conceive the Sacred Volume to have been given to all for instruction, without distinc-

tion of persons; nor is there any part of it excluded from the diligent student. That the apocalypse of St. John, as well as the prophecy of Daniel, have been "sealed books," it must be allowed; and that few in any measure understand them, is a fact too notorious to be denied: but this has arisen, not so much from the nature of their contents, as from a want of attention, and a deficiency of the labour requisite to acquire a knowledge of the sacred symbols. The most trifling and abused publications of the day have occupied the leisure hour, and the mind, thus vitiated, has been rendered incapable of pursuing those objects essentially necessary to be attained. The world also has secured too great a share of the affections; whilst the eternal home of the Christian should have been the supreme subject of consideration. Had the minutes and hours wasted, been employed as they ought to have been, by those pretending to an immortal destiny and a blissful abode, such general ignorance on the most important points could not have existed.

Although for many years I have been delighted in anticipating a brighter and a better era than has yet visited the world, and availed myself of means and opportunities to acquire some knowledge on the subject, it may be deemed presumptuous to enter the lists in a contest in which so many celebrated disputants have been foiled. My views, however, on this great subject have remained

many years unaltered; and, had I followed the counsels of sensible and respected friends, should have more fully disclosed them at an earlier period. The whole tendency of the exposition now submitted, is, in its essential parts, perfectly different from that of any former commentator; and without pretending to any other skill than what has been acquired from a careful perusal of the best works on the subject, and forming my own theses upon a diligent comparison with Scripture; yet established, as I conceive it to be, on the sacred canon, I feel confident that the interpretation is as true as the opinions expressed are different from those generally received. In penning my observations, I have laid aside almost every work in which I formerly delighted, excepting a reference to them as occasion required. Had it been desirable to have exposed what I conceive to be erroneous, or to have made extracts from them, to show their several disagreements, this work might have been greatly enlarged; but the reader would not have been profited. If I have failed in presenting any thing on this great and interesting subject worthy of attention, I shall die content to bear the loss; the sacred pleasure received in this pursuit being an ample compensation for any labour bestowed: on the other hand, my conviction is strong, that there is much to encourage the Christian mind, and, above all, the heart of the afflicted Jew; and if these obtain consolation, to God be all the glory.

It may be further observed, that although most of the expositions are "new," and the whole matter original, except in some quotations from Eton, to impress on the mind of the reader the dreadful devastations committed by that last tyrannical power, the Turkish, which is to be destroyed, and which is destined ere long to drink to the very dregs the cup of wrath; yet it is by no means desired that such circumstances should have the slightest influence on the mind of the reader. Let the hypotheses presented to his attention be sifted by the most critical acumen, and decided by Scripture testimony, and, if found to be wanting, let them be rejected.

In so much discussion, it is not improbable that there may be some cause for censure; and apology may be due to the public in this age of intelligence, for possibly a deficiency in style, as it respects the phraseology of many of its parts: I would, however, deprecate the wrath of the reader and of the critic, and excite their attention to the maxim, "*Aquila non capit muscas.*"

Of the correctness of the general principles of interpretation, supported as they are, or at least as they appear to me to be, by numerous chronological periods, all bearing to their respective points, and mutually confirming and illustrating each other, I cannot permit myself to doubt. If "*nothing new*" could be advanced on this grand and interesting subject, capable indeed as it is of

exhausting the intellectual powers of the highest archangel, these volumes should not have been presented to the public; but convinced that almost every thing remains to be said in vindication of the spirit of prophecy, I submit them respectfully, ~~but~~ with perfect confidence, to the candid and the wise.

The reader would probably have deemed it more convenient, had the arrangement usually adopted by other authors been followed in the development of the mysteries of Daniel and of St. John, which is now presented to his attention. It has, however, been considered more expedient to fix the prophetic periods as the bases of the work; and, when occasion required, to enter upon the consideration of the other parts of prophecy which affect the subject, as the mysterious times come under discussion.

In pursuing a more systematic plan, disputed points might have been rendered more intelligible; but the chronological periods, which are the objects of inquiry, would not have obtained a form so tangible. In its present state, the operations of the writer's mind may be traced; and, in this mode of pursuit, he thinks that a better knowledge of the mysteries has been attained, than would otherwise have been acquired. To those desirous of information, the author recommends patiently to investigate the interesting points in the same order.

To supply, however, a more methodical arrangement, and facilitate the inquirer in the pursuit of truth, as well as to put him in possession of the leading facts embraced in the discussion, it may be useful to state, in a succinct form, what may be deemed to be the outline of the Apocalypse; from the consideration of which the author has arisen with tenfold conviction, that the propositions which he has endeavoured to elucidate are essentially true.

SEVEN GOLDEN CANDLESTICKS.

In the tripartite division of the great city, which takes place at the battle of Armageddon, when compared with the prophecy of *Revelation* xi. 6—9, it would appear that the ~~whole~~ symbolical earth, occupied as it has been by the four tyrannical monarchies, will be again subdivided into seven parts, or provinces, ~~under three~~ distinct and separate governments. The seven candlesticks referring, in the first instance, to the seven procuratorial cities of *Asia*, are avowedly "a mystery;" are declared to relate to "the things which shall be hereafter;" and are deemed to be symbolical of these seven divisions of the universal empire. They exhibit the spiritual condition of the kingdoms during the reign of the tyrannical sovereignties; but which are, in the last days, to compose the fifth monarchy, or kingdom of the saints, under the government of the "Child born and the Son

given." The promises made to these kingdoms refer to their future state of blessedness; under the triumphant reign of the Redeemer, by the agency of his ancient people; and are,

- | | | |
|-----------------|---|--------------|
| 1. Ephesus | — | Babylon. |
| 2. Smyrna | — | Medo-Persia. |
| 3. Pergamos | — | Macedonia. |
| 4. Thyatira | — | Rome. |
| 5. Sardis | — | Assyria. |
| 6. Philadelphia | — | Israel. |
| 7. Laodicea | — | Egypt. |

These states, therefore, are considered as developing the state of the church in the past, and as they are to exist in future ages; each one representing that part of the earth which its territorial surface occupies.

The first opening of the heavens to St. John, which I deem to be the Jewish heaven, the object of all prophecy, introduces him to a scene in which he finds the Lord of the whole earth arrayed in symbols of judgment; and, in the latter part of the same vision, he observes the Lamb standing in the midst of the throne of triumph, the whole host of heaven, and those redeemed by his blood, bowing before him, and praising his name. Thunders, lightnings, and voices, the signs of the last judgment, proceed from the first throne, and, with other symbols, distinguish the epoch of the

vision to be the season of the "things which shall be hereafter," or "*among these*" churches. This scene corresponds with the judgment of Daniel's prophecy on the Roman beast.

SEVEN SEALS.

St. John then observes a *sealed book*, containing, as it will appear, the history of the church on earth during the reign of the tyrannical monarchies; comprehending the whole of the mysterious dispensation, from the first abandonment by God of his ancient people, to the moment of their final and everlasting triumph. The symbolic characters of the four horses and riders, which go forth on the opening of the first four seals, compared with those of the *fifth horse and the rider*, who is the *SON OF GOD*, and goes forth to establish his empire, determine their history to be representative of

1. The Babylonian tyranny.
2. The Medo-Persian tyranny.
3. The Macedonian tyranny.
4. The Roman tyranny.

The *Roman horse* has two riders, which are considered to denote

DEATH.—The Papal apostasy.

