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# INDEX

TO

## VOLUME THE FOURTEENTH.

### A

- A. B. C. of thought, 503.  
Acts of the Apostles, author of, not Silas, 166; but Luke, 171.  
Anais, see Nansæa.  
Anglo-Biblical Institute, 247.  
Apocalypse, its position and meaning, 387; Mr. Desprez on, 230, 392; Magnin on, 496.  
Arioch and Belshazzar, 398; their names in cuneiform inscription, 398; Nabonadius, 399.  
Athanasian Creed, 500.  
Athens, theological journals at, 247.

### B

- Bethlehem, contentions at, 245.  
Bible Institute, orthodox, 249.  
Bible and modern thought, 497.  
Biblical Botany, 248.  
Bibliography, oriental, 230.  
Bonaventure, works of, 217.  
Bossuet, his early life, 291; studies, 292; first sermon, 297; sub-deacon, 301; on theatrical performances, 304; enters orders, 308.

- Bridges quoted, 102.  
Bunsen, memorials of, 202.  
Burden of Damascus, 431.

### C

- Caucasian ethnogeny, 200.  
Cevennes, prophets of, 484.  
Chronology of our Lord's Last Passover, 50, 449; apparent discrepancy in Gospels, 50; how accounted for, 51.  
Church History, De Pressensé's, 502.  
Clemens Romanus, epistles on virginity ascribed to him, 31.  
Codex Sinaiticus, 238.  
Codex Zacynthius, by Tregelles, 495.  
Creation in plan and progress, 210.  
Cyrus, prophecy of, 239.

### D

- Daniel and Apocalypse, Magnin on, 496.  
Day, divisions of Jewish, 51, 470.  
Demonism, 186.  
Difficult texts, John xix. 10, 11, 332; Luke xii. 49—51, 337; 2 Cor. iii.

18, 338; Eph. i. 6, 338; Eph. i. 22, 23, 339; Eph. ii. 2, 341; Eph. ii. 21, 342; Eph. iv. 16, 342; Eph. v. 15, 344.  
 Divine nature, 141; natural analogies, 148; complexity, 152; unity, 159; the divinity of Christ, 351; facts and doctrines compared, 358.  
 Divines, new school of English, 192.

## E

Ecclesiastes, its character, 100; authorship, 101; principles, 105; aim, 107; is it satire? 111; its plan, 114; Ginsburg on, 218.  
 Ecclesiastical Cyclopædia, 500.  
 Ecclesiastical life of the seventeenth century, 496.  
 Education of the world, remarks on Dr. Temple's essay upon the, 13; errors in its theory, 18, 20; disheartening, 22; underrates faith, 23; over estimate of religious thought, 24; unsatisfactory, 28; indefinite, 29; inadequate, 29; not wholly untrue, 29.  
 Emblems of St. John, 120.  
 English tongue, by Dr. Angus, 499.  
 Epiphanius on heresies, 486.  
*Essays and Reviews*, 253, 498.  
 Ethnological and Linguistic Essays, by Kennedy, 489.  
 Eucharistic blessing, 172, 177, 178, 453.  
 Eusebius, his church history, 205.  
 Ewald's *Jahrbücher*, 212.  
 Exodus, when it occurred, 55.  
 Exodus, route of the, 465.

## F

Falashas, 242.

## G

Galatians, Wieseler on, 488.  
 God's two books, by Dr. Balfour, 498.  
 Goodwin's works, 221.  
 Gospels, the synoptical, 205.

Greek and Latin Churches, 207.  
 Gregory Nyssen, works of, 206.  
 Gustavus Adolphus Society, 488.

## H

Hebrew and Chaldee Lexicon, omissions in, 191.  
 Hengstenberg quoted, 107.  
 Hieroglyphics, Sharpe on, 492.  
 Hinduism, 250.  
 Hindu philosophy, 229.  
 Hindu Philosophy and Indian Missions, 324; Prof. Williams, 326; Mr. Banerjee, 327; Major Moore, 328; Sanscrit, 330.  
 Hosea, commentary of Rabbi Joseph Kara upon, 478.  
 Humility, Rodriguez on, 228.

## I

Inspiration, 501.  
 Isaiah xviii. 1, 2, criticism on, 310.  
 Israel of unfulfilled prophecy, 437.  
 Israel's wanderings, 499.

