

11th Feb 1868

To W. N. Barnes Esq. Greek. Meriden. Conn.

Dear Brother your ten page letter ~~was~~ dated Feb 24th came to hand by a course of mail I would have written sooner but at the time I was engaged upon another work <sup>which</sup> I did not want to lay aside until finished. I thought at first of just acknowledging its receipt & answering at another time, but kept delaying it until I hoped to find time to reply; but I have never got at it until this moment; & I am not prepared to make an answer now for I have never read it, as a single line, since the first day I received it, I read it then to Mr. Sheffield, & we both thought it too complicated for a very brief answer & do justice to your labor in summarizing it. To day being confined with neuralgia I concluded to make a beginning.

First let me say, - I have only one Greek Testament & that is <sup>an old edition,</sup> in the old Latin letter, with so many abbreviations it is quite difficult for me to read it, & my only lexicon is Greek & Latin, with which I have a very imperfect acquaintance. It is therefore too much labor to me to undertake to follow your Greek readings so as to profit by them; much more so to criticize them. All I can do with them is, to receive them as you give them. I have no Septuagint now so I know of any in those parts. Second. I have reasons - valid in my own mind - for rejecting the Septuagint Translation when it differs from the Hebrew. ~~But I have no confidence~~ I have no confidence in Josephus account of Ptolemy Philadelphus sending to the High Priest for 70 or 72 translators, <sup>of</sup> ~~his~~ <sup>from</sup> ~~each~~ <sup>tribe</sup>. "The Ten Tribes" were not represented at Jerusalem at that day. There were Alexandrian Jews enough in Egypt to make such a translation as would suit <sup>any</sup> purpose. 3<sup>d</sup> The prophetic times of Daniel manifestly <sup>recognize</sup> the seven times of Moses, & carry the great work of judgment



with John's commission in Apoc. 1:1.  
2. The pretence that our Savinians & the apostles  
prefer the Septuagint to the Hebrew text in their  
quotations, I regard as only the partial ascription  
of interested men. Eminent scholars say, that of  
the ten quotations from Matthew's gospel, ascribed  
to be from the ~~Septuagint~~ Septuagint, seven are proved  
to be taken from the Hebrew text; and of the other three,  
they offer little that differs: moreover the latter are not  
~~literal~~ literal quotations. Further St Jerome suspecting  
that according to a copy which he had seen in a  
library in Casarea, the quotations the quotations  
were made in Hebrew. See Gibbon v. 2. p. 574. note.  
On the whole the Septuagint is of no more author-  
ty with me, than King James version. Both were  
made by authority of arbitrary Kings to answer their  
own personal ends.

This disposes of your Greek renderings so far as  
they vary from the received Hebrew text.

As respects your first paragraph on the times  
of the Kingdom, I understand it to begin with  
the ~~destruction~~ destruction of Antichrist; the over throw of  
the man of sin; the ruin of Q. 13, the end of gentile  
dominancy; & the termination of Israel's affliction.  
These are contemporary events; & yet there must be  
a succession in their actual accomplishment. At  
what period or stage of their accomplishment "The  
Son of man will appear I do not know. But I  
have confidence the prophetic times of Moses  
& David & the Apoc. 1:1 as spanning the  
times before determined of the Letter. And I  
have also a growing assurance that the breaks  
in those times as far as the Chronology of the world  
is concerned, are supplied by inspired episodes  
of events that fill them them up. And I have  
confidence to in the calculation that the times  
of Israel's subjection to the Gentiles end in 1872 or 3.



Centerville, Appomattox Co. Iowa.  
Dec. 10<sup>th</sup> 1867.

To Isaac N. Kramer, Dry Creek,  
Linn Co. Iowa.  
Dear Brother.

Your note post marked Dec. 3<sup>d</sup> came to hand some days since. I am glad to get a few lines from you. I am however very busy with so many cares & afflictions, but if such is the will of God our heavenly Father I pray they may all work the peaceable fruits of righteousness. And indeed such appears to be <sup>the</sup> lot of all God's children, so he deals with us all <sup>as</sup> with sons & daughters. I pray you & Sarah may find it so when the Lord appeareth. And that I think is not far off: the Lord's fig tree is surely budding now, & soon I expect to see the full blown blossom. In reply to your request, I am aware you have read ~~them~~ attentively all your articles on the time of the Kingdom of God. I have all by me. But before I give my thoughts thereon allow me to give you an outline of what I think is the true Chronology of the Bible, or Times of the Kingdom of God. I hold the same outline of it I did when with you four years ago, but some things are plainer to me now than they were then, hence I have more abundant proof of the true positions on that matter. I hold now, as then, that the only sure key to an understanding of the sacred writings is implicit faith in divine testimony. There is no rule of more importance on this subject than the Apostle's Apothegm, "Let God be true, but every man a liar." Not only so, but writers of history, & Commentaries, receive it as divinely authenticated, that the weekly division of time is appointed of God as standing type - a sign of all time. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, a perpetual covenant, a sign between me & the children of Israel forever, for in six days the Lord made heaven & earth, & on the seventh day he rested & was refreshed." Ex. 31:16-17.