HELL.—The Mohammedan imposture.

5. The time of slaughter, during the period of the 1260 years.

6. The destruction of the Roman and Papal tyrannies by the fifth mighty horseman, who is "King of kings and Lord of lords."
7. The rest, or peace of the universal church, and of the world, under the reign of the saints and of Christ, who overcomes the last enemy "Hell," in a second battle with the Mohammedan powers, or Gog and Magog; with which the description of the seventh seal closes, by a symbolic earthquake.

The seventh seal synchronises with the seventh trumpet.

SEVEN TRUMPETS.

The seven trumpets are judgments on the Roman Empire, in its Eastern and Western branches, and decide its total subversion.

The first four trumpets relate to the Western Empire, and synchronise with the Gothic invasions of the empire, and capture of the city of Rome.

WESTERN EMPIRE.

- 1st Trumpet.—Invasion by Alaric.
 2d ————— Subversion by Odoacer.
 3d ————— Overthrow of Odoacer, the Gothic king of Italy, by Belisarius, the Eastern general.
 4th Trumpet.—Abolition of the Senate, and reduction of the ancient imperial city, subordinate to the Exarch of Ravenna.

The two next trumpets relate to the subversion of the Eastern Empire, and describe,

5th Trumpet.—The Saracenic Victories.

6th ————— The Turkish dominion, closing with the battle of Armageddon.

7th, The great trumpet, subverting the whole of the tyrannical system, and completing its desolation by the battle of Gog and Magog, and the second judgment.

This trumpet synchronises with the seventh seal.

PREPARATORY VISION.

The great angel descends, and swears by the living God, that "*time*," or the mysterious dispensation, "*shall be no longer*." His right foot is planted on the sea, his left on the earth, denoting that the substance of his solemn oath affects both the East and the West. This declaration is attended by seven thunders, accompanied by seven voices. Mention is made of the seven voices in other parts of the Apocalypse; and what they uttered seems to have been afterwards revealed.

SEVEN VOICES.

1. Sealing of the 144,000 of the tribes of Israel.
2. Angel proclaiming the everlasting Gospel, by Bible and Missionary Societies.
3. Desolation of Babylon.
4. Call to the Jews.

5. Gathering of the Jews.
6. Command to pour out the Vials.
7. Treading of the Roman wine-press.

SEVEN THUNDERS

Denote seven wars, but follow the isonine roar of the angel, which shakes the East, which is considered to be the combined war of Russia and Austria, with Turkey.

The seven wars are connected with the shaking of the Western Roman Empire by the French Revolution. The termination of each sounding is marked by an interval of silence, or a distinct treaty of peace.

1. War with Austria,—Peace of Campo-Formio.
2. ———— Austria,—Peace of Luneville.
3. ———— England, or Hannover,—Peace of Amiens.
4. ———— Austria,—Peace of Presburgh.
5. ———— Prussia,—Peace of Tilsit.
6. ———— Austria,—Peace of Vienna.
7. ———— Russia, and all the Powers,—Peace of Paris.

SEVEN VIALS,

(or, probably, seven *Lightnings*,) are poured out,

1. On the Eastern Empire and the adherents of the Western Beast, (possibly thus plagued by the capture of Jerusalem, and the Rise of the new Jewish Kingdom).

2. On Europe, or the Sea of Nations.
3. On the armies of Europe and Asia.
4. On the Imperial Chief and Kings (probably instigating their ascent against the witnesses).
5. On the Austrian territories; or, possibly, throughout the whole of the Western Empire, as the seat of the beast.
6. On the Turkish Empire.
7. On all the enemies of the Lamb in the East, and in the West.

TWO JUDGMENTS.

THE FIRST JUDGMENT synchronises with the battle of Armageddon, and with the desolation of the Roman beast of Daniel; commences at the battle of Armageddon, and reaches to the close of that prophet's 1290 years; and is to be considered as the Judgment of the Western Empire only.

THE SECOND JUDGMENT synchronises with the war of Gog and Magog, at the close of the 1290 years, and extends to the close of the 1335 years of Daniel. This is attended by the general judgment, by the resurrection of all the dead, by the descent of Christ from heaven, by the establishment of his kingdom in righteousness, and by the eternal exaltation of the kingdom of Israel, symbolised by the New Jerusalem, or Bride of the Lamb.

THE NEW JERUSALEM.

The great and holy City, the New Jerusalem, is symbolical in its descent of the rise of the kingdom, and in its full glory of the establishment of the empire of Israel, under the immediate protection of heaven; and is the symbolical bride of the Lamb, or that same empire under Christ their king and priest. It synchronises with the fall of the Papal harlot; for then the "bride hath made herself ready," and rises in glory from the time of the battle of Armageddon, to the *second judgment*, when the "new heaven and new earth" are created, or when the fifth universal empire of Christ or of Israel, which supersedes the tyrannical monarchies, is established in full glory.

SYNCHRONICAL PROPHECIES.

WESTERN EMPIRE.

Vision of the Woman in the Wilderness, or Great Roman Harlot.

This prophecy concerns the church of the Western Empire, tyrannised over during the 1260 years by the "Man-child," and the apostate woman of the Wilderness, or the Papal harlot; and synchronises with the fifth seal, and the first and second beasts of the Apocalypse. Her hour of judgment is the last thirty years of her existence; and synchronises with the duration of the reign of the ten kings, and of the revived scarlet-colored beast at the end of the times.

Vision of the First Beast.

This beast occupies the seat of the dragon, and refers to the dominion of the Western emperor, after the inundation of the Gothic hordes; and is symbolised by his "rising out of the sea." He erects his seven heads, or imperial dynasties, in like manner with the dragon, being in fact his representative in the Western territory; rises out of the sea of nations, or inundation of the Gothic tribes; rules by the delegated power of the dragon, and virtually occupies his Western throne; synchronises with the period of the apostate woman; and is considered in abeyance during the short-lived head, which erects a new state of empire, as depicted in the

Two-horned Beast.

This beast represents Imperial France, or the confederated German empire under the Napoleonic dynasty; erects an image of the ancient empire, in like manner as the tyrannical kingdoms erected a symbolical image of the Jewish kingdom, originally destined by Providence to govern the world; and is the instrument, in the hand of Providence, of inflicting the seven thunders or judgments on the nations.

Scarlet-coloured Beast.

The same as the first beast, but exhibited with his rider, the apostate woman of the wilderness, or scarlet whore of Babylon, in his ante-penultimate

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EVEN-TIDE.

Duration of the Mystery,—Continuance of the Mohammedan Oppression,—and Pondage of the Holy People.

TWELVE HUNDRED AND SIXTY YEARS OF THE MOHAMMEDAN IMPOSTURE, 622—1844.

