

Forgiveness seventy and sevenfold. Companion to two prophetic charts, the first of which illustrates the seventy weeks of Daniel ... while the second is intended to show that seventy weeks is a dispensational cycle. In the Lord's dealings with Israel, and also with man universally / by Sir Edward Denny, Bart.

Contributors

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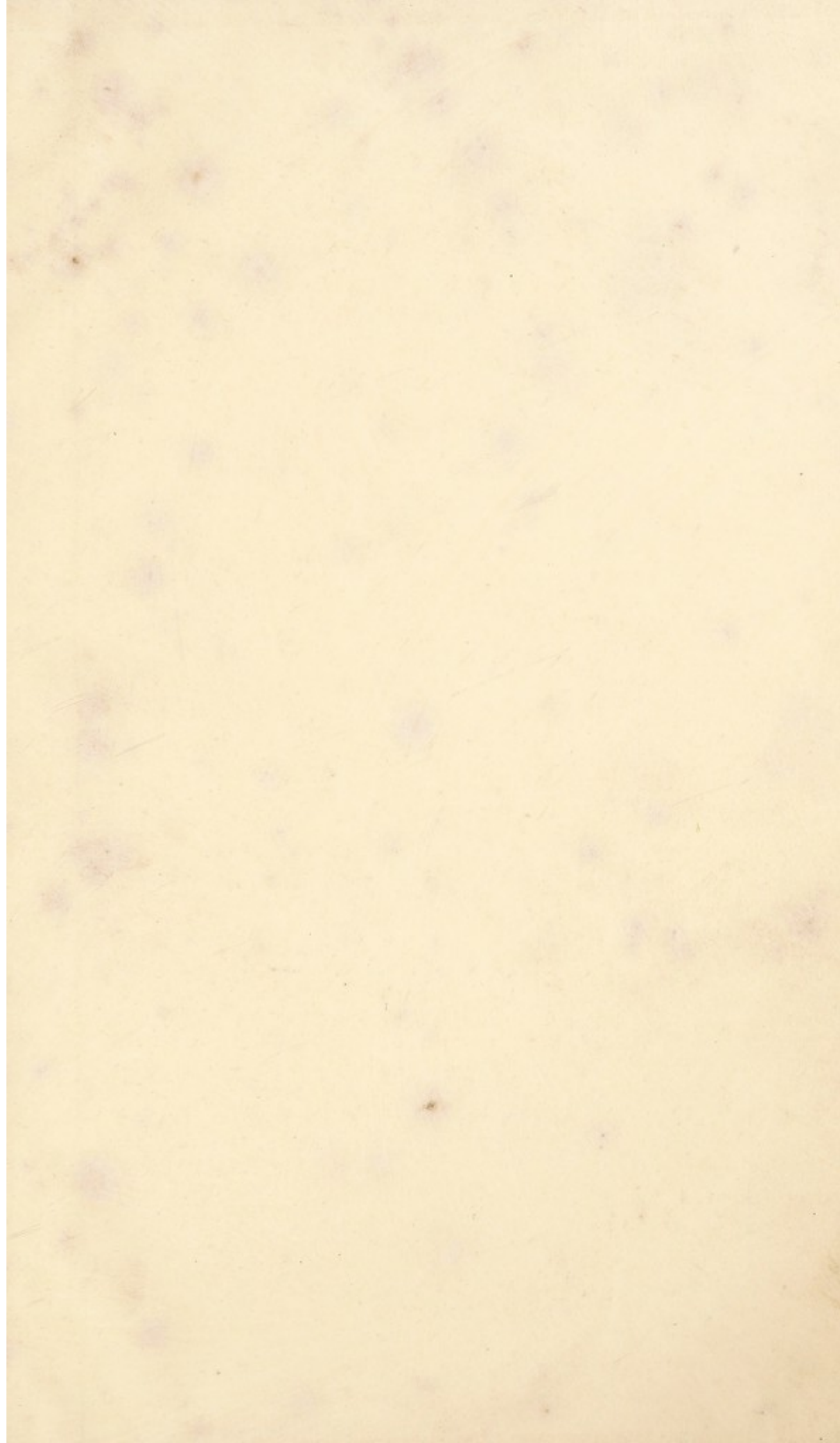
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COMPANION TO TWO CHARTS
ILLUSTRATIVE OF
THE CYCLE OF SEVENTY WEEKS
BY
SIR EDWARD DENNY BART


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THE SEVENTY WEEKS OF DANIEL.

PART II.

THE CYCLE OF SEVENTY WEEKS.

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FORGIVENESS SEVENTY AND SEVENFOLD.

COMPANION TO TWO PROPHETICAL CHARTS,

THE FIRST OF WHICH ILLUSTRATES

THE SEVENTY WEEKS OF DANIEL;

WHILE THE SECOND IS INTENDED TO SHOW THAT SEVENTY WEEKS

IS

A DISPENSATIONAL CYCLE,

IN THE

LORD'S DEALINGS WITH ISRAEL, AND ALSO WITH MAN UNIVERSALLY.

BY

SIR EDWARD DENNY, BART.

"The land shall not be sold for ever: for the land is mine," Levit. xxv. 23.

"I gave them my Sabbaths to be a sign between me and them." Ezek. xx. 12.

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ERRATA.

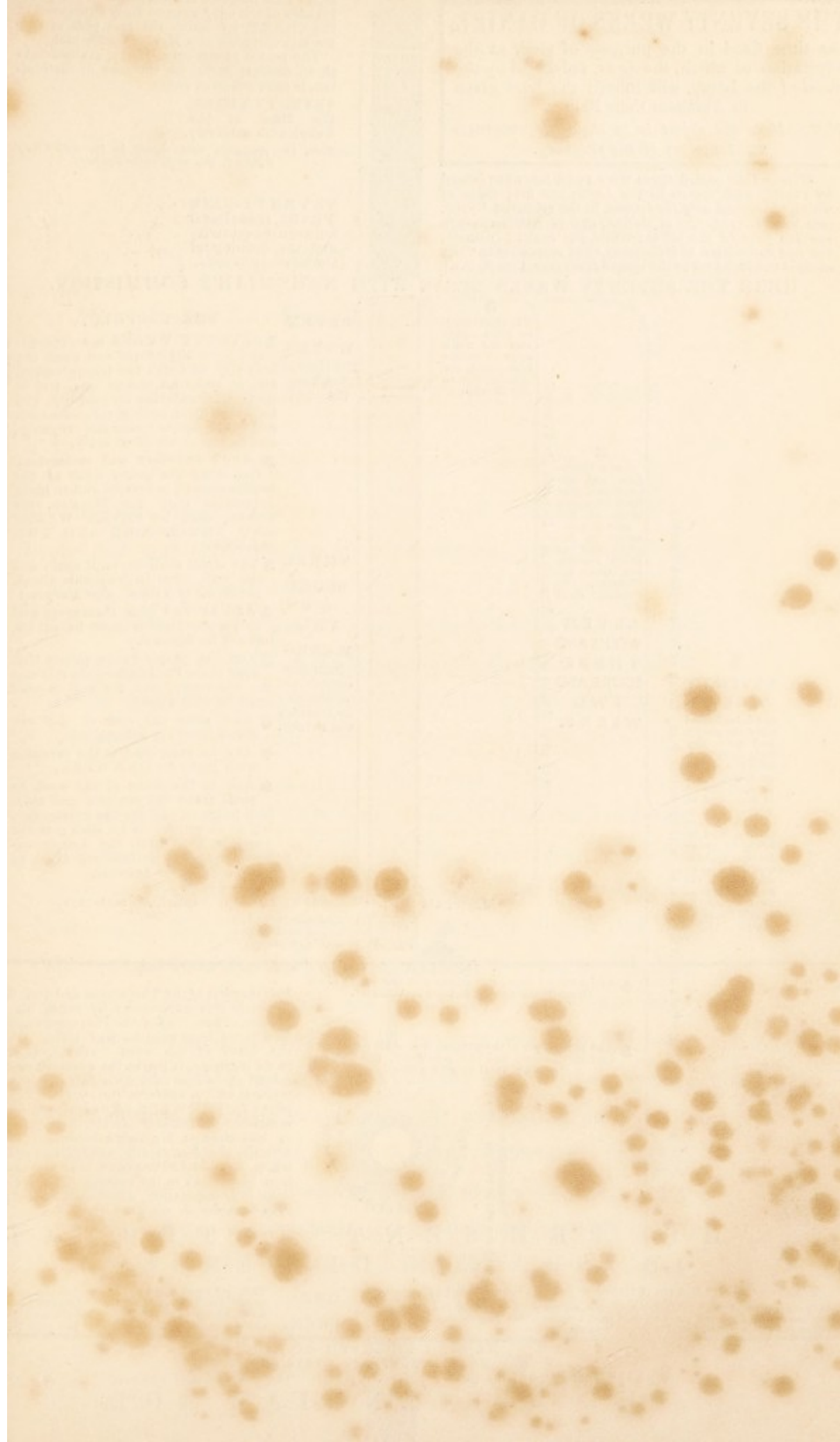
PART I.

- Page 4, Line 21, *after* "have" *insert* "been."
 " 5, line 21, *for* "thus" *read* "then."
 " 7, line 3 from the bottom, *for* "Chart" *read* "Plate."
 " 28, line 3, *after* "cut off," *insert* "but not for himself."
 " 35, line 4 from the bottom, *for* "the" *read* "then."
 " 36, line 16, *for* "as" *read* "in which."
 " 36, last line, *for* "home" *read* "house."
 " 37, line 13, *for* "of," *read* "by."
 " 38, line 23, *for* "so that then," *read* "so that there were."
 " 40, line 5, *for* "nations," *read* "nation."
 " 40, line 13 from the bottom, *between* "grow," and "in" *insert* "together."
 " 40, See diagram, side note, line 8, *for* "false Christ's" *read* "false Christs."
 " 41, line 4 from the bottom, *for* "xxi. 7—18," *read* "xx. 5, 6, 14, 15,"
 " 42, line 4 *dele* "as."
 " 43, side note, *dele* "34."
 " 44, line 20, *for* "Dan. vii. 42" *read* "25."
 " 44, line 3 from the bottom, *for* "Time" *read* "Times."
 " 50, line 13, *after* "accomplished" *read* "that her iniquity is pardoned."
 " 52, line 5, *for* "godliness" *read* "goodliness."
 " 52, line 10 from the bottom, *after* "flesh," *dele* comma.

PART II.

- " 70, line 8 from the bottom, *for* "Psalm xii." *read* "Psalm cii."
 " 71, line 6, place "next" *after*, instead of *before* "I."
 " 73, line 10, *for* "day" *read* "days."
 " 79, line 3 from the bottom, *after* "second month" *insert* "that."
 " 82, line 9, *for* "**40**" *read* "**41**"—(i.e. the years of Asa's reign.) *
 " 85, line 21, *for* "Judges viii. 82" *read* "28."
 " 86, line 22, *for* "**180**" *read* "**480**." *
 " 86, line 27, *for* "**141**" *read* "**131**." *
 " 86, line 28, *for* "**621**" *read* "**611**." *
 " 88, line 17, *for* "silent," *read* "thankful adoration."
 " 91, line 13 from the bottom, *for* "xxxv" *read* "xxxvi."
 " 91, last line, *for* "23" *read* "28."
 " 92, line 9 from the bottom, *after* "ordinary years" *dele* comma.
 " 92, line 18, *dele* "or as we read in the margin."
 " 94, line 15 from the bottom *dele* "they."
 " 97, line 11 from the bottom, *for* "keeps," *read* "holds."
 " 101, line 11 from the bottom, *for* "their" *read* "these."
 " 102, side note, *for* "trumpet" *read* "trumpets."
 " 102, line 8, *dele* "is" and "in."
 " 102, line 15, *for* "30" *read* "29."
 " 102, line 23, *after* "days" *insert* "of their."
 " 103, line 18, *for* "to" *read* "do."
 " 103, line 14 from the bottom, *between* "of" and "restitution" *dele* "the."
 " 105, line 7 from the bottom, *for* "21" *read* "xxi. 5."
 " 112, *for* "see figure 27," *read* "7."
 " 118, line 6 from the bottom, *dele* "perhaps."
 " 120, line 5 from the bottom, *for* "year" *read* "age."
 " 123, line 7, *for* "9" *read* "1—9."
 " 127, line 20 from the bottom, *for* "Thebet" *read* "Sebat."
 " 127, line 18 from the bottom, *for* "xii" *read* "xiii."
 " 127, line 18 from the bottom, *for* "12" and "13" *read* "11" and "12."
 " 128, line 9 from the bottom, *after* "seventh" *insert* "age."
 " 129, line 18, *for* "ministration" *read* "ministrations."
 " 142, line 6, *between* "in" and "thee" *insert* "that of."

* None of the above Errata materially affect the sense, except those here marked *with asterisks*, and these being *numbers*, and hence of importance as to the argument, Purchasers are requested to correct them with a pen in the margin. (See pages 82, 86.)



THE SEVENTY WEEKS OF DANIEL,

the time fixed in the purpose of God, at the expiration of which, the Jews, redeemed by the blood of the Lamb, will inherit the land given to Abraham their Father.

N.B.—Here the object is to show the TWOFOLD FULFILMENT of the prophecy.

Within this period there were FOUR DECREES issued by Persia, with regard to the Jews; the first three of which concerned *only the temple*, in the reigns of Cyrus, (see Ezra i. v. vi. vii.) of Darius, and of Artaxerxes, in the 7th year of the latter; while the fourth, (namely, the one committed to Nehemiah,) had respect to the *city alone* in the 20th year of the same Artaxerxes. (See Neh. i.)

HERE THE SEVENTY WEEKS BEGIN WITH NEHEMIAH'S COMMISSION.

1 SEVENTY WEEKS

are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

The whole undivided period, without noticing any break or interruption therein.

2 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be SEVEN WEEKS AND THREESCORE AND TWO WEEKS.

Sixty nine Weeks from Nehemiah to "Messiah the Prince."

3 The street shall be built again and the wall, even in troublous times, (or Strait of Times.—See Margin.)

SEVEN

WEEKS

1 SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

2 Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be SEVEN WEEKS AND THREESCORE AND TWO WEEKS

3 The street shall be built again and the wall, even in troublous times, (or Strait of Times.—See Margin.)

4 And AFTER* (the) threescore and two weeks shall Messiah be cut off, but not for himself.

5 And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood.

6 And unto the end of the war desolations are determined.

7 And he shall confirm the covenant with many for ONE WEEK.

8 And in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

MESSIAH ANNOUNCED by John the Baptist, his messenger.

John
Christ

The unnoticed cancelled week of Messiah's rejection.

MESSIAH CUT OFF at the end of Seventy Weeks.

4 And AFTER* (the) threescore and two weeks shall Messiah be cut off, but not for himself.

5 And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood.



* At the close of the Threescore and Two Weeks Messiah was announced by John, his forerunner. Then, "after the Threescore and Two Weeks we here read he was slain. Observe the force of the word "after,"—indefinite in its meaning, it leaves the question undetermined as to how soon after this period Christ was cut off. A space is thus left in the prophecy for THE WEEK here expressed (though unnoticed by Daniel) namely, "the cancelled or lost time of Messiah's rejection," which actually and historically, though not prophetically, was the SEVENTIETH WEEK reckoning from Nehemiah to the cutting off of Messiah.

As to this question, which is the chief point here considered, see page 28.

THE PRESENT INTERVAL OF ISRAEL'S DISPERSION.

7 And he shall confirm the covenant with many for ONE WEEK.

8 And in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

1260
days
42
months

ONE
WEEK.

This last week will be the period of the power of "the beast,"—the day of Israel's calamity, which is yet to supply the place of the above cancelled forfeited week. See page 28.

MESSIAH RECEIVED AS KING.

HERE THE SEVENTY WEEKS END,

With the Overthrow of the Beast, or the Antichrist—"the Prince" above-named.

THE MILLENNIAL AGE.

PART I.

THE SEVENTY WEEKS OF DANIEL.

DANIEL IX.

DANIEL'S DISCOVERY AS TO THE CLOSE OF THE CAPTIVITY. 1, 2.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish SEVENTY YEARS in the desolations of Jerusalem. (See 2 Chron. xxxvi. 21; Jer. xxv. 11, 12; xxix. 10.)

DANIEL'S CONFESSION. 3—15.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have

trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

HIS PRAYER. 16—19.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear;

O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name.

THE PRAYER ANSWERED. 20—23.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God ; Yea, whiles I *was* speaking in prayer, even the man GABRIEL, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee* ; for thou *art* greatly beloved : therefore understand the matter, and consider the vision.

THE PROPHECY. 24—27.

SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* SEVEN WEEKS AND THREESCORE AND TWO WEEKS : the street shall be built again, and the wall, even in troublous times, (“IN STRAIT OF TIMES.” See margin.) And after (the, Heb.) THREESCORE AND TWO WEEKS shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for ONE WEEK : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of

abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

MOST of those writers who have considered the foregoing chapter have done so, I apprehend it is not too much to say, in a very human and merely intellectual manner; such surely as is by no means consistent with the study of scripture, which calls for the wisdom and light of the sanctuary, and not of the schools. Occupied chiefly with dates and events, referring to one profane historian or chronologist after another, they have lost sight of the truth, that this, in common with all the divine testimony, is designed to minister comfort and strength to the soul: to tell us something of God and his ways. My object differs from their's altogether. Believing that no prophecy more fully than the one contained in this 9th chapter of Daniel, exhibits the Lord in his ways both of justice and mercy, I shall here seek to present him in this light—acting *morally*—dealing not with the *intellect* merely, but also with the *conscience* of man. I shall endeavour, moreover, independently of human authority, to draw from the Scriptures alone, believing that they furnish the best, I may say the only infallible commentary on themselves. Had this, and other parts of the prophetic word which have so much mistaken, been studied in this way, the people of God would have derived far greater light and comfort from meditation upon them.

And now let me just say, before I proceed, that should my reader here find that I myself dwell more on dates and events than he might, from the above observations, be led to anticipate, or than he will find to be either profitable or interesting, I trust he will make due allowance for this, inasmuch as it is absolutely needful at the outset, to clear up several points of this nature, in order to gain a correct view of our Prophecy. The development of moral principles—the exhibition, in some feeble degree, of His wonderful grace, with whom mercy rejoices over judgment, is really my object herein. This, I trust, my reader will find as he follows me from the *fourth part, especially*, of our subject on to the end.

Such, then, being my purpose, I design, as I have said, to keep simply to Scripture; and seeing that controversy is by

no means my object, I shall refer to the writers above named only where I cannot avoid it.

And here at the outset, I am constrained to say that among them there exists the greatest possible discrepancy. They differ much as to detail, but more especially as to *one leading point*,—namely, where to place the close of the great prophetic period in question: some making the seventy weeks to conclude with the death of the Messiah, others with the destruction of the city and temple by Titus, in the reign of Vespasian, seventy years after Christ. But they are all mistaken in this, owing to their having lost sight of two leading facts: namely, *first*, that this prophecy relates to the Jewish people alone; and *secondly*, that Israel is yet to be restored to the favour of God. Of those whom I have consulted, Dr. Prideaux, and those of like mind with him on this point, come I believe nearest the truth. Therefore leaving all beside him out of the question, I shall endeavour to show how far he is right, and also how far, owing to his not having seen the two principles above-mentioned, he fails of understanding this prophecy.

Let us thus refer to Dr. Prideaux's "Connection," where this chapter is very fully discussed, and we shall find that he supposes the seventy weeks (which he makes, and that also *wrongly*, to begin with Ezra's commission in the seventh year of Artaxerxes) to end with the cutting off of Messiah. Uninstructed as to the blessed hopes of the Jews, he believed—and most naturally too, seeing that their hatred and rejection of Jesus was the last and greatest proof of the apostate condition of Israel—that the nation was thenceforth cut off, never again to be restored to God's favour.

Through greater subjection, however, to Scripture, many of the Lord's people having been at length led to acknowledge that his ancient promises to Abraham remain as yet unfulfilled, and that Israel will at last be restored, they now believe that while in passing along this prophecy touches, it is true, on their rejection of Christ, and their consequent scattering, so far from speaking of their final excision, it was in fact designed to comfort the heart of the prophet with the true hopes of the nation: to show that after a long period of exile and sorrow, and also after a far greater outbreak of evil just at the close, accompanied by deep

tribulation and terrible judgments, such as the world has never yet witnessed, their desolations will end, and the chastening hand of the Lord being removed, the daughter of Zion at last will rejoice in her long-looked-for Messiah.