See verse 13. He says "It is a sign between me & you throughout your generations that ye may know that I the Lord do sanctify you." I know this testimony I understood that God gave the week in a covenant form, <sup>the six work days</sup> a type of the time of man's probationary labor, & the Sabbath a type of the rest that remaineth for the people of God.

"Beloved be not ignorant of that one thing, that one day is with the Lord as a thousand years, & a thousand years as one day." It is firmly settled in my mind that this is the divine scheme respecting time, and hence, it follows that all subsequent divisions of time given in divine prophecy must harmonize with that.

My second position is that, from Moses to John, all the sacred writers reckoned 360 days to a year. And notwithstanding Samuel Bruce's Shunt, there stands the irrefragible proof, 12 months, 1260 days a time, & times, & the dividing of time, three years & a half, are all one & the same space of time, and with Moses 5 months - 150 days, complete the proof.

Moses seven times of Sarcus's subjection to their enemies is therefore 2520 - a day for a year, to which the Son of God referred when he said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

If this is the completion of the time of man's probation, 4000 years, then it is obvious it must stand 6000 minus 2520 = 3480. In the year of the world, then, 3480 Moses seven times began, in other words, the times of the Gentiles then began.

It is a solemn fact that God never gave the world up to universal gentile rule until then.

The fifteenth of <sup>Manasse's</sup> Manasse's reign is the time when the times of the Gentiles began. Thus God himself noted the time 11 Kings 21:10 to 15. Let him that would understand read & consider.



now if we will accept the divine testimony respecting the errors that have gone over God's people at that epoch, we shall see a wonderful harmony in all these things. Thus the summaries are as follows.

Antediluvian patriarchs 1656. Gen 5.  
 Shemite — — — — — 428 " 10.  
 Call of Abram to the Exodus 430 " 15: 7 Exod 12: 40  
 Sojourn in the wilderness. 40 Josh 5: 6  
 Division of the land by Joshua 6 " 14: 7 to 10  
 Rule of the Judges — 450 Acts 13: 10.  
 Reign of Saul — 40. " 13: 21, 22.  
 Reign of the house of David 430. Ezk 6: 1 to 8.  
 under divine protection — 3480.  
 Moses' seven times ans. 2520.  
 Time for the restitution. 6000.

The seven times, or the 2520 are divinely divided to the end, to harmonize with the cubane. In the vision which Daniel had concerning what should follow the Chaldean Captivity he was shown that a little horn would come out of the one of the four horns of the he-goat, which would cast down the daily (what?) say Abomination which would "persecute & prosper." An inquiry was then made "How long shall be the vision?" — of what? Ans. "The daily, (Abomination) and the transgression of detestations, to give <sup>for the</sup> the sanctuary & the host to be trodden under foot." The answer is unto 2300 days. Now this is 220 less than 2520.

This 220 is filled as as follows.

Restored reign of Manasseh — 40. 110 King 21: 1  
 Reign of Amon — 2. " " : 19.  
 Reign of Josiah — 31. " " 22: 1  
 First Babylonian invasion of } 4. Dan 1: 1 Jer: 46: 2. —  
 in the reign of Jehoiachin }  
 Captivity in Babylon — 70. Jer 29: 1, 2.  
 Persian rule — 73.  
220.

In a subsequent vision Daniel is told that 70 weeks are "determined," (cut off, or appointed,) to finish the transgression & make an end of sin & to make reconciliation for iniquity, & to bring in ever lasting righteousness, & to seal up the vision & purify the anointed.