## J

Jehovah, its meaning, 477.  
 Jerusalem, Lewin on, 500.  
 Jesuit bibliography, 486.  
 Jesus, prayers of, illustrate his humanity, 85; his agony, 94; two wills, 95; dependence, 96; perfection of his humanity, 98; intercession of, 99; an example, 100; why rejected, 222.  
 Jewish new year, 250; translations of the Bible, 251; statistics, 246; orthodoxy, 180, 436; traditions, 210; tabernacle, 201, 210.  
 Jews, Chinese, 252; objections to restoration, 199.  
 Job, remarks on Mr. Young's version, 455, 456.

*Journal of Sacred Literature*, its domain and principles, 1; its experience, 3; its objects, 12.  
 Judges, Book of, when written, 78, 85, 431; divisions, 79; contents, 80.  
 Judith, the Book of, 480.

## K

Koran, its history, 479; translated, 502.

## L

Languages and Ethnology, 232.  
 Lisbon, English convent at, 252.  
 Luther in Worms, 487.

## M

Manuscripts, Biblical, 232, 238, 239, 241, 244, 496.  
 Matthew's, St., Gospel, 269; for whom written, 275; date, 278; language, 285; chronological arrangement, 288; style, 289; Conant on, 208.  
 Melancthon on Romans, 205; life of, 491.  
 Methodism, its history, 203.  
 Mines and Metals of Antiquity, 257; gold, 258, 261; silver, *ibid.*, 264; copper, 259, 265; iron, *ibid.*, 267; lead, 260, 268; tin, 260, 268; where obtained, *ibid.*  
 Miracles, modern, 71; of the Abbé Paris, 75; their suppression, 76; why they failed, 78.  
 Mirror of man's salvation, 472.  
 Modern theosophic theology, Prof. Hupfeld on, 363; Hengstenberg, 369; Hofmann, 369; angels or spirits, 372; Kurtz, 378; Keil, 378; Delitzsch, 379.  
 Mohammed, Sprenger's life of, 487.

## N

Nanea, a goddess, 235, 463.  
 Nehemiah the Tirshatha, 444.  
 New Testament, introduction to, 501.  
 Notice to readers, 504.

## O

Old Testament, Keil and Delitzsch on, 482; Bleek on, 488; Knobel, etc., on, 485; Nicolas on, 498.  
 Omnipotence of God, 433.

## P

Papal Canon Law, remarks on, 345.  
 Paris, the Abbé, his life, 71; miracles, 75.  
 Passover, chronology of our Lord's last, 50; when killed, 51, 61; historical notices, 60; our Lord ate the passover, objections to this view answered, 65; evidence from St. John, 69.  
 Publications, new, 255.

## R

Reformers, footsteps of, 503.  
 Revelation, Kelly on, 212.  
 Romans, Besser on, 487.

## S

Samson, the legend of, 476.  
 Sanscrit and missions, 206.  
 Sermons by Colani, 212.  
 Sinai, the true, 194.  
 Slavonic Protestants, 477, 478.  
 Strife of Sects, 500.  
 Syro-Egyptian Society, 235.

## T

"Te Deum," whether interpolated, 425; was it Pliny's *Carmen*? 427; its texts, 428; translated, 430.  
 Theology, by Dr. Pye Smith, 503.  
 Theophilus ad Autolyicum, 221.  
 Things hard to be understood, 500.  
 Translations of the Bible, 231, 251, 253.  
 Travellers' Tales, 252.

## U

Urban, Rhegius, Uhlhorn's life of, 491.

## W

Watson, Joshua, recollections of, 420.

defend certain traditional opinions regarding it. What would become of the Holy Scripture if it really required such artifices in order to be understood and appreciated? and what sort of Scripture belief is that which has to withdraw so far from the plain meaning of the word, and to interpolate so much in order to make it palatable? The ancients had their simple faith because they did not know the contradictory difficulties; but, now, since they have been brought forward from all sides, and the apologists themselves, in full consciousness of them—nay, having their standpoint in modern science—carry on their work by their means, since the standpoint of defence is quite changed through so many concessions to criticism, the unquestioning faith of ignorance has lost its inward condition and truth. One may be beguiled by it for a time, especially in seasons of reaction, in the winds and currents of which the apologists are sailing amid the applause of a large approving public, especially ecclesiastical; but at last the delusion must and will retreat, and truth shall triumph, perhaps, among many of themselves. But I do not retract my former call upon their conscience, though it has only been met with scorn; I rely entirely on a higher tribunal that goes beyond all human wit and will.

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### THE POSITION AND MEANING OF THE APOCALYPSE.