This I premise, because I desire it to be clearly understood that what I have stated above as to the *future fulfilment* of this chapter in Daniel is not peculiar to me, but that I hold it in common with many who, of late years, have searched into prophetic Scripture. That which I apprehend will be new to the saints in my view of this chapter is chiefly brought out in my remarks on the *fourth division* here given of our prophecy. This I wish to make plain, lest to those who have hitherto followed Doctor Prideaux, and others holding similar views, I should seem to assume more to myself in the way of original thoughts than I am actually entitled to do.

To return, then, to what I was saying. Daniel, to whom this revelation was made, be it remembered was a *Jew*. His hopes, therefore, and his interests were all linked with those of *his people*. This is clear from the fact of his setting apart himself, as he here does, to confess in sackcloth and ashes the sin of the nation, and to pray for the peace of Jerusalem. What joy, what relief to his heart would it be, under the pressure of sorrow because of their captive condition, to hear that, after the lapse of a certain, fixed time, they would be blotted out as a people from the face of the earth; that Jerusalem, his beloved Jerusalem, ere long would no more be the holy city of God? What answer would this be to his prayer? what proof to his heart that he was "a man greatly beloved?" The truth is, the report of the angel here sent to give him skill and understanding in the counsels of God, is the very reverse of all this; showing that he does not repent of his promise, but that Jerusalem, though now trodden down by the Gentiles, is still, in his purpose, the holy city of God—the future place of his throne.

In order, therefore, truly to enter into the mind of the Lord in this passage, it is needful to see that after the ELECT CHURCH OF GOD* shall have been formed, and moreover caught up to the Lord, (1 Thess. iv. 15—18.) and likewise after the period of

* The STARLIKE DEVICE in the Chart expresses the CHURCH OF GOD upon earth in the present interval between the first and second coming of Christ to the Jews; that is, between his death on the cross and his millennial kingdom hereafter.

Gentile supremacy, termed in Scripture "THE TIMES OF THE GENTILES," (Luke xxi. 24; see also Dan. ii. vii.) shall have ended, it is the purpose of God to turn away ungodliness from Jacob, and to own them again as his people. Otherwise the greatest confusion must follow; and this prophecy, which solely relates, as I have said, to the Jews, will be applied in part only to them, and partly to the Gentile election, the Church, thereby mingling the past and present dispensation, a result altogether opposed to the mind of the Lord in his word. This last mistake should be especially noticed, seeing that it is contrary altogether to the testimony of St. Paul, who shows that the *Church of God*, which is the Lord's present object on earth, during the time of Israel's dispersion was an unrevealed secret—a "*mystery* hidden from ages and generations," which was never made known to his saints till after the trial of Israel had ended, and the heir of the vineyard had been fully rejected.

Still, notwithstanding what I have said against the view held by Dr. Prideaux and others, namely, that the seventy weeks were completely fulfilled at the first coming and death of the Lord, I cannot deny that their mistake had its foundation in a certain *measure of truth*; inasmuch as if we look at the space of time between Nehemiah's return, when (as I hope hereafter to show) it commenced, and the cutting off of Messiah, we shall find that this was actually SEVENTY WEEKS, or 490 years. The truth is, this passage supplies us, to a certain extent, with a principle very prominent in Scripture, namely, THE TWOFOLD FULFILMENT OF PROPHECY; that is, a *partial* and *initial* fulfilment at the *first* coming of Christ, and then a *full* and *final* fulfilment at his *second*. The word of Zechariah, the prophet, we know, was in this way fulfilled when Christ as the King entered the city; and that likewise of Joel, when on the day of Pentecost, the Spirit descended on the Church in Jerusalem. If Zech. ix. 9, be compared with Matt. xxi. 1—11, and Joel ii. 28—32, with Acts ii., it will be seen that while these passages have had an actual and partial fulfilment, they remain to be completely fulfilled when Christ comes again in his glory.

But I refrain from pursuing this part of the subject, because, as stated at the head of CHART 1, this is one of the chief points which it is my object to show, and I must not anticipate what belongs to a further stage of our inquiry.

The following, then, is the PROPHECY, divided into *eight distinct parts*, under *four leading heads*, the object of which distribution we shall presently see.

THE PROPHECY.

VERSES 24—27.

FIRST HEAD.
Introductory and
general, present-
ing the **WHOLE**
PERIOD at once,
without noticing
the **THREEFOLD**
DIVISION thereof.

1. *SEVENTY WEEKS* are determined (or divided) upon thy people, and upon thy holy city, to finish (or restrain) the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness (or the righteousness of ages), and to seal up the vision and prophecy (or prophet—see margin), and to anoint the most holy (or holy of holies).

SECOND HEAD

From the opening of the seventy weeks at the time of Nehemiah's return, to the rejection of Christ by his people, seven years, or a week, "AFTER" he was first presented to Israel by the mouth of John, his forerunner, at the end of the sixty-ninth week.

2. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be **SEVEN WEEKS AND THREESCORE AND TWO WEEKS**.

3. The street shall be built again, and the wall, even in troublous times. ("In strait of times," see margin; or, as translated by Wintle and Purver, "In the narrow limit, or shortest of the times," meaning, according to them, the **SEVEN WEEKS** above named, as distinguished from the threescore and two weeks, that follow.

4. And after (the) **THREESCORE AND TWO WEEKS** (above named) shall the Messiah be cut off, but not for himself (the article "the" is here introduced, being found in the original.)

THIRD HEAD.

From the destruction of Jerusalem by the Romans, headed by Titus, the same people who hereafter will be subject to Antichrist, "the prince that shall come," down to the end of the desolations thereof, at the second coming of Christ.

5. *And the people of the Prince that shall come (i.e. the Romans in the reign of Vespasian) shall destroy the city and the sanctuary, and the end thereof shall be with a flood. (This prince is neither Vespasian nor Titus, but the last head of this same people—the little horn, or Antichrist—the beast to whom the whole revived Roman empire will in the end become subject. Rev. xvii. 12—17.)*

6. *And unto the end of the war desolations are determined.*

—o—

—o—

FOURTH HEAD

The 'ONE WEEK' of Antichrist's power, the great crisis in Jewish history, ending at the second coming of Christ, with that foretold at the outset, namely, the acceptable year of the Lord, the time of Israel's redemption and glory.

7. *And he (the prince above named—i.e. the Antichrist) shall confirm the covenant with many for ONE WEEK.*

8. *And in the midst of the week he (having broken his covenant) shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate (or upon the wing or pinnacle of abominations, i.e. idols, shall be a causer of desolation), even until the consummation, and that determined shall be poured upon the desolate (desolator—see margin.)*

Thus spoke the angel Gabriel to Daniel, and thus under *four leading heads*, as I said, with the *eight divisions* thereof, we have this wonderful prophecy. Here the reader's attention is directed to Plate 1, where, to the left of the CHART, he will find it divided exactly in the same way as above. And there he will find this in addition—the eight divisions presented as they are here, but so presented as to be connected by brackets with that part of the figure or diagram to which each of them severally relates.

And here I would observe that, in order to obtain a distinct view of the *whole*, the above *twofold arrangement* should be carefully studied; and with this object the *two sets of numbers surrounded by circles*,* are so placed, as to mark the order and at the same time the connection of these eight divisions, one with another.

And now I proceed in a very general way to interpret, as the Lord may give me power to do so, *each in succession*; trusting that what to a cursory view may seem unconnected and scattered, will be found on closer inspection to present, on the contrary, *a well connected and continuous history of the Jews from Nehemiah's return down to the Lord's second coming.*

FIRST DIVISION.

(INCLUDED UNDER THE FIRST HEAD.)

SEVENTY WEEKS are determined (or divided) upon thy people and upon thy holy city, to finish (or restrain) the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, (or the righteousness of ages) and to seal up the vision and prophecy (or prophet—see margin) and to anoint the most holy (or holy of holies).†

IN the first two verses of the remarkable chapter from whence

* One set of numbers (as above said surrounded by *circles*) is coloured *red* in the CHART, while the other, in order to mark a distinction between them, is *blue*.

† The cutting off of Messiah and the result of his death, namely, the forgiveness and blessing of Israel, both happen in this prophecy, as we shall see, at the end of seventy weeks, reckoning from identically the same point of time. Hence the above passage, which in its full prophetic sense applies to the *second coming* of Christ, may also, it is possible, on the principle of the *double fulfilment of prophecy*, relate in a partial and restricted sense to his *first coming*; and not only so, but (partly in accordance with the old interpretation of the passage) to the work of atonement accomplished by our Lord upon earth, which will issue at last in making reconciliation for the iniquity of the very people who put him to death.

the above passage is quoted, we find Daniel the captive—who is spoken of at the outset as one of the seed royal of David, (Dan. i. 3—6) in the first year of Darius the Median, into whose hands, as the conqueror of Chaldea, the kingdom had passed—discovering, from the word of God by the mouth of Jeremiah the prophet, that seventy years was the appointed time for his people to groan under the yoke of their enemies. (See Jer. xxv. 11, 12 ; xxix. 10.) And further, in the light of this happy discovery, (happy to him because he knew that this period had now well nigh expired) we see Daniel, as representing his brethren, namely, the whole Jewish nation, setting himself apart, in sackcloth and ashes, to humble himself before God, to confess the sin of his people, and to pray for the peace of Jerusalem.

And then, at the close, we learn the happy result of all this. "Whiles I was speaking," he says, "and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord for the holy mountain of my God, yea, while I was speaking in prayer, the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation, and he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to shew thee, for thou art greatly beloved. Therefore understand the matter, and consider the vision." And then follows the prophecy; the opening merely of which I propose in this place to consider.

"SEVENTY WEEKS," continues the angel, "are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy or holy of holies." Thus the prophecy opens. And this passage being *prefatory and general*, taking in the *whole period*, as it were, at a glance, carries Daniel onward in spirit, beyond what he especially looked for at that time—that is, beyond the close of the Babylonish captivity, which, as I have said, was then near at hand, to the last days of Israel's history. And not only so, but it gives him moreover to know exactly the time, which (opening with Nehemiah's return, as we shall afterwards see) was destined

to pass before the desires of the spirit within him should be perfectly satisfied ; before the full forgiveness and favor of God should rest on Jerusalem, and the glory of God, which before the eye of Ezekiel, had left its abode upon earth, and retreated to heaven, as afterwards seen by Ezekiel, should return to the temple, to dwell there for ever. All this will occur, as we know, at the time of the second coming of Christ; and therefore the object of this most blessed and wonderful prophecy was to comfort the heart of our prophet, and of all the true children of Israel from that day, amidst the failure of the nation around them, with the sure hope of Israel.

According to the above view, therefore, we gather that weeks, not of *days*, but of *years*, must, of course, here be meant. And this agrees with Leviticus xxv., that chapter which treats of the Levitical order of time, where we find it divided into weeks of years, or shemittahs, each ending with the sabbatic year, a year of release. Seventy sevens, or weeks of this kind, that is, 490 years, as here shown, is then the allotted space between Nehemiah's return and the restoration of Israel, at the second coming of Christ, an event which we all know is yet future. This statement, I am aware, will to some, at first sight, seem strange: seeing that more than 2300 years have already elapsed (that is, more than 1800 years beyond the 490 above named) since Nehemiah's return ; and still the restoration of Israel, as I have said, is *yet future*. The thing is most simple however. This great septenary period, as we shall see, is divided into three distinct parts,—SEVEN WEEKS—THREESCORE AND TWO WEEKS and ONE WEEK ;* the *first two* of which follow in due continuous order, without interruption. Whereas between the *last two*, namely, the threescore and two weeks and the one week, a long interval occurs ; these last two being separated one from the other by the whole period of Israel's dispersion, during which, in the account of the Lord, there is *no note whatever of time*, no reckoning of weeks or of years ; a fact in their history which loudly proclaims (as I shall have occasion hereafter more fully to show) that Israel, for their sin in slaying the Just One, is rejected by God, and so lost sight of by him for a time as his people.

* These three periods, namely, SEVEN WEEKS, THREESCORE AND TWO WEEKS, and ONE WEEK, are all, for the sake of distinction, coloured *red* in the Chart.

Such, in its largest and more extended sense, is, I believe, the interpretation of this first part of our prophecy. Observe, I say, *in its largest and more extended sense*, because I am strongly disposed to believe that this passage, in the wisdom of God, is so framed as to be capable of being understood *in a double sense*. That is, that it not only points to the full and final redemption of Israel hereafter, but (as confirming the word of Jeremiah as to the termination of the seventy years of the Babylonish captivity) that it tells of the approaching deliverance of Judah, *in the days of Daniel himself*, from under the power of Babylon. If this be not the case, if no reference be here made to the case of his people at that time, how can the words of the angel be viewed as a direct reply to the prayer of the prophet? To me I confess it seems clear that Daniel not only felt for the sorrow and degradation of Israel at large, down to the latest age of their history; but that *the generation then living*, with all their national interests, were especially dear to his heart. And not only so, but I strongly suspect that his intercession was according to this; that his prayer had a *twofold aspect*, being offered up in the first place for himself and his Jewish brethren cotemporary with himself, in whose behalf, observe, we hear him beseeching the Lord *not to defer* for his name's sake, and offered up also for those yet unborn, the faithful remnant, I mean, just on the eve of the millennial kingdom of Christ.

And in accordance with this appears to be the reply of the angel, who speaks in this passage, I believe, of the term of seventy weeks in *two distinct senses*; namely, seventy weeks of *days* in the one case, seventy weeks of *years* in the other. While the passage in question applies, in its *full extent*, to the *future*, because much more is predicted therein than can be said, as a whole, to be accomplished as yet.

To make this more simple, we may imagine the angel Gabriel thus addressing the prophet:—"Within the space of seventy weeks of days, (that is, a little more than a year and four months from the present time,*) both thou thyself and thy people shall be delivered from bondage, and brought back again by the hand of the Lord to the land of your fathers. But this short period is only a *sample or pledge* of one greater to come. This deliverance is merely a *type*

* This short period, observe, is expressed in the CHART by that part which is coloured red in the diagram, near the top, just at the close of the Babylonish captivity.

The seventy weeks of days—the minor fulfilment, according to Wintle, &c.

of full and final redemption, at a yet distant day : inasmuch as at the end of seventy weeks, not of *days* but of *years*, (beginning, as I shall afterwards show, at a certain point in their history,) thy people shall be redeemed, not as now, only partially, but fully, everlastingly saved from their enemies, and owned as a nation of kings and of priests—the children of those to whom the first promise was made.” Such, I believe, is the bearing and meaning of the first part of our prophecy. The *first part*, I say, because after this, as the angel proceeds, he loses sight as it were of the more limited period, the seventy weeks then about to begin ; dropping all allusion thereto, in order to tell Daniel of the various vicissitudes, the terrible trials, through which his people were destined to pass, during the seventy weeks of years which were to begin, not in Daniel’s own day, but at a yet later period, namely, at the time of the going forth of a certain edict as to the city, then lying in ruins, and to end at the period of the Lord’s second coming.

For the substance of the foregoing thoughts I am wholly indebted to the notes appended to Wintle’s “Translation of Daniel,” he having borrowed his views from some one whom he styles “the anonymous author of a free enquiry into this vision or prophecy,” who, as he says, “seemingly dissatisfied with the freedom taken with the text, has pursued a different method of interpretation, and confined the weeks *altogether* to days; by this means reducing the whole of this prediction to little more than what Jeremiah had foretold already, to a much shorter period than either of the preceding visions, in their most curtailed view, and certainly to a point scarcely suitable to so long a preamble, so ardent a prayer, and so solemn an interference of a messenger from heaven.”

“And yet I cannot,” Wintle continues, “help so far agreeing with this writer, as to conclude that the prophecy hath in part a reference to the event which terminated at the end of the seventy weeks of days, to which he” (i. e. the anonymous writer above named,) “would altogether confine it.” And then he proceeds much in the way I have done, to endeavour to prove that the above passage is capable of being thus doubly interpreted : a principle, as we know, which so pervades the whole book of God, and here so falls in with the general bearing and scope of this beautiful chapter, that it will, I think, commend itself to the judgment of those who, as taught by the

Spirit of God, are able to trace the Lord's blessed ways with his people.

SECOND DIVISION.

(INCLUDED UNDER THE SECOND HEAD.)

Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be SEVEN WEEKS AND THREESCORE AND TWO WEEKS.

THE angel Gabriel having spoken, in the foregoing passage, of the seventy weeks as *a whole*, announcing to Daniel the prophet that, at the close of this period, the iniquity of Israel should be cancelled, and the holy of holies anointed, he now enters more into *detail*. Taking, therefore, the *first two divisions* before named of our prophetic period together, namely, the SEVEN and THREESCORE AND TWO WEEKS, (that is, *sixty-nine* weeks in all,) he *first* gives Daniel to know what event was to mark their commencement; and *secondly*, tells him the point in the history of his people when the sixty-ninth week should end.

As to the *first* of these questions, it has long been disputed whether we should reckon from the commission granted to EZRA, in the *seventh* year of Artaxerxes, or from that given to NEHEMIAH in his *twentieth* year. Many of those who have considered the subject, such as Dr. Prideaux and others, following, it would seem, one another, without much subjection, I must say, to the plain word of Scripture, have adopted the *first* of these views. But a little simple attention to what we find in the word, without reference to man, enables us at once to determine the question, and to see that in this they have been wholly mistaken. This, then, I now proceed to show. Ezra's commission, as we may easily see by referring to Scripture, concerns the *temple alone*, without the slightest allusion at all to the city (see Ezra vii. 12—26); while Nehemiah, on the other hand, is equally exclusive with regard to the city. (See Nehemiah ii.) Now the seventy weeks began, as we read in the passage before us, with "the going forth of the commandment to restore and to build," not the temple at all (for this is not even named) but "*Jerusalem.*"

Question
as to when
the seventy
weeks be-
gan.

This is surely conclusive, and serves to connect the prophetic word of the angel with Nehemiah's, not Ezra's commission. And I also should add, as tending to corroborate this, that Ezra was a *priest*; whereas Nehemiah, on the other hand, was appointed to be governor over his people by King Artaxerxes. So that, by virtue of the office of each, the rebuilding of the *sanctuary* would naturally be assigned to the one; while that of the *city* would belong to the other. Besides which, we find that under Ezra the *temple* was dedicated; while under Nehemiah the same thing was done with regard to the *walls of the city*. (Compare Ezra vi. 16, with Nehem. xii. 27.) Two facts which tend considerably to strengthen the view I have taken.

I am aware that those who maintain that the seventy weeks should be dated from the time of Ezra's return, may, in order to strengthen their view, bring forward the words of Isaiah foretelling the proclamation of Cyrus, just at the close of the Babylonish captivity, many years previous to the period of which we are speaking. "I am," says the prophet, "the Lord" . . . "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to *Jerusalem*, *Thou shalt be built*, and to the temple, *Thy foundation shall be laid*." (Isa. xlv. 24—28.) And likewise another passage in Isaiah referring to the same thing: "He (Cyrus) shall *build my city*, and he shall let go my captives." (Isa. xlv. 13.) What may be said as to these two passages is, that because the building of the city is spoken of therein, as though, in God's purpose, this was part of Cyrus's work; when in fact it was not so, seeing he never built the city at all, but only the temple; and that because they cannot be understood *literally*, as referring to the rebuilding of the actual temple, but only in a general and *figurative* sense, as applying to the liberation of the people of God, and their establishment again in their land; so the commandment to restore and to build Jerusalem, spoken of here, may also be understood in a like figurative sense; and hence that it cannot be fully decided whether this latter is Nehemiah's any more than Ezra's commission.

To this I conceive a very simple reply may be given, namely that the style of Isaiah is altogether different from that of this ninth chapter of Daniel, as also from that of the books of Ezra and Nehemiah; that of the former being replete with prophetic figures and imagery, while that of the three others is simple and

plain, without any elevation on the part of the writer or speaker ; besides which, (and this is, I believe, really the answer to the part of the question) a greater than Cyrus is here. These chapters in Isaiah evidently relate to the *future restoration* of Israel, of which the Medo-Persian deliverance was only a type ; and hence *Christ*, the one who hereafter will restore and rebuild both the city and the temple, is here spoken of under the figure of Cyrus, who himself, as I have said, never issued any decree with regard to the temple. This being the case, when we hear the angel announcing to Daniel that the seventy weeks should commence with a commandment to restore and to build Jerusalem, and when, on turning to the books of Ezra and Nehemiah, we find in the former *three edicts*, (see Ezra i. 1—4 ; vi. 1—12 ; vii. 12—26,) giving minute and simple directions, without any figure at all, to the *temple* : and in the latter, (see Nehemiah ii.) a *fourth*, in terms equally simple, as to the *city*, are we not from all this to conclude that *this last* is the one foretold by the angel to Daniel ?