A little reflection will serve to show that  
the ~~few~~ things before just mentioned did not  
& from the nature of the case could not ~~take~~  
place in any one year. Messiah had to be born,  
grow up, fulfil <sup>his</sup> ministry, be crucified, & rise again  
& proclamation of this be made, & rejected of  
of the nation, before there could be one sign of his,  
the ministry of the apostles must be fulfilled  
before the vision & prophecy could be sealed up.  
It is useless therefore, to fit upon just one event, & then  
another, for the termination of the 70 weeks! With  
me it is settled, that the 70 weeks reach only to the birth  
of Christ: & so Dan. 9: 25. gives ~~to~~ "From the going forth  
of the commandment to ~~rebuild~~ & to build Jerusalem,  
-salaw, to Messiah the Prince;" the one <sup>event</sup> begins the other  
ends the seventy weeks.

It is however divided into three separate ~~times~~ epochs.  
Seven weeks, a week, & sixty & two weeks, to be brief, I understand  
that the city & temple would be 49 years in building  
through scenes of trouble; ~~travelling~~ without defect  
within, & at the close of this period, the people of the Persian  
government, would make covenant with Israel for a  
period of seven years, but would betray Israel & ~~pervert~~  
cause the sacrifices & offerings to cease, after which the  
people of God would be wholly ruled by gentiles again;  
from this last named period commences the sixty & two weeks,  
or 434 years; & that ~~this~~ <sup>is</sup> the beginning of the 2300 days  
of treading down the sanctuary & the host, appears follows  
 $434 + 220 = 654$ , which brings us to the birth of  
Christ. Now  $2520$  minus  $654 = 1866$ .

What follows? Ans. The beginning of Israel's  
restoration! I can find no day, no month,  
no year, fixed for the appearing of the Messiah!  
But for the beginning of the restitution there is defi-  
-nite time given! But if 1866 is the termina-  
-tion of Israel's subjection to gentile rule, why  
do we not now see it? I answer, because 1866  
from the birth of Christ does not come until 1872. It  
has been well proven that Christ was born in the  
year of Rome 747, but A. D. is reckoned from  
753. A. D. hence six years are wanting in the case



Remarks on Prophecies of Daniel.

The 7th Chapter of Daniel so accurately portrays the history of the successors of Cyrus & Alexander that Porphyry, <sup>born at Tyro A.D. 233.</sup> a Greek philosopher, a professed enemy of divine revelation, because he could find no other way of disposing <sup>being</sup> the divine original of these prophecies, pretended that they were written after the events had occurred; and that they were rather a narrative of past things, than a prediction of the future. He flourished in the third century. The 2<sup>d</sup> Bk of Maccabees was written by John Hyrcanus <sup>in the 2<sup>d</sup> century</sup> before Christ, while the Jews were yet under the Grecian dominion; & he very intelligently gives the signs & the years of the reign of Alexander & his successors up to his own times; & how their movements affected each other & especially his own people. It is believed that Josephus borrowed from this book for his history.

The 2<sup>d</sup> Macc. is said to have been a copy of the Chronicles of the priesthood. <sup>See Chap. X. v. 24.</sup> The 3<sup>d</sup> Macc. is ascribed to the Jews in Egypt. See Chap. I. v. 1. Read the Maccabees, & then Rollin's history of Alexander's successors, vol. III. Bk XII. Chap. II. especially Sec. IV. & I think you can hardly fail to see that Antiochus Epiphanes is the vile person of Dan. X. & of course his predecessors, the predecessors of Daniel & sinners of this period. And that verses 32. to 35 apply to the Maccabees. At this stage the prophecy makes a pause; & this is as far as most interpreters of the prophecy have succeeded in elucidating it; because they will have Antiochus a type of Antichrist. Whereas I think the prophecy was fulfilled in him.

The woful King of verse 36. is to prosper until the indignation be accomplished. This I think can be no other indignation than God's displeasure with Israel. The same as Dan 9: 24. If so, it is a power that lasts until the times of the Gentiles end, & deliverance comes to God's people. But at the time of the end the King of the north shall come against him. So long as the kingdoms of the Seleucians lasted, Syria was the north power & Egypt the south. but



Syria becomes the stronghold of the wilful King of  
the King of the north is Gog, or in modern terms Russia.  
And the "time of the end" (that is when the judgement of  
the wilful King takes place) the King of the north shall  
come against him like a whirlwind with many ships  
with chariots, & with horsemen. Ezekiel 38:7. "There shall come  
& ascend like a storm, there shall be like a cloud to cover  
the land, thou & all thy bands, & many people with thee." &c.  
(The 38 & 39 chaps follow out this matter to its end)

Daniel says this King of the north "shall enter into the countries,  
& shall overflow & possess them. He shall enter also into the glo-  
-rious land, (not only the stronghold of the wilful King but)  
the holy land, & near to the sea, and he shall plant the tuber-  
-cles of his palace between the seas. (Constantinople) in the  
glorious holy mountain (Jerusalem). "But he shall come  
to his end, & none shall help him." Ezekiel 39 gives what his  
end shall be. (Read). Then comes the time of terrible distress  
as never was since there was a nation to that same  
time," and Michael stands up for the deliverance of Daniel's people.  
For all this the preparations are now in progress, & I expect  
we of this day will see its fulfilment. Constantinople is  
the stronghold of Mahometanism, & Russia believes her destiny is to have it.