THIS prophetic periods have given rise to many able and voluminous dissertations. Few of the learned writers who have treated on the subject, but have made, as the celebrated Sir Isaac Newton observes, some valuable discoveries. The perusal of their excellent writings has afforded to my own mind the highest satisfaction, as manifesting, by their illustrations, the visible display of the hand of Providence in the affairs of men. The grand events of the world having occurred according to the predictions of ancient times, have proved beyond a doubt the divine agency of Him who inspired the prophets. "There has, however, been so long a suspension of the visible interpositions of Providence," observes Mr. Faber, "a suspension nevertheless foretold by Isaiah, that we are apt, in the present day, to feel a sort of hesitation in admitting that they will ever be renewed. The Jews perpetually required a sign of the Lord at the period of his first advent: we, on the contrary, can scarcely bring ourselves to interpret literally even the most express predictions relative to his miraculous and personal manifestation, at the period of his second advent."

The captivity and desolation of the Jews, since the death of Christ, have ever formed, in the eyes of men, a striking and perpetual mark of the just displeasure of Almighty God. Their dispersion and bondage have now nearly filled up the era of those wrathful and mysterious times spoken of by Daniel and the Evangelists. It was predicted by the Saviour, that "Jerusalem should be trodden down by the Gentiles, till the times of the Gentiles be fulfilled." Of the same period, after the treading under foot of the sanctuary and the host, does Daniel declare, "Then shall the sanctuary be cleansed." Their deliverance, therefore, will be that grand epoch which is to usher in the second glorious advent of the Messiah; when he will again appear, not as an offering for sin, but to their salvation. Then will the Son of man be seen, as he was on his departure from earth, but coming at that time in a cloud, with power and great glory.

The principal commentators, however, of the Western Empire, galled with the yoke of popery, and but newly emancipated from her bondage at the time of the Reformation, as well as others who have contemplated at a distance her enormous superstitions and degrading slavery, treading faithfully in the tracks of their predecessors, have assumed it as a fact, that the prophets Daniel and St. John had no other enemy of the Saviour in view, in those infinitely important outlines which they have given us in the prophetic pages, than the papal. It was reserved to this latter age, and to an eminent champion of the inspired records, to point out the broad and illuminated lines which distinguish popery from that more horrible abomination, the *imposture of Mohammed*. Deeply as the truly Christian mind will sympathise in the indignities poured on the Saviour by a church which declares itself "infallible," and whose chief potentate sitteth "as God in the temple of God, shewing himself that he is God." Yet will not the true believer cease to remember that the church of Christ once existed, in all its purity and splendour, where now, and for ages past, the Arabian impostor

and his blood-thirsty successors have "trampled under foot the Son of God; have counted the blood of the covenant an unholy thing, and have done despite to the Spirit of grace;" where even now a Christian and a dog are synonymous terms; and where Christians and Jews, once the sole possessors of the Holy Land, are only "permitted," as the Firman expresses it, "to wear their heads for that year," by the payment of a capitation-tax.

That valuable and eminent writer, Mr. Faber, has proved to a demonstration, that the seventh chapter of Daniel prophetically records the history of the western beast and papal little horn, as the eighth chapter exclusively contains that of the Mohammedan imposture. But, by a singular fatality, although the interpreting angel, before he detailed the events recorded in the eleventh and twelfth chapters, expressly declared to Daniel that he was sent to make him understand what should befall his people, the Jews, in the latter days; this able commentator loses sight of the obvious application of the revelation made in those chapters to that despised and persecuted people, and makes all their leading particulars illustrative of the western Antichrist, and its late atheistical monarchy; and, consequently, adjudges the termination of the principal prophetic periods of the twelfth chapter to the extinction of the Antichristian bondage, in which the Western Empire has been for so many ages held. It seems incredible that such revelations were intended to set forth the records of any other people than the Jews, except as other nations became the instruments of that indignation, which it was determined by Heaven should be poured on the desolate, for their crimes of cutting off, and rejection of the Messiah, Dan. ix. 27. The professors of Christianity, as well as the nation of the Jews, have been for ages depressed and overwhelmed by that wide-spreading Mohammedan abomination. The possession of the Holy Land, still promised to the seed of Abraham, though expelled from it for their sins, has been maintained by violence, and the Mohammedan imposture propagated by fire and sword throughout

TWO THOUSAND FIVE HUNDRED AND
TWENTY YEARS, OR DURATION OF
THE FOUR TYRANNICAL EMPIRES.

B.C. 604—1917, A.D.

ALTHOUGH many large and learned volumes have been written on prophetic subjects during a succession of ages; yet, having never seen the subject, on which I am about to offer some remarks, touched upon by any author, I commenced it to the attention of the reader, not doubtingly, indeed, but with strong confidence that it will be found still further to corroborate the scale of the prophetic periods, assumed as the basis of the fulfilment of prophecy.

The time of the last judgment, when the reign of blessedness commences, and when all the wicked will be judged and consigned to their eternal abode, as the just consequence of their transgression, I assume to be the forty-five years, or elongated period beyond the thirty years of Daniel, when the "abomination which maketh desolate" shall be taken away; which thirty years succeed the mystic "time, times, and a half." "Blessed," says the angel, "is he that waiteth, and cometh to the thousand three hundred and five and thirty days," xii. 12. A period, therefore, of *forty-five years* remains to be accounted for; of which nothing is mentioned by Daniel to take place within or under that period, unless it be the judgment of the other beasts, whose "lives were spared for a season and a time." The judgment of Daniel's Roman beast is evidently a judgment of some duration, implied by the term "*consuming*," which is also stated to continue "*to the end*," or probably *to the end*. It has

been seen, also, on a consideration of the burial of Gog and Magog; that it was to be a gradual decay, or consumption of dominion. Such, also, seems to be, though more rapid in execution, and marked by decisive manifestations of Divine interposition, the *time of judgment* now in question. That it is an eventful time, and attended by some distinguishing process, will, I doubt not, be made manifest.

The duration of that period, I conceive, takes in the time of *searching the land* for the remains of Gog and Magog; and the sitting in judgment on the adherents of Daniel's other beasts, that judgment closing finally with the casting of the Papal *Death*, and the Mohammedan *Hell*, into the lake of fire; into which, also, every one brought into judgment, that cannot stand the fiery trial, shall be likewise cast. That the second event of Daniel's prophecy coincides with the second judgment of St. John, if it may not be considered as already proved, will, I think, be undoubtedly established, by points which yet remain to be considered.

The period of blessedness is marked, if I mistake not, by a still broader and longer line of Scripture time than any previously mentioned, commencing from the very first budding of the tyrannical empire; is more comprehensive in its arrangements, and is distinguished by the exit of the grand week of prophetic years, or chronological period of the lives of the four great and dominant tyrannies. Thirteen hundred and thirty-five years of the Mohammedan Hegira, from its first rise, close with the commencement of the reign of blessedness, in 1917. The grand week of years, commencing with the first year of the Babylonian tyranny, and ending with the last year of the time of the beasts, or of the forty-five years time of the judgment of the Mohammedan imposture, terminates in the very same year, 1917; calculating upon the same principle of solar years, when the tyrannical empire are concerned, and at a time when lunar years were scarcely known; reversing these for the adherents of the Mohammedan imposture, who, during their tyranny, only employed them.