It would be bold to assert that the time has arrived for attempting a thorough explanation of the hitherto so-much misunderstood book, the Apocalypse of St. John; but that day cannot be far distant, and it is our object to contribute something to this desirable result.

We crave the attentive consideration of the reader to the following facts, firmly convinced, that if he will allow them to have their due weight, the issue will be, that he will look at the book in a very different light from that in which it has been, hitherto, almost universally regarded.

It cannot but have struck a thoughtful student of the volume of Divine Inspiration, that the Apocalypse, as ordinarily interpreted, bears no relation whatever to the rest of the sacred documents; and that this wondrous, closing portion, might be even taken away without injury to the rest, or weakening in the slightest degree the evidence of the facts proclaimed by the apostles. A glance at the books of the New Testament will prove this.

The gospels establish, in the fullest manner, the claim of the Lord Jesus, as Messiah, the Prince (Dan. viii. 25), and supply the facts of his life from A.D. 1 to A.D. 33. The Book of Acts and the Epistles, which, during the years following, viz., A.D. 34 to A.D. 67, proceeded from St. Paul, St. Peter, St. John, St. James, St. Jude, furnish us with an account of the mission of the apostles to all nations throughout the then known world; and their success in proclaiming that the Divine Person long promised had appeared, and that "the mystery hid from ages and from generations had been made manifest" (Col. i. 26).

During this interval of time, the apostles went into all the world and proclaimed Christianity to every creature (Matt. xxviii. 19; Col. i. 6, 23; Rom. x. 18; Matt. xxiv. 14), so effectually, that during the lifetime of the first preachers, the Gospel, announced by the angels, told by the shepherds, rejoiced in by Zacharias, Simeon, and Anna, became in the words of St. Paul, a great revealed *fact*, "God, manifested in flesh, justified in spirit, seen of His messengers, proclaimed unto the nations, believed on in the world, received up into glory (1 Tim. iii. 16). It was this which St. Peter declared to the Jews (Acts ii.), which St. Stephen announced (Acts vii.), which St. Philip communicated to the eunuch (Acts viii. 35), and St. Peter to Cornelius (Acts x. 34); St. Paul proclaimed at Antioch (Acts xiii. 16), asserted before Festus and before Agrippa (Acts xxv. and xxvi.), and in A.D. 62 at great length, testified to the chief of the Jews at Rome (Acts xxviii. 23)

It was the subject of his two letters to the Thessalonians, A.D. 52; of that to the Galatians, A.D. 57; and of those to the Corinthians, and that to the Romans, A.D. 58; of that of St. James the same year from Jerusalem; and of St. Peter from Babylon, in Egypt. To the same effect, four years later (A.D. 62), St. Paul wrote from Rome to the Ephesians, the Colossians, to Philemon, and to the Philippians; the year after (A.D. 63) to the Hebrews; in A.D. 65 to Timothy; in A.D. 66 to Titus; and in A.D. 67 his final epistle to Timothy. These letters thus extend over a space of 35 years; and as they make mention of the principal cities of Greece, of Italy, and of the East, they provide that the proclamation of the facts of Christianity had been made throughout the Roman empire.

It will now be evident, that on the supposition of the Apocalypse being a prediction of events to take place in the decline of the Roman Empire, and during the rise of the European nationalities, its contents bear no relation to the establishment of Christianity. All the other documents bear a common relation; the Epistles assume the facts recorded in the Gospels,

and the facts of the Gospels are corroborated by the Epistles. The historical passages in the Acts, are reflected in the Epistles, and the Epistles, are elucidated by the history in the Book of Acts. The evident belonging of these documents to the same space of time, and their intimate union with each other, utterly excludes the Apocalypse, as ordinarily interpreted, from any connection with the rest.

Further, the connexion of these twenty books with the writings of the Old Testament is equally close and equally clear. Compare our Lord's declarations (John v. 39, 46; Luke xxiv. 26, 44, 46), the words of the disciples (John i. 45), of St. Peter (Acts iii. 14), of St. Stephen (Acts vii. 52), of St. Paul (Acts xiii. 27, and Acts xxiv. 14) with Deut. xviii. 10; Isa. lx. to lxvi.: Jer. xxiii., Joel, Micah, Obadiah, and Zechariah.