In order to give a clear and connected idea of the whole, I subjoin a list of the four decrees here referred to :—

FIRST decree as to the <i>temple</i>	..	..	Cyrus.	Ezra i. 1—4.
The building of the temple was impeded in the reigns of these two kings.	{	Ahasuerus,	Ezra iv. 6.	
		i. e. Cambyses.		
	{	Artaxerxes,	Ezra iv. 7—24.	
		i. e. Smerdis Magus.		
SECOND decree as to the <i>temple</i>	..	..	Darius.	Ezra vi. 1—12.
THIRD decree (i. e. Ezra's,) as to the <i>temple</i>	..	..	Artaxerxes Longimanus.	Ezra vii. 12-26.
			7th year.	
FOURTH decree (i. e. Nehemiah's,) as to the <i>city</i> , when the seventy weeks began	..	..	Artaxerxes Longimanus.	Nehemiah ii.
			20th year.	

Again, the letter written to Artaxerxes, (not the *same* Artaxerxes, observe, of whom we are speaking, but Smerdis Magus above named) respecting the Jews, many years before the period in question, may be used, I am aware, in support of the opposite side. "They are come," it was therein urged by their

enemies, "*building the rebellious and the bad city*, and have set up the walls thereof, and joined the foundations." (Ezra iv. 12.) And with the same object the complaint of Haggai, the prophet, may be referred to, "Is it time for you, O ye, to *dwell in your cieled houses*, and this house (namely, the temple) to lie waste?" (Hag. i. 4.) These two passages are found in connection with the first two decrees, of which (though they thus name the *city*,) the *temple* alone, as I have said, was the object. Why then, it may be said, take the words of the angel to Daniel any more than these passages in so very *literal* a sense, so as to exclude the possibility of their applying to Ezra's commission?

To this I reply, that while it is true that the Jews, when the first three edicts were issued, did begin, on their return home, to repair the city, as well as their temple, and that with such ardour as to call forth a rebuke from the Spirit of God for their selfish supineness as to the work of completing the sanctuary, still this is not the question: what we have to do with in this passage in Daniel, is the going forth of an express command, a royal decree under the sanction of God as to this. And if we find, that among the four edicts, the *last* of them only relates to the city; and that, as we have seen, most *exclusively so*, we surely are bound to believe that the angel in Daniel refers to this only and no other.

And now, before I leave this question, I would mention one point which has struck me as bearing on the foregoing argument—I mean the close resemblance which may be traced between the spirit and language of Daniel and that of Nehemiah (see Dan. ix. and Neh. i.); so close as to lead us to look for some moral connection between them. In Daniel we find, when the Spirit of God led the prophet to plead for his city and people, he was told, in reply to his prayer, that at the close of a certain specified period the Lord would accomplish his wishes; which period, he is afterwards told, should commence with an edict commanding the building thereof. And then, if we look in Nehemiah, on the time when the city was actually about to be built, we find the same blessed Spirit which had before led Daniel to pray for the peace of Jerusalem, putting words into the lips of Nehemiah most closely resembling the intercession of Daniel about eighty years before this in behalf of Jerusalem; and not only so, but (the time having come, as I have endeavoured to show, for Daniel's prayer to be answered) he himself

is commissioned by God to accomplish the work which thus lay near the heart of these honoured servants of his.

And now, for the satisfaction of those who may feel interested in such points, I would say a few words as to the *dates* connected with the prophecy. To some I may seem to say more than is either interesting or profitable. To such I reply, that as the foregoing remarks, with regard to the time when our prophetic period began, interfere with the views of many chronologists, and as I have given different dates in my chart from those commonly received, I feel bound to account for the difference.

The dates connected with the prophecy considered

And now, in order to make my meaning more clear, I shall speak of our period according to the *old* view, as though it concluded at the *death*, and not, as it really will do, at the *second coming* of Christ; avoiding by this means the present great gap in the time, between the sixty-ninth and the seventieth week, which would embarrass our thoughts in speaking on this part of our subject.

Suppose then we first reckon the period from Ezra's return, which I have already endeavoured to show to be wrong. Then the time is made up in the following way. *First*, from Ezra to Nehemiah, 13 years, this being the interval between them, inasmuch as the former returned in the *seventh*, the latter in the *twentieth* year of Artaxerxes. *Secondly*, from Nehemiah to the birth of Christ, 444 years; and *thirdly*, from his birth to his death, 33 years, amounting in all to 490 years. But if, on the contrary, we begin, according to Scripture, with Nehemiah's return, then the 490 years is made out as follows: *First*, from Nehemiah to Christ's birth, 457 years; *secondly*, from his birth to his death, 33 years. This changes the dates altogether from what Doctor Prideaux and others have made them, inasmuch as the two commandments here spoken of, together with the reign of Artaxerxes, are all thrown back precisely thirteen years; that is, according to this, Artaxerxes began his reign in the 477th instead of the 464th year before Christ; while Ezra's commission falls back from the 457th, which Dr. Prideaux has made it, to the 470th year; and then Nehemiah's again from the 444th to the 457th year.

And here let me observe that both Petavius and Archbishop Usher place the reign of Artaxerxes, and with it, of course, the two commissions here named, *nine* years farther back than Pri-

deaux has done. I mention this fact, not only because it partly (that is, within *four* years) falls in with the view here presented, but also to show that between those who have followed the reasonings of man on the question there has been much difference; and therefore that their judgment as to this point is not to be trusted. For my part I have tried to abide only by Scripture, believing that this, as well as other questions with regard to this prophecy, may be settled from thence, without calling in the foreign aid of human authority.

I here, for the sake of greater perspicuity, give a view of the dates above named, and also a DIAGRAM expressing the difference between the two views.

	The dates according to Doctor Prideaux, &c.		The dates according to Scripture, as presented above.	
	Before Christ's birth.	Before Christ's death.	Before Christ's birth.	Before Christ's death.
Artaxerxes began to reign	464	497	477	510
Ezra built the temple in the <i>seventh</i> year of Artaxerxes	457	490	470	503
Nehemiah built the city in the <i>twentieth</i> year of Artaxerxes	444	477	457	490

Question
as to when
the sixty-
ninth week
concluded.

SECONDLY.—We come now to consider the point in the history of Israel, when the period here spoken of was to end. And as to this we find it written as follows: "From the going forth of the commandment to restore and to build Jerusalem *unto Messiah the Prince* shall be seven weeks and threescore and two weeks," meaning that sixty-nine weeks out of the seventy should elapse before he should come; that is, I believe, before, whether they received him or not, he should, at least, be offered to Israel. And this occurred, neither at the birth of the Lord, nor at the time when he himself came forth in ministry. No; but at the time when the voice in the wilderness, namely, John the Baptist, his messenger, the prophet of the Highest, proclaimed his approach. Then Israel was warned of his coming, as the only one of the seed royal of David who could possibly rule the nation according to God—both with justice and mercy. The history of Christ upon earth properly opens with the preaching of John, his forerunner: his coming to Israel is to be dated from thence; and hence the Lord, speaking of John, said, "The law and the prophets were *until John*: from that time the kingdom of heaven is preached."

Artaxerxes began to reign
B. C.'s birth 464—B. C.'s death 497.

Seventy weeks beginning with Ezra.

7th of Artaxerxes.—
B. C.'s birth 457—B. C.'s death 490.

20th of Artaxerxes.—
Nehemiah's commission
B. C.'s birth 444—B. C.'s death 477.

Christ's birth.

Christ's Death.
FIGURE 1st.

Seventy Weeks or 490 Years, according to Prideaux and others.

Seventy weeks beginning with Nehemiah.

—20th of Artaxerxes.
B. C.'s birth 457—
B. C.'s death 490.

Christ's birth

Christ's Death.
FIGURE 2nd.

The Seventy Weeks or 490 Years, according to Scripture.

The following periods, namely, the 7* 13† and 33¶ years in each of these figures agree, being right in both cases; the difference (occasioned by the question as to whether the Seventy Weeks began with *Ezra's* or *Nehemiah's* return) rests between the 444 years ‡ of Figure 1, and the 457 years § of Figure 2, this being the sole cause of the difference between the dates.

The Dates connected with the Seventy Weeks.

N.B.—The Seventy Weeks are here shown to begin on the one hand, according to Dr. Prideaux, with *Ezra's*, (See Figure 1,) and on the other, according to Scripture, with *Nehemiah's* return, (See Figure 2.)

Besides which, the Evangelist Mark speaks of the preaching of John as "the *beginning of the gospel of Jesus Christ, the Son of God.*" (Mark iii.) Judging from all this, then, in my chart (see plate 1), I have felt no hesitation in placing the end of this period, namely, the seven weeks and threescore and two weeks, just at the point where John the Baptist began to tell of Him who was coming before he actually appeared on the scene.

THIRD DIVISION.

(INCLUDED UNDER THE SECOND HEAD.)

The street shall be built again, and the wall, even in troublous times.

"The street shall be built again, and the wall, even in troublous times." Thus, in this third division of our subject, the angel addresses the prophet. Now what I purpose to speak about here is the true rendering of the words וּבְצִוֶּק הָעֵתִים oo-v'tzōk ha-gnit-teem—"in strait of times."

The marginal rendering, "strait of times," considered.

This, in our authorized version, is translated "*troublous times,*" while, in the margin, it is rendered "*in strait of times;*" which translation follows that of the Vulgate, "*in angustia temporum;*" and lastly, Montanus, in his Latin Bible, makes it, "*in coarctatione temporum,*" bearing much the same sense as that of the Vulgate translation.

Then, on turning to Wintle's Translation of Daniel, we meet with a different rendering entirely; different at least from that current amongst us. "*In the narrow limit of the times,*" we there read; while, in Purver's translation it is, "*In the shortest of the times;*" and lastly, in the Encyclopedie, "*Dans le peu de tems:*" to both of which readings Wintle refers, as coinciding with his own, in his notes on this passage.

Now, if we trust to our authorized version, we cannot deny that these words simply refer, according to the general view, to the troubles to which Nehemiah and his companions were exposed at the hand of their enemies, namely, Sanballat and others, while engaged in the work of rebuilding the city. Whereas, if Wintle and the other translators above named are right, it has no relation at all to these troubles, but must refer to the *period* assigned in God's purpose to Nehemiah for completing the

work ; namely, the SEVEN WEEKS, OR FORTY-NINE YEARS, spoken of in the former part of the verse. Now these seven weeks, compared with the *threescore and two weeks immediately following*, were, in point of fact, the shorter period of the two by fifty-five weeks ; and I strongly suspect that to this, and not the hindrances thrown in the way of the builders, this passage alludes. Not, I candidly own, that I speak from any acquaintance whatever with the original language. My belief is founded, *first*, on the view which I take of the meaning of our English word "*strait* ;" and, *secondly*, of the general bearing and character of the prophecy as a whole. I can see good reason, I think, for the Lord's having marked off the time in the way here described, stronger by far than for his noticing the trials endured by his servants at this particular juncture. And finding that the critics above named have actually rendered the passage, "In the shortest, or narrow limit of the times," I merely, without seeking to be a critic myself in this case, except so far as venturing to judge of the sense of the substantive "*strait*," a word in our language familiar to all, shall give my reasons for inclining to Wintle's and the other translations, in preference to that of our authorized version.

And now for my reasons for this, which I submit to the consideration of the reader, willing, I trust, to renounce them, if they should be proved to be wrong. Our marginal reading "*strait of times*," I am informed, is allowed to be more strictly correct than that of the text, "*troublous times* ;" while, at the same time, it is supposed to mean exactly the same. This is, however, just what I question : "*strait of times*" and "*troublous times*" to me seem to express two distinct thoughts altogether. The word "*strait*" in English, and the word corresponding to it in Latin, "*angustia*," in their literal and primary signification, apply only to space, whether on land or at sea ; meaning a narrow pass or defile in the one case ; a narrow channel or frith in the other ; and hence in a metaphorical and figurative sense, the word is often applied to the condition of one in distress or perplexity. To be in a strait, figuratively speaking, is to be hemmed in by trouble or danger on both sides, not knowing whether to advance or retreat. Now such, as to their outward condition, being actually the state of the Jews at this juncture, through the opposition and craft of their enemies, I strongly suspect (independently, I own, of the judgment of several Hebraists whom I have consulted)

that our translators have mistaken this passage; that having their minds prepossessed with the recollection of the troubled state of the Jews at this time, they hastily judged, because the word "strait" is often applied in the sense abovenamed, that it must, of necessity, be confined to this meaning alone, without considering that a word such as this is often applied in more ways than one, or suspecting that when *time* is the subject in question, as it is in this chapter, it might possibly be used to express a contracted space or period of years.

But here an objection occurs, which before I proceed I will mention. I am told, that the word here rendered "strait" צָרָה *tzoo-kāh** is found only in three places beside in Scripture, in each of which it means "*anguish*." For instance; "When distress and *anguish* cometh upon you," (Prov. i. 27;) "Dimness of *anguish*," (Isa. viii. 22;) "The land of trouble and *anguish*," (Isa. xxx. 6.) To this I reply, that in neither of these passages is there any reference whatever, as in the one we are considering, to *time*. There pressure of body or mind, and nothing else, can be possibly meant; whereas *here* the phrase, mark, is not a strait of circumstances, or times of straitness;—phrases which sound so like the one we are considering, that I suspect they are often confounded with it. No. The expression is neither of these, but "*strait of times*;" and here I ask my reader to pause and just to weigh this expression. "*A strait*—what is this?" A narrow space, as I have said, in its primary sense. To this add the rest of the phrase, "*of times*"—and what does it make? *strait of times*—which (understanding the word "strait," as above) would mean, I venture to say, a narrow space or compass of time. To me this appears very simple, and the more so when I think how (as I shall presently show) such a meaning falls in with the general bearing and scope of the prophecy.

I next turn to speak of the word "*times*," in this passage. And for the substance of the following remarks I again avow myself indebted to Wintle. This word, in the original, I am aware expresses, it is true, no definite period, but as used by our prophet, *years* are frequently meant. Of this I give the three following examples:—1st. In chapter xi. 13, we read, "The king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come at the end of times,"

The meaning of the word "*times*" in Daniel considered.

* This is the feminine form of the word, which I am told makes no difference whatever as to the sense.

even years." "After certain years," we read in our version; but the original has it as I have given it here, "At the end of times, even years." Then, 2ndly, in reference to the period of the persecution of Antichrist (of which we shall afterwards speak), we read, "They (*i. e.* the saints) shall be given unto his hand until a *time* and *times*, and *the dividing of time*," (Dan. vii. 25)—that is, *three years and a half*. A *time* meaning one year;—*times*, two years;—the *dividing of times*, half a year—the half week of Daniel, which is to close the desolations of Zion. And 3rdly, when the beast's heart was given to King Nebuchadnezzar, it was said that *seven times* should pass over him, meaning evidently that for *seven years* he was doomed to lie under this terrible sentence. (Dan. iv. 5.) Thus, in the above-cited passages, we see what Daniel meant to express by the word *times*, namely, *years*, as I have said. And so too, I cannot but think that in the passage before us, the Hebrew word הַגִּנִּיתִים *ha-gnit-teem*, does not mean time in a loose, indefinite sense, as we say times of danger, times of prosperity, and so on, but some particular period, even the seven weeks of which I am speaking. Daniel, it is not too much to say, may be termed the *prophet of time*—seeing that he, and he only, first was given to look along the whole course of the four beastial empires, namely, "the times of the Gentiles," during which his people were destined to bow beneath the rod of their enemies, on to the time of their deliverance at the second coming of Christ; 2ndly, to know that at least seventy weeks must elapse before that blessed event; and 3rdly, that just before his appearance, as the Redeemer of Israel, for three years and a half his people must groan under the pressure of Antichrist's power. Hence we need not much wonder if the object of the Holy Ghost, by the voice of the angel, is here not to inform the prophet of the coming troubles of Israel at this juncture, but rather to speak of the time, namely, the seven weeks, or 49 years, set apart in the purpose of God for one of the leading events here predicted, namely, the building again of the wall and the street of the city.

Reasons
founded on a
general cha-
racter and
bearing of
the prophe-
cy, for adopt-
ing Wintle's
translation.

And now as to my reasons, gathered from the general view which I take of the prophecy, for adopting Wintle's translation. They are as follows:—In the foregoing passage we read, that "from the going forth of the commandment to restore, and to build Jerusalem, unto the Messiah the prince, shall be seven weeks and threescore and two weeks." Now why is this period

divided in this way? Why broken into two distinct parts? Why not at once say sixty-nine weeks, without dividing it thus? It surely must be that the Lord meant to accomplish some part of his purpose within this space of time. But as to this, if our common version be right, we are left in uncertainty. It is conjectured, it is true, that these seven weeks were the time set apart for building the city. But this is only conjecture: whereas if the rendering here adopted is right, the question is settled. It is, in this case, made plain that this period was thus severed from the threescore and two weeks, because within this, the shorter space of the two, Nehemiah's restoration and building would be accomplished. And how simple and natural is it that the angel, after having first spoken of the seven and threescore and two weeks together, showing that at the end of this period Messiah would be announced to his people, should then, in due order, turn back to speak of the first of these periods, and say what event was to happen therein; and then proceed to refer again in like manner to the threescore and two weeks; and next to the one week, the last of the seventy.

How perfect the order and structure in this case! which, I venture to say, would not be the case unless these seven weeks were referred to again in the manner I speak of, as well as the threescore and two which succeed them. Here, that I may make my meaning still clearer, and show at the same time how the angel proceeds through the three sections, or parts, which make up the period in question, touching on each in succession with perfect order and consecutiveness, I venture to offer the following paraphrase. The sentence which I desire to mark more especially is here marked with *three asterisks*.

PARAPHRASE.

“AFTER SEVENTY WEEKS (beginning to count from the going forth of a certain decree to restore and to build Jerusalem) thy prayer shall be heard—thy people forgiven.

“This period the Lord divides into three distinct parts, SEVEN WEEKS—THREESCORE and TWO WEEKS, and ONE WEEK.

“At the close of the SEVEN and THREESCORE AND TWO WEEKS, the coming Messiah shall, by the voice of his prophet, namely, his messenger John, be for the first time announced to his people.

“As to the above SEVEN WEEKS (the *shorter space* of the two) within this period the aforesaid decree will be fulfilled, the holy city rebuilt. *.*

“While as to the THREESCORE AND TWO WEEKS, the greater period above named, after this (not immediately after, however) Messiah shall be cut off, and thy people rejected in consequence.

“Then, lastly, during the ONE WEEK (between which and the two previous periods will intervene an unnoticed space of several centuries, during which Israel will be wholly lost sight of,) thy people will worship a false Messiah set up by themselves. This third and last period will be the great crisis in Israel’s history to which all prophecy points, at the termination of which the Lord, the true Messiah, will come to destroy this deceiver with all his associates, and redeem his elect from the hand of the enemy.”

The order and distribution of the three periods in question, as given above, is as follows :—

The whole unbroken period.	{	SEVENTY WEEKS.
	{	SEVEN and THREESCORE and TWO WEEKS, first and second sections together.
The threefold division of the above.	{	The above <i>seven weeks</i> (the shorter space of the two) referred to again.
	{	The above <i>threescore and two weeks</i> also referred to again.
	{	ONE WEEK, the third and last section.

Then there is another point connected with this, which we will, in the next place, consider. This prophecy gives us to know that the Jews will at length be restored to the favour of God, that Jerusalem again will be built, and established for ever as the scene of his presence on earth, never again, as it has been, to be overthrown, or trodden down by the Gentiles. And of this, I believe the restoration and building here foretold by the angel to Daniel, was a sample and pledge. But not only as to the *fact*, but as to the *time*, which elapsed ere the work was accomplished, does it appear to have been such. The period here spoken of,—the “strait of times” of this passage, (if the above rendering is right) is a septenary period: so likewise is the great period of which it forms an integral part;—SEVEN WEEKS, or 49 years, the one; SEVENTY WEEKS or 490 years, the other: the completion of the work at the close of the former, being, as I believe, a pledge to his people, that the Lord will yet be true to his promise at the close of the latter. Surely all this is more connected with the interests and destinies of Israel than the past troubles of Nehemiah and his companions could ever have been. True it is they were called to endure much at the hand of their enemies, and the Lord, who surely felt for his people, has, in their due place, (I mean in their history in the Book of Nehemiah,) recorded their sorrows. But this prophecy bears on the hopes of his people in a very large way; and an earnest or pledge such as I speak of, is quite in character with a chapter like this, which treats of *the time* of Israel’s blessing and glory; far more so assuredly than the circumstances in which the builders were placed, which, compared with the great leading events which we are considering at present, were matters of very inferior importance.

Analogy
between the
two periods
seven and
seventy
weeks.

Thus by three methods I have tried to establish this point. *First*, by considering the primary and secondary sense of the word “*strait* ;” *secondly*, by tracing the order of the three periods in question, together with that of the events connected with each; *thirdly*, by tracing a likeness and connection between the two septenary periods—seven and seventy weeks, 49 years and 490.*

* See plate 2, figure 5, where the relation of the SEVEN WEEKS, or forty-nine years, (the space between each year of Jubilee) to the full period of SEVENTY WEEKS, of which it forms an integral part, is clearly set forth.