This week of years, or "seven times," is to be traced in the visions of Nebuchadnezzar, the first monarch who tyrannised over the Jewish church and people, and in the history of his successors. Daniel, in the interpretation of the vision of the symbolic image, addressed Nebuchadnezzar thus, "Thou art this head of gold." It is plain therefore, that the tyrannical empire must have then commenced, since Nebuchadnezzar, but doubtless including his successors in the Babylonian dynasty, was styled, the *golden head* of the image; and, I take it for granted, that no reader requires it to be proved that the image itself symbolizes the whole of the tyrannical monarchies. It was in the year 606, that the destruction or first captivity of the Jewish nation took place, and in 604 A.C. that Nebuchadnezzar ascended the throne of Babylon, on the demise of his father or grandfather. No mortal, un-inspired by a Spirit of prophecy, was ever so highly favoured of Heaven with an insight into futurity; none ever so afflicted by the signal interference of the Divine Being, in his punishment; and none ever acknowledged, in probably more sincere and affecting language, the sovereign authority of the supreme Disposer of events, than Nebuchadnezzar.

It is impossible to imagine but that the interpretation of the first vision, given by Daniel to Nebuchadnezzar, must have left a deep and indelible impression on the mind of the monarch, and a constant sense of the overruling providence of God; yet was he (whether like Hezekiah, momentarily, or not, does not appear) lifted up in pride,—of all evils, that which clings closest to a fallen and ruined creature. Supposing such a man to have been perpetually revolving in thought the destinies of that empire over which he ruled, and with the feeling of a parent towards a son, the fate of whose kingdom had, however, been interpreted to him by an inspired messenger; is it improbable that the event foretold was then the subject of his midnight dreams? or, that it should become the basis of some further revelation? Pharaoh's dreams were doubled unto him, to establish the certainty of the revela-

tion; and that they were so in the case of the Babylonian monarch, there is, I think, incontestable evidence to prove: and from thence may it be asserted, that the vision of the lofty and aspiring tree symbolized the four empires equally with the image, and related also to the future history of those empires which were to be established upon the earth; succumbing, however, finally to him, who is the only legitimate Governor of the nations; the potentates of the earth being then convinced "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This, therefore, may be considered the vision of the "seven times," or period of the grand destiny of the four universal monarchies. It is of importance to consider the construction of the vision, as tending, equally with that of the symbolic image, to one point; terminating, as that vision does, with a sentiment of exactly similar import to that which closes the prophetic history of the lofty tree, which is, "and the stone which smote the image became a great mountain, and filled the whole earth," Dan. xi. 30.

Respecting the typical nature of the sacred institutions, both as they concern persons and things, it may be observed, that they shadow forth those events and means by which God, in his infinite mercy and judgment, designs to carry on his work, till the whole world be submitted to him, and till it be restored to its original state, when, as at first, he pronounced all which he had made "very good." This I conceive to be the predicted "time of the restitution of all things;" and that the prophecy of Daniel will then have been fulfilled,—sin shall cease from the face of the earth; and then will "the whole earth," as predicted by Isaiah, "be filled with the glory of the Lord." Persons, as well as the inanimate creation, are typical throughout the Sacred Scriptures; nor can I conceive a more fit subject to represent the potentates of the earth, than is to be found in the history and person of Nebuchadnezzar, even of him who first set up the tyrannical image, which, at this present time, continues to lord it over the nations.

Without derogating from the dignity of sovereigns, or of the post of honour which they are permitted, doubtless for wise purposes, to occupy in the scheme of Divine government, I would only express my wish, that the rulers of the nations were all such as Nebuchadnessar became at the close of life, and that, taught by the same wisdom, they entertained the same hope of sharing immortal honours. His last bequest to the world is to me a sufficient proof that he attained at last to the possession of true knowledge, and was accepted of God: but, in his first efforts to trample under foot and subject the church and people of the living God, he exemplified, undoubtedly, that tyrannical principle which has been predominant in all subsequent ages; the life and happiness of man weighing not a grain in the scale of secular ambition and worldly-minded aggrandizement.

Nebuchadnessar was a type, as appears to me, of the kings of the tyrannical earth, and his kingdom of the three successive kingdoms which were to arise; upon which, however, the Son of man has designed to lay the foundation of his throne, and, in process of time, to establish his holy mountain. The monarch was bound and afflicted, for the pride and tyranny natural to the possession of universal empire, during "seven times," that is, as Daniel in effect interprets it, he should be punished and deprived of his high station, till seven times had passed over him, denoting, symbolically, that the tenure of empire, during the prophetic week of years, should be attended with those dire calamities and grievous afflictions incidental to a tyrannical usurpation; and, in still more prophetic language, "there shall be war," distinguished, as it may be, from the peaceful days of Messiah, when "there shall be no more sea" or war. At the end of the years, was he to be again restored to empire; compelled, nevertheless, to acknowledge, that "*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" Such, doubtless, has been the case of the other succeeding empires, as it has been of that of Nebuchadnessar, and as will be also of

the last. They also were to be bound and afflicted, till they are reduced to that congenial state of mind which will induce them to acknowledge the overruling providence of God, and till they become submissive to the Divine will.

Had the "seven times" been designed exclusively as a period of personal and private judgment upon Nebuchadnessar for his pride, then is it probable that the years of affliction would have been symbolically expressed as a period of seven days for seven years, agreeably to the usual language of symbols, and the constant practice of the sacred historian; but, as it is said that during his affliction "his hairs grew as eagles' feathers, and his nails as birds' claws," the decorum of the symbol would necessarily require a longer period of natural for prophetic time for such an end to be obtained. But they are "seven times," and, therefore, are to be taken in the same symbolical sense as other prophetic periods, and as the "time, times, and a half;" and, if this opinion be correct, then must the history of Nebuchadnessar be taken in its typical import. The "seven times" would, therefore, be considered as a grand week of years, forming a period of two thousand five hundred and twenty years, and embracing the duration of the four tyrannical monarchies; at the close of which they are to learn, like Nebuchadnessar, by the "*season and time*" of the two judgments, that "*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" Commencing, therefore, the calculation of the "seven times," from the first year of Nebuchadnessar, A.C. 604, whose kingdom is the golden head of the image, and is represented by the towering and palmy "tree," previously to its desolation, the termination of these 2520 years will fall out in the year 1917. It has been seen that the expiration of the 1335 Mohammedan years, and the completion of the forty-five years of Daniel, beyond the elongated period of the 1230 years, when the "abomination which maketh desolate" is to be taken away, take place in the same year, 1917; and both these positions serve mutually to confirm and illustrate each other.

What then is the vision of Nebuchadnezzar? Does it serve to carry on the history of the prophecy from the commencement of these tyrannical times to their close? I think this will be apparent. The vision is of "a great tree, which grew and was strong, and its height reached unto heaven," or the then existing church of the living God; and its rule, or "sight of it, unto the ends of all the earth." The heaven and earth must be considered as the Jewish heaven and earth, the subject of prophecy; for it is certain that the Babylonian empire did not extend itself but to a small part of the literal earth; and denotes, therefore, the subversion of that kingdom which constituted "the heaven and earth" of his once-favoured and beloved people. "The leaves were fair, the fruit thereof much, and in it was meat for all;" it had, therefore, the semblance of prosperity, and honour, and beauty, as if it were blessed of heaven, and as if the nations were protected, fed, and governed by it. "The beasts of the field," or kings of the world, "shadowed under it," or submitted to it; and "the fowls of heaven," or the Jewish nation, "lodged in its branches; and *all flesh* was fed of it," or it symbolized the universal government of the nations.