In agreement with the declaration of the angel (Luke i. 33), "He shall reign over the house of Jacob for ever," Zechariah recognized in the child Jesus the "horn of salvation in the house of David" (i. 69), and Simeon (Luke ii. 32) as "He who was to enlighten the Gentiles, and be the glory of his people Israel." The fact that many in Jerusalem "waited for" "redemption in," and "the consolation of, Israel" (Luke ii. 25, 38; Mark xv. 43; Luke xxiii. 51); that the Samaritans looked for the Messiah (John iv. 25), and that the people were held in suspense (John x. 24) whether He were the Christ or not; together with their salutations in Jerusalem; shew that the traditions of the nation were in accordance with what we read in the sacred books.

Again, the facts in the gospels and the epistles shew the fulfilment of predictions in the Book of Daniel. Between A.D. 1 and A.D. 33, the seven heptads, or forty-nine years had long passed, for prophecy had ceased B.C. 409. Not only so, but also the sixty-two heptads, at the close of which, transgression was to be restrained; an end put to the sin-offerings; reconciliation made for iniquity (Isa. liii. 10), and everlasting righteousness brought in (Dan. ix. 25; Jer. xxiii. 5; Heb. ix. 12; Rev. xiv. 6), were drawing to an end; and, precisely at this juncture, John the Baptist appeared, proclaiming that the kingdom of the heavens was "at hand;" that the kingdom which was not to be transferred like the other kingdoms (Dan. ii. 44) was about to be set up; and that He was about to come, "whose dominion is an everlasting dominion, and whose kingdom shall not be destroyed" (Dan. vii. 14).

During the interval of time covered by the books of the Gospels, the Acts and the Epistles, the stone which was cut out of a mountain without hands, became a great mountain, and filled the whole earth (Dan. ii. 35); "the mountain of the Lord's



house was established on the top of the hills, and all nations flowed unto it" (Isa. ii. 2); the prophecies contained in Isaiah lx.—lxii., in Jeremiah xxiii. 1—7, began to be fulfilled; and the Jews, affirming that by them alone was the Lord rightly worshipped, "cast out their brethren as evil" (Isa. lxvi. 5; John ix. 34; xvi. 2; 1 Thess. ii. 15); the foundations of the temple predicted by Ezekiel were laid, the structure began to be erected, and the healing waters to cleanse all lands; and all the predictions of the prophets to find their accomplishment; so that there arose an intimate relationship between the Old Testament and the New, as close and complete as that subsisting between the several parts of the New with each other; every part of both portions of revelation mutually depending, entwining, corresponding and fitting in, and being adapted in a wondrous manner to the rest, and the whole established on a basis of historic truth, as undoubted as the existence of the human race.

But, while these mentioned, and others of a kindred character, have been fulfilled, there is a class of prophecies of the fulfilment of which, according to commonly received views, the volume says nothing,—prophecies uttered by our Lord Himself (Matt. xxiv.; Mark xiii.; Luke xxi.), viz., that in Jerusalem,—the scene and centre of almost every event in the Old Testament, where David sang, Solomon reigned, which his successors alternately polluted and cleansed, which Nebuchadnezzar burned, Jeremiah lamented, and Nehemiah rebuilt,—there should not be "left one stone upon another that should not be thrown down" (Matt. xxiv. 2).

It does not appear from the book of Acts or the epistles, that the destruction of the Jewish state and polity formed a *prominent* part of the teaching of the apostles, but that it was an integral part of Christianity is unquestionable. In A. D. 52, about twenty years after the resurrection, St. Paul, affirmed it (1 Thess. ii. 16); St. James also (A. D. 58) foresaw the approaching destruction of Jerusalem (chap. v. 7, 8, compared with Matt. xvi. 28; xxiv. 32); and St. Paul ten years later (A. D. 62) contemplated the speedy cessation of the daily sacrifice (Heb. viii. 13); and five years later (A. D. 67), St. Peter, when he was about 70, regarded the destruction as close at hand; and the same year is called by St. John (1 John ii. 18), "the last hour."

That the old covenant was to be superseded by another, was predicted by Jeremiah (chap. xxiii. 1—8), and seems to be the subject of the prophecies of Isaiah (chap. lxiii.—lxvi.), and of portions of Joel, Obadiah, and Zechariah. But the clearest of all these predictions is that of the prophet Daniel (chap. viii. 24). He declares that the Jews should "be no more his people" (see

mar. ver. 26), and that the "Prince's future people (*i. e.*, the Romans) should destroy the city and temple" (Dan. viii. 25, 26); and so it took place: "The Lord came with fire, and his chariots like a whirlwind; and rendered his anger with fury, and his rebuke with flames of fire" (Isa. lxvi. 15); and it came to pass on that generation (in A. D. 67—70) that their worm did not die, neither was their fire quenched; and they became an abhorring to all flesh (Isa. lxvi. 24).