FOURTH DIVISION.

(INCLUDED UNDER THE SECOND HEAD.)

And after (the) threescore and two weeks shall Messiah be cut off.*

THUS having, as I trust, succeeded in proving one or two points which it was needful first to establish, namely, as to the question when the seventy weeks begin and when they will terminate, and also as to the difficulty relating to our textual rendering, "troublous times," I have at length reached that part of our subject which to myself is most interesting, and which will be equally so, I trust, to my reader. Much of what I have hitherto said has related to historical facts; what I shall henceforth advance will bear chiefly a moral complexion, my object being to exhibit, however feebly, the grace of Him with whom our souls have to do in connexion with Israel;—to show, that though seemingly blotted out of the book of his remembrance, the seed of Abraham are still dear to his heart, and that though his eyes for the present refuse to rest on their land from one end of the year to the other, as they would do were his people only true to his love, he yet continues in his own secret mind to behold it as the sphere of his future glory on earth, where his city and sanctuary at length will arise, and be established for ever as the place of *His* throne who only is worthy—the one whom his people despised and esteemed not. We will now then proceed with our subject.

Having, in the SECOND division, looked at the *seven and threescore and two weeks together*, then again, in the THIRD division, at the *seven weeks singly*, which, as we have seen, was the time set apart for rebuilding the city, we proceed in like manner to speak in this FOURTH part of the *threescore and two weeks again*. This, as we have before seen, was the period at the termination of which John the Baptist appeared as the prophet—the Elias of his day—announcing the coming Messiah. This, then, is the point to which I desire to direct especial and careful attention, as that which will perhaps appear new to my reader. "After threescore and two weeks," we read, "Messiah shall be cut off." On hastily reading this passage, one would naturally suppose

* The article "*the*" is here introduced, being found in the original. This is important, because it shows that this threescore and two weeks is the same as the period in the foregoing verse.

that the Lord was cut off at the close of this period. On consideration, however, we find that this could not be. For had it been so, what space would be left between his announcement by John and his death? He must, of necessity, in this case, have been slain as soon as he was presented to Israel. But an interval did elapse, as we know, between these events—between the announcement and the cutting off of Messiah. On reading these words, then, we must allow for this space. And if we examine the passage, we shall find that the Spirit of God has left room for it here. How? it will be asked. The answer is simple, namely, by means of the preposition “*after*,”—“after threescore and two weeks shall Messiah be cut off.”* Observe the word “*after*” is indefinite; the precise time of his death is not stated. We do not read *immediately after*, not at the end of the period exactly, like the preaching of John. And now the next question is, what was this period? It was that, I believe, which intervened between the first cry of the voice in the wilderness, and the last dying utterance of our blessed Lord on the cross, namely, seven years, or a week, divided into two equal parts—the first three years and a half being the time of John’s mission—the next that of Jesus himself.

The force of the word “*after*” in the above passage.

But where, it may be said, do we find this week in the prophecy? Nowhere, I answer. The Spirit of God leaves it wholly unnamed and unmeasured. In verse 27 we find a separate week, it is true; but this is distinct from that alluded to here. Though full space is here left, so as to allow for and let in as it were the seven years of John’s and the Lord’s mission on earth: these years, nevertheless, are passed over in silence, and so far as I

* This passage, in order to elucidate the view here presented, might be paraphrased thus: “Seven years, or a week after the termination of the threescore and two weeks, shall Messiah be cut off.”*

After I had been led to take the above view of this passage, I found, on referring to Dr. Prideaux’s Connection, that while he considers the “one week,” as I have before said, as already accomplished, namely, at the cutting off of Messiah, he takes exactly the same view with myself of the value of the word “*after*” in the above passage, as the following extract will show:—“But here it may be objected, that my placing the death of Christ at the end of this last period (i. e. the one week), is against the express words of the prophecy: for that placeth the cutting off of the Messiah at the end of the second period, that is, of the sixty-two weeks, for the words of it are (verse 26), ‘After threescore and two weeks shall Messiah be cut off.’ To this I answer, the word

know, have escaped the notice of those who have considered the passage.

And why, it will be said, why in a prophecy which gives an outline of the previous and subsequent history of the Jews, from Nehemiah's return to the second coming of Christ, should no allusion be made to the week above named? Why is there no reference whatever to a period of such paramount interest, and in every way so linked with the destinies of the nation, both as regards their present rejection and their future forgiveness? In accounting for the silence of Scripture on a point of such moment, let us just take a view of the first and second coming of Christ, with the peculiar and distinctive characteristics of each; and we shall find that there is a meaning in this of far deeper significance than if this period had filled the most prominent place in the prophecy.

Our Lord at his *first* coming, through the testimony of John, in the first place, and next in his own blessed person, was presented to Israel as having sole claim to the throne of his fathers. *On his part* ALL THINGS WERE READY; and he only waited for his people to own and receive him, as the consolation, the deliverer of Israel, in order at once to take to himself his great power and reign. True, it was decreed, in the secret counsels of God, that the Lamb should be slain, seeing that without shedding of blood there is no remission of sin. Still, on the other hand, Israel was guilty of disallowing the claims of their king to his throne, of putting their Messiah to death; and for this they themselves have been rejected,—for this the Lord has given Jacob to the curse, and Israel to reproaches.

At the *second* coming of Christ, on the other hand, his recep-

after in this place cannot be understood to mean strictly the time *immediately* after, but in a large indefinite sense to denote the whole next week which after followed; for otherwise his coming and his cutting off must have happened at the same time, both together, and no intermediate space would have been left for his ministry; for in the verse preceding it is positively said, 'That from the going forth of the commandment, to restore and to build Jerusalem, unto the Messiah the prince, should be seven and threescore and two weeks;' and therefore, if at the end of the same sixty-two weeks he should be cut off also, then his coming and his cutting off must have happened both together, at the same time; and the consequence which I have mentioned must necessarily follow, i. e. that no intermediate space would have been left for his ministry, which cannot be said. The word *after* must, therefore, mean the *whole week after*, at the end of which Christ, the Messiah named in that prophecy, was cut off by his death on the cross."—Page 282.

tion no longer depending, as of old, on the will of his people, but on his own irresistible grace, it will not be a question whether Messiah shall reign, seeing that his people shall be willing in the day of his power. The Spirit of God will make them thus willing. They shall look on him whom they have pierced; they shall mourn for him as one mourneth for his only son, as one that is in bitterness for his first-born. And this will take place, as we gather from this prophecy, at the close of these seventy weeks of Daniel. Then the transgression of Israel will be finished—the Holy of holies anointed.

And so also, if we look back to the cutting off of Messiah, we shall find that this also occurred critically at the close of *the very same period of time*, just SEVENTY WEEKS after the going forth of Nehemiah's commission to restore and to build Jerusalem. This will be found to be true, if to the *seven and threescore and two weeks* aforesaid, we add the period of the testimony of John and of Jesus—the *unnoticed week*, as I term it, of Messiah's rejection.

The truth is, all things, I repeat it, on the part of the Lord, were now ready. This we gather from his words as he set out on his ministry. "THE TIME IS FULFILLED," said Jesus, anticipatively speaking, assuredly meaning the period here spoken of, which had to end before the kingdom should be presented to Israel. Hence we find the Son of David himself at the head of his little band of disciples, offering himself to the nation at large, to see if they would own and receive him as the One to whom the finger of prophecy had pointed for ages. And for a little moment, we there see they did bid him welcome. A loyal burst from the multitude seemed to show that all was ripe for the kingdom, and that the long-lost glory of Israel was about to shine forth from Jerusalem over the face of the earth. "Hosanna to the Son of David," they cried at the moment; but this cry soon died away, and their voices were heard, but a few days after this, calling out for his blood. Such was in truth the welcome which Jesus met with in Israel. Their hearts might be stirred for a little, but all the while they saw no beauty in Jesus that they should desire him. And thus though, in one sense, the hour had actually come when the Son of man should be glorified (John xii. 23), still it had not come in another. Though "*the set time*," according to the voice of the Psalmist, "to favour Zion" was at hand (Ps. cii. 13); though the term of seventy weeks

had actually and literally expired; still the weeks of Daniel, the period here foretold by the angel, lie unfinished as yet, inasmuch as hatred, rejection, and death, were all that then awaited the Lord at the hand of his people.

This leads us to see why the week of the testimony of John and of Jesus is here passed over in silence, and left as an utter *blank* in the prophecy. It was in an especial sense a time of long-suffering, a season of mercy, when the Lord for the last time was giving Israel a trial, when the voice of the Baptist, as foretold by Isaiah, (chap. xl.) the voice of him who was more than a prophet, the very herald of the kingdom if they would but have received him, was lifted up in the wilderness calling on Israel to repent, and to look for the promised Messiah. It was the time too, when, according to Isaiah, again (chap. lxi.), the blessed Jesus himself, after John had been imprisoned, came forth as the Lord's anointed to proclaim liberty to the captives, the opening of the prison to them that were bound, to proclaim the acceptable year of the Lord, the true year of jubilee. But all was in vain, for John was beheaded—Messiah cut off. And though, even after his death and resurrection, when he had ascended to heaven, he was offered again, still all was in vain: they had not only spoken against, but they had slain the Son of man; and they now sinned again in rejecting the testimony of the Holy Ghost to the glory of Christ at the right hand of God. "Repent ye therefore, and be converted, that your sins may be blotted out, so that (or, "*in order that*") the times of refreshing may come from the presence of the Lord." Such was the testimony of Peter after the ascension of Jesus, showing that Israel *as a nation* was called to repentance; and that had they as such only given heed to the call, then the very blood of that victim whom their own hands had slain would have availed in their favor. May we not say that in this case this prophecy would have been fulfilled, the time of Israel's blessing accomplished. But they would not repent. They who had no eye for the beauty of Jesus, had surely no ear for the voice of the Spirit, speak to them as he might of pardon and blessing. They despised him and his testimony, and for this there was no forgiveness. Israel was thenceforth rejected, and that name of reproach—the name of "Loammi,"—was written upon them. For this reason, therefore, the period of proffered blessing to Israel is

now, as it were, CANCELLED, BLOTTED OUT, altogether, from the course of those times and seasons which, according to the ancient law of the nation, (Levit. xxv.) marked Israel as the elect people of God, and instead of ushering in, as it should have done, the true year of jubilee, the time of refreshing, is merged as it were, in the long and dreary interval of Israel's present estrangement from the God of his fathers, during which the land is keeping its sabbaths, while the sabbath itself, during these ages of desolation and of sorrow, is no longer a sign* between God and his people. Thus, I repeat it, this prophecy, which traces the history of Israel from the days of Nehemiah down to the second coming of Christ, in token of the righteous anger of God, leaves this week altogether unnoticed,—that is, leaves it unnoticed, because it is cancelled; and not only so, but everything connected therewith, except just the first offer of blessing to Israel through Messiah the prince at the beginning, and then the cutting off of Messiah the prince at the close; the former showing what *God*, the latter what *man* is, and that while one is willing to bless, the other has no heart for the blessing.

The week
of grace can-
celled.

During this present period of Israel's blindness the Lord does not slumber; he is now dealing in grace with the world at large, taking out from among the Gentiles a people for his name, the *Church of the firstborn*; and the Church looking back on the past history of Israel, knows the beauty and value of him whom they have rejected; and to her the details of the week as they are given in the Gospels, from the first appearance of John to the rejection of Christ, is the most interesting and conspicuous point in the whole of this world's history. But to Israel this period is *lost*, a present *blank in their history*. Thus, therefore, to them there is no reckoning of months or of years;—no sabbaths, no jubilees now, nothing whatever to mark, in the slightest degree, any oneness of interest between God and his people, that people to whom the sabbath once blessedly stood as a sign of his favour. But just on the eve of the second coming of Christ, after Israel (unsanctioned by God, it is true) will have returned to the land of their fathers, "the times and the seasons," as it were, will revive, and be numbered again as of old according to the law of the Lord. This we gather from the fact that

* "We see not *our signs*, there is no more any prophet; neither is there any amongst us that knoweth how long." Ps. lxxiv. 9.

the "ONE WEEK" of this prophecy will come in at the end, *in order to complete the full term of seventy weeks, and at the same time to supply the place of the FORFEITED WEEK.*

This last week of Daniel detached from the rest, being the great crisis in the history of the world, previous to the setting up of the kingdom, the period of Israel's ripened apostacy will be one of deep and awful interest, of unparalleled judgment: and between this and the forfeited week there will be a sort of moral *coincidence* as well as of palpable *contrast*, inasmuch as one was the period when the true Messiah came forth and was rejected, the other will be the time when a false Messiah will rise, and be received by the Jews as the hope of their nation. I shall, however, speak of this more at length when I reach this part of our subject.

Parallel between John and Elias, in connection with the two weeks.

And now as throwing further light on this subject, and as proving that this is not a solitary instance of this sort of double fulfilment of prophecy, I next turn to consider the testimony of *John* and of *Elias*, the forerunners of Christ at his first and second appearance. Their's is, we shall find, exactly a parallel case, these prophets standing precisely as to their testimony in the same relation one to the other, that the two weeks above named do in the purpose of God.

In Malachi iv. we read, in connection with the Lord's second coming, as follows: "Behold, I send you Elijah the prophet before the great and dreadful day of the Lord," words which we need not say will yet be fulfilled. But in the meantime, when Christ at his first coming presented himself to his people, claiming their allegiance as the heir of the throne, he was preceded by one who "in the spirit and power of Elias" came to prepare the way of the Lord, to make his paths strait. Of him it was that the Lord said, "*If ye will receive it, this is Elias which was for to come.*"

It was all a contingency, it depended on this—had John been received, (his reception involving that too of him to whom he came to bear witness,) he would have *really* proved what he *ostensibly* was, the harbinger of the kingdom—the *very Elias*—and no other would then have been needed to announce the coming glory of Christ, which would in that case even then have been revealed. But John and his testimony, as in the case of Jesus himself, have been alike set at nought; and hence the Elias

originally foreknown in the counsels of God will come, and as Jesus declared of him after the slaughter of John by King Herod, Matt. xvii. 10, 11, shall restore all things, and be, in the full sense of the word, the prophet of the Highest. Yes, he will assuredly come : taking up the burden once uttered by John, he will really be what John ought to have been—the messenger of the covenant, the establishment of which will depend not on the will of the Jews, but on the power and grace of Jehovah himself.

Then, again, another analogy strikes me, namely, between these two weeks and the two periods that Jacob served Laban for Rachel. He served seven years as we read, and then at the end of that time got Leah to wife; finding, like our blessed Lord at the close of his mission, that he had laboured in vain, and spent his strength for nought, and in vain, so that he had to serve seven years more for her whom he loved. Observe, though Leah it is true was given him as his reward, he never served Laban for *her*—his beloved *Rachel* all the while was his object. So with our Lord. The true children of Abraham, and not merely his seed after the flesh—the poor of the flock, were those whom he came to redeem and to bless. And such in the end will be his crown in the day of his glory.

The two weeks compared with the two periods of Jacob's service to Laban.

Then there is another point. Rachel, not Leah, was in reality the reward of his *first*, not his *second*, seven years' service; just as the redeemed nation hereafter will be the reward of the past work of Jesus on earth. Whatever service he may render hereafter will not be service paid to his Father in order to purchase a people, seeing that this has already been done, but the service of love to his suffering remnant. And these, while the nations are bowing down to the beast through the whole of the week, the Lord will cheer and bless with his presence; he will own them as his from the outset. Just as Rachel was given to Jacob at the *beginning*, not at the *end* of the second period. A blessed illustration *this* of the principles of that kingdom to which Jacob belonged, namely, blessing bestowed in the first place, and the willing obedience resulting from thence. The case of Leah, the type of the nation in the flesh, *under law*, was totally different. Jacob served seven years for Rachel, as he thought, and after all, received, in the person of Leah, his unwelcome

reward ; quite in character with the principles of a legal economy such alone as Laban, who contrived the whole plot, was capable of understanding, namely, service rendered at first, and then wages paid at the end.

Matthew
xxiv. shown
to comprise
the history
of Daniel's
last week.

The next thing which I shall speak of is Matthew xxiv., a chapter which we shall find to be closely linked with our subject.

Many, supposing this chapter to relate to the destruction by Titus, say that it has been fulfilled. Others again regard it as future, believing, at the same time, that some of the things there foretold will occur *before*, and others *after* the Antichrist rises. The former, namely, wars, famines, earthquakes, &c., being precursory judgments, such as may have already begun ; the latter being those which will follow in the train of this wilful deceiver. Now I confess that I take a different view of this passage from either of these, believing that all this will occur after this dispensation as we stand at present has ended, and not only so, but strictly *within the limits of Daniel's last week*.

In answer to those who take the first of the above views, I reply, that the moment when Jesus uttered this prophecy was one of the deepest solemnity. Darkness had now begun to close in on the nation, and not only so, but on the spirit of Jesus himself. His hour of suffering was near ; the week of grace had now nearly expired ; he had given up the city and temple as defiled and desolate for a season ; therefore to suppose that at such a moment as this he meant to predict the invasion of Titus, or anything short of those judgments which await the children of Israel hereafter, (the fully ripened fruit of their sin in rejecting himself,) seems to me to be by no means in harmony with a crisis like this. The Lord's word at the close of the foregoing chapter, may, I am aware, be pleaded on the opposite side. "Behold, your house is left unto you desolate," said he, as he went out from the temple, not to enter it again till they should own him as blessed. Now these words, though seemingly favourable to the thought that the destruction here spoken of, occurred comparatively soon after this juncture, namely, under Titus, do not really do so. The phrases "*left desolate*" and "*thrown down*" as here applied to the temple, do not mean the same, and therefore should not be confounded. The moment he left it in the solemn way here described, it became desolate. The words imply this, "Behold, your home is left unto you

desolate, for I say unto you, *ye shall not see me henceforth*, till ye shall say, Blessed is he that cometh in the name of the Lord ;” so that, notwithstanding all its magnificence up to the time when it was burnt by Titus, so great as to lead the conqueror to strive to hinder its being burnt by his soldiers, still it was desolate, and when rebuilt hereafter by the Jews, under Antichrist, it will be desolate still, simply because he, the Lord of the temple, will not be there.

Observe, I speak of the temple as one temple all through, without reference to its ceasing to exist for the present. In this light the Lord views it himself, and in this we should carry our thoughts onward in association with his; let me observe, however, that while I do not regard the destruction of Titus to be the fulfilment of the Lord’s word in this chapter, I do believe this was allowed to occur in the interim, as a terrible *sample* of far heavier judgments hereafter. The ninth chapter of Daniel takes especial notice thereof, where it is written, “The people of the prince that shall come, shall destroy the city and the sanctuary,” which, just following the announcement of the solemn fact that the Messiah should be cut off, shows that there was something very especial therein. The truth is, the destruction by Titus so closely resembles that yet to come, the full judgment which awaits the betrayers and murderers of Jesus, that it is no wonder that they should have been often confounded.

Then, in answer to those who take these judgments, some of them as preceding the week, I reply that neither the Church of God, nor apostate Christendom, seem to have had place in the Lord’s thoughts at this moment. He exposes the sin of the *nation*, denouncing desolation and judgment on the *city and temple alone*. The Lord, in fact, is here shown as *the Messiah of Israel*, addressing *Jewish disciples* cognizant of the affairs of their nation, and *exclusively so*. This we gather especially from what he says to them at the beginning of the 23rd chapter, “The Scribes and Pharisees sit in Moses’ seat; all, therefore, whatsoever they bid you observe, that observe and do,” words which could be addressed to *Jews only*, and to no other. Then as to this enquiry of him in the 3rd verse of this xxiv. chapter, “Tell us,” say they, “when shall these things be, and what shall be the sign of thy coming and of the end of the age?”

"These things,"—what things do they mean? The answer surely is simple,—those of which he had just spoken. The destruction of the very temple of which they had been boasting. "Thy coming,"—what coming? surely his coming to *Israel*—that of which he had spoken at the close of the 23rd chapter; they, as yet, knew nothing beside. Then as to the "*end of the age*,"—what age do they mean? Surely this also is *Jewish*; they knew of no other, neither do we, seeing that ages belong in no sense to this dispensation, but only to Israel. "*The age*" then, I believe to be nothing less than the *Seventy weeks of Daniel*; and if so, "the end of the age" must mean the *last week of this period*, within which all that is here foretold will take place.