The interpretation of the vision by Daniel, is, "they shall drive thee from men," or, in a typical sense, thy kingdom shall be subverted; "and thy dwelling shall be with the beasts of the field," or thy kingdom shall rank with the other kingdoms of the earth; "and they shall make thee to eat grass as oxen," becoming a harmless and inoffensive, instead of a tyrannical, kingdom; "and they shall wet thee with the dew of heaven," or the nation represented as the "fowls of heaven," shall be scattered over thy surface; "and let his portion be with the beasts of the field," or it shall be the final lot of his kingdom to be subverted. "And whereas they commanded thee to leave the stump of the tree-roots, thy kingdom shall be sure unto thee, after that thou shalt know that the heavens do rule." As other tokens indicate that the tyrannical empire was to survive the Babylonian dynasty, the command to

leave the stump of the tree-roots behind him, seems to provide for its subsistence beyond the event of Belshazzar's decease. The symbolical "tree" existed in full prosperity after the recovery of Nebuchadnezzar, when his glory and honour returned unto him; and it is evident that his reign only cannot be intended, for nothing is said of the revival of the tree after being cut down. His kingdom is therefore to be made sure unto him, when convinced that "the heavens do rule," or when that people, specially favoured by God, to whose dissolution the towering and lofty tree aspired, do rule; and a special promise is given to Nebuchadnezzar, after the expiration of the tyrannical times. Accordingly we find, from *Isaiah*, chap. xi, that the kingdom of Babylon is reckoned a kingdom "*per se*," under the times which follow the advent of the Son of man, in the triple division of the glorious universal kingdom, when "nothing shall hurt nor destroy in all the holy mountain of the Lord;" for it is said, "*the lion shall eat straw like the ox*," ver. 7.

In the description of the universal kingdom, exhibited in vision to Nebuchadnezzar, there is particular mention made that the "branches," or provinces of the empire, "were to be lopped off," and "the fruit scattered," the "tree cut down,"—"the beasts of the field," or the kingdoms conquered by the monarch of Babylon, and the "fowls of heaven," or the Jewish nation, are to be separated from it, or get away from under its authority, "but the *stump of his roots to be left in the earth*." It is certain that, during the malady of Nebuchadnezzar, no such event occurred; on the contrary, it is attributed to the wisdom of Daniel, that, during that painful dispensation, the monarchy was preserved entire. It is evident, therefore, that the prophecy has reference to some more important event, beyond the life-time of Nebuchadnezzar. There cannot be a question, I think, that it designates the subversion of the empire by the Medes and Persians, which stripped the palmy tree of its fruit and branches, and cut down the tree; nor can there be a finer figure of the overthrow of a powerful and

prosperous empire; but as "the stump of the tree-roots" was to be left in the field, so is there also a clear description that another empire was to arise on its ruins. It was to remain growing in the field, encircled with bands of brass and iron; and there is no event in the life-time of Nebuchadnezzar which agrees in any respect with the bands of brass and iron. These prophetic tokens had no existence at that period of time, and refer to future events.

Nebuchadnezzar, though described as the "head of gold," was not so personally, but as it respected his kingdom, and its continuance is comprehended till superseded by the Medo-Persian kingdom. In like manner, though he was exercised personally by judgment, the prediction of lopping the branches and felling the tree refers to his kingdom also, and symbolises its desolation. It would appeal, therefore, to the good sense of commentators, whether the symbolic tree does not as expressly delineate the four universal monarchies, as the symbolic image does that of the Babylonian monarchy and the successive tyrannical kingdoms? What is the tree, in its full verdure and ample expanse, but the Babylonian monarchy? the "stump of the tree-roots," but the Medo-Persian? and, what the bands of BRASS AND IRON, strengthening and confirming the original root of empire, but the Macedonian and Roman monarchies? which root is to subsist so banded, till the tyrannical empires know that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2520 years, when the tyrannical tree is to be rooted up, and the "goodly cedar of Lebanon" be planted on the "high mountain, and eminent," in its stead, in 1917.

A community of symbols is, to my mind, always decisive that the several prophecies in which they are found refer to the same events. Brass and iron, undoubtedly symbolical of the Macedonic and Roman Empires, are the tokens to be found in each of these prophecies. There is, also, another very particular symbol, which is common to

the vision of the symbolic image, and of the palmy tree. In that of the image it is said, "and the fowls of the heaven hath he given into thine hand;" and in that of the lolly tree, "and the fowls of the heaven dwell in the boughs thereof." To my mind, therefore, where there exists an interchange of symbols, the prophecy is one; and, whatever interpretation is given to the symbolic image, must be admitted also of the palmy tree. This is the more remarkable, as a somewhat similar expression, upon which some observations have been already made, proves also its connection with Daniel's own vision of the four beasts, and equally determines the unity of the Divine mind in these several communications; for, of the tree of Nebuchadnezzar undoubtedly representing his kingdom, and not Nebuchadnezzar personally, does that singular transition take place in a prophecy where the monarch is not even previously named, nor his person hinted at: "Let his heart be changed from man's, and let a beast's heart be given him." Connecting this with the rise of the first beast, when it is said, "And a man's heart was given unto him," it seems to me positively to denote that, in all the three visions, the very same events are predicted. And if the "seven times" be symbolical, and refer to the palmy tree, as denoting the universal empire, then may they be referred with equal propriety to the vision of the symbolic image, and the vision of the four beasts, as the duration of their empires also.

It is also remarkable that, when Nebuchadnezzar describes the judgment of heaven upon him, he asserts that "he was driven from men, and did eat grass as oxen; and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds' claws." v. 33. And it is "at the end of the days" that he lifted up his eyes unto heaven, and his understanding returned unto him, and that he blessed the Most High, and praised and honoured him that liveth for ever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation." The reference is evi-

dently to that kingdom which shall be finally established; and it is very remarkable that the same expression is adopted by Nebuchadnezzar, who thus declares his hope of standing in the last day, as is used concerning Daniel, that "he should stand in his lot at the end of the days." Learned men are divided in opinion as to the nature of the malady with which Nebuchadnezzar was afflicted. By most commentators, it is presumed to have been the epilepsy, or else "madness" in its very worst form. But whatever may have been the character of the disease, it is certain that the marks of it now described could never have been literally fulfilled, as that "his hairs" did grow like "eagles' feathers," or his "nails" like "birds' (or eagles') claws." It is a strong presumption that the language must be taken in a symbolical sense.