If we turn to the New Testament we shall find something exactly parallel.

... "Waiting for the coming (revealing) of the Lord Jesus Christ" (1 Cor. i. 7).

"When the Lord Jesus shall be revealed from heaven" (2 Thess. i. 7).

"At the appearing of Jesus Christ" (1 Peter i. 7).

"When his glory shall be revealed" (1 Peter iv. 13).

"The revelation of Jesus Christ" (Rev. i. 1).

"They that are Christ's, at his coming" (1 Cor. xv. 23).

"In the presence of the Lord Jesus Christ at his coming" (1 Thess. ii. 19).

"The coming of the Lord Jesus Christ with all his (angels)" (1 Thess. iii. 19).

"We which are alive, and remain unto the coming of the Lord" (1 Thess. iv. 15).

"Blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

"By (or concerning) the coming of our Lord Jesus Christ" (2 Thess. ii. 1).

"Shall destroy with the brightness of his coming" (ii. 8).

"Be patient therefore, brethren, unto the coming of the Lord" (James v. 7).

... "The coming of the Lord draweth nigh" (ver. 8).

"The power and coming of the Lord Jesus Christ (2 Peter i. 16).

"Where is the promise of his coming?" (chap. iii. 4).

"Not be ashamed before him at his coming" (1 John i. 28).

Thus the apostles expected this "coming" before that generation had passed away (Matt. xxix. 34; Mark xiii. 30; Luke xxii. 32), St. Paul earnestly desiring (2 Cor. v. 2, 3) that the "coming of the Lord" might overtake him in this life.

Can it be considered then as at all probable that the divine volume of inspiration should contain nothing shewing that these declarations and expectations were fulfilled? The Christians of that age had been kept in a state of painful suspense for about forty years, because there was no intimation in the prophecy

of Daniel that the "one heptad" should be separated by an interval of forty years—the forty years during which the Lord bore with that generation (Heb. iv. 1—11), as He had formerly with their fathers in the wilderness. (That there was to be some interval, is stated by our Lord; "this gospel of the kingdom shall first be proclaimed among all nations, and *then* shall the end come," Matt. xvi. 28); but their suspense came to an end, and as their redemption drew nigh, they looked up and lifted up their heads (Luke xxii. 28). Was there then no authoritative declaration of the fact that there was, at the appointed time, "great distress in the land, and wrath upon this people;" that they "fell by the edge of the sword," were "led away captive into all nations;" and that "Jerusalem was trodden down of the Gentiles" (Luke xxii. 23, 24)? What! if the book, which seems to have no connexion with St. Peter and St. Paul, should be an inspired utterance of the events of the "day" of the Lord (Rev. i. 10).

To this conclusion we are irresistibly drawn by the facts of the case; and, after what has been adduced, no other is admissible: and this is the view taken by the Rev. P. S. Desprez, in his work on the Apocalypse;—"a work of extraordinary merit, the most original, thorough, and eloquent exposition of the Apocalypse in this or any other language. Grotius, Dr. Hammond, and Bishop Pearce, have, we suppose, as well as the writings of Dr. Samuel Lee and Professor Moses Stuart, furnished the hints which are in this volume expanded into a series of eighteen lectures, of great force, clearness, and beauty; and with a warmth, grace, earnestness, and power at once admirable and convincing; and, whatever difference of opinion there may be, as to particular portions of the book, it cannot be doubted that Mr. Desprez has presented us with the true key to its interpretation generally.

Our endeavour to prepare our readers for the perusal of this instructive volume would not be complete without endeavouring to account for the prevalence of the ordinary interpretation.

It would appear that what *we* regard as the true and *necessary* interpretation of the Apocalypse was, very generally, early lost to the Church; in consequence of which the Book fell into neglect, and in the third and fourth centuries many hesitated to receive it. But the right interpretation seems to have never been wholly absent from the Church. Andreas, Bishop of

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\* *The Apocalypse Fulfilled, in the consummation of the Mosaic Economy and the coming of the Son of Man.* By the Rev. P. S. Desprez, B.D., Curate of Emmanuel, Camberwell.

Cæsarea in Cappadocia, in his Commentary, chap. vi. 16, says, "*John received this revelation under the reign of Vespasian;*" and on Rev. vi. 12, "*There are not wanting those who apply this passage to the siege and destruction of Jerusalem by Titus;*" and on Rev. vii. 2, he says, "*Although these things happened in part to Jewish Christians who escaped the evils inflicted on Jerusalem by the Romans, yet they more probably refer to Antichrist.*" Arethas (A.D. 540), successor to Andreas, says, that "*he who gave this revelation to the evangelist declares that those Jews which believed (Acts xxi. 20) should not share the destruction inflicted by the Romans. For the ruin brought by the Romans had not yet fallen upon the Jews when this evangelist received these prophecies.*" Both these writers say that "*others*" had interpreted the Apocalypse as they have done. To some one of these we owe the superscription of the Philoxenian Syriac version of the Apocalypse, made by Polycarp at the beginning of the sixth century, . . . "*which was made to John the evangelist in the isle of Patmos, whither he was banished by the emperor Nero.*"

This is the opinion of Grotius, Schleusner, Dr. Hammond, Dr. Lightfoot, Sir Isaac Newton, and the late Dr. Samuel Lee.

The statement of Epiphanius, quoted by Dr. Lardner, that "*St. John prophesied in the isle of Patmos in the days of Claudius,*" is either a mistake, or he meant Nero, who, according to Suetonius, bore the name of Claudius; and the statement of Irenæus,<sup>b</sup> that "*the Apocalypse was seen at the close of the reign of Domitian,*" must be understood either that St. John himself was seen, or that he also means Nero, who, according to Suetonius, bore the name of Domitius Ænobarbus; or it is a mistake of Irenæus, analogous to his mistake<sup>c</sup> that "*Christ lived to be near fifty years of age.*" But even if the words of Irenæus could be cleared from their ambiguity, and the similar statements of Clement, of Victorinus, and of Jerome, could be proved not to be derived from him, this would avail nothing toward establishing the Domitianic date of the book, against the internal evidence in favour of the Neronic. His statement has misled commentators in their attempts to explain the book, but the book itself refuses to be so explained.

The remains of ecclesiastical literature on the Apocalypse are very scanty, consisting of the fragments of about twenty authors. There is nothing whatever in them to shew that they understood the language and figures of the book. The ritual of Judaism ceased to be observed after the destruction of the temple A.D. 70, and allusions to it soon became unintelligible. But no book is

<sup>b</sup> Euseb., *Ecc. Hist.*, iii., 18.

<sup>c</sup> *Con. Hæc.*, v., 26.

so full of this as the Apocalypse; and it is absolutely incredible that predictions of events in European history should be clothed in the language of Levitical ceremonies, the use of which had utterly passed away; while nothing could be more appropriate in a book, speaking "*of the breaking up of a dispensation;—the close of a religion which for two thousand years was the only religion vouchsafed to man—a religion established by miracles and a thousand manifestations of the Lord.*"<sup>d</sup>

The first eleven chapters of the Apocalypse are evidently the composition of one perfectly familiar with the ceremonies of the Jewish Church. The Person who is seen in the sanctuary (chap. i. 10; comp. Dan. x. 15) is clothed in the vesture of the priests, whose garments reached down to the foot; He has the linen mitre (ver. 14), He is girded under the breasts with a girdle of the purest white. The inferior priests wore a white garment in their daily ministrations; but the white robe of the high priest was appropriated to the services of the great day of atonement. None but a priest could, without breach of the law, enter into the sanctuary where the candlestick was placed; none but the high priest could put on this superior mitre and girdle; and to him it was permitted only on one solemn day in each year. This was such a day; on all others, the courts were filled with priests, Levites, and suppliants; but St. John saw Him alone: the divine radiance resting on Him, as a high priest, with naked feet (ver. 15), just come out from the most holy place (comp. Lev. xvi. 4).

On this day, the offices of the high priest were many, laborious and awful; and he was careful to observe all the preparatory appointments to approaching the residence of God's visible glory.

When he had slain the stated sacrifices, he proceeded to burn the incense in the most holy place, and to sprinkle the blood between the cherubim. The atonement made (comp. Rev. i. 18), he gave notice by sound of the silver trumpet to the priests and people without (Rev. iv. 1), who then took their places. The ceremonies proper to the scape-goat, the burning of sacrifice, the confession of sin, and other duties peculiar to the day, followed in their order. The service was concluded by a solemn blessing.

The "seven stars" (Rev. i. 16) correspond to the seven lamps of the candlestick. It was placed by Moses (Exod. xl. 21) on the south side of the sanctuary. The high priest coming out of the most holy place, and facing the east, the seven lamps ap-

<sup>d</sup> Desprez, p. 159.

peared to be in his right hand (chap. i. 16); looking N.W., he seemed to be "in the midst" (ver. 13), and also to have them "in his right hand" (ver. 16).

The "door" (chap. iv. 1) had respect to the temple, in the opening of the gates and the drawing up of the veils, and especially to the raising of the second veil for the admission of the ark. The "voice" is that of the high priest. The "throne" (ver. 2) was the mercy-seat (Eze. i. 27), and the "lightnings, thunderings, and voices" (ver. 5) correspond to the manifestations of the divine presence (Exod. xl. 35; 1 Kings viii. 11); the "twenty-four elders" to the heads of the twenty-four courses. Compare "seven" lamps (ver. 5), "seven spirits" (ver. 5), with "seven angels" (viii. 5). The "sea of glass" (ver. 6) answered to the brasen sea, and the four living creatures, each with six wings (comp. Is. vi. 1; Eze. i. 26), to the two cherubim shadowing the mercy-seat; St. John saw no ark of the covenant, nor altar, because our Lord Himself is at once the covenant and the sacrifice. The song of the twenty-four elders (ver. 9) corresponds to the anthems of the Levites (Exod. xl.) The taking of the prophetic volume in chapter v., corresponded to the office of the high priest, in consulting it, and receiving responses; the "harps" (ver. 8) to the musical instruments of the Levites; the four angels (vii. 1) to the keepers of the four gates of the temple; the other angel (ver. 2) to the high priest entering by the east gate, prepared for the offices of the day.

The first day of the feast of tabernacles was celebrated by a general procession of the tribes bearing green boughs (Lev. xxiii. 40). The first column entered the courts, shouting Hosanna, made the compass of the great altar, waving their boughs, and retired by the opposite gate. Having embraced the atonement on the tenth day, the persons in the vision were sealed as the property of God on the fifteenth (comp. Ephe. i. 13). Those sealed few from the tribes of Israel could be numbered (Rev. vii. 4), but the numbers of the others could not be expressed.

In chap. viii. 1, the high priest is seen to approach the great altar, having a golden censer in his hand, where, receiving the quantity of incense proper to the occasion, he bore it with fire taken from the altar into the holy place. So soon as the people saw the smoke issue from the sanctuary, they fell prostrate in prayer (comp. Rev. viii. 1—4; Luke i. 9, 10).

The casting fire into the earth (land) (Rev. viii. 5) corresponds to the high priest coming from the sanctuary to the altar, taking fire from thence, and giving it to the attendant Levites to kindle the wood, prepared without the gates of the temple, for

burning the sin-offering proper to the second day of the feast of tabernacles.

The sounding of the first angel (chap. viii. 7) corresponds to that time of the morning service when the sacrifice was prepared for the fire, over which the officiating priest was commanded to sound the silver trumpet (see Lev. xxiii. 36). The scene in chap. xi. corresponds to the high priest coming out from the holy place, taking from thence the book of the Law, and reading it to the people. The cloud reflected light (ver. 1) on to the pontifical habit of blue, purple, and scarlet. A portion of the Law was read every weekly sabbath; on this day (the 8th), the last section for the year gone out, was read by the high priest, and then immediately he began the first section for the year come in, that the reading of the Law might make the circle of the year, without breach or pause, beginning from the point where it ended. The last section began with the thirty-third chapter of Deuteronomy; the first with the first of Genesis. The year gone out concluded with the blessing pronounced by Moses on the sons of Israel; the year come in opened with the record of God the Creator. This significant ending and beginning was named "the feast of joy of the law" (comp. chap. xi. 15—17). He was obliged to read in his loudest voice so as to be heard; the trumpet ceased to sound; the sacrifice was laid upon the fire; and the sections were read while it was consuming. Acclamations of Hosannah followed, together with songs of thanksgiving, accompanied by trumpets and various musical instruments.

The regulation of the temple service required the daily attendance of seven priests in the courts, though but one ministered. To these the seven angels who bore the trumpets correspond.

The high priest having read the stated sections, and joined in the anthems of praise, the service of the temple ended for the day: the obligation of the feast was performed; they were at liberty to break up their booths, and return to their dwellings.

With the services of the morrow, when the "seventh angel shall begin to sound," the dedication of the new temple was to be finished. On the fourteenth and last day of the feast of tabernacles, the sanctification of the temple was completed, it was rendered fit for the prescribed forms of service, and all things were prepared for solemn, continual, universal worship (comp. xi. 19). The temple is now opened to all the sons of men, the mountain of the Lord's house is established on the top of the mountains, and all nations flow unto it.

