

**THE ABOMINATION OF
DESOLATION COME; OR,
REVELATION REVEALED**

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The abomination of desolation come; or, Revelation revealed by M. A. Layman

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OR,
REVELATION REVEALED.

BY
A CAMBRIDGE M.A. LAYMAN.

ADDRESSED TO
THE JEW, PAPIST, MOSLEM, AND PROTESTANT.

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MDCCLV.

[The Author of this Work notifies that he reserves the right of translating it.]

107. G. 299.

"Shake thyself from the dust, arise, and sit down, O Jerusalem ; loose thyself from the bands of thy neck, O captive daughter of Zion."—*Isa.* lii. 2.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*Rev.* xviii. 4.

Woe unto them "which justify the wicked for reward, and take away the righteousness of the righteous from him."—*Isa.* v. 23.

"And his number is six hundred three score and six."—*Rev.* xiii. 18.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."—*Matt.* xxiv. 15.

PREFACE.

IN the following pages the writer does not profess to take a *general* view of prophecy; he only aims at showing, by a careful analysis, and literal exposition of the *particular* passages and dates referred to—which it will be seen correspond with profane history—that we are brought down to the present epoch so exactly, as plainly to indicate that the *desolation* referred to by our Saviour (Matt. xxiv. 15), as having been foreshadowed by Daniel (xii. 11), has actually *commenced*, and that no other desolation than the present could have been alluded to.

Owing to the much more perplexing task of the general expositor, and the consequent, almost unavoidably, imperfect attention paid by him to the line of separation between the different prophetic announcements—to the precise terms used and the parties to whom the respective prophecies were addressed, or to whom they referred—to the historical periods alluded to, and to the probable ends contemplated—untenable conjectures, rather

than stable results, seem not unfrequently to have been arrived at, especially in reference to this epoch.

The present story refers rather to those events which are past, and which are now to occur, than to the ends to be worked out; speaking generally, however, the reader will find announced both a call and a caution to the Jew—a sentence of doom on the Papacy and on the Moslem, and an admonition to the Protestant.

The prototypes referred to—so far as they have yet been fulfilled—are identical with the historical facts foreshadowed; and as the conjectures of the ingenious must, sooner or later, either be established, or succumb to the verdict which the lapse of events, and consequent increased effort of analysis, will probably, ere long, finally pronounce—so care has been taken not to hazard a solution which was not based on the language of Scripture, or where the evidence seemed any way insufficient; but whilst the writer submits his analysis with confidence, he not the less hopes, in case of need, for the aid of dispassionate criticism.

THE
ABOMINATION OF DESOLATION;

&c. &c.

“Despise not prophesyings.”—1 *Thess.* v. 20.

THE two salient unfulfilled prophecies of holy writ are the restoration of the Jews, and the general conversion of the great human family to a *pure language** (pure Christianity), so that *all may Zeph. iii. 9. call on the name of the Lord to serve him with one consent*; and the *present* time, and events, are so exactly coincident with the dates and events specified in the Old and New Testament, respecting the *desolation* which was to usher in the fulfilment of the two prophecies in question, as to leave no reasonable doubt that both of them are now actually in course of fulfilment.

The Old Testament refers more to the *comfort* Isa. lxvi. 13. promised to the Jews; whilst the predictions in the Gospels, and the Book of Revelation, relate, almost wholly, to the Gentiles;—indicating, however, equally with the elder prophets, that the general diffusion of a pure faith would occur at *this* time,

* The words taken from Scripture are throughout put in Italics.

together with the temporal restoration of the Jews.

In showing that the two prophecies in question are *distinctly* announced, and that we are arrived at the era of the synchronism under consideration, reference will be made to the *very words* used by the sacred penmen; and only such quotations given as seem bound up with, and sufficient to establish the assumed three-fold position—the *two* events named, and their *coincidence* at this time.

In the Old Testament reference will be made only to Isaiah, Daniel, Zephaniah, and Zechariah; and in the New, to the four Gospels, and the Book of Revelation, which latter, it may be observed, bears conclusive internal evidence of divine inspiration, and of which, therefore, referring as it does, mainly, to the impure Church of Rome, and its downfall, a somewhat more enlarged analysis, than would otherwise have been needful, is given; for, although it seems generally allowed that the Papacy has fulfilled the predictions respecting that impure Church, still it was thought better to incur the risk of being tedious, by referring at some length to the very language of that book, rather than fail to give the reader a full opportunity to judge for himself how closely identical the descriptions given therein, when divested of their spiritual and figurative colouring, are, with the impurities which, at all times, have disgraced the Papacy,—without deviating, it is hoped, too far from the course prescribed. With the present epoch, or, *the end* (Dan. xii. 4), *the words* of prophecy, as regards

the future condition of this world, are *shut up*—ended—save as to the time when the last judgment will occur; concerning which, any lengthened remarks, in this work, would be out of place—nothing thereon being known *to man**—*no, nor to the angels of Heaven—but to God only* (Matt. xxiv. 36),—still less will the visions respecting the *new heaven* and the *new earth* be brought Rev. xxi. 1. under review.

ISAIAH.

This prophet announces the restoration of the Jews, and a *coincident* general introduction of pure Christianity:—he commences his fifth chap- Isa. v. 1. ter in a celestial address to the Jews;—intimating that they will be *trodden down* † for misconduct— — 5. and that they will, in consequence, go *into captivity* (be dispersed),—where *no rain* (no true — 13. Christian enlightenment) will come *upon them*. — 6. The prophet having thus announced the dispersion of the Jews, he enters on a long train of prophetic visions respecting the present epoch, ‡—the

* This might seem a contradiction of Rev. xx. 7; but it must be remembered that the *thousand years* there mentioned, if put for anything more than a long indefinite period, was a later communication than the one here made by our Saviour. See also note *, p. 12.

† Phrases of this general kind pass current amongst the sacred penmen, though often applied to events of a different complexion, and very remote from each other as to time.

‡ It will be seen as we advance that the desolation spoken of by Daniel, and mentioned in Matt. xxiv. 15, refers to the present epoch.