In the former vision of Nebuchadnezzar, the tyrannical image unquestionably denoted the universal empire, in all its ramifications; and the golden image, which he afterwards set up probably in reference to the golden head of the image, his own tyrannical empire, which he commanded his subjects to worship as the emblem of his sovereignty; a practice which obtained also in after-ages. In a similar sense may the body of Nebuchadnezzar, the whole history being symbolical, though founded on facts, be considered as the type of universal empire, in its vital or actuating principle, when, as in v. 16, the command is given to take away the "man's heart" from him, and that a beast's heart should be given him. It is evident that the symbol rapidly changes from a tree, which was the subject of prophecy, to a beast, and is clearly referable to the first of the four beasts of Daniel, to which "a man's heart" was to be given on its rise to empire. This symbol of "a man's heart," we have proved, I conceive, to refer to the Jewish king and kingdom, then given over, on the conquest of Judea, into the hands of Nebuchadnezzar. The prediction is, therefore, that the empire of Nebuchadnezzar shall not stand; that the Jewish kingdom shall be wrested from him, and that his empire should be reduced to its

former bestial state, and be condemned to herd with the lowest, in common with other kingdoms under another tyranny; and in the event become harmless, comparatively, as an ox. "His body being wet with the dew of heaven" seems equally to denote that the universal empire shall be sprinkled over with the Jewish nation, scattered as they have ever been over its whole surface, and during the whole time of its duration; the nation being clearly represented in the vision of the "tree," and in the vision of the symbolical "image," "the fowls of heaven," subjected to those tyrannies, and so determined to continue, like grains of wheat "sifted in a sieve," almost analogous to the dew-drops of heaven, till, as he asserts, "his hairs were grown like eagles' feathers, and his nails like birds' (or eagles') claws." The prediction contains, therefore, an evident reference to the last change of the universal tyrannies; the wings of the eagle being a decisive symbol of the Roman Empire in its latter stage, and its ten claws equally referring to its final division under ten kings or kingdoms: the body, therefore,—the feathers and claws of the eagle being only mentioned on this occasion,—represents the universal empire, and thence its last stage of existence even at the end of the "seven times." In this last state it is found when warring with the King of kings and Lord of lords, "whose dominion," as Nebuchadnezzar expressly asserts, "is an everlasting dominion, and his kingdom from generation to generation." Then only, "at the end of the days," does the universal empire return to the obedience of its just Lord, which Nebuchadnezzar's restoration to reason, when he acknowledged that "the heavens do rule," justly typifies, and then only is the everlasting kingdom set up and established.

Belshazzar, it may be observed, equally typifies the last stage of empire, at the very moment his kingdom was about to be subverted. His sudden destruction very accurately represents the desolation of the latter day, which is to come upon men unawares; and whose kingdom is to be "destroyed suddenly, and that without remedy." He

drank wine in the vessels of the house of God, *Dan. iv. 2*, to "the gods of gold, of silver, of brass, and of iron," and also "of wood, and of stone." The description of the first four idols clearly alludes to the four monarchies of gold, and of silver, and of brass, and of iron. Nebuchadnezzar complained only the golden image, the idol or representative of his own empire, to be worshipped. Belshazzar drank to the future success and prosperity of his own and the successive kingdoms, probably with infidel hatred of the Lord of hosts, who had revealed to Nebuchadnezzar the prophetic characters of the symbolical image; facts which must have been well known to Belshazzar and his lords. Had Belshazzar valued the counsels of his grandfather, he never could have rejected the services of Daniel; but it is evident that the prophet was a stranger to him, and that he was not then in office. In daring defiance, however, of the same God did he also repeat the desecration of the golden vessels of the temple, and threaten, by this sacrilegious deed, to continue the usurpation of the dominion of the people of Israel, whose term of captivity was now on the eve of expiring; and such was probably urged on his attention by the Judean captives, doubtless instructed by Daniel, who had studied the "books," and knew their deliverance to be at hand.—If the first four of these symbols typify the four monarchies, of which I conceive there exists no doubt, the idols of wood and of stone as evidently refer to the Saracenic and Turkish Empires; the despots of which succeeded to the dominion of the Jewish kingdom; and the six, as we have seen, are clearly represented by the six slaughterers of Ezekiel, who were to desolate Jerusalem.

It is highly probable that some more distinct view had been obtained of the succession of empires in the eastern world, as it respected Jerusalem or the Jewish nation, than might have been collected from the symbolical image of Nebuchadnezzar; more especially as, in the first year of Belshazzar, Daniel had his vision of the four beasts, and

in the third year of Belshazzar his vision of the ram and he-goat, in which latter vision the Mohammedan horn, or king of fierce countenance, is distinctly portrayed. As Ezekiel prophesied also at the same time, his vision of the cherubic wheels and six slaughterers, his four vore judgments, and his symbolical tree, must have given some understanding as to the desolations of future ages. We have, indeed, the visions recorded; but the commentary of Daniel and his fellow-captives has been lost to posterity. It is not, however, to be conceived that, mixed as Daniel was with the princes of Babylon, his opinions could be unknown, however much his counsels were unwelcome, and his religion blasphemed by an infidel court.

There is much to excite attention in the prophecy of Jeremiah ii. 27. Undoubtedly it relates to the last times, in which it is attributed to the children of Israel, that, instead of saying to the Saracenic stock, "Thou art my father," and to the Turkish stone, "Thou hast begotten me," they will, being made sensible of their delinquencies, and in the time of their trouble, call upon the Lord in these words, "Arise, and save us." This is confirmed by chap. iii. 4, where, after charging them, as before, with their shame, the question is addressed to them, "Wilt thou not from this time cry unto us, My father, thou art the guide of my youth?" It is well known that the Jews have submitted more unconditionally, and been more grievously subjected, in the Mohammedan states, than in any other. Motives of interest have probably induced them, whether artfully or not may be conjectured, to profess their allegiance to the Turkish and Saracenic tyrannies.

That remarkable verse in the history of Belshazzar, the like of which is seldom to be found, occurs again, *Rev. ix. 20*, and the occasion shows that the record of Daniel has reference to distant times. There is scarcely a commentator, *Pastorini* excepted, but admits the sixth trumpet to be descriptive of the Turkish war; and that this war contains a judgment on the Greek Empire. Upon the infliction of this war it is said, "And the rest of the men, which

were not killed (or their political power taken away, for this is a political woe) by these plagues, repented not of the works of their hands, that they should not worship devils, (or demons), and idols of gold, and silver, and brass, and stone, and of wood." It will be observed, that iron only is omitted in this enumeration: and it will not escape the observer, that iron is the symbol of the Roman Empire. The judgment above mentioned was inflicted on that empire in its eastern or Greek branch, in which part of the world the six slaughtermen are directed to execute their office; the corresponding symbol, therefore, in the eastern branch, though it affects the western, is "*demons*;" for iron is the type of both branches of the empire, and "*demons*" its proper adjunct; and undoubtedly the same perverted sentiments of religious allegiance prevailed at that moment in both branches of the empire. This sufficiently shows what is to be understood of the other symbols; and proves, I think, that they are not to be taken as idols simply, nor to be confined, as commentators generally suppose, to the Papal Empire. The eastern branch of the empire was now subverted; yet the principles which established the several empires, whether the Babylonian, Medo-Persian, Grecian, Roman, Saraccenic, or Turkish, were still adored, and must consequently come into condemnation. The exclamation is evidently that of surprise, on observing that the same principles still prevailed.