Is it possible to resist the conclusion, that, in these eleven chapters of the Apocalypse, the subject is the Jewish and

Christian Churches, and not events in political and material Christendom? It is perfectly incredible that pictures full of allusions to the Jewish ceremonial service, can have been intended by St. John to set forth the history of Mohammed or the Pope; when the book itself affirms that it refers solely to things which were "shortly to come to pass." "Our Lord appears," says Mr. Desprez (p. 36), "to St. John, and directs him to tell the churches that He is about to come immediately, and then details the object and nature of his coming: this is the key to the whole book." "The grandeur of the Apocalyptic symbols (p. 159) is not overstrained. The coming of Christ, the gathering of the elect, and the desolation of the once-favoured people, is a theme worthy of its magnificent descriptions: the subject is the grandest which has rolled along the stream of time (Josephus, *Preface*); and the evidence of its truth, is the Jew as he is at this day,—a never-dying witness that his temple, his city, his nation, his religion, have perished, never to be restored." "The true tabernacle" (p. 237) will yet be thronged by spiritual worshippers, and its altar will abound with the spiritual sacrifices of the Israel of God; but the earthly tabernacle, "the pattern of things in the heavens," shall never be rebuilt. "It is," says Mr. Desprez (p. 206), "a thoroughly ascertained and most deplorable reality, that no small portion of the aggregate of our fellow-Christians are taking it for granted, that in giving ear to visionary conjectures respecting a personal reign of Christ on earth, and the splendours of a millennial paradise, they are being instructed in the things which belong to their everlasting peace."

"Nothing can be more evident (p. 429) than that our Lord's disciples implicitly believed the declarations which He had made respecting his advent during the life-time of their then existing generation. . . . They never dreamed of thousands of years intervening between his first and second coming, . . . never spoke of this coming, in connexion with the return of the Jews to their own land, . . . or of a personal reign of Christ on earth, but with the destruction of the Jewish people;" and this took place (p. 305), "not only Jerusalem and the temple, but the dispensation became a wreck; and upon this wreck, arose that superb, that everlasting kingdom, stretching away from land to land, and from sea to sea, which, like the light and air, is to infold all nations in its universal embrace, and to cover all nations with its ever-increasing shade. No end, no diminution of its glory, no curtailment, no lessening of its grandeur, awaits that kingdom,—no new kingdom shall arise on its everlasting foundations." "It will be for those," says Mr. Desprez (p. 355),



“who examine this volume, to say how far it is a correct interpretation of the book; it clings from first to last to the great truth, revealed in the preface, and at the close of the Apocalypse, that **THE PROPHECY RELATES TO IMMEDIATE EVENTS**: and therefore it does not look in the distant future for the accomplishment of that which the Spirit of God declared must shortly come to pass.” “A more momentous subject,” says Mr. Desprez (p. 398), [than the true character of the second coming] “both in itself and in its consequences, does not exist in the whole range of theology. If [the views here advanced are] true, the belief in an advent yet to take place must be erroneous; if false, they ought to be refuted, and their incompatibility with the general tenor of God’s holy Word demonstrated. If true [the views advocated] ought not to be held in silence; if false, no punishment is too great for so daring an innovation. If Christ has come the second time, He cannot come again; and if his kingdom is now set up, it is folly to look for the establishment of another.”

N.

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### ARIOCH AND BELSHAZZAR.

1. It will doubtless appear strange that we should combine in the title of our paper the names of one of the earliest and of the very latest kings of Chaldea who are mentioned in the Bible. Our reason for doing so is, that we believe both names to be recorded in the same cuneatic inscription; the one, as that of the original builder of the temple which the author of the inscription restored; the other, as that of the eldest son of the author of the inscription, for whom he addresses a prayer to the god of the temple. With respect to the latter of the two names we believe there is no difference of opinion; but we have a good deal to say, which will be new to most of our readers, respecting him and the other kings who followed Nebuchadnezzar. In identifying the builder of the temple with Arioch we suspect that we stand alone, though it is several years since we first announced this identification.

2. The inscription in which we find the two names is that on the cylinders of Nabonadius, brought from the temple of *Shin*, at Mugheir, and now in the British Museum. We will begin with explaining the mode in which we represent proper names and words found in cuneatic characters. If we have occasion to use a name which occurs in the English Bible, or which is a