

**REVIEW OF PROPHETIC  
SIGNIFICANCE  
OF EASTERN AND  
EUROPEAN MOVEMENTS**

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Review of Prophetic Significance of Eastern and European Movements by Thos. Wardle

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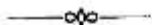
**THOS. WARDLE**

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REVIEW  
OF  
PROPHETIC SIGNIFICANCE  
OF  
EASTERN AND EUROPEAN MOVEMENTS;  
BEING A  
PLAIN, LITERAL, AND GRAMMATICAL CONSTRUCTION OF THE  
LAST FIVE CHAPTERS OF DANIEL, APPLIED TO PASS-  
ING EVENTS; SHOWING CONCLUSIVELY THAT  
A SYRIAN PRINCE,  
NOT NAPOLEON III.,  
IS THE ANTICHRIST OF THE LAST DAYS.  
By REV. J. LITCH.

By THOS. WARDLE, M. D.



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1867.

## EZEKIEL.

### CHAP. XIV.

THEN came certain of the elders of Israel unto me, and sat before me.

2. And the word of the Lord came unto me, saying,

3. Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?

4. Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols:

5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6. Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn *you* *without* from your idols; and turn away your faces from all your abominations.

7. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself,

8. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the Lord.

9. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto* him;

11. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

### “THE GREAT IMAGE.”

Under this heading, in a pamphlet of thirty-six pages, by Rev. J. LITCH, claiming to be “A Plain, Literal, and Grammatical Construction of the last five chapters of Daniel,” etc., the writer says: “The prophet declared that the dream was from God,—and informed the king ‘What shall come to pass in the last days.’” These words, which the author has italicised, would have no injurious tendency, if it were not for the evident use he intends making of them. As they stand, they are to be used as entering wedges, to split and divide the Scriptures of truth, and thereby make them subservient to his present system of futurism; and in this light they are a part of the sugar-coating, intended to make the nauseating dose go down without a knowledge of its bitterness.

I would ask, has there been no “hereafter” since the king saw the great image? Why attempt to prepossess the reader’s mind, by italicising a sentence and placing it in quotation marks, as if taken from Daniel’s second chapter,—putting words in the prophet’s mouth which are not his, and furthermore are not found in the book of Daniel? Where did Daniel “inform the king ‘what shall come to pass in the last days’”?

Admitting, for argument's sake, that the words were Daniel's, and used as the author says, would they not have their fulfilment in the declaration to the king, "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed"? Most certainly they would. No such use can be made of the words "last days," and apply them, exclusively, to a period yet future: that is, if the inspired apostle knew what he meant when he wrote, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these *last days* spoken unto us by his son." Heb. i. 1, 2. The last days therefore have reached already from Paul's day to ours.

#### THE TOES OF THE IMAGE.

"The ten toes of this image seem now coming up in Europe." p. 5.

"It shall be partly strong and partly broken.' In fulfilment of this, the empire was broken into fragments, and has existed in the governments of Europe."—"The scattered and mingled condition of the Romans now exists." P. 4.

The last two quotations would be a sufficient answer to the former assertion, if it were not for the assumptions which follow the first.

"The ten toes of this image seem now coming up in Europe. On the western foot, England, France, Spain (with Portugal united), Italy (with Rome united) and Austria. While on the other foot will



be Greece (consolidated), Egypt, Persia, Syria and Thracia. The four kingdoms of the old Grecian Empire, with Palestine where it used to be in former days as the seat of the little horn." P. 5.

There is just as much reason to look for ten kingdoms in the future, to be attached to the Media-Persian arms, as there is for the ten toes. Then why attempt, on such an assumption, to foist upon the believers in the speedy coming of the Lord Jesus Christ, the notion, that "the four kingdoms of the old Grecian Empire are coming up again," "with Palestine where it used to be in former days as the seat of the little horn"?

The little horn of Daniel, 8th chapter, "waxed exceeding great toward the south and toward the east, and toward the pleasant land." Not a word is said about his seat being in Palestine. We have always thought that a power had its *seat where it started from* to make its conquests.

#### THE TIMES OF THE GRECIAN KINGDOMS.

On page 14, our author makes another wretched attempt to pervert the word of God. He says:

"Those four kingdoms, then, are to have two times,—a *former time*, and a *latter time*. Their former time was from the division of Alexander's empire until the four were conquered and absorbed by the Romans B. C. 80, when Egypt fell. Their *latter time* may be reckoned from the recovery of Greek independence in the present century."

Daniel viii. 23, says: "In the latter time of their

kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." What could be more transparent than the attempt to pervert these words, "in the latter time"? The angel does not say *times*, in the plural, but *latter time*, in the singular number. Then it is only one time,—viz., from the beginning to the ending. Could the divided Greek Empire have a latter time without having a former time?

Again, did Alexander's four Generals divide his kingdom between themselves? If so, is it not "a plain, literal, and grammatical construction of the angel's language,—'Four kingdoms shall stand up out of the nation,'—viz., Alexander's kingdom? And was not the 4th verse of the 11th chapter of Daniel fulfilled then?

"And when he" (Alexander) "shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up even for others beside those."

Now if all this was an accomplished historical fact thirty years before the birth of Christ, what right has our author to say that the four horns of the Grecian kingdom have yet to come up? and then out of one of them shall come forth a little horn. How preposterous a theory! Admitting, for argument sake, that there should arise four kingdoms on

the territory of the old Grecian kingdom, could it be said "For it" (Alexander's kingdom) "came up (these) four notable ones," when Alexander's kingdom has not existed for more than 2100 years? With such a claim set up, and said to be "a plain, literal, and grammatical construction of the book of Daniel," one would think the claimant had never been conversant with the book of Daniel, and had not read even the most elementary history of the world. His speculations on the decline of Turkey he has a right to indulge, but when he says, "Palestine will be free to reconstruct as (an) independent power," we protest in the words of the Coming One: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24.

Jerusalem, the capitol of Palestine, trodden down of the Gentiles until the end of the dispensation, and yet, Palestine an independent power! and we are told, page 15, "*Then* we are to look for the little horn to come out of one of them, (Syria and Egypt,) and do his work." Come out of where he waxed exceeding great towards!

If we were led to form an opinion from this, "Plain, Literal and Grammatical Construction of the five last chapters of Daniel," we should conclude, that the time of the end is not yet. The book is sealed; knowledge has not increased in our day; but turning away from this peurile attempt to a better light, we can rejoice that we live, and have been liv-