By observations already made, and in prophecies still further to be elucidated, it will appear that the four empires, exclusively, separate from the Saraccenic or Turkish kingdoms, will be the site of the kingdom of "*the saints*," and be perfectly submitted in mind and will to the Supreme Ruler. It is evidently of the latter day of glory, of which Isaiah speaks, ix. 17-20, when he adopts the same symbols, and declares that the Lord shall be the light and glory of his people Israel; and when the sun and moon of the former system shall no more be required, then "*for brass*," saith the Lord, "*I will bring gold*, and for iron I will bring silver, and for wood

brass, and for silver iron." If this be the case, and the language be symbolical, then is it a fact, that, in the latter day, the wood and stone, or the Saraccenic and Turkish dominions, will be utterly excluded, and the corrupt doctrines professed by them be effectually annihilated. The other empires, though existing, as stated by Isaiah, chap. xi. will have their natures changed, and become submissive to the empire of Israel: but the whole reasoning proves, that when Belshazzar drank to the "*gods of gold, and silver, and brass, and iron, and wood, and stone*," he recognised the future tyrannical empires, and toasted their success. If another inference be admitted, it was in deadly hatred to the kingdom and God of Israel, the emblems of which kingdom, and of the supreme dominion, he polluted for that purpose. To me it is also evident, that when St. John adds, "*neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts*," he delineates the spiritual crimes of the four empires embodied in the Roman power, which God, in his wrath, chastised by the Saraccenic and Turkish plagues, still without effect; and they are, therefore, they given up to judicial blindness and hardness of heart, and, so continuing, will perish as predicted.

It is remarkable that the last triumphant kingdom, which is to be set up, and is to supersede the tyrannical empire, is to arise in the kingdom of "*stone*;" and, therefore, upon this presumption, must take place in the last stage of the universal empire. "*The little stone*," which is to be cut out without hands, is of necessity to be cut out of the mountain of "*stone*," and is to become a *great mountain*, and fill the whole earth. If the Turkish Empire be represented by the idol of stone, which I think there is sufficient reason to presume, the last universal and glorious kingdom will have its rise within the Turkish dominions, and there, also, Palestine, or the Jewish territory, is situate. Every token seems, therefore, to prove that the last universal government is to be the kingdom of Israel; and that the rise of the last universal empire is to be expected in the

East, where the Turkish dominion is planted. Then, also, will be fulfilled the prophetic exhortation: "Look unto the (Turkish) rock whence you were hewn, and to the hole of the (western bottomless) pit whence you were digged."—"For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." *Isa. li. 1. 3.*

Most commentators have imagined that when Christ appeared, he then commenced that kingdom, which is to supersede the dominion of the kings of the earth. I conceive it, however, to be unquestionable, that it is not merely a spiritual dominion which is to be exercised in the future day, but that the blessings of the "reign of Christ upon earth" are essentially connected with a temporal kingdom in the fullest extent of all the universal empires, and diffusing its influence to the more distant realms of the whole globe. Nor am I less convinced that the kingdom is to arise before the tyrannical monarchies are finally subverted; for "in the days of these kings," typified by the tocs and sect of iron and of clay, or, *marg.*—"in the kingdom thereof," or during the time of the last kingdom; and, therefore, not without, but within its boundaries, and also during its continuance, and within the sphere of its influence, "shall the God of heaven, or God of Israel, set up a kingdom which shall never be destroyed;—but shall break in pieces and consume all these kingdoms, and it shall stand for ever." *Dan. ii. 44.*

That the symbolic tree of Nebuchadnezzar represents the universal monarchy, which is to endure to the end of the tyrannical empires, there cannot be a more precise and determinate prophecy than that of Ezekiel, concerning the "goodly cedar." It is a subject of much importance, and, as it concerns a just explanation of the "seven times," by which the duration of the four empires is to be measured, and to decide the character of them as symbolical, it will not be deemed, I am persuaded, a waste of time to enter upon the subject more fully.

The kingdom of Israel is represented by *Ezekiel*, chap. xvii, as a cedar of Lebanon; and the desolation of that kingdom, as the taking away of the highest branch of the cedar, and as the cropping off of its young twigs by Babylon and Egypt; which are expressly asserted to denote the captivity of its king and princes. Each of these two powers planted, it is said, young twigs, and watered them; that planted by Babylon only was to flourish, and become a spreading vine of low stature; it brought forth branches and shot forth sprigs. The one planted by Egypt was to wither, and be plucked up by the roots.

That Israel was to exist as a people during the whole time of the universal monarchy, symbolized also, as is seen, by a tree, and that it is in the end to supplant the other symbolic tree in its universal dominion, will be apparent, from ver. 22—24. In this last verse the kingdom of Israel is described in a four-fold state,—as a *high tree*; a *low tree*; a *green tree*, and a *dry tree*; which last *dry tree* is to flourish; because, saith the Lord, "I have spoken it, and have done it." Two of these figures are referred to above; the *high* cedar of Israel, in its prosperous state; the *low tree* under the protection and nurture of Babylon. Christ himself has spoken of the two other existing states in his memorable observation concerning the Jewish refusal of him, during his ascent to Mount Calvary: "If they do these things in the *green tree*," said the Saviour, "what shall be done in the *dry*?" *Luke xxiii. 31.* In this slight verse is the continuance of the Jewish kingdom to the time of Christ, and under the Roman monarchy, asserted, and was then symbolized by the *green tree*; the Jewish nation being then comparatively more prosperous than when represented as a *low tree*, under Babylon. Its next condition, as a *dry tree*, unquestionably relates to its time after the crucifixion of the Saviour, and after the desolation of the nation by the Roman monarchy, and by their Mohammedan enemies. The high cedar represents, therefore, the people of Israel; its highest branch, the sovereign of that nation.

That no condition of the Jewish nation, since the times of the Babylonian monarchy, answers to the description of ver. 22 and 23, and that they remain to be fulfilled, and that they symbolize the fifth universal monarchy, the slightest inspection of these verses, compared with Nebuchadnezzar's lofty tree, will satisfactorily determine. "Thus saith the Lord, *I will take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent.*" ver. 22. This surely must refer to the seed of David, and predicts that He who should rule in the future time, should be lineally descended from David, whose genealogy was preserved till the time of Christ, and no longer; and from whose family he descended, who was the son of David, and David's Lord. It is the "branch of the stem of Jesse," and the "rod that shall grow out of his roots;" of whom Isaiah declares, that "he shall judge the world in righteousness, and reprove with equity, for the meek of the earth." And they are the last times, when "the earth shall be filled with the knowledge of God, as the waters cover the sea;" to which the prophet refers. "In the mountain of the height of Israel will I plant it," saith the Lord. So many express predictions concerning the territory where his empire is to be established in full prosperity, ought to remove doubt from the most sceptical mind. "And it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

In the tree of Nebuchadnezzar, "the fowls of the heaven" only lodged in the branches of it; in this tree, *fowls of every wing.* It is a strong confirmation of what has been before advanced, of the Jewish nation being symbolized by the "fowls of the heaven;" that nation only being possessed, in the Babylonian day, of the knowledge of the eternal God. But, under the empire of Israel, or Messiah's kingdom, "fowls of every wing," or of every nation, shall come to worship the Lord of hosts in Mount Zion. Con-

paring the internal evidence of this "goodly cedar," which has its *branches, boughs, fruit, and fowls,* and evidently denotes the last universal empire, with the *leaves, fruit, branches, and fowls* of Nebuchadnezzar's tree, there cannot be a doubt, I think, that the same thing is intended; the one being a type of the fifth righteous kingdom, and the other of the tyrannical empires. There is this difference, that all the *beasts of the field* (dwelt under Nebuchadnezzar's tree;—and *beasts of the field* denote tyrannical kingdoms. In the vision of Ezekiel, no beasts are mentioned; but a more chastened symbol expresses the same thing, yet marks at the same time a striking change of character. The kingdom of the Messiah is represented by a "goodly cedar;" the other kingdoms under his reign, by *trees* also, (not *beasts of the field*;) evidently denoting that they now partake of the same character as that government which arose pre-eminent amongst them.

