

**NOTES FORMING A BRIEF
INTERPRETATION OF THE APOCALYPSE:
INTENDED TO BE READ IN
CONNEXION WITH "THE COMBINED
VIEW OF THE PROPHECIES OF DANIEL,
EZRA, AND ST. JOHN"**

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Notes Forming a Brief Interpretation of the Apocalypse: Intended to Be Read in Connexion With "The Combined View of the Prophecies of Daniel, Ezra, and St. John" by James Hatley Frere

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JAMES HATLEY FRERE

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BY

JAMES HATLEY FRERE, ESQ.



ORIGINALLY COMMUNICATED BY THE AUTHOR, AND NOW
PUBLISHED BY PERMISSION.

"The words are sealed up, and closed till the TIME of the END."—DAN. XII. 9.

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P R E F A C E.

THE substance of the following Notes was given to the writer by Mr. Frere about seven years since, and their connexion has been filled up by reference to his already published works. They have, as they now stand, been submitted to him, and are, by his permission, offered as some assistance to the study of his interpretation of the Apocalypse, pending the more complete view of it, which he purposes to give, and as supplying in some measure a blank in his "Combined View of the Prophecies."

The attention of the writer was first arrested to Mr. Frere's system of interpretation, by the prominence it seemed to give to the grander features of History, marking those points which it may be presumed would stand out to the eye of Prophecy in its comprehensive view of the whole coming history of the World; and thus

giving landmarks sufficiently decided to rule the position of such historical matter as lies between them, and differing in this respect from the method of some other commentators, which seems rather to have been to interpret detached passages upon the simple "evidence of resemblances;" a kind of evidence which, though it has been in some instances sufficiently strong to obtain general assent, is yet so easy to find as to make it hardly less easy to transfer a line of events symbolically given and thus translated, from any one period of time, to almost any other; and which is capable of producing a system sufficiently vague to be liable to entire abandonment, so soon as one more plausible should present itself.

This seizing of great events, and the presentation of the Prophecy as a whole, so artistically framed that the disproving of one part of it must be the refutation of the entire scheme, would seem to carry with it presumptive evidence that the design of the Divine constructor had been rightly conceived; and to this may be added, that the key to the whole is the full carrying out of the already accepted principle of Mr. Mede, that of observation of parallel passages and concluding texts; and that by the tracing of these across contemporary courses of history, a complete warp and woof is presented, so distinct as would almost seem to preclude question.

The perfect antitype also which is found in the structure of the Apocalypse, to the taking of the city of Jericho of the old dispensation, compassed seven days, and seven times on the seventh day; an antitype already recognised, but in its full analogy never yet made out, would seem to carry with it much weight. And allusion must also be made, to one element, indispensable where such a subject is approached;—to the spirit in which the labour of interpretation has been pursued; it would be the withholding of a truth of the first interest, not to say that this has been such as could alone admit to the treading of such high and holy ground, alone give confidence as to the result. It has been a spirit of prayer and supplication, a fervent desire to be made instrumental in establishing the truth of God; it has been a prayer offered, long years ago, and a quiet waiting through long years of discouragement, with a sure faith that if the truth of God be in the thing, it has but to wait for the fulness of his good time to meet with its acceptance.

The repetition which occurs even in Notes as brief as these, will not, it is hoped, be objected to; the actual repetition is a necessary part of the subject, the same matter occurring often, as forming the links of connection between the parallel histories; and it has been thought better

frequently to repeat, rather than refer to it, as being more likely to familiarise with these points of connexion.

INTRODUCTION.

THE leading principles of interpretation are, first that the prophecy is given by Christ himself through the Church of his saints in heaven for the purposes of warning, encouragement, and consolation to His Church militant on earth, and as such, consists principally of a detail of judgments inflicted on their adversaries at the close of the consecutive periods of Paganism, Popery, and Infidelity.

Next, that the figurative language by which the Church of the new dispensation is represented, is borrowed from the literal and typical old Jewish dispensation; as, for instance, in the case of the two Jeruselems, and of Babylon the antagonist of each;—and that the emblems employed are to be interpreted not in a spirit of minute ingenuity, but in the broadest and clearest, as speaking the figurative language most natural to the mind of