Dear Brother my error in this reply has not been to combat  
your positions, so much as to give you a renewed outline  
of what I think are the true intents of holy prophecy, and  
a clue to the events which I think we are next to  
look for. If I have not taken up all the points given in  
your letter, I have taken up all that I thought requisite to  
a proper elucidation those prophetic truths that relate to our  
day & the coming Kingdom of God. I am ambitious only  
to know the truth, & make known the same to others.

I think you mistaken when you say I said "I know of  
no Book by the name of Malachi." I think you  
will find it "I know of no name, or prophets, of the  
name of Malachi. Malachi is general name, signifying  
Angel, or Messenger. Ezra - I suppose sees that Malachi.

I noticed the top of your letter, & of sympathy with you on the subject  
I send at once regard to your letter, & to the fact that you are



contains the <sup>first</sup> seven trumpets. The <sup>first</sup> set trumpets the fortunes <sup>page 7</sup>  
& fate of the Catholic - called "the holy Catholic Church."  
Embracing the Roman & the Greek Churches. The Seventh  
Trumpet contains the seven vials of God's wrath, and  
the sixth his judgement upon <sup>the</sup> Turkish empire, & the smiting  
of the nations to the final conflict; the seventh vial, the  
judgement of all the powers that corrupt the earth; the  
seventh vial is the finale of these powers; but the seven  
run through David's "Time of the end." Why? Because  
they ruin, & finally destroy both the Roman & the  
Greek little horns; & make his foes his footstool where  
right it is to reign.

We must allow the spirit of inspiration the  
use of Rhetoric as well as ourselves! When this is done,  
& the wealth, & princely power, of the old patriarchs of  
Rome, are considered, the judgement scenes of the sixth  
seal are not too strong for the judgements that befall  
them in the full of paganism: death to such men in their calamities  
was of a relief, & as they had persecuted Christ's people, so felt it to be the wrath of God.  
The predictions of the events of the last days, which you  
give from the prophets, & the evangelists I think pertain  
to the 7th vial principally, & are mostly future; so far as  
the warning is concerned. A part of the events you particu-  
larize I think occur after <sup>the</sup> Lord shall have come, &  
affirmed his right to David's throne; as Isa. 66: 1 &  
The signs of heaven & in the earth are given to fore-  
-token events, not to measure periods.

I am persuaded in my own mind that some of the  
circumstances which you associate with signs  
of the Lord's coming, follow after, as Isaiah 66: 15 &  
Zech. 12: 9, 10. Amos 8: 10. Rev. 8: 3, 5. I think belong to events  
long since past.

The Jubilee is  
I think with you, a typical institution; but instead  
of measuring the 25 20 years by it, I think it measures  
their time from its institution. But I cannot locate  
the time by it. <sup>the</sup> Chron. 26: 21 says of the Babylonian  
captivity, it should be seventy years "to fulfil the word  
of the Lord by seven times ~~the~~ until the land enjoyed her  
rest."



to fulfil three ~~seven~~ years & ten." Now if we reckon  
490 years back from the Babylonian captivity in the fourth  
year of Jehoiachin I believe it will carry us to the seventh year  
of David's reign, or the year he entered Jerusalem to reign. &  
if this be so, it would seem that they <sup>(in the Kings of David's time.)</sup> did not keep the  
sabbatical year after that. The jubilee I believe is not  
called the sabbath of the land - I do not find that it was a  
sabbath at all. And I find no account of their ever celebrating it.  
Indeed how could it be a sabbath, when it required the can-  
-celing of all debts, the liberation of slaves, the returning of  
forfeited, or escheated <sup>& mortgages.</sup> inheritances? These things required  
labor, & that service labor. It was in fact an institution for  
balancing their civil polity! It not being a sabbath  
accounts for its following every sabbatical year.