And now, let us turn to consider what the disciples meant by "the end of the age." They were in full expectation that the kingdom of God was at hand. From the knowledge they had of the time of Nehemiah's return, with which, as I have shown, the seventy weeks began, as well as of their perception of the signs of the times, they judged that this period was now near its end, as indeed, according to what I have said, in one sense it was. The truth is, the setting up of the kingdom of Christ at the very time that he came, was an event of which the Jews were then in full expectation, so that then those in Jerusalem, such as Simeon and Anna, who were waiting for the consolation of Israel, and even the woman of Samaria, half Gentile as she was, could say, "we know that Messiah cometh," which expectation was founded alone *on this very prophecy*. Nothing else do we know within the whole range of scripture, which could have served as a guide to the Jews, as to the time of his coming. And to this I believe his disciples referred, when they spoke of "the age" and its "end."

The time, as I have said, in a sense was well nigh fulfilled; and this being the case, they believed, that though hidden for a time, their rejected Master was now about to appear in his glory as the expected Messiah. Such were their thoughts at this moment; and the Lord's answer, though not exactly meeting their *thoughts*, was a reply to their *question*, inasmuch as, leaving unnoticed what *they meant by the end of the age*, namely, the week of grace which had now nearly expired, he passes that over, as well as the whole course of this dispensation, this period of Israel's rejection,

and bears them onward in spirit into that week with which it will really close.

And now let us briefly look at this 24th chapter of Matthew. It coincides, I believe, with the book of Revelation, from the 4th chapter nearly down to the end of the 19th, this also containing a prophetic history of the very same week. And not only so, but in it we may, with wonderful accuracy, trace the *twofold division* thereof. For instance, from the 4th verse to the 8th, we have "*the beginning of sorrows*," a time of *deceit*, when one shall "come in his own name," saying, "I am Christ." This I believe to be the earlier part of the week before the great deceiver throws off the mask, and discovers himself—the 1260 days of Revelation xi.

Then from the 9th verse to the 14th, we have the other division, a time of *hatred and violence*, when the violent man, the great deceiver above named, having fully discovered himself, the saints shall be afflicted and killed, "worn out," as Daniel foretells, the time times and a half, or 42 months of the beast. "Then comes the end," not "the end of the age," which, as I have said, means the whole of our week, but the termination thereof.

Then, as to what we find from the 15th to the 28th verse, this is not an advance on the foregoing subject, but merely a *more detailed account* of the actings of Antichrist through the forty-two months of his tyranny. In the foregoing verses false Christs and false prophets are seen in a general way, all aiming at power—each seeking to gain the ascendancy. But here we have something more definite still; namely, the false Christ, in the plenitude of his power, at the time when he and the false prophet of Rev. xiii. will join in a blasphemous league both to deceive and destroy. The chief object here seems to be to mark the great "*sign*" of the end of the age, and this I take to be "*the abomination of desolation*," namely, (Rev. xiii. 15.) "the image of the beast" set up in the holy place, which all will be called on to worship or perish. This will be the sign, I believe; and when this comes to pass, then the remnant are to know that evil has come to its height—that God has been wholly cast off by his people—and are counselled to fly.

Then in verses 29—31, we have that which especially marks "the end" above named of the week—I mean the Lord's

coming in clouds to scatter his enemies, and gather in his elect.

Observe, "*his elect*" here are his *remnant of Israel*. In vain he had sought again and again, as he says at the close of the 23rd chapter, to gather the nations together; but here the desires of his heart will at last be accomplished—they will be gathered at last from the four winds of heaven. Thus this 37th verse of the 23rd chapter may serve to throw light on the 31st of the 24th, which last is often wrongly applied to the *Church*,

"The end of the age," in the parable of the tares of the field.—Matt. xiii. 24—30, 36—43.

instead of to *Israel*. (See Isa. lxx. 9, 22.) See the annexed DIAGRAM, showing the above division of the Week.

And now, if I am asked whether I believe the expression, "the end of the age," in the parable of the tares and the wheat in Matt. xiii., applies, as in Matt. xxiv., to the last week of Daniel, I reply I confess that I do. Let us then look at the passage. The object of Christ in this parable was to correct a mistake into which he knew his people would fall with regard to his purposes. The wheat being sown in the field, and the tares shortly after sown by the enemy, the servants are here represented as deeming it their part, in order to keep the crop pure, to get rid of the tares. Hence the question they ask, "Sir, didst thou not sow good seed in thy field? From whence then hath it tares?" And again, "Wilt thou then that we go and gather them up?" Here was their error; and therefore he lets them a little into his counsels. He gives them to know that it was to be a mixed state to the end—that the tares and the wheat, the children of the kingdom and the children of the wicked one, were to grow in the field—to occupy the same world till he himself should come to set every thing right. This, we know, will not be till the close of Daniel's last week. Then the Messiah will come and establish his kingdom. This then leads me to think that "the end of the age" in this passage, or "the harvest," as it is otherwise figuratively termed (verse 39), is the end of *Israel's age*, namely, *the week*, at the termination of which the Lord will come to separate between good and evil—between his own people and the world—in a way that he will not do till then.

According to this, I may be told, then, that I apprehend that the Church will be on earth *during the week*, in the tribulation under the beast. To this I reply, that I believe it will be quite the reverse. The Church, I feel fully assured, will be

"THE END OF THE AGE,"

(ἡ συντελευτη τοῦ αἰῶνος.)

NAMELY,

THE LAST DETACHED WEEK

OF

DANIEL.



"And then shall *the end come*," (i.e. the end of *the week*.) When the Son of man comes in the clouds of heaven, to scatter his enemies, and gather in his elect. (Verses 14, 23—31.)

Verses 4—8
GENERAL STATEMENT.

"Take heed that no man *deceive* you, for many shall come in my name, saying, I am Christ," &c.

"False Christs."

Verses 9—14.
GENERAL STATEMENT.

"They shall deliver you up to be afflicted, and shall *kill* you," &c.

"False prophets."

Verses 15—28.

Details
as to
the **Latter half of the week.**

The Abomination of desolation,
(i. e. the image of the beast)
standing in the holy place.

"False Christs and false prophets."

Diagram showing the two-fold division of the Seventieth Week, according to Matthew xxiv. 4—31.

caught up to the Lord before the week opens, before the Anti-christ rises. How is this? it will be said. Are not the saints in this dispensation "the children of the kingdom," and has it not been just stated that they will be on earth to the end? Yes, the members of Christ's mystical body, the Church, are surely the children of the kingdom; but this is no reason that they are *exclusively* such. The children of the kingdom I take to be a phrase of very general meaning, embracing all the people of God between the Lord's first coming in grace and his second coming in judgment—between the cross and the glory. What the Lord means to say, I believe, is, that the wicked and the righteous (the latter meaning the *Church of God* in the first place, and then after they are caught up, the *Jewish remnant*, who will then be raised up,) shall continue together on earth till the end. That then, "in the time of harvest," that is, not at any precise point of time, but *during the week*, he will say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them." This I take to be a *preparatory action* previous to their being actually burnt, and the wheat gathered in.

Then there is another point. When the Lord speaks of the tares and the wheat as thus growing together, as they are doing at present, we must view this as representing the condition of things, *as a whole*, between his first and last coming, without taking into account the fact that, during that time, generation after generation, both of the righteous and wicked, die off—that there is constant succession—inconstant fluctuation, altogether different from that from whence the image is borrowed, seeing that, in the natural world, the very same seed that is sown in one month springs up and is reaped in another. But on the other hand, when we actually come to the time of harvest, then we must lose sight of the past generations rising and dying, one after another, in constant succession, and look alone at the generation alive at the time. And these only will be dealt with in that day of Christ's coming. *These only*, I say, seeing that the wicked of former generations will not then be raised from their graves, but will be reserved for judgment after the thousand years are expired (Rev. xxi. 7—18;) while the Church of God, on the other hand, will have been caught up to heaven before the week opens. (1 Thess. iv. 16—18.) This, then, I believe, quite determines who the wheat are at the time of the harvest,

namely, the Jewish remnant—the righteous ones on the earth at that time. These, while the wicked are judged, will be spared, gathered into the barn, as we read in this parable. So far as it goes, it speaks of the deliverance and blessing of the righteous; but the parable does not touch on the glory of the children of the resurrection: this is reserved for the interpretation thereof (in the 43rd verse), where the righteous are seen as shining forth as the sun in the kingdom of their Father; that is, not those upon earth in that day who will be in the kingdom of the Son of man, but those in the heavenly places, where the Father will be supreme.

Now then let us consider the question why the end of the age should be termed “the *harvest*.” And here I will mention what I meant to have reserved altogether for the second part of our subject; but which, as it belongs to this question, I must briefly anticipate. Between Moses and Christ I have traced, as we shall afterwards see, three periods of Seventy Weeks, or 490 years, marked, each at the close, by a great crisis in Israel. Each of these cycles, or, if you please, the three taken together, may be termed a dispensational harvest time—it being a probationary period, a time of especial dealing on the part of the Lord with his people, foreshadowed, as we shall afterwards see, by the annual harvest time of Israel, the seven weeks or forty-nine days between the Passover and the day of Pentecost. Through every one of these cycles we trace nothing but failure in Israel; and how especially the last of them ended, we already have seen, namely, with the cutting off of Messiah, and the blotting out of the week, so that Israel’s cry, had they but the heart to feel and acknowledge their sin, would be, “*The harvest is past, the summer is ended, and we are not saved.*” (Jer. viii. 20.) And this will at last be the cry of the remnant. The time of harvest, though suspended now for a season, will be revived in the end; the Lord will put the sickle again into the hand of the reaper, and so the elect will be saved; while the wicked, on the other hand, will perish. The last week of Daniel is just *a part of that age* which began with Nehemiah’s return—the termination of Israel’s harvest time—whether we look at the *three cycles together*, or *only at one*, namely, *the last of the three*.

Then there is another thing connected with this. The Lord

speaks in this passage not merely of "the end of *the* age," but also of "the end of *this* age." (Verse 40.) The week just then about to close in, he well knew, after all, would not finish the age spoken of by Daniel the prophet; and hence, seeing that this week was about to be cancelled, leaving that wholly out of the question, he could speak of *another* as belonging still to that very age in which he was living, and properly term it "the end of *this* age."

And now there are two verses in this chapter which I desire to notice especially, the 22nd and 34th. In the former we read, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." The days of tribulation shortened. Matthew xxiv. 22, 31.

Now what does this mean? A thought has struck me while considering this chapter, as to a method by which the Lord may shorten the days without interfering at all with his purpose as to the week, and as it serves to show him forth in the depths of his grace, I will name it. It is this;—in Scripture chronology we find that if a given period, such as a month, a day, or a year, was encroached on in the slightest degree, the *whole of the period* was taken into account.

Thus, though the Lord lay in the grave only from Friday till Sunday at day-break, that is, only part of one day, the whole of another, and part of a third, he is said, notwithstanding, to have lain there for three days and three nights. Now the Spirit of God, in connexion with the twofold division of Daniel's last week, seems to me to have followed this rule, so as in a sense to leave the week of the "great tribulation" untouched, and yet for the elect's sake to lighten the judgment, to shorten "*the days*" *actually* of suffering. In this way. The *first* section, or three years and a half of the week, I find spoken of only as 1260 days—the *second* half as "time, times and a half," and also as "42 months." Now here is the point—the 1260 days of the earlier half will, of course, have to run out their course to a day; there is no shortening at all in this case. We see perhaps something of this when the Lord says, as he traces (verses 4—8) the history of this earlier period, announces that "*The end is not yet.*" Then, as to the latter half of the week, which strictly, in order to make up the three years and a half, ought to contain 1260 days, as well as the other; if any number of days *under thirty* (the amount of days in a Jewish month,) be cut off from this period, still, on the principle

mentioned above, it is to be viewed all the while as 42 months, or as three years and a half—the half of a week; and so the *avow* or age, is thus to be viewed as actually accomplished. Thus the Lord by these means, on the one hand, is free to regard the prescribed period of retributive vengeance as having filled up its due measure; and on the other he leaves himself room to be gracious, that is, for the sake of his suffering remnant, to shorten the days, to strike off a portion thereof. Let me just add that if the above be correct, then it is inaccurate to speak of the latter half of the week, as is often the case, as 1260 days.

The following table is given, in order to show at a glance the various places in Scripture where the two divisions of Daniel's last week are referred to:—

FIRST HALF OF THE WEEK.

DAYS.	{	Woman's first flight ..	1260 days	..	..	Rev. xii. 6.
		The two witnesses' prophecy *	.. 1260 days.	..	..	Rev. xi. 3.

SECOND HALF OF THE WEEK.

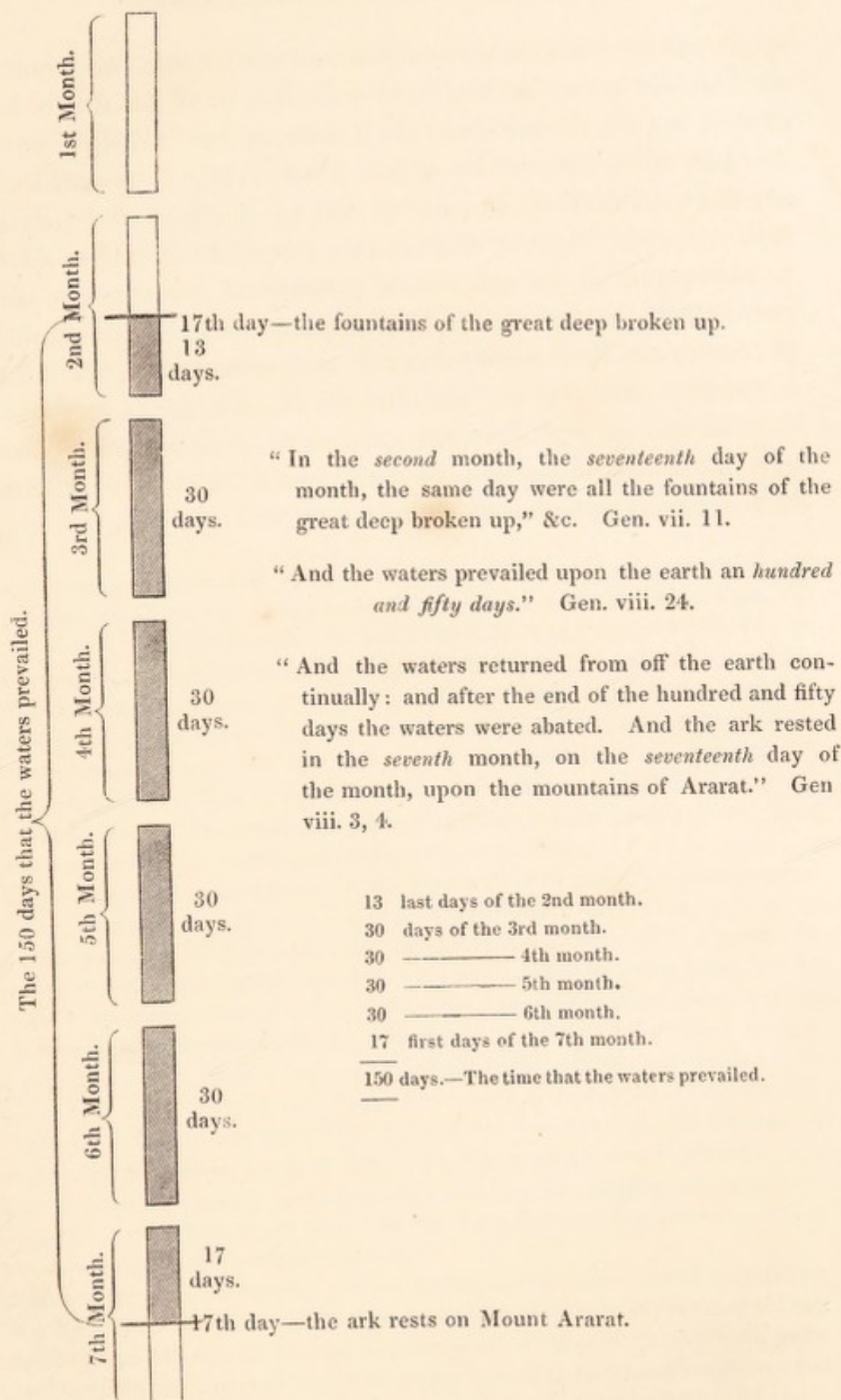
TIMES.	{	Woman's second flight	Time, and times, and a half ..	Rev. xii. 14.
		Saints worn out ..	Time, and times, and the dividing of time ..	Dan. vii. 42.
		All these things finished	Time, times, and a half ..	Dan. xii. 7.
MONTHS.	{	Beast continues ..	42 months ..	Rev. xiii. 5.
		City trodden down ..	42 months † ..	Rev. xi. 2.

Then there is another point connected with this, which we may notice. We read in this chapter, verse 36, “of that day and hour knoweth no man;” and so it must be of necessity, because the

* Though the 1260 days of the witnesses' testimony are spoken of *after* the 42 months of the treading down of the city, in Rev. xi., it is nevertheless clear that actually, in the order of events, it will be quite the reverse. The witnesses are slain in the middle of the week, and consequently must testify *before* “the great tribulation.”

† The fact that “42 months, 1260 days,” and “Time and times and the dividing of time,” all express the same period, namely, *three years and a half*, ought to be a sufficient proof that the months, according to Scripture, consisted of 30 days each, and the years of 360, there being only 12 months in the year, seeing that the intercalary month was a human innovation. This the following comparative table will, we trust, clearly illustrate:—

360 days	1 year	Time.
720 days	2 years	Time.
180 days	Half a year	The dividing of time.
<hr/>		
1260 days, or 42 months of 30 days each.		
<hr/>		



The Months according to Scripture.

The above Diagram is intended to illustrate what is here stated as to the months of the year in the time of Noah, having comprised 30 days each.—And the year in consequence, 360 days.—See Wintle's Preliminary Dissertation on Daniel, page 46; and Hales' Chronology, vol. 1, page 31.

uncertainty in which Israel is left as to *how much* of the forty-second month the Lord will allow to elapse before he cuts off the days, must leave the precise "*day and hour*" of his coming wholly unknown. Otherwise it might be thought if the remnant could only tell (judging by the coming of Antichrist) when the last week of Daniel will open, that then they might know it. But now the abovenamed uncertainty makes this wholly impossible.

Then in the 34th verse of this twenty-fourth of Matthew we read, "Verily, I say unto you, this generation shall not pass away till all these things should be fulfilled." Now this chapter is by many considered to have been accomplished in the time of Vespasian, and these words seem at first sight to favour this thought. But to me, looking at them a little more closely, they do

The sense of the word "generation," in Matt. xxiv. 34.

The following quotation from Wintle's Preliminary Dissertation on Daniel shows the same fact in another way. "The waters, in the time of Noah," he writes (Gen. vii. 24), "are said to have prevailed on the earth 150 days:" and again (Chap. viii. 3) "after the end of 150 days the waters were abated." Now 150 days are just five months, of 30 days to each; and accordingly, in the account of the flood, we read at chap. vii. 11, that it began in the second month on the 17th day of the month; and at chap. viii. 4, that in the seventh month, on the 17th day of the month, the ark rested on the mountain of Ararat. Thus there were exactly five months, or 150 days, from the notice that is taken of its commencement to that which is fixed for its period. And hence it is clear that the month consisted exactly of 30 days.

That there were 12 months in the Jewish year is likewise plain, from names being assigned to so many, and no more; and it is well known that when, in order to supply the deficiency of days which this reckoning must every year occasion, an intercalary or embolismal month was added, it was not called by a new name, but by the name of the month nearest to it, or Ve-adar; which name was given, and the month occasionally introduced, by the direction of the great Sanhedrim, who regulated the time with a view to the moveable festivals. In like manner Sir John Marsham hath made it appear that this was the mode of reckoning at the time that the Children of Israel came out of Egypt; and that was observed, likewise, among the Egyptians themselves, for, as he says, "the Egyptians had not as yet added five days to the year *επαγομενας*, or the five additional days to complete the number of the real year;" and Strauchius calls this the Egyptian calendar, and says, "It is very probable that the Egyptians followed it."

In later times, also, we find the plainest footsteps of the same sort of calculation, for at 1 Kings iv. 4, we read that Solomon had *twelve* officers, who provided victuals for the king and his household, *each man his month in the year*: so that each had a proportionate district assigned him, without any regard to additional variation; and in 1 Chron. xxvii. 1, we find twelve legions appointed of the children of Israel, and a chief commander for each legion, to serve king David in the order of the courses, each for his month throughout the twelve months of the year, there being only *twelve* captains named afterwards, and to *each his month is allotted* in regular succession, without any provision for an intercalary month, or any interruption of the computation from its ancient form."

not really do so, as I shall endeavour to show. And now let us first just consider the passage, and ask what it means. It means simply this; that the generation (whatever this word may import, or to whomsoever apply) should exist up to the point when the great tribulation here predicted by Christ should come to a close, and then pass away; that is, that the tribulation should light on the generation itself, and end with their being all swept away, as in the days of Noah of old. Now, taking the word "*generation*," in its popular sense, to mean "a single succession, or one gradation in the scale of genealogical descent," (the meaning given by Johnson,) this was not actually the case. No; because the generation, in this sense of the term, did not *reach down* to the days of Vespasian, about forty years or so from the period when Christ uttered this prophecy. By that time the generation, as such, had died off, and a new one succeeded. Some few of those cotemporaneous with Christ might have been alive at the time, it is true, and so perished in the siege of Jerusalem, but were merely relics of the past generation, being too old either to form or belong to that existing and owned as such at the time. If all this be true, how can it be said in the above sense, "This generation shall not pass away till all these things be fulfilled?"