That the "goodly cedar" represents the *kingdom of Israel*, is marked by the expression that it is the "dry tree," or Israel, as existing at the close of the times, which is now made to flourish. Daniel and Ezekiel have, therefore, evidently drawn their symbols from the same source, and equally refer to similar events. The extension of Divine knowledge, and the submission of the nations to the Divine will, is, I think, clearly expressed, when it is said, "And all the trees (not *beasts*) of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken it, and have done it:" and hence it is evident that it is the same tree which was green in the days of our Lord, and afterwards dried up, which is now to be made to flourish. The monarchies are then "to know that the heavens do rule."

The symbol of an eagle is found both in ancient and modern times as descriptive of universal monarchy, or of its pretensions to it; or, as in the present day, deriving authority from it, as the mark of ancient empire. By Daniel, the talons and feathers only of the eagle are spec-

cially noticed, and serve to carry on the history of the body of universal empire to its final extinction. In its first rise, Ezekiel represents it as a perfect eagle, long-winged, and full of feathers; but by the threatened judgment, as a denunciation of wrath for aggravating the intended punishment of his people, and as a mark that its strength was decayed, its substance is suppressed; and its semblance is described as with the plumage and with the talons of an eagle. Those who recollect the *armorial ensigns of the states* bearing the two-necked eagle, will readily appreciate the figure, when applied to the Roman Empire, as the last of the successive tyrannies. It would be curious to the inquiring mind, could all the states be ascertained, which adopt this badge of the Roman Empire. Perhaps it would identify the ten kings, who, in a future day, will be found leagued with the beast and false prophet, at the battle of Armageddon.

The seven years of Ezekiel's vision speak the same language; the weapons of the monarchies are to be gradually consumed. To give a literal interpretation to the passage would be absurd; for who can imagine that the weapons of any army, however numerous, would suffice for the fuel of a nation so immensely populous, and a kingdom so extensive as the predicted nation of the restored Israelites is to be, were a common use of them intended, during a period of "seven years;" for they are to take no wood out of the fields, neither cut down any out of the forests, and are to "set on fire and burn the weapons seven years;" and this evidently not for domestic purposes, but to get rid of them, and deliver the earth from its burden. A symbolical meaning must, of necessity, be attached to these words; and they equally predict the times of the monarchies, from the first of the Babylonian Empire, till the close of the judgment on the Turkish dragon, and are to be taken as the period, up to the close of which they are to continue the burning or consumption of the tyrannical empire. It is equally certain, I conceive, that though the judgments have not been specially visible, yet has the hatred and persecution of the Jewish nation

brought down a curse instead of a blessing on all the nations which have been guilty of their blood,—perhaps, I may say, during the whole of the times. I will not offend the judgment of the reader so much as to offer any further remarks in support of this position, but will leave it to his good sense to determine the proper meaning of these seven years, as compared with the seven months' burial of Gog and Magog.

If the symbolical nature of the Mosaic institution be considered, a surprising correspondence will be found in the *jubilee year* of Israel; and that it was designed to shadow forth the things to come, we have the testimony of an Apostle well read in their law, and brought up at the feet of their chief rabbies, in his Epistle addressed to the Hebrews. There cannot, I think, be a doubt that their jubilee year was designed expressly to symbolize that deliverance which was to be effected in the behalf of a sinful and enslaved world by the Lord Jesus, in his supreme and righteous government of it at the end of the days. They were to number to themselves seven weeks of years, and the fiftieth year was to be a year of release, when their lands and houses, if pledged or sold, were to be restored; their goods be returned to them, their debts remitted, and, what more fitly symbolized the spiritual deliverance, was that, their deeds of personal bondage were to be cancelled; and every man was to be at liberty to return and enjoy his paternal inheritance. Surely, the seven weeks, a week for a time, typified to the Jewish nation the seven times, or week of years, of the tyrannical empires, a year for a day upon the same principle; the restoration and enjoyment of their lands and houses on the fiftieth year, the future blessings to be poured out on all flesh, when the earth, delivered from the curse, shall become the paradise of God, as it was in the days of the first man, before the fall; and the redemption of their persons from those who had enslaved them, that glorious era when Satan shall be for ever cast into the lake of fire, and the tyrannical monarchies of the world, actuated by his infernal malice, for ever cease to exist. I desire not better evidence than the grand period

of the seven times, judging from what has already transpired, to decide the character of the type and anti-type; and am fully satisfied that the *seven times* symbolise the duration of the tyrannical empires; and that we are rapidly approaching the most awful, but, to every believer in the revelation of God, the most interesting, events.

We have seen also, in deciding on the other chronological periods, that many proofs point out the year 1844 as a remarkable crisis. It will be deemed, therefore, a point of some importance, adding strength to the positions already maintained, that that year will also be marked as a particular period, and, in all probability, as a grand jubilee year; reckoning from the rise of the tyrannical monarchies. Had the Jews observed their institutions, every fiftieth year would have been to them a jubilee year. As the fiftieth year formed a memorable period in the history of that people, and one to be anxiously desired by every individual of the nation; it is but natural to suppose that the fiftieth *half century*, or the forty-ninth jubilee year, would form also a new crisis in their concerns, singularly distinguished as that people have ever been above all people of the earth, by their laws and ceremonies; all of them in their appointment typical of better things to come. I submit, therefore, as a memorable circumstance, that the forty-ninth jubilee year, reckoning from the rise of the Babylonish monarchy, or the period of Nebuchadnezzar's ascending that throne, which constituted him the head of gold of the tyrannical image, would take place January 1, 1845. Were the times of Jewish prosperity, therefore, again to arise, every future year might be expected to be to them as a year of jubilee, and this forty-ninth year be to them the commencement of an everlasting jubilee.

I conclude, therefore, with stating the point suggested, that—

From the rise of the four monarchies, commencing 604 A.C., to their final dissolution, there will be a grand week of years, or 2520 years, and will terminate, January 1, 1917.

FINAL TRIUMPH OF THE REDEEMER'S KINGDOM.

The subject now about to be submitted to attention, has long occupied the highest mental powers of angels and of men; and has demanded, from the infancy of the world, and from the first fall of man, the utmost intelligence, with which any created being was ever endowed. It well becomes us to tread with caution the threshold of the sanctuary, and to bow with the profoundest humility and adoration before the Divine Majesty. May the eternal Spirit illumine our minds with his celestial influence, and may every thought of our hearts be acceptable in the sight of God our Saviour, who is ever to be glorified.

The subject is of transcendent importance: the words, on which these observations are to be penned, I will transcribe for serious consideration. We have carried on the exposition of the vision to the period of judgment on Gog and Magog, and have traced the duration of the tyrannical times to the year 1917. It is during this last period of judgment; comprising the forty-five years of Daniel, that the infernal spirit, who has for ages actuated the souls of his agents, will receive his death-blow. That signal event is thus expressed:—

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened,