

**THE EVENTS AND TIMES OF THE  
VISIONS OF DANIEL AND  
ST. JOHN, INVESTIGATED,  
IDENTIFIED AND DETERMINED**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649539000

The Events and Times of the Visions of Daniel and St. John, Investigated, Identified and Determined by Samuel Lee

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Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

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THE  
EVENTS AND TIMES  
OF THE  
VISIONS OF DANIEL  
AND  
ST. JOHN,

INVESTIGATED, IDENTIFIED, AND DETERMINED;  
WITH SOME REMARKS ON  
THE CHARACTER AND USE OF METAPHORS AND SYMBOLS.

BY SAMUEL LEE, D.D.

B. T. F. OF THE UNIVERSITY OF HALLS,  
MEMBER OF THE ASIATIC SOCIETIES OF ENGLAND AND PARIS,  
HONORARY MEMBER OF THE HISTORICAL SOCIETY OF RHODE ISLAND, AND OF THE  
ETHNOLOGICAL SOCIETY OF NEW YORK, AMERICA,  
LATE REGIUS PROFESSOR OF HEBREW IN THE UNIVERSITY OF CAMBRIDGE,  
RECTOR OF DARLEY, HANTS, CANON OF BRISTOL,  
&c. &c.



LONDON:  
SEELEYS, FLEET STREET,  
AND HANOVER STREET, HANOVER SQUARE,  
AND ALL BOOKSELLERS.

1851.

*107. G. 241.*

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## ADVERTISEMENT.

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THE causes which led to the following publication, and to some others referred to in it, have been, the many, various, contradictory, and fanciful, interpretations of prophecy put forth during the last twenty or thirty years, tending, as it has appeared to the author, to render the once *more sure word of prophecy* matter of aversion, rather than of respect; the evidence to the truth of Christianity, deducible therefrom, null and void; and the efficiency of Christianity itself, a thing of doubtful disputation. To these must be added, the purely assumptive manner in which this question has been treated, the Judaizing doctrines inculcated, with the secular results urged: and to these again, the plausible system of prediction not less commanding and precise than that of Almanack-making: all of which, so far as experiment has been made, has utterly failed! And here, again, the least evil has not been, the very shallow and inconclusive system of reasoning—if such it may be called—set up and recommended: which cannot fail, if persevered in, to bring the Word of God into contempt, and hence necessarily to lead either to Romanism, or to pure infidelity. The times we live in, and the means we possess, call for, and should produce, better things. And such, the Author believes, a natural, easy, and judicious, exposition of Holy Scripture will abundantly give. How far he may have succeeded in eliciting these, it will be for the Reader to judge.

sity be the persecuting Little horn of Daniel: and so positive have the propounders of this system been on the goodness of their conclusion, that they have not hesitated to lay it down as a maxim, that any inquiry, not taking this as a postulate, ought not to be noticed. Such a system must, as every one cannot but perceive, be of a character so pliant that any extraordinary man may, at any time, be converted into the Antichrist: and the fact is, no age of the Church has under this system been without one, and some have produced more than one. The same has been the case with innumerable other considerations connected with this question. Nothing has been determined beyond what the taste of one individual or other required; and the consequence has been, every candidate for fame in this way has been compelled to give way to some more fortunate one: which must of necessity continue so long, as nothing better than conjecture is had recourse to.

To this have been added, as subordinate means, certain propositions—termed by some eternal truths\*—for the purpose of guiding the Interpreter in his otherwise perplexing course: but which,—true as they may be in other respects,—are utterly inapplicable to this question. Surely it must strike every one, in the least degree conversant with questions of criticism, that, what has been assumed in so inconsiderate a manner, should first have been proved to be good and worthy of acceptance, as the practice has been in all similar inquiries.

To these, again, have been superadded some of the most puerile and frivolous expedients of Judaism: and the result has been, such a carrying out into futurity of the events of prophecy, as to render the Apostolic determinations of these useless; a partial revival of the *old and superannuated covenant* in a restoration of the Jews, a *millennium*, a *premillennial* and visible advent and reign of Christ, and a state of things on earth, at once incompatible with its character, and opposed to the united voice of prophecy as interpreted by

\* Nothing can be more interesting than to see how exactly Lord Bacon has described the two methods of inquiry here had in view, which he terms those of *anticipation* and *interpretation*. "Each of these two ways," says he (Nov. Org. Aphor. 22. Ed. 1831), "begins from the senses and particulars, and ends in the greatest generalities . . . the one from the very outset lays down some *abstract and useless generalities*, the other gradually rises to those principles which are really the most common in nature."

the Apostles, and, in the same degree, to the positive requirements of the everlasting covenant in Christ Jesus.

But this is not all, nor indeed the worst part of this plausible and deceptive system. Its advocates can also, by the adoption of an apparently harmless part of the *Jewish Cabbala*,\* tell, and foretell, the year, the month, the day,—and even the hour, should it be called for,—when all this mighty revolution shall take place! Some few mistakes have indeed been made in this attempt,† but then, these have only had the effect of stimulating the unsuccessful prophet to try his hand again; and here he has never failed to discover that he had made some slight mistake in his calculations; but, from the accuracy now so happily arrived at, nothing of that sort can possibly occur again. And thus the ball kept up, the false expectations so created, frustrated and renewed, infidelity supplied with one of the most effective weapons of its warfare, have deprived our holy faith of its best evidences and powers.

But What have I to propose in lieu of all this? My general answer is, that which the *nature* of the case obviously requires: *i. e.* to make the sacred writers as far as possible their own interpreters: *e. g.* Daniel's seventy weeks,—certainly one of the most important portions of holy writ,—I take simply thus: After seven and sixty-two weeks,‡—of this seventy,—the Messiah was to be cut off, *i. e.* within the sixty-ninth week. But I know when this event took place; and therefore I also know, when this sixty-ninth week should be in existence.

We are next told that, then should the People of the Prince who should come, destroy both the city and the sanctuary. I now know therefore, that, some time after the cutting off of the Messiah, Jerusalem should fall. But I know when this took place: and, therefore, that it happened within Daniel's seventieth week, as I also do, that this event cannot take place again. We have now done with this sixty-ninth week.

\* This is a very ancient expedient, as the Reader may see by referring to Grabe's *Irenæus* on the number 566 of St. John (p. 449. Ed. 1702), or to Le Clerc's edition of the *Apostolic Fathers*, after Cotelerius, Tom. I. p. 45, seq., where he will find this cabbalistic folly carried out *usque ad nauseam*.

† As by Mr. Mede himself, and some of the most successful and popular of his followers.

‡ Dan. ix. 24—27. But *after*, in such usage, means *within*; *e. g.* after three days I shall rise again, *i. e.* within three days: and, *after* eight days were accomplished, they came to circumcise the child; but this was within the eighth day.



versal Empire. I have the means too of knowing, that at that time Daniel's fourth universal empire was in existence,\* as I also have, that no such Empire has existed since, and that none can hereafter exist which shall answer to the particulars given by the Prophet respecting this. It must of necessity, therefore, be that of *heathen Rome*: it is impossible it can be any other.

But Daniel's *Little horn* was to make war against the saints of the Most High, and to prevail for *a time, times, and a half*. But this Little horn represented, as we have also seen, this very Roman power: and it must follow, that, as this warfare actually took place under this power, and at this time, these saints of the Most High must be the martyrs of Jesus, who suffered in the great persecution. The thing is, I say, too clear and too well defined to be mistaken. And be it observed, I have taken this place (Rev. xvii. 18) in its naked and uninterpreted enouncements, just as Mr. Mede himself declares it ought to be taken.† I do not see, therefore, how his admirers can object, either to my process, or my conclusion.

There is still another limiting circumstance, which should not now be passed over: it is this, viz. This *very Little horn* was, according to Daniel, to claim, and assume, the character and honours of Deity, to blaspheme the Most High, &c. (Dan. vii. viii. xi., as shewn below). And the fact is, this same persecuting power did make this claim, as I have fully shewn.‡ At a certain period—also foretold by this Prophet—it fell to rise no more. The claim was made, and the saints were persecuted, just as the Prophet had foretold; and this within the period beginning with the fall of Jerusalem, and ending with that of the last persecution. These predictions so limited, therefore, were fulfilled to the very letter: and the facts of the case make it utterly impossible they can be fulfilled again. The thing is impossible, and cannot reasonably be expected.§

\* As shewn abundantly below by me, and elsewhere.

† My larger work on Prophecy, p. xxxii.

‡ Ibid. p. 214, et seq.

§ I may say here I rejoice at the fact, that a short review of my larger work has appeared in the *Journal of Sacred Literature* for July last (1850), written by the Corypheans of Mr. Mede's School, and the most successful and popular of his followers. The article is anonymous, but there is quite enough given in the remarkably clumsy style of its writer, to which many other considerations might be added, to shew who the mighty unknown is. His first charge is, that, "in this bulky volume" (i. e. of mine) "all is *vague and indistinct*."—The manner in

This will perhaps be sufficient to shew, how I have dealt with the great and leading facts and times of this case, and that I have neither indulged in any ingenious speculations of my own, nor adopted any of the technical or cabbalistic practices of the Jews, which have been unhappily allowed to prevail on this question. But, as much still remains, viz. as to how I have dealt with other Scriptures, not enounced exactly in this particular manner, it is but right I should give some account as to how I have dealt with these.

The course I have adopted is then the following :—viz. it has been usually taken for granted, that the parallel places of Scripture contribute very greatly to its right interpretation. I have held this, and have acted upon it: the only difference between my proceeding and that of others is, that I have carried it out to a far greater extent than they have: and the only question, perhaps, that can arise here will be, Have I done this accurately?—Which, however, I must leave to the candour of the Reader to determine.

Of my manner of applying the parallel places of Scripture, very ample exemplifications have been given below, as also in my larger work. I will add only one here; and this,—one which cannot but be considered important, as to the *times* of the great events of prophecy,—as couched in the terms *the last days, times, latter day, the end, ends of the world,\** and the like. We have just seen what Daniel must have meant by the *time of the end*, and the *consummation*: let us now see whether the usages, just mentioned, conspire to confirm our

which I have determined the times of one of the visions of Daniel, and of St. John, I have just now laid before the Reader, and I ask: Is it the fact, that all this is *vague and indistinct*? If it is, then the charge must fall, not on me, but on the sacred writers themselves, whose statements I have merely given with their events. I have not attempted, indeed, to determine the *year, month, day, hour, &c.* in which any of these events took place; nor have I thought it necessary to do so, because their dates are too well known to require it.

Other charges are, that I have differed from all the Commentators; that I have not specifically pointed out the time of fulfilment in each seal, trumpet, &c.; that my fulfilment of all does not extend far beyond the death of Christ; and that I have made the several series of St. John's visions nothing more than repetitions of the same events: all which, this mighty man tells me authoritatively, is *unwarrantable, &c., ejusdem farinae!* My answer is, as these charges are the mere assumptions of a very plausible, pious, but weak man, I have a right also to assume, that they are entitled to no farther notice or reply from me.

\* This has been done much at length in my larger work, pp. 99—106, &c.

conclusions on that point, or not; and, as I have done this much at length elsewhere, I shall now be as brief as I can.

The first of these terms, then, occurs in Gen. xlix. 1. "*Gather yourselves together,*" says Jacob to his sons, "*that I may tell you that which shall come to pass in THE LAST DAYS.*" The first great event however, brought to our notice here is, the coming of *Shiloh* (ver. 10): and this carries with it two others, each sufficient to determine its period. "*The sceptre,*" it is said, "*shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people (nations) be.*"

Now none have doubted, I believe, that by *Shiloh* is here meant our blessed Lord; the *period* of His coming, too, every one knows. But, according to Jacob, this must have been that termed by him *the last days*: this, I think, is inevitable. And again, at that time the sceptre was to depart from Judah; and history tells us, that it did then so depart from the house of Judah, *i. e.* within *the last days*. And once more, to Him the *nations were to be gathered* at that time: and, the fact is, they were then so gathered, *i. e.* into His Church, within the period so called, *i. e.* within Daniel's seventieth week, as shewn above. The coming of Christ took place, indeed, a short time before this seventieth week commenced; but, as that time was inconsiderable,\* and, as this prediction is manifestly less strict and particular than that of Daniel, just noticed, this is of no importance. "*The last days*" of Jacob must therefore be generally, those in which our Lord appeared, and sent forth his Apostles to call in the Gentiles.

We have again (Heb. i. 1, 2), "*God . . . hath in THESE LAST DAYS spoken to us by His Son.*" But "*these last days*" must necessarily be those in which the Apostle lived: for in *these* Christ both appeared, according to the prediction of Jacob, and in *these* He spake to His Apostles and others.

Again (2 Pet. iii. 3, seq.), "*Knowing this first, that there shall come in THE LAST DAYS scoffers, &c.*" he adds, to assure us apparently, that those days had then arrived (ver. 5), "*For this they willingly are (i. e. now) ignorant of,*" &c. Again, (Acts ii. 17), St. Peter thus interprets a place in Joel (ii. 28), "*And it shall come to pass in THE LAST DAYS, saith God, I will*

\* The Orientals have a maxim not unknown to our Sacred Writers, that, *what is rare is as nothing*: النادر كالمعتوم.