It appears by Lev 26:34. that Moses anticipates their not keep-  
-ing the sabbatical year; & by II. Chron. 36:21. they had omitted  
seventy ~~times~~ times under the reign of the house of David, &  
this would make ten jubilees. Now if the whole time of their  
<sup>afflictions</sup> ~~expressions~~ is to be reckoned by sabbatical years, according  
to Leviticus 26. then 360 sabbatical years gives 50 jubilees; &  
from their entrance into the land of Canaan 20 more.  
( $1980 \div 49 = 20$ ) = 70 Jubilees. This would make the first jubilee  
in the <sup>seventh</sup> ~~fourth~~ year of their <sup>entering</sup> ~~possessing~~ Canaan. That is reckoning  
from their leaving Egypt. But their sabbatical year does  
not appear to have been reckoned until they <sup>possessed</sup> ~~entered~~ Canaan  
& if they were six years dividing the land, the seventh would  
be the first sabbatical year; & the fiftieth from that, <sup>would be</sup> the first  
jubilee. This brings the first jubilee in the year of the world 3570  
seventy jubilees from that is  $49 \times 70 = 3430 + 3570 = 6000$ . A. M.  
That is the most I can get out of the jubilees as to  
time. 2514 they left Egypt, <sup>A. M.</sup> & in the wilderness, six years  
dividing the land. The first sabbatical, second sabbatical year. The  
<sup>first</sup> jubilee after leaving Egypt.

I confess that although I went over this year  
ago it never satisfied me about determining  
the time of Israel's return to the land of  
promise.



You say that the five times of Daniel's Daily  
is supplied by ~~thrice~~ in the ~~Apoc.~~ signifying sacrifice  
is sacred rites. This does not miss the supply word  
Abominations, because the sacrifices, or sacred <sup>rites</sup>  
of the heathens are as much an abomination as the  
military powers which trampled down the hosts of  
Jehovah's servants & are usual & necessary  
attendant of the other.

I see no difficulty in applying the same for of expres-  
ion in Daniel 8: 11, 12, 13 & 11: 31 & 12: 11. because  
the three several visions given in these places are  
three separate visions of the powers or abominations,  
that should succeed each other until the Kingdom  
of God shall come. & they all agree in this that  
the two succeeding the first continue to tread  
down the host & the sanctuary; whereas after the  
Persians taking away & trampling down, we have no  
account of any divinely directed restoration of  
the temple or its services; what the Jews did in this  
they did voluntarily & of their own minds; and  
if, (as I said in my last,) Malachi was no other  
than Oza, the last of their prophets, there was no  
prophet to direct the restoration of the sanctuary &  
its services; for neither John the Baptist nor Christ  
nor his apostles ever repeated in the restoration of the  
sacrifices or the services of the temple. Under a succession  
of idolaters they grew worse & worse until that system  
"vanished away". It is in this way I understand  
that both the sanctuary & the host are given to be trod-  
den under foot, unto 2300 <sup>days</sup> sanctuary days, Evening  
& morning."

2<sup>dly</sup> A difficulty in the 70 weeks.

The vision of the month of Daniel, is separate and  
distinct from all the others. It is given in answer  
to his prayer in the first year of Darius, before the  
restoration of the Jews from Babylon began, & in answer  
to Daniel's prayer for that restoration of promised



by Jeremiah. From that passage it is obvious  
that Daniel hoped for the restoration of the divine  
presence in the sanctuary.

"O our God, hear the prayer of thy servant, & his  
supplications, and cause thy face to shine upon  
thy sanctuary that is desolate for the Lord's sake."

Daniel does not seem to understand  
that God had wholly given up that sanctuary under  
their unbelief & unfaithfulness, yet such appears to be the  
meaning of Jeremiah 7: 12, 13, 14, 15, 16. The Ark  
was no more to appear in that house until Messiah  
the Prince of the house of David should come, and  
that Daniel might not wholly misapprehend  
what God would do for them, he is informed that  
70 weeks waiting for the messiah are appointed, ~~not~~  
~~off~~ ~~from~~ determined upon thy people & upon thy holy  
City. ~~that is to wait for the messiah~~: The import of this  
I understand to be as follows, viz. Altho according to  
God's promise to Jeremiah, he would bring back the  
captivity of Judah, yet they were so un sanctified  
a people that they had a course of iniquity & trans-  
gressions - to run before their iniquities were full, and  
ere the time to make reconciliation for iniquity  
should come, & this is stated from the going forth of  
the commandment (by Haggai & Zechariah) to restore  
& to rebuild Jerusalem, This is divided into three  
periods 7 weeks, 1 week, & 62 weeks. Seven weeks the  
city - the street, & the breach in the wall, shall be build-  
ed in troublous times, reaching to Nehemiah's times  
under Xerxes the Great, & the patronage of Esther,  
immediately following that they would follow under  
Persian rulers, who at first would make a covenant  
with them, & in the midst of that week the renewed  
sanctuary would be again full under heathen rule  
& be deserted of its worshippers; After this for 62 weeks  
 $62 \times 7 = 434$  - prophetic days would continue under  
gentile rule, when Messiah the prince would appear.  
In my Chronological table, I believe I give the