Then, again, if the word "*generation*" be taken as expressing *the race*, the descendants of Abraham, it cannot either in this case apply; because, though thousands died in the siege, still the race outlived this terrible crisis, are living at present, and according to God's ancient promise to Abraham, will not pass away. We are then constrained to look for another meaning than either of these, for the word generation. This brings me to speak of the two weeks before named; the past week of grace, and that of retributive judgment. The Jews, at the first coming of Christ, were "an evil and adulterous generation," "a generation of vipers." Both John and the Lord each bore witness to this in his day. And so, in the end, during the future week of our prophecy, the Jews will in principle, in character and in action, be precisely the same; they will not only *allow*, but even *outdo* the evil deeds of their fathers. The former slew their Messiah, the latter will receive and bow down to the false Messiah, the beast. Now, though between them perhaps about two thousand years may elapse, still, in God's estimation, the generation is *one and the same*; not, of course, *individually* so, nor in a sense even *nationally*, (though this also is

true,) but *characteristically* they are so, as much as though the Jews of that day had been raised from the dead, and were acting again on the earth. This, surely, is simple. The betrayers and murderers of Christ and the adorers of Antichrist have a sort of *moral identity*, though literally, they are not the same. This, then, brings this chapter in Matthew down, not to the times of Vespasian and Titus, but to those of "the prince"—to this **LAST WEEK** of DANIEL. At the very same time that the past week of grace was annulled, that evil and perverse generation in God's account ceased to exist for a season. But with the revived week hereafter the generation will surely revive, unregenerate Israel will continue unchanged; and, in the end, after having passed through the great tribulation, will, with their leader, the Antichrist, perish for ever. But will the race therefore perish? No. The generation, in this sense, will outlive the judgment under the beast. A seed who during the dark days of Israel's trials will cling to the Lord, will be accounted to him for a generation; these will survive the apostates, and come into blessing. "The kingdom of God shall be taken from you," said the Lord to the adulterous nation of his own day, "and given to a nation bringing forth the fruits thereof," Matt. xxi. 43, a nation born again of the Spirit, not merely *the seed*, but the *children* of Abraham—children of promise, like Isaac.

And now in connexion with what I have said as to "*the end of the age*," and the hopes of the disciples connected therewith, we may look at Acts i. 6, where we hear them saying to Jesus, "Lord, wilt thou at this time restore the kingdom to Israel?" As I said before, they knew that "*the time was fulfilled*," that "*the end of the age*" had arrived; so that their hopes, which, while their Lord was lying dead in the grave, had given way for a season, now that he had been raised from the dead, had gained additional strength, and hence this inquiry, in answer to which we read the following answer of Jesus, "It is not for you to know the times or the seasons, which the Father hath put in his own power," (Acts i. 7); from which we gather distinctly that the kingdom in due season would come, but not yet; and that for the reason aforesaid, namely, that the last week of the Seventy, at the termination of which the Lord had been slain, had been cancelled, the Father having set it aside with the times and the seasons comprehended therein, designing henceforth to leave the course of time alto-

Christ's
word to his
disciples as
to the times
and seasons.
Acts i. 6, 7.

gether unmeasured till his purpose as to the gathering out of his church should be fully accomplished.

Such then at present are the dealings of God with his Church, which being raised up together and made to sit together in heavenly places in Christ, has in spirit passed away into a sphere where the revolution of times and of seasons, of days and of months, as being connected alone with this earth and its interests, is altogether unknown and unrecognized. So that the observance of such by the church as fully indicates failure, as the neglect of these ordinances was the great mark of Jewish apostacy.

But just as he is about to put all things under the feet of his Son, taking up the one week at the end, the Father again will number the times and the seasons according to the ancient law of his people, showing that though still under the yoke of their enemies, and still disobedient to him, they are his great object on earth—beloved for the fathers' sake, and that their deliverance at the end of the age is in reality coming.

I have before shown that it was an act of judgment on the part of the Lord as the Jehovah of Israel to cancel the week ; but as touching *the world* it showed his grace at the same time as the Father of mercies, being as much præordained in his counsels as that on which our hopes of salvation depend, namely the cutting off of Messiah. This will be found to be true when it is considered that though in one sense turning him aside from his purpose, it in reality made way for the revelation of that to the hearts of his saints in which he will be especially honoured ; I mean, the calling out of his Church. For had Israel been prepared to own Jesus as Lord, "the times of refreshing" would have immediately followed, and then where were the Church ? Where the Lamb's wife, the companion of Christ on the throne of his glory ? The truth is, the very delay as to the time of Israel's blessing left room to the Father to act in grace to ourselves—to take out from among the Gentiles "a people for his name," (Acts xv. 14) a people in whom the riches of his grace will at last be far more fully displayed than even in the elect seed of Abraham.

And so in like manner, the act of taking up the seventieth week at the end, as touching the Jews, will be an act of grace on the part of the Father ; because, though a season of righteous

retribution on this infidel people, it will end nevertheless the desolations of Zion, and make way for the revelation of Christ as the Redeemer—the hope of the nation, at the close of the period made known to the prophet.

Thus we see how the Father has put the times and the seasons into his own power, and how in connection with them in a *two-fold* way he is exercising grace; namely, setting them aside on the failure of Israel in order to call his elect church into being; and when that is complete, taking them up at the end in order to fill up the time that must of necessity pass before Israel is accepted.

And now if it be asked whether we discover aught in the gospels which in any way shows that the week had been lost; Yes, I reply; I believe we meet with an instance of this in John x., where just at the close of his mission we hear the Lord announcing himself as the shepherd, as one too with the Father. All which is met with hatred and scorn on the part of his people. “He is a devil,” say they, “and is mad.” And again they take up stones to stone him. On which he escapes and retreats to Bethabara, retracing his steps to the spot beyond Jordan, where he had been baptized at the outset, and from whence too at the opening of the week his forerunner had started; and there he abides. Surely the heart of the Lord on the way must have bitterly sorrowed: feeling that he had laboured in vain, had spent his strength for nought, and in vain: and not only he, but his messenger also. How expressive was this! This action of Jesus, this retreat of his beyond Jordan—what did it mark? It surely marked with an emphasis deeper than words could express, that John’s and his own mission had failed, and that the week of their testimony which was now closing in was about to be cancelled. The Father, in fact, was only waiting to behold his beloved Son nailed to the cross, in order to mark his displeasure by letting it drop (if I may use such a figure) like a gem out of the great circle of time. Thus does this passage in John coincide with our chapter in Daniel. They equally lead us to see how the week was annulled, and therefore (in order to accomplish the prophecy) how it must be repeated ere Israel can be blest. But even here there was comfort for Jesus. “Though Israel be not gathered,” says he, seeing that he had thus laboured in vain, “yet shall I

Christ re-
treats be-
yond Jordan.
John x.

be glorious in the eyes of the Lord"—so we find it was here. Many resorted to him in his retreat at Bethabara, saying, "John did no miracle, but all that John spake of this man was true; and many believed on him there." Thus in his *Church* the Lord's spirit is gladdened, and he himself encircled with glories and joys beyond all that his heart had ever looked for in Israel.

The voice
of one cry-
ing in the
wilderness.
Is. xl. 1—11;
John i. 23.

And now, in connection with the foregoing subject, I turn to Isaiah xl., a chapter which contains, as we shall see, the very same principles, in reference to the ministry of John and of Christ.

1. Comfort ye, comfort ye, my people saith your God,
2. Speak ye comfortably to Jerusalem,
And cry unto her that her warfare is accomplished,
For she hath received of the Lord's hand double for all her sins.

The times of the Gentiles beginning with the Babylonish captivity (which captivity, observe, was the fruit of Hezekiah's sin detailed in the *foregoing chapter*, Isaiah xxxix.) having at length reached their close, we here see in vision Messiah's kingdom just about to be set up—Jerusalem comforted—her warfare accomplished—her iniquity pardoned.

The Holy Ghost, in the opening of this beautiful chapter, speaks of the day when all this will take place at the *second coming* of Christ, at the end of the Seventy weeks, as having *actually come*. But having done this, the same Spirit, then suddenly changing his tone, turns back for a while to speak of the *first coming* of Christ, and, from the 3rd verse down to the end of the 8th, to show that God *even then* (that is, as I have before shown, during the unnoticed week above named,) had given to Israel, if they had had but the heart to accept it, a way of escape and of blessing; but that Israel, through unbelief, was guilty of *putting off* the day of the Lord, of hindering his glory from being revealed.

And now let us look at these verses (from the third to the eighth verse I mean) which treat of the ministry, first of John the Baptist and next of that of the Lord, and afterwards make a few observations upon them.

3. The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.

4. Every valley shall be exalted,
And every mountain and hill shall be made low ;
And the crooked shall be made straight,
And the rough places plain.
5. And the glory of the Lord shall be revealed,
And all flesh shall see it together,
For the mouth of the Lord hath spoken it.

In the above passage, as I have said, we hear the voice of the Baptist at the outset, on the eve of the first coming of Christ, showing that *The kingdom of heaven was at hand*. (Matt. iii. 2.) that *all things were ready*, and inviting Israel to partake of the feast which his love was providing, and thus enter with him into the joy of his Lord. Thus he speaks of the kingdom as though *even then* it was about to appear, in the same spirit exactly as that in which we hear Zechariah his father, welcoming the long-looked-for deliverance of Israel, of which the birth of the Son of his old age was the earnest. But that such was not *then* to be, the following words of this prophecy show :

6. The voice said "Cry"—
And he said, "What shall I cry?"

Here we must imagine an *interval* between this last cited verse, and those which precede it—between the utterance of "the voice" in verses 3—5, and that of the *same voice* in this 6th verse. And here a *dialogue* commences between two distinct speakers. FIRST, we hear *John*, the herald of Christ, breaking forth *again*, as I believe, at the close of his mission ; and, as it were, at the moment when they were leading him away to the prison, addressing the one to whom he had testified, and calling on him, now that he himself his prophet (yea, and more than a prophet, Matt. xi. 9.) was passing away from the scene, to take up the strain, to lift up *his* voice and to cry.* And *secondly*, we

* Here, owing to the hardness and blindness of Israel, we see the failure of John as a prophet. But what if we discover personal failure in himself as a man—as a saint?—That he did fail in this way we gather from Matthew, where we find him sending his disciples with the following question to Jesus, "Art thou he that should come, or look we for another?" This clearly was the voice of unbelief, evidently caused by his position at the moment. He had set out with the message, "Prepare ye the way of the Lord,"—he had looked for him to be revealed in his glory ; and now to find Jesus rejected, and himself cast into prison, was too much for his faith to encounter. Thus in John, and in all, however blessed their walk, saving Jesus himself, we have to count upon failure.

hear *Christ*, the one thus addressed, replying, and asking, "*What shall I cry?*" John's answer to which we have in the following words :

All flesh is as grass,
And all the godliness thereof is as the flower of the field.

7. The grass withereth,
The flower fadeth,
Because the Spirit of the Lord bloweth upon it :
Surely the people is grass.

8. The grass withereth,
The flower fadeth,
But the word of our God shall stand for ever.

Here we have, as I have said, the answer of John to the above question of Christ, "What shall I cry?" says the Lord : "This," answers John, as it were, "This is what *you* will be called on to cry. This you, as well as myself, yea, and with far greater emphasis, you, the man of sorrows, and acquainted with grief, you, the rejected Jesus of Nazareth, whose testimony none will receive, with your dying breath will have to declare, that 'all flesh is grass, and all the goodliness thereof is as the flower of the field.' Of this you, as you hang on the tree, will be the infallible witness."

The treatment of Jesus by Israel, his own elect people, above all they had hitherto done, proved what was in man, that the flesh is hopelessly evil ; while on the other hand, as regards the purpose of God, *the cross* (the great witness of man's separation from him) exhibits his wonderful grace. And hence we here read, after the flesh, had been shown to be utterly worthless ; "But the word of our God shall stand for ever." That is "the word of *his grace*," that grace which bears us above, and out of the flesh into a new sphere entirely : a region of life and glory, where neither grass nor flower can fade, because there the Spirit of God goes forth, not to blight and consume, but to revive and to bless. And now in the next passage we come indeed to the time when good tidings shall reach the ears of the faithful in Israel, when the flock shall be fed, and the lambs gathered in.

9. O Zion, that bringest good tidings,
Get thee up into the high mountain ;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength:
Lift it up,
Be not afraid ;
Say unto the cities of Judah, "Behold your God !"
10. Behold, the Lord God will come with strong hand,
And his arm shall rule for him :
Behold, his reward is with him,
And his work before him.
11. He shall feed his flock like a shepherd ;
He shall gather the lambs with his arms,
And carry them in his bosom,
And shall gently lead those that are with young.

The Spirit of God, from the 3rd verse down to the 8th, having, as I have said, shown the utter failure of the testimony of John, and of him to whom he bore testimony—of the Messiah himself, and that Israel was not then prepared for the blessing, here takes up the burden again with which he set out: and points to the day of his power, when, at the close of the last week of Daniel, the arm of the Lord shall be made bare in behalf of his people. Here we have truly a strain of wonderful beauty—"O Thou that tellest good tidings to Zion, get thee up into the high mountain! O Thou that tellest good tidings to Jerusalem, lift up thy voice!" Thus we find it written in the *margin*, and this, I believe, is the *true translation*; which leads me to think that one, not merely in the spirit of Elias, like John in his day, but the *Elijah himself*, the one of whom Malachi speaks, one of the witnesses spoken of in Revelation xi. as I believe, is addressed in this passage. And how blessed the words here put, as it were, into the lips of the prophet: "Say unto the cities of Judah, Behold your God!"—behold him, not now as the weak one, such as ye saw him of old, the man of sorrows, and acquainted with grief, but as the shepherd, the healer, the king of his people. What a wonderful witness is this of the truth of John's words at the close of his mission, "The word of our God shall stand for ever;" that he will surely be true to Himself, in spite of all the failure and evil of man; that where sin abounds grace doth much more abound. What a wonderful comment on

our chapter in Daniel does the xl. Isaiah afford. What a oneness of mind and of purpose we find in them both.

But I have said enough of this beautiful chapter, which, to the end, shows the power and grace of God rising triumphant over all that man, through the whole of his course, has done to dishonour his name, to make light of his goodness.

The general bearing and meaning of this passage is simple enough; but my object in the above remarks has been to show what is not perhaps altogether so obvious, namely, John and the Lord speaking one to another from the 3rd verse to the end of the 8th.

Question as
to who the
two witness-
es of Rev. xi.
will be.

And now as to a question very frequently asked—namely, who will be the witnesses of Revelation xi.?

To me it seems most probable that they will be Moses and Elias, and that for several reasons. *First*,—as to Elias; the above connection between him and John the Baptist, the Elias of his day, coupled with the fact that John testified during the first half of one week, and that the witnesses hereafter will prophesy through the first half of another, seems to favour the thought that Elias will be one of the witnesses.

Then *secondly*, as to Moses and Elias: we read that the former of these turned the waters of Egypt to blood, that he smote the land with different plagues: while in answer to the prayer of the latter, it rained not on the earth for *three years and a half*. Answering exactly to all that will occur in the days of the witnesses. These thoughts are familiar to those who have considered this subject, and to me they seem to be, I confess, very strong arguments.

And now I proceed to mention a thought of my own on this subject. It was the law of Moses that an Israelite suspected of murder, was not to suffer death under the testimony of *one witness*; *two at least* were required to convict him. Now this seems to me to bear on the Lord's way with his people, the Jews, as a nation, in this way. The sin of murder in the Levitical law always points, it appears, to the great deed of blood of which Israel is guilty—that of putting their Messiah to death; and so hereafter, when Jehovah is about to avenge the cause of his son—to wreak his vengeance on the murderous nation which slew him, still true to himself on this point, he will not convict them, I believe, save under the testimony of two, *who actually beheld the whole*

scene, who saw Jesus nailed to the tree. And what if these witnesses be Moses and Elias? The fact of their appearing on earth in the vision on the mount with the Lord, and there speaking with him of his approaching decease that he was to accomplish at Jerusalem, looks as if they were brought back to this earth, one from the grave, the other from heaven, in order to witness his death, and the sin of the people therein. And not only so, but hereafter, in accordance with this, that they will return again to the world, in order, while the apostate Jews are bowing down to the beast, to witness against him, as well as against the nation stained with the blood of the just one. Why, it may be asked, should Moses and Elias especially be selected by God for this purpose, above all others in Israel? The answer appears to be this, "All the prophets and the law prophesied until John," said our Lord. Now Moses being the dispenser of the law; and Elias, on the other hand, a prophet so great in the sight of the Lord, as actually to have been taken to heaven without passing through death, it would seem that none were more suited than they to represent the law and the prophets, and convict Israel of sin in slaying their King.

In connection with this, the contention between Michael the Archangel and Satan for the body of Moses is very remarkable. The Lord, as we read, took especial care of the body; he himself buried it in a valley in the land of Moab; *where*, no man was suffered to know; Satan, on the other hand, tried to possess himself of it, his object therein being, it would seem, if possible, to get one of the witnesses out of the way, and so hinder the Lord, who must ever be true to his own righteous principles, from convicting the Jews of their sin. Not that Satan, of course, had any desire to screen them from the just indignation of God. No, by no means. His object in this would be *Jehovah himself*, who, of course, is bound to act according to the law which he has established between himself and his people. Could Satan by any means hinder sin—even the sin of killing the Lord—from receiving its due punishment, then God would cease to be what he is, a being "of purer eyes than to behold evil;" confusion and darkness at once would find their way into his kingdom; and so his glory, his name would be tarnished for ever.*

* The commonly received opinion is, that Satan's object in this, was to cause the Children of Israel to worship the body of Moses, as he succeeded in doing with

Then again, the wicked taunt of the Jews, when Jesus in the midst of his sufferings, called on the Father, seems likewise to bear on the subject. "This man calleth for Elias. Let us see whether Elias will come to save him and take him down," said they, in their folly and blindness, not knowing well what they said. But Satan, the great mover of all, who put this impious taunt into their lips, knew the full import of these blasphemous words, it being his object to make it appear that the Lord had lost his confidence in his Father, and that now, in his extremity, he was calling on a creature for help. This, to my mind, strongly favours the thought that Elias was there, actually an eye-witness of the whole scene on Mount Calvary. And supposing he was, how wondrously gracious it was of the Lord that he was not suffered to take the Jews at their word, to take him down from the cross, and thereby undo the whole work of redemption.*

FIFTH DIVISION.

(INCLUDED UNDER THE THIRD HEAD.)

And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood.

HERE the destruction of Jerusalem and the Temple by the armies of Rome under Titus, in the reign of Vespasian, follows next in historical, and at the same time in *moral* order, after the foregoing notice of the cutting off of Messiah, the sin of the Jews and its punishment being thus linked together. This occurred Seventy years after the time of our Lord, and in this we discover both the long-suffering patience and justice of God—

regard to the serpent of brass. This, I fully allow, may be true. Satan, however, in his actings, has often more objects than one, and hence I quite judge that he *also*, as I have stated above, strove for the body, with a view to hinder Moses from appearing as one of the accusers of Israel hereafter.

* Here the reader's attention is directed to Malachi iv. 4—6. where the Lord calls the remnant of Israel to remember the law of *Moses* his servant; and also forewarns them of the ministry of *Elijah* the prophet. The fact of these two being thus brought together, in connection with the coming of the great and dreadful day of the Lord, seems especially to bear on the subject in question.

his patience in pausing thus long ere he could find it in his heart wholly to scatter his people—his justice in sending the Gentile avenger to punish that city thus stained with the blood of the righteous, and which he could now only treat as the place where his Son had been slain; the lurking place, as it were, of the betrayers and murderers of Jesus. In this passage we should carefully mark the distinction between “the *people* of the prince that shall come” and “the *prince*” *himself*. The people, that is the *Roman nation*, existed when the Lord was on earth, and were afterwards used as we have seen in chastising the Jews for their ill treatment of him. “The prince” that shall come, on the other hand, is the *last head or king of this very same people*. The same as the little horn which Daniel beheld in his vision come forth out of the head of the great Roman beast, the successor of Cæsar—who, in the last day, when Israel shall have filled up their sin in owning him as their king—their promised Messiah, will be used as a scourge more fearful by far than Nebuchadnezzar or Titus, or any of those who like him have trodden Jerusalem down from the very beginning.*

SIXTH DIVISION.

(INCLUDED UNDER THE THIRD HEAD.)

And unto the end of the war desolations are determined.

THIS passage refers to the present desolations of Zion, which began when the armies of Rome under Titus invaded, as we have seen, the holy city and temple,† and which will continue to rage with more or less violence down to the time of the end, when the Seventy Weeks shall be accomplished, and Israel be

* The device of the *torch and sword* in the CHART, is intended to illustrate the destruction of the city and temple, by Titus.

† It is an interesting thought that the arch erected at Rome to celebrate the victory of Titus over the Jews at this time, stands to this day, and will, in all probability, stand till the times of the Gentiles shall end; thus telling out the tale of Israel's shame, and subjection to the Gentile avenger. In token of this, on this trophy are sculptured the chief spoils of the Temple carried in triumph. First, the *golden candlestick*, that once spoke of Israel as a light in the midst of the darkness. 2ndly, the *table of shew-bread*, despoiled of its loaves, seeing that the twelve tribes, which

owned again by the Lord. It should, however, be observed, that though the invasion of Titus especially marked the wrath of God against the sin of the Jews in slaying the Just One, that "the times of the Gentiles," as the Lord terms the period of Israel's subjection to the powers of the earth, began many years earlier than this—namely, with the Babylonish captivity. Then the Gentiles, in the person of Nebuchadnezzar, the golden head of the great image of Daniel (Dan. ii. 38) first came into power; and though the Jews at the end of seventy years, in the reign of King Cyrus, regained, it is true, their personal freedom, they returned home to their land utterly shorn of that power and glory which they had once enjoyed as God's people. The throne of David which had been cast down to the ground, was still in that place of dishonour, and Jerusalem having thus lost its standing on earth as the city of God, from that time forward is shown by the Lord in his word as only the vassal and slave of one Gentile kingdom after another. Of Persia in the first place—of Greece in the next—and lastly of Rome, which closes the four-fold series of empires recorded in Daniel.

SEVENTH DIVISION.

(INCLUDED UNDER THE FOURTH HEAD.)

And He shall confirm the covenant with many for ONE WEEK.

HERE the Jews of the latter day having first made their way home without the sanction of God, to the land of their fathers, and having built their city and temple, "the prince that shall come"—the wilful king of Daniel xi. 36, is presented. His "*people*," the Romans, many centuries before his birth, as I have before shown, under the conduct of Titus, in the reign of Vespasian, had led the way in the work of destruction. But now he himself rises—he the little horn of the fourth beast of Daniel,

these loaves represented, are scattered; and lastly, the two *silver trumpets* which were wont of old to be blown in the days of Israel's gladness, in the beginning of their months, over their offerings, and so on. These things, which belonged once to Israel, as the elect people of God, no longer exist, save in effigy, on this memorial of the pride of their Gentile oppressors.

the great head and leader of Gentile apostacy, as well as the impious usurper of the power of David, here abruptly appears on the scene.

Now then we have reached the last or "one week" of this prophecy, which, as I before said, will hereafter come in the place of the forfeited week of Messiah's rejection. And for this week this deceiver (for such he will be at the outset) will enter into a covenant with the deluded children of Israel. They slew Him who once came to them in the name of his Father, the true hope of Israel; and in return for this, they will now be left to themselves, so as to fall into the snare, and to receive another, who, coming to them in his own name, in the pride and blasphemous independence of man without God, will treat them, as we shall see, according to their treatment of Jesus, so that with the same measure they meted to him it shall be measured to them again.

Having thus spoken of Anti-christ, for so is he termed in the word, as being opposed altogether to Christ, I would now say a few words of him who will give him his power, and show how the creation and establishment of this royal infidel's glory was Satan's great object from the very beginning, being that at which he has been aiming ever since man first revolted from God.

We know, that from everlasting God's object was Christ the great centre of all his counsels—"the power of God and the wisdom of God," in and through whom as the head of the new creation, it was ever his purpose to glorify himself and to communicate blessing to man. Of Him therefore we find it said in the book of Proverbs, where he is set forth under the title of "Wisdom,"—"The Lord possessed ME in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov. viii. 22, 23.

In due time accordingly the heavens and the earth, the destined scene of God's glory in Christ, were created; and to Adam, made in his image, the head of the old creation, was given dominion over all things on earth. But this did not last long: being left to obey of himself, Adam soon proved that the creature, even in innocence, could not stand. Adam fell, as we read, under the power of Satan. Thus occasion was given for the display of the marvellous grace of Him who had ordained and arranged all things for the bringing forth of his everlasting counsels in Christ; and before Adam was banished from Eden to wander over the face of that world

which his own transgression had marred and defiled; the serpent was given to know, within the hearing of those whom he had beguiled, that his head should one day be bruised by the seed of the woman. This is the earliest notice in Scripture of redemption through Christ; and the whole history of man after this, as given in Scripture, shows that the actings of God have had but one object, namely, blessing to man, and the establishment of the kingdom of Christ on the ruins of the empire of Satan. And surely this will yet come to pass. The world now lies in the wicked one, its prince, and its god; but the time is at hand when the true heir of all things shall come forth, displace the usurper, and personally and visibly rule the world in righteousness; when the glory of the Lord shall be revealed, and all flesh shall see it together.

Against such an one, therefore, we might be prepared to see all the malice and power of Satan directed. And so we find they ever have been: from the outset, to exalt man in the flesh, to make him independent, has been Satan's great object, so as, if possible, to defeat God in his purposes towards him in Christ. What, in fact, have all the great ones of this world been, such as Nimrod, Nebuchadnezzar, and Cæsar, but just the minions and slaves of his will, mere tools in his hands, through whom he has hoped to compass his object? Through them, as his vassals, he has worked with unwearied activity since the fall of man in the garden.

And so daringly bent on his object was this mighty deceiver, that when the blessed Jesus came forth to do the will of his Father, to make him known to the children of men, he approached him with the promise of universal earthly dominion if he would but fall down and worship him; and could this have been possible, could he for a moment have drawn Jesus aside from his allegiance to God, he would have been the most suitable instrument wherewith to effect his evil designs; for in this case the ruin of man would have been complete, the glory of God irretrievably tarnished. But this could not be; the heart shrinks from the thought. Christ was the holy One of God, and therefore he stood in the conflict. But Satan is not yet chained as he will be; still, as the God and prince of the world, the spirit who works in the children of disobedience, he is never at rest. And when the evil of man has well nigh reached its maturity, just before the second coming of Christ, he will at length meet with one who, so far as he is suffered to go, will carry Satan's plans into effect. One who,

assuming to himself all the power and glory of the real Messiah, will draw to himself the admiration, the worship of all but the disciples of Christ; one whom Satan will clothe with all that is fitted to dazzle and captivate the natural mind, seeing that all the glory, the strength, the intelligence of our unrenewed nature will centre in him, so as to exalt him both in his own eyes and in the estimation of others. In him will be fully developed all the principles of evil which have ever lurked in the flesh since man fell, and which have been only partially shown in those who have been openly impious, or lived without God in the world. Human nature, in short, enslaved and debased by the enemy, will be shown forth in him.

Such is the One who in the latter day will arise, and, as we read in this prophecy, will enter into a covenant for one week with the deluded nation of Israel, who will present himself to them, and be received as the expected Messiah; and then in the end be used as a means of chastising that nation who slew the Lord when he came. And what wonder if the whole Gentile world, as well as the children of Israel, that world which—urged on, it is true, by the Jews—nailed the Lord to the cross, should fall into the very same snare, and become their companions in evil? What wonder, if, attracted and dazzled by the false glory and beauty of this mighty deceiver, with their ten kings at their head, they should give their power and strength into his hands, and become tributary to him? The truth is, the whole world, both Jewish and Gentile united, will wonder after the beast, will fall prostrate before him, and own him as King of kings, and Lord of lords—names which we know belong only to Christ. Thus the week of this wilful one's empire will be the period of the world's ripened apostacy, when the unrestrained power of those three great agents of evil, *the world, the flesh, and the devil*, will be fully expressed, and be seen linked in a daring attempt to cast the blessed God out of his own creation.

EIGHTH DIVISION.

(INCLUDED UNDER THE FOURTH HEAD.)

And in the midst of the week He shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (desolator, see margin).*

THE Prince, before named, having for the first three years and a half of his time reigned in peace over the Jews, he now at the end of that time, that is, "in the midst of the week," as we here read, throws off the mask, and discovers himself. He had acted as a deceiver at first, and now having compassed his object, as in like instances has been always the case, he shows himself forth as a tyrant. He had set up at first, with a view to flatter his subjects, that species of worship, observe, which only would take with the Jews. But now this is all set aside, he causes the sacrifice and oblation to cease, and for the forty-two months, or three years and a half, spoken of in Revelations and Daniel, namely, the latter half of the week, he opens his mouth in blasphemies against the God of heaven, while he at the same time oppresses his people.

These, according to the Lord's word, will be "the days of vengeance," when God, through the means of this false one, "the enemy and the avenger, as he is termed in the 8th Psalm, will punish his people. This will be "the time of Jacob's trouble," Jer. xxx. 7, "the great tribulation," so fearfully shown in Matt. xxiv. and in Rev. xiii., when the holy city shall be trodden under foot, the abomination of desolation set up, and the image of the beast—namely, that of this desolator himself—shall stand in the holy place as the object of worship, and when all shall be slain who will dare refuse to worship the idol.

I have before said that there will be a sort of moral connection—a *similarity*, and at the same time a *contrast*—between this week of this wilful one's reign and the cancelled week of Messiah's

* Though the marginal reading, "desolator," is here given, I am informed that the textual rendering "desolate," or "desolated," is correct, still meaning the Anti-christ, that is, the desolator in his turn made desolate.

rejection. And this, I think, will be evident if we compare them in the following manner:—John the Baptist came forth preaching in the wilderness of Judea, and saying, “Repent ye, for the kingdom of heaven is at hand.” Then went out, we read, Jerusalem, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. All this promised well. But it was but for a moment. Their repentance was false and deceitful, according to the verdict of the Baptist himself, who, like his Master in measure, could tell what was in man. “O generation of *vipers*,” he cried, “who hath warned you to flee from the wrath to come?” showing that the Spirit within him had detected their evil, their fearful hypocrisy, which soon showed itself forth in the murder of him in whose light they had for a season rejoiced.

Afterwards when Christ himself came, he was at once met by the open enmity of Israel, which increased in strength and malignity, till it issued at last in their putting him to death on the cross. Now here was *deceit* in their treatment of John, and then *violence* with regard to the Lord; which two sins will be visited upon them at last, (seeing that the dealings of God with Israel, are of a national character) through Antichrist, the bloody and deceitful man, as he is termed in Scripture,—who will begin his reign with beguiling, and end it with oppressing his victims. And this, observe, will continue for the space of 42 months, or three years and a half, corresponding exactly with the time that the Lord walked a stranger and pilgrim through the land, enduring the hatred and scorn of those whom he came to deliver and to bless.

In the midst, however, of the blasphemies and abominations of these times, there will be an elect remnant, who, standing wholly aloof from the infidel nation, will be brought to look for the promised Messiah. This remnant, it appears, will be divided into two distinct portions; some who, standing forth in that day as the champions of truth, will die for their testimony, of whom the two witnesses surely are samples—others who, true to the God of their fathers, in the end will be brought to know the crucified Jesus of Nazareth as the hope, the deliverer of Israel, to look on him whom they had pierced, to mourn for him as one mourneth for his only son, and to be in bitterness for him as one that is in bitterness for his first-born. These last having been preserved by the sheltering hand

of the Lord, through the dark times of Antichrist, will form in the end, the seed or nucleus of the redeemed nation; and at the voice of their cry, while suffering at the hand of their enemies, the Lord will awake, and come forth to their deliverance. At which time, he whom we here read of as having been used as a rod in the hand of the Lord, will be in his turn judged. Man, in the person of this great wilful one, having been suffered to go to the full length of his native iniquity, and displayed the evil of the flesh in all its enormity, will now at length come to his end, and none shall help him. At the battle of Armageddon, so fearfully described in the book of Revelation, (chapter xix.) the powers of the earth, with this great Apostate King at their head, are seen in personal conflict with Christ. And there, his impious career is cut short—there Antichrist falls with all his confederates, both Jewish and Gentile. Thus then we reach the close of our period—the end of Antichrist's week—the last week of the seventy—the point when the Lord, who through their sin in rejecting his Son has been estranged from his people for ages, will show himself faithful to his ancient covenant with Abraham; and returning again to the scene of his former presence on earth, will be known once again as the God of Jeshurun, the rock of his people.

Therepent-
ance of the
whole con-
gregation
foretold.—
Zech. xii. 9—
11.

And now, in closing this part of our subject, there is one point more in reference to these subjects of which I would speak.

There are two actions in Scripture, both deeds of blood, which I take to be typical of that of which Israel is guilty—namely, the murder of Christ. The first of these is the slaughter of the people of Shechem, by Simeon and Levi. The other is the yet deeper evil of David the king, with regard to Uriah. Not that I mean to determine whether Hamor the prince, or any one of Shechemites, is to be viewed as foreshadowing the Lord, or that Uriah was a type of him either. No, this is not the point; but each of these acts was a dark deed of blood, and, as such, well expresses the sin of the Jews, in cutting off their Messiah.

The first of these actions is referred to in a most emphatical manner in the last words of Jacob, in Genesis xlix. "Simeon and Levi are brethren, instruments of cruelty are in their

habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." The other in the 50th Psalm, where the Psalmist, in praying to be delivered from blood-guiltiness, connects his own sin, and the forgiveness thereof, with the building up of the walls of Jerusalem—with the good, the blessing of Zion hereafter, with the day when burnt-offering, and whole burnt-offering, shall be slain on its altars. In both of which scriptures it seems, that the sin of Levi and Simeon, with regard to the people of Shechem, and also that of David the king, with regard to Uriah, have the above typical import.

And now in connection with this, let us look at Zechariah xii. where we find the congregation of Israel humbling themselves before God for their rejection of Christ. The houses of David, of Nathan, of Levi, of Shimei or Simeon, all mourning apart. Now what object, we may ask, had the Spirit of God in thus selecting these names above all others in Israel? The reason is this, I believe; these are especially fitted to take in and represent the *whole Jewish nation*, thus guilty, from the king on the throne down to the least of his subjects. David, we read in the history, was guilty of killing Uriah, while Nathan was sent to reprove him. "Thou art the man, thou hast killed Uriah the Hittite," said he; but in Zechariah, we find the houses of David and Nathan, of the *king* and the *prophet*, the *reproved* and the *reprover*, standing quite on a level, both taking shame to themselves, and owning themselves guilty of having pierced their Messiah. And so of Simeon and Levi: in the history we find them conspiring to put their victims to death; whereas in the prophecy, we find the children of these, (that is of *Levi* the *priest*, and of Simeon or Shimei, expressing, as I take it, the *people*) coming forth to the light and confessing their sin, having learned "the secret of the Lord," refusing like Jacob their father, to come again into their own evil secret, casting away out of their habitations those instruments of cruelty which had come down to them as an heirloom, so to speak, from their fathers; thus, in common with the princes and prophets

above named, fulfilling the type on the day of atonement, when every one in the congregation of Israel was commanded to afflict himself on that day, on pain of being cut off. Levit. xxiii.

Thus we have reached the close of this part of our subject, having traced the history of the Jews, from Nehemiah's return to the second coming of Christ at the end of the Seventy Weeks. And what have we seen? Evil, nothing but evil on the part of the creature: grace, wonderful grace, on the other hand, on the part of the Lord. That which appears to me to be especially sweet and profitable in these meditations on this 9th chapter of Daniel, is the application of the very same truth to ourselves, as individuals, which belongs to the Jews as a nation. How often, alas! do we find that we have but little heart for the blessing which the Lord graciously lays at our feet, just as Israel had at the first coming of Christ; the consequence of which is that, like Israel at present, we get awhile into deadness, darkness, and distance from God; and in the end, like the Jews in the latter day, under Antichrist, plunged into a sea of trouble and sorrow; all the result of our folly and sin in not walking in happy child-like obedience to God. Blessed, however, to know that such is not to be the end of the path, either of the saint in this dispensation (however perverse in his ways), or of Israel hereafter, but that full blessing is reserved by the Lord for both one and the other.

Such is the moral to be drawn from this prophecy, which so fully displays the aboundings of grace over the aboundings of sin. Happy is it to trace the gracious ways of the Lord with his people the Jews, and to know that the God of Israel of old is our God and our Father, the One with whom our souls have to do, who, notwithstanding all our short-comings, will surely perfect his own blessed work in our hearts.

Well may we say, as we trace the Lord in his ways both with Israel and with the Church, in the words of St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

PART II.

THE CYCLE OF SEVENTY WEEKS

IN CONNECTION

WITH ISRAEL, AND WITH MAN UNIVERSALLY.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. i. 14.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name; If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jer. xxxi. 35, 36.

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PART II.

THE CYCLE OF SEVENTY WEEKS IN CONNEXION WITH ISRAEL, AND MAN UNIVERSALLY.

THE THREEFOLD PERIOD FROM MOSES TO CHRIST.

(See Plate 2, Figure 1.)

HAVING thus entered in a general way into what I believe to be the Lord's mind in this wonderful prophecy, I now proceed, in the next place, to speak of some views which, in his goodness, as I fully believe, he has presented to my thoughts in pursuing this subject. And the first thing which I shall endeavour to show is, that Seventy Weeks, though only once noticed in Scripture, and that, as we have seen, in connexion with the future restoration and glory of Israel, appears, if we take a wider view of the subject, and trace the moral history of this people from Moses to the first coming of Christ, to have been what may be termed A GREAT DISPENSATIONAL PERIOD, whereby the Lord was pleased to measure his ways with the nation from the very beginning.

While considering the prophecy of Daniel, I was led very strongly to suspect that such might be the case, and that for two reasons. *First*, seeing that by the ancient appointment of God, time, in connexion with Israel, was divided into two great septenary periods, namely, weeks of years, in the first place; and weeks of weeks, or forty-nine years, in the next, (Lev. xxv. 8;), it struck me as probable that something of the same kind might be found to exist, not only with regard to the *law*, but also with regard to the *history* of Israel: that is, that perhaps the whole period from Moses to Christ might turn out to be divided according to this septenary principle. *Secondly*. Having discovered that the first and second coming of Christ to the Jews, reckoning from Nehemiah's return, both stand in the way I

have shown, at the close of a period of Seventy Weeks, it struck me as likely that the same thing might be proved to be true with regard to other great facts in their history. I accordingly examined the subject more closely, and was led to the conclusion that my conjecture was right, inasmuch as I found that **THREE DISTINCT OFFERS OF BLESSING** were made by the Lord to his people; **THREE OPPORTUNITIES GIVEN**, had they the heart only to embrace them, of entering into the joy of the kingdom—each offer occurring, as I shall endeavour to show, at the close of this great *dispensational cyclical period*, as it will henceforth be my object to prove the term of Seventy Weeks to have been. *Forty-nine years*, it is said (with what truth I cannot determine,) is a *climacteric* in the lifetime of man, at the termination of which some great change is supposed to befall his animal system; and so, in accordance with this, *four hundred and ninety years* (that is, *forty-nine years ten times repeated*,) may be viewed as a great **NATIONAL CLIMACTERIC**, at the termination of which a remarkable crisis occurred, as we shall see, in the annals of Israel.

The first offer
of blessing to
Israel.

And now, as to these three great events—these three offers of blessing to Israel. The *first* of them occurred when **SOLOMON**, having completed the temple, assembled the princes and elders to bring the ark of the testimony into its place, and solemnly to dedicate the house which he had built in Jerusalem for the name of the Lord God of Israel. The reign of king Solomon was a crisis of the deepest moment and interest in their history; and may we not say in that too of the world at large, when the wisest and greatest of all the children of men, the type of Messiah himself in his glory, was anointed to reign, as the vicegerent of God over his elect nation, the only nation on earth ever called by his name? But this all soon passed away, it being speedily proved that the heart of the king was not perfect with God—that the flesh, even in Solomon, profiteth nothing; and that though a type, it is true, of the promised Messiah, he was not the Messiah himself; inasmuch as after having reached the height of human glory and wisdom, he fell, was seduced by his wives into folly, and became actually a worshipper of idols. For this, therefore, after his death his kingdom was divided, the time of Israel's blessing was delayed for a season, while, at the same time, the long-suffering of God was displayed in his giving his

people, as we shall see, a *second*, yea, even a *third* trial of their allegiance to him.