relative dates of these several transactions in the  
7 terms of Israel's afflictions.

517 - 27 = 490 = 49 = 441 = 7 = 434 = 62 x 7 = 434 B. C. -

Please observe verse 25. says unto Messiah the Prince.  
verse 26 says After 62 weeks, or after 434 days.  
which leaves no discrepancy. All the prophecies of the  
humiliation & sufferings of messiah are alike indefi-  
nite about the time of his duration. All these  
times were historically fulfilled.

### 3<sup>o</sup> The time of the End.

All the periods of Israel's dispersing, & the reign of  
the Gentiles, are called "times", with some appendage  
which limits & measures their duration, & of J.  
understand you rightly aright, such is the force  
of eskata in your greek quotations, that being  
in the plural - endings - I take it to be equivalent  
to saying there will be three endings, of the wonders  
that have described the afflictions of the people of  
Israel. Persia was the first power since the 2300-period,  
that dispersed & triumphed over Daniel's people, and  
they accomplished their mission, finally, at the time  
the Muhammedan power arose; from that time to the  
end, i.e. from 612 to the termination of the 3 1/2 times is  
612 + 1260 = 1872. then he will have accomplished to  
scatter the ~~body~~ powers of the holy people: that this first  
explanation carries the testimony to the end, I have no  
doubt for, it is added, "when" - all those things are done,  
"all these things shall be finished." The final end is  
reached then. But there will be intervening periods;  
& the sacred number goes back to take up the his-  
tory period of the Abomination that "astomisheth," where  
end has already commenced. That this is distinct  
from the "daily" i.e. the power that existed in Daniel's  
day, is obvious, & that it is the Little Horn with the  
eyes of a man, speaking great words against the Most  
High, is fairly comprehended in his power of astonishing.



The object of Chap. 13 from verse 5 to the end was  
to come to be to give summaries of the last times of  
the desolation of Daniel's people. He begins with the  
power which was the last subject of prophecy; i.e. the  
little horn of the great power; after that he brings  
up the little horn of the fourth beast of Chap. 7. which  
came up in 537. ran its time, times & dividing of times = 1260  
& suffered judgement 1797. 30 yrs after, i.e. at the end of  
1290 from that period the judgement ~~fulfilled upon~~ <sup>the</sup> Great  
Little horn in 1827; in the dismemberment of the  
Macedonian power by the independence of Greece  
& the falling away of Bulgaria. 45 yrs after that is  
the final end of the Mahomedan power over the holy  
Land - the 1335 days, when Daniel is to stand up in  
his lot. From every consideration I can find bearing  
upon it, I am compelled to come to the conclusion  
that "The time of the end is coincident with Chap.  
7: 26. "But the judgement shall sit, & they shall take away  
his dominions, to consume, & to destroy, unto the end."  
& the 1290 & the 1335 are given to mark the progress & the  
end of that judgement. I think "The time of the end"  
further measures ~~the events~~ & locates the events of the  
4th verse. "Shut up the words, & seal the books, to the time  
of the end: many shall run to & fro, & knowledge shall  
be increased." "What, after all is fulfilled? Nay, but  
while judgement sits, "Many shall be purified & made  
white, & trees; but the wicked shall do wickedly: &  
none of the wicked shall understand; but the wise  
shall understand." Understand what? Surely the  
the progress of prophetic events, that they may be  
a ready people in the day of his power.

I think you mislocate & confound distinct  
events when you approximate the 6<sup>th</sup> Seal with "The  
time of the end." I cannot in a letter like this give  
you a commentary on the Apocalypse; but suffice it  
to say, for now, I have not a shadow of a doubt  
but that the 6<sup>th</sup> Seal describe the fortunes & fate  
of the Roman empire from John's day to the overthrow  
of paganism under Constantine. The Seventh  
Seal



Notes on Parus of Daniel

Has the seventh angel descended, it is a great mistake to suppose that all his description is to be understood literally. He has said "I have also spoken by the prophets, & I have multiplied visions, & revealed secret things by the ministry of the prophets." Hosea 12:10. When Daniel explained to the king the dream of the unstable image, he said to the king "Thou art this land of Babel." A large portion of scripture is written on this principle. Hence I can give your article on that subject a future.

The 1000 years of Dan 7:25 of the wild king is certain. A good article. Two exceptions. The 200 years I think is Antiochus Epiphanes. The wild king Nabuchad & his successor. Instead of daily (sanctified) I read abomination, or oppression. I think the sense is - The plan present program of oppression shall be taken away by reason of its multiplied transgressions. Men have transgressed & supplanted programs whenever it prevailed. III.

The little horn of Dan 7:8, not identical. The distinctness of the two horns is well proved. The period of the command and the high priests of the Jews, Isa. 63:28. The period of Dan 9:26, 27, was that of the Persian Empire, but in Dan 9:27 all preceding dominions of the same time. The period of the last Dan 11:22. Rebuilding Jerusalem, as he entered into covenant with Antiochus & was subverted there by.

The great & terrible beast of Dan 7:8, the little horn of ch 8, not the same. Very well proved. IV.

Rise of the little horn of Dan 8. All correct. Instead of "Latter time, the Queen's certain has" "In the end of their Kingdom".

The Duration of their Kingdom. Certainly both horns are to stand 1260 yrs, and they are in the latter part of the 2300 days, but the seventy weeks of Dan 9 are not all included in it, as these must have expired in 680 2300 minus 490 = 1810. This was Miller's mistake, 49 years the city & sanctuary were building in the latter time; in 680, after Antiochus had completed the work, there was a covenant with a Persian officer, & the sanctuary was broken down by the latter. 71-87 x 7 = 506. 490 + 506 = 996. B.C. when the 2300 began. The 490 began with Darius 2. Haggai's mission, see Haggai 1:1 Ezra 5:1. 2300 begins 507 minus 490. The 17 is 490 x 7. Completed. Inversely 1 - Dan 2.

Identity of the horn. Is without a fault. V.

The League. I think article a mistake. The League was between Antiochus Epiphanes & Ptolemy Philopator. See Rollin, vol III, 492, 496. The prophecy of the Wild King begins Chap 11:36. "and a King". VI.

The prince of the host. All right. VII.

The Sacrifice. This word in all these prophecies in our version is put in italics. I never could make out how the Gentile horn takes away the sacrifice! but see Bible into Abomination, & all is plain. I think your Criticism in the 1st part, last para, is in favor of our view. VIII.

X. Classification of the Parus.

After running the period of your first paragraph it is right the point holds on to it. 69 weeks is not given as a cycle, it is only a human inference. The angel says 70 weeks are determined to curtail the Most Holy. - The point to begin then is given, "the going forth of the commandment" see Ezra 6:11. The Jews were commanded "in the name of the God of heaven". Dan 9:26, 27 though following the cutting off of Messiah are obscure, because badly divided. End the paragraph 10. at "himself" make a full stop, & read the remainder as a full summary, comprehending Persian, Greek & Roman through their whole career, & the obscurity is removed. The people of the period I suppose means not only 3 tribes but all that preceded him to Antiochus' time.

To harmonize all the historians' accounts we must make them tally with inspired truth. Thus they all concur in saying the Persian King, Cyrus 200 yrs the Greeks 250 years. 250 which is 500 years two months. The difficulty is this - The Greeks began to reckon the era called the era of the Seleucids, when Seleucus first entered Babel in his own name, some 400 years after the Persian death. & 200 historians see him the era from that period, as I am satisfied that Seleucus dated it from the beginning of Alexander's



I do not see the conference as answer to Paris; but the very conference is the answer.

Divinely appointed times stand as follows; viz.

From Creation week to the subjection of Israel to gentile rule.	3480.
Times of the gentiles to the birth of Messiah	654
From the birth of Messiah to the resurrection of the throne of David in Jerusalem	1866
Messiah's xxxviii Millennial reign	7000
God's great week of time	7000.

But to make it more ~~explicit~~ <sup>circumstantially</sup> ~~apparent~~ <sup>apparent</sup> to his waiting people, God has divided it into half periods, as 2520 ÷ 2 = 1260. Now if the first 1260, began 654 it would terminate in A.D. 606. 606 + 654 = 1260. Have we anything that will correspond with this? Dan. 7: 26. says "The judgement shall sit, (not the final judgement of the world) but the judgement of Rome's little horn) & they shall take away his dominion, to consume & to destroy it unto the end." Did not the papacy lose its dominion by the removal of the French troops one year ago to day? Will not the Conference of royal authorities this day met in the city of Munich decide to complete that matter, in some way, cannot you say here. Is not the "Time of the end," in progress?

But another question arises, 'How did the daily give way to the "transgression of desolation"?' Ans. I suppose that the daily was the power present in Daniel's day. And the little horn that came out of one of the four horns of the he goat subverted that, ~~but~~ not all at once, but he began his career in A.D. 612. This and 1260 bring us to 1872. Here again we arrive at the termination of 6000 years; and the end of Israel's subjection to gentile rule; the 2520 years.

Again. Another question; 'How shall we find the 1290, & the 1335. of Daniel 12. within the same space of time?' i.e. within the six typical days of the great week.



I reply: The end proper of Daniel's vision which he  
had in the third year of Cyrus, is Chapter 12: 4.  
What occurs in the after part of the chapter, is quite  
a distinct episode; and appears to be given to quiet  
the prophet's mind, so intensely excited by the vision.  
First, in the most solemn manner of an oath, the  
angel swears that there shall be a time, times, and a  
half, or 1260 years. From what? & to what? As I  
now look upon it, from the commencement of Israel  
subjection to the gentiles, to their utter dispersion among  
all nations, note this is not in this place ascribed to any  
of the forementioned powers, but to them who threatened  
to do it. Them who lieth for ever & ever. Scattering of the  
holy people had been effectually accomplished before  
Mahometanism arose. In A. D. 535 Justinian banished  
the Chionites from Jerusalem & from Palestine. Gibbon  
says they fled into Arabia, & there history loses them!  
We have already seen that the scattering Moses pre-  
dicted, began 654 B. C. of course (with the loss of  
6 years in the beginning of our present era) the 1260 would  
transpire A. D. 612. At the rise of Mahometanism!  
What then? Our version reads all these ... shall be  
finished. But Boothroyd reads "All ... shall be fulfilled."  
ie All the vision of the little Goats horn will come to  
pass, putting the time for that power to follow "The  
four horns that scattered Israel, Judah, & Jerusalem." See  
Zech. 1: 19.

But the 1290 days where do they come in? These cannot  
belong to the first half of the seven times, because in  
verse 9, the angel assigns them to "the time of the  
end." Further, they anticipate the 1335 years by 45. If  
then they come into the six days of the great week,  
or the week of gentile rule; they must anticipate the  
rise of the little horn of the gent power, by seventy five  
years; and this I suppose they do, to measure  
the space called "the time of the end," or the time  
that judgement sits to take away the dominion  
of the two final horns of the four beasts (that



This ~~power~~<sup>reckoning</sup> would carry us back to A. D. 537. when  
the bishop of Rome was first invested with the  
primacy of All Churches, by Belisarius, under Justin-  
ian's decree, signed A. D. 533. The time of the end  
would then commence at 1797. when Napoleon  
Bonaparte took ~~possession~~<sup>possession</sup> of ~~Italy~~<sup>Italy</sup>,  
suppressed the Popes power, & erected an Italian republic,  
& after<sup>ward</sup> caused the pope to abdicate. From that time  
to this the powers of the world have sat in judgement  
on the papacy, & little by little <sup>have</sup> taken away his do-  
-minion, until the present incumbent literally  
exclaims, "I am powerless." If the time of the  
end begins then, the 1290 brings us down to  
the first dismemberment of the turkish gover-  
-nment, at the Naval battle of Navirino, which  
led to the independence of Greece. Since that  
time the ruling powers of Europe have sat in  
judgement upon that power; and are now under  
the cognomen of "The Eastern question."  $537 + 1335 = 1872$   
Here we have the fig tree budding, & putting  
forth leaves. Within five years I expect to  
see the Jews beginning to return to the holy land  
under <sup>some</sup> national stipulations for its restoration  
to them. Then the fig tree will blossom, & I  
shall know that the Kingdom of God is near,  
even at the doors.

As to whether profane historians have given the  
the same dates to the events of providence herein  
noted, is of little consequence to the settling of  
the true periods of prophetic times. God himself  
has noted the events, & given the times, and I  
rest assured they will all "be fulfilled".

Yours in love of the truth  
Samuel Davison.