The *second* trial occurred when, seventy-nine years after the return of Judah from Babylon, NEHEMIAH found favour in the sight of King Artaxerxes, and was sent to Jerusalem to restore and to build the city of his father's sepulchres, which was then lying waste. This too, like the former, was a great crisis in Israel; for as Solomon had been raised up to be king, so Nehemiah, after the people had failed and been chastised for their folly, was now sent by the Lord to be their deliverer and healer. But here again we find failure, because the Sabbath, the great sign between God and his people, for the profanation of which they had, according to the warning of God in his word, (compare Levit. xxvi. 33—35, with 2 Chron. xxxvi. 21,) been sent into Babylon, was still despised as before; so that Nehemiah had to rebuke the nobles of Judah for their disobedience in this, as well as for the unholy alliances which they had formed, like king Solomon before them, with the children of strangers.

The *third and last crisis* occurred when the blessed JESUS came forth as the true hope of the nation—the prince and the Saviour of Israel; and when the daughter of Zion was called on to rejoice in his coming as that for which she had been taught to look from the very beginning. Both Solomon and Nehemiah, weak and sinful as they were, each failed in his day; but here was one who, we need not say, could not fail—one whom the Lord had anointed and set apart for his work, and who was in every way fitted, had Israel only received him, to repair all the evil and sorrow which man's sin had produced. This was the chief trial of all, higher surely than which the love of God could not reach. But the daughter of Zion, not knowing her need, not conscious at all of the plague that was wasting her vitals, had no heart for his grace; she saw no beauty in him that her soul should desire him; and therefore despised and rejected of men, a man of sorrows and acquainted with grief, he was at length led as a lamb to the slaughter, and thus ended that life on the cross which had been wholly devoted to showing how deeply he felt for the sorrow and degradation of those who conspired, if they could, to destroy him.

Thus, in the past history of this people, we see the Lord in his grace, (like the man in the parable THREE YEARS *seeking for fruit*

The second
offer of bless-
ing to Israel.

The third of-
fer of bless-
ing to Israel.

on his fig-tree, Luke xiii. 6,) bearing with Israel from one age to another, and never casting them off till after they had ended their *threefold course of apostacy* with the rejection of Jesus, the heir of the vineyard. And here let me observe, that as the barren fig-tree, above named, is designed by the Lord to express the apostate nation of Israel, so he means I believe by the *three years of forbearance* actually to point in a very definite way to the *three cycles* of which I am treating. And not only so, but in his parting appeal to Jerusalem, he keeps the same thing in view: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, *how often* (yea, *thrice over*, the Lord might have added,) how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 37—39.) Such were the Lord's words at the close of his ministry, taking in at one view, when about to hide his face from his people, the disobedience, the rejection, and lastly, the redemption of Israel hereafter, in accordance exactly with all that it is here my object to show. Hence the judgment of God, according to the prediction of Christ, is resting on Israel at present. *Their* house, as he terms it, no longer owning the temple as the place of God's presence on earth, is now lying in ruins, or rather no longer exists, while the children of Israel themselves are scattered and lost through the world. But the time will assuredly come when, after having suffered the flesh to show how hopelessly evil it is under the dominion and guidance of Satan, the Lord will cause mercy to rejoice over judgment; and, as I have shown, resuming the times and the seasons which he has let drop for the present, (and which, observe, *belong only to Israel*,) will supply the place of the *cancelled week* before named, so as to fill up "the *set time*," (Psal. xii. 13,) which, according to Daniel, is destined to pass before the second coming of Christ, and in his own way (the way of *grace* it is needless to say) will bring in that blessing at last, which Israel, when left to themselves, were wholly unable to accept or to value. *

* The Author has found it well, where there has been some difficulty in the minds of others in receiving the foregoing statement as to the twofold fulfilment of Daniel's prophecy, to direct their attention to this part of our subject, to show, as above, the

For the illustration of the foregoing subject, see Plate 2, figure 1, in which the *three cyclical periods*, with the three offers of blessing—the *present time* of Israel's dispersion—the *last week* of Daniel, and the *millennial age* at the end, are all brought together.

And now, in connexion with this next, I turn to speak of the four following subjects:—

1st. The action of Balak and Balaam, Numbers xxii.—xxiv.

2ndly. Daniel's three weeks of mourning, Dan. x.

3rdly. Lamech's confession, Gen. iv. 19—24.

4thly. The Lord's answer to Peter, Matt. xviii. 21, 22.

BALAAM'S THREEFOLD BLESSING OF ISRAEL,

CONNECTED WITH THE FOREGOING SUBJECT.

See Plate 2, Figure 1.

As to the first of the subjects, above named—Israel, having at length reached the end of their journey, and encamped for the last time on their way on the banks of the river which flowed between them and the land, the fears of Balak, the king of the country, who had heard of all that they had done to the Amorites, are awakened; so much so, that he sends into the distant mountains of Aram, to call Balaam, the prophet, to come and curse him this people. Balaam, we read, being forbidden to go by the Lord, refuses at first; till allured by the hope of reward, he yields in the end. And thus, though thrice met on his way by the angel of God, who stands in his path to oppose him, we behold this apostate prophet at length, together with the infidel king, his companion in evil, on the high places of Baal, with his sevenfold mystery of iniquity, namely, seven altars burning with offerings, a ram and a bullock on each, looking down on the

dispensational cyclical character of Seventy Weeks, inasmuch as the more clearly this latter is apprehended, the more readily all difficulty with regard to the former will vanish. Whether indeed there be difficulty or not as to the question, it may be interesting sometimes to *reverse the order* of explaining these subjects; to *begin at this part*, and then, having established the point as to the great septenary cycle, to *go back*, in the next place, to the consideration of the truth contained in the foregoing pages as to the Seventy Weeks of Daniel.

camp of God lying at rest in the valley, and there awaiting the moment when haply the Lord, whose name he dared to take up into his lips, might open his mouth with curses on Israel. The Lord does, as we read, come to meet him at length; when lo! to the surprise and dismay of the king, instead of the curse which he looked for, he is doomed to hear Balaam pronounce a blessing on Israel. And this, notwithstanding their efforts to turn away, if it might be, the favour of God from his people, being repeated a *second*, and even a *third* time, Balak's anger is kindled at length, so that, losing all command of himself, in a transport of anger he tells the prophet to leave him, to flee into his own country again, saying, "I called thee to curse mine enemies, and behold, thou hast altogether blessed them these THREE TIMES." Now is it too much to say that I trace in all this something analogous to what we have before seen in the history of Israel? There is an analogy, I must say, I fully believe, because, as we here see, on the one hand, a THREEFOLD EFFORT OF SATAN to hinder Jacob when just on the point of crossing the Jordan into their promised inheritance; and on the other, the THREEFOLD BLESSING OF GOD coming forth, in spite of himself, from the lips of the prophet, showing that notwithstanding all they had done, and would yet do, to dishonour his name, the Lord refused to behold iniquity in Jacob, to see perverseness in Israel; so the history of this people, from Moses to Christ, shows that though Satan stood up, as we have seen that he did, and *thrice* hindered Israel from accepting the blessing proposed, still that SOLOMON, NEHEMIAH, and, above all, the rejected MESSIAH HIMSELF in his day, each bore witness, at *three distinct points in their history*, that it was the Lord's purpose to bless, and that none could reverse it.

Thus we see that the machinations of Balak and Balaam were turned into folly; and yet, notwithstanding all this, they did in a measure prevail. In Revelations ii. 14, we find that it was Balaam, who, to make him amends, it would seem, for having disappointed his hopes in blessing, instead of cursing, his enemies, taught Balak to cast a stumbling block before the children of Israel, and to seduce them into the course of iniquity detailed in Numbers xxv., just as Satan in after times thrice blinded the nation. But just as, on the other hand, we see Phinehas, the priest, standing up in his zeal for the Lord and making atone-

ment for Israel, so Christ, the high priest of his people, having already made a full end of the flesh by his own death on the cross, will stand up, in the end, for their deliverance and blessing.

But to return to the action of Balak and Balaam on the high places of Baal. After having thrice attempted to curse, and thrice blessed the people, he turns once again to the king, and tells him in parting, "Behold, I go unto my people : come, therefore, and I will tell thee what this people shall do to thy people in the latter day." And then, without even an effort to curse as at first, he for the *fourth time* carried onward in spirit to the time when Israel's transgression will be finished, breaks forth with as full and blessed a prediction of the coming glory of Christ, and of the joy of his people, as we find within the whole range of prophecy ; telling of the star that shall come out of Jacob, the sceptre that shall rise out of Israel to the dismay and destruction of Moab and the confederate nations that will gather together against him hereafter. Thus, then, whereas the threefold opposition of Satan to Israel by the mouth of his minister Balaam seems connected, in the way I have shown, with their threefold failure from the very beginning ; so these parting words of the prophet refer to that day when, at the close of Daniel's last week, the beast and the false prophet of Revelation xiii., the true Balak and Balaam, shall perish for ever. And not only so, but when the stone which the builders rejected shall be made the head of the corner, and when the children of Israel being washed in the blood of the Lamb, the words of the infidel prophet shall be more than fulfilled, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel ; the Lord his God is with him, and the shout of a king is among them."

DANIEL'S THREE WEEKS OF MOURNING, CONNECTED WITH
THE THREEFOLD PERIOD.

(See Plate 2, Figure 1.)

THE next passage is Daniel x. Here we read of the prophet retiring for a certain fixed time, and seeking in holy abasement of spirit, to know the Lord's purpose with regard to his people. "In those days, I Daniel," he says, "was mourning THREE FULL WEEKS. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled." Now Daniel, I believe, is here brought before us in a typical way, as representing the saints in the last dispensation, that is, all the true children of Abraham from Moses to Christ. And not only so, but the three weeks of his humiliation seem to me to have a very especial mystical meaning, and to point to the whole period of Israel's history, during which, while the nation around them were progressing in evil, those of like spirit with Daniel were walking close to the God of their fathers. A lesser period in scripture expresses a greater; as, for instance, the seven days of the week showed forth the whole week of time, as we term it. And so, in like manner, here, I believe, these "*three full weeks of days*," and *the threefold period of Israel's history*, (both, observe, being *threefold septenary periods*,) agree; the one, in the way I have said, being a type of the other.

Then, again, if we look to the time when the Jews will have returned to the land of their fathers, I believe we may look on the prophet as representing the Jews, the faithful remnant, I mean, in the day of antichrist's power, looking back with deep contrition of spirit on Israel's threefold course of iniquity, identifying themselves in a certain sense with the nation of old from the outset, and learning from thence that the end of man's ways, as shown in their history, is only confusion and sorrow.

Further, we read that the angel of the Lord, at the end of the weeks, appeared in vision to Daniel, and spoke to him thus: "Fear not, Daniel; from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me '*one and twenty days*.'"

Now who was this prince? Some evil spirit, it seems, some agent of Satan presiding over the empire of Persia, who for *twenty one days—the three weeks above named*—was secretly working against him, was hindering the answer to the prayer of the prophet, just as he ever has done with regard to the Jews—just as he *thrice* did, when, in the days of King *Solomon*, of *Nehemiah*, and lastly of *Christ*, he hardened their hearts, and stood in the way of their blessing.

LAMECH'S CONFESSION AND CONFIDENCE.

(GENESIS iv. 19—24.)

THE word of Lamech in Genesis iv. now comes before us. And here let us look at the seed of Adam through the line of SETH down to Enoch; and then at his descendants through CAIN down to Lamech. The Children of Seth, it has been by others observed, clearly show forth the *Church of God* in this age or dispensation of ours. In this way. Their history opens with *Seth*, the type of Christ risen, as Abel his brother before him had shown him forth in his death. And then it proceeds, noticing merely the birth and death of each in succession, pilgrims and strangers on earth as they were, and as the Saints are now called to be, and closes at last with the ascension of Enoch, who, compared with the rest of that generation, lived but a few, namely 365, years on earth, and then was translated without passing through death; just as the Church, as soon as her appointed days here below shall have come to an end, will be caught up to meet her descending Lord in the air, and to be for ever with him.

Then on turning to the descendants of Adam through *Cain*, we see another picture entirely. They furnish a type of the *Jewish nation at present*. Cain, the first of this line, was the destroyer of Abel, for which sin he was driven out from the presence of God, and doomed to wander as an outcast and fugitive over the face of the earth. So, Israel, seeing no beauty in Jesus that they should desire him, rose up against him, and put him to death; for which cause they likewise were banished, and continue to be so to this very day. But Israel,

we know, in the end will repent—a remnant at last looking on him whom they have pierced, will mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. And here Lamech comes in. Cain, as we have seen, with the blood of his brother upon him, expresses the Jews stained with the blood of the Just One; while Lamech, the sixth in succession from him, shows forth the above-mentioned remnant hereafter brought to look on the pierced one as the true, the only hope of the nation. “And Lamech,” we read, “said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: I have slain a man to my wounding, and a young man to my hurt.” Now what does he mean by these words? He here confesses a crime—a deed of blood, it is true—and yet (as others have said, and as I myself fully believe) he was not guilty himself of the deed here confessed. No, but, like Cain, being a typical person, and speaking as such, we here find him confessing the sin of another—even of his forefather Cain, as though Abel had died by his hand, like the remnant hereafter, who though personally innocent, will, as the Children of those who nailed the Lord to the Cross, confess the sin of their fathers in rejecting his grace and imbruing their hands in his blood.

But the history of Lamech does not end here. And now we come to that point in this part of our subject at which I have been aiming. After having, as we have seen, made a full and open avowal of the *entailed sin* of his forefather Cain, Lamech proceeds, and assuming a new tone altogether, says, in the happy consciousness of having found favour, that the sin (I speak of course only in a *typical* sense) was forgiven: “If Cain be avenged sevenfold, truly Lamech seventy and seven fold.” Now in all this we shall read the type of the Lord’s dealings with Israel—his dealings at present, I mean, as well as those at the close. In the history of Cain we find it written as follows: “Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth: and it shall come to pass that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon

Cain, lest any finding him should kill him." Gen. iv. 13, 15. So is it now with the Jews, as with Cain in this passage. Though Israel is stained with the blood of the Just One, and though Jerusalem is trodden down by the Gentiles, who are thus used as the rod of God's anger against his impenitent people, still notwithstanding all this they are dear to his heart; he earnestly remembers them still; and hence his wrath, yea, his sevenfold wrath, is secretly resting on those who oppress them. This we learn from Zechariah the prophet, (ch. i. 15.) "I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction." But *hereafter* when mercy in Israel shall rejoice over judgment, when the time of their gathering in shall have come, then the Lord will to the full, in the sight of heaven and earth, espouse the cause of his people. Then not SEVENFOLD merely, but SEVENTY AND SEVEN FOLD FURY will be poured out on their enemies.* And this is all shown in the mystical story of Cain and of Lamech. And to this the above cited words of Lamech refer. "If Cain be avenged SEVENFOLD, truly Lamech SEVENTY AND SEVEN FOLD;" showing, with regard to our mystical number, that whether it be a question of *grace*, as we have seen displayed in his dealing with Israel, or of *vengeance and wrath* flaming forth against all who oppress them, the Lord's measure is in both cases the same; that is, that *seventy and sevenfold mercy* will be shown to the one, while *seventy and seven fold anger* will for ever rest on the other.†

* "Let the sighing of the prisoner come before thee according to the greatness of thy power, preserve thou those that are appointed to die: and render unto our neighbours *sevenfold* into their bosom their reproach, wherewith they have reproached thee." Ps. lxxix. 11, 12.—This will be the cry of the Jewish people hereafter, showing that *sevenfold wrath* is reserved for their enemies.—The outpouring of the *seven vials*, in Revelation xvi., seems to show the same thing.

† In addition to what is here said of Lamech, the following thought may interest the reader. There were, it will be remembered, TWO LAMECHS in Scripture. One in the line of Cain; the other, the father of Noah, descended from Seth; the former the seventh, the latter the ninth in degree from their common forefather Adam, one generation intervening between them. Now the former of these, as we here see, is represented as *looking back* and confessing the sin of his forefather Cain—the other as *looking forward* at the birth of his son, and as led by the Spirit of God, viewing Noah as the Lord of the new earth, saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. v. 29. Now these two bearing the very same name, meaning "*Stricken, Made Low, Poor*," taken together seem to express the Jewish remnant

THE LORD'S ANSWER TO PETER AS TO THE FORGIVENESS OF
INJURIES.

(MATT. xviii. 21, 22.)

FOURTHLY, as serving to throw further light on the subject, we may turn to Matt. xviii. 21, 22, where Peter speaking to Jesus enquires, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?"—to which Jesus replies with the grace which was wont on such occasions to flow from his lips, "I say not unto thee, Until SEVEN TIMES; but until SEVENTY TIMES SEVEN:"—words which assuredly bear on the gracious ways of his Father, whose name he came to reveal; and which teach us to act with the same mind to others which ever guided the Lord in his dealings with Israel. What I mean will be clear when it is remembered how not only SEVEN TIMES, but THRICE SEVENTY TIMES SEVEN, as I already have shown, he proved himself willing to heal and bless them, had they the heart only to value that favour so graciously proffered. But more than all this, these words of our Lord point to the end of his ways with his people, when the SEVENTY AND SEVENFOLD PERIOD OF DANIEL shall come to an end; when grace will not merely be offered, and rejected by Israel, but when grace will overcome the hard heart of man. Then the Lord acting alone from himself in the fulness of mercy, will redeem his people at last out of all their iniquities, and bring them to know that this alone was his purpose, notwithstanding all they had done, from the ver beginning. Peter, be it remembered, was the Apostle of the circumcision; therefore, as representing the Jews, such instruction was especially suited to him.*

Further, we find Peter himself, when just on the point hereafter at two distinct points in their history:—the *first* Lamech foreshadows the Jews *looking back*, as we here see, and confessing their sin, the sin of their fathers in slaying the Lord, their Messiah—the *Second* shows the remnant, at a further stage in their history, in the power of faith, *looking forward* and rejoicing in the salvation and rest which this same blessed Messiah will bring when he comes again in his glory.

* Observe here the *coincidence*, and at the same time the *contrast*, between the subject of this and of the foregoing section: in the one case we read of SEVENTY AND SEVENFOLD WRATH, in the other of SEVENTY AND SEVENFOLD GRACE.

of learning the value and virtue of that blood through which alone he could stand before God, no less than twice presenting a sample, as it were, of the threefold failure of Israel; *first*, when Jesus *thrice* came and found him asleep in the garden, when he should have been watching with him in the hour of his sorrow; *secondly*, when called to confess him, he *thrice* basely denied him in the face of his enemies.

Thus Peter was taught by his own painful experience that the flesh indeed profiteth nothing, and that no love is enduring but that which is wrought in the heart by the Spirit of God; and this lesson he learned more fully when, after the resurrection of Christ, we hear the Apostle by the sea of Tiberias *thrice* declaring his love to his Master, whom he had *thrice* basely denied, but a few days before:—just as Daniel of old humbled his heart before God, for the space of the “*three full weeks of days*,” of which I have spoken already, (see Dan. x.) as representing all the true seed of Abraham, who, like Daniel and Peter, will learn in the end, through their own past experience, that all the beauty and strength of the creature is but corruption and weakness in the presence of heart-searching God.

THE THEEFOLD PERIOD FROM MOSES TO CHRIST, TRACED
THROUGH THE WORD.

(See Plate 2, Figure 1.)

AND now before I proceed, it remains for me here to prove the existence of the threefold period in question; and this with the Lord's help, I shall endeavour to do.

FIRST CYCLE.

As to the *first* of the three cycles, namely, that between Moses and Solomon, it may I believe be traced in the following way: in 1 Kings vi. 1, we find it written as follows: “And it came to pass in the *four hundred and eightieth* year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign, in the month Zif, which is the second month, he began to build the house of the Lord.” And then again at the close of the chapter, (verses 37, 38), it is said, “In the

fourth month was the foundataion of the house laid, in the month Zif; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So he was *seven* years in building it." Thus we have, by adding these two numbers together, (namely 480 and 7) between the departure of Israel from Egypt and the completion of the temple, 487 years, just *three years* short of the 490. How then, it will be asked, are we to make up the time? In the following way, I believe. By bearing in mind, what is undoubtedly true, that a space intervened between the *completion* of the house, in 1 Kings vi. 38, and the *dedication* thereof in chapter viii. during which the vessels and furniture were made for the temple; and then by assuming (as I here venture to do,) that this space was *three years*; by which means we reach the object in view—we have critically **FOUR HUNDRED AND NINETY YEARS**—the first of the three cycles above named. Thus we have three things brought together all at the same point of time, and all morally linked with each other. 1st, the close of the first dispensational period above named; 2ndly, the dedication of Solomon's temple; and 3rdly, the tenth year of jubilee, reckoning downward from Moses; all connected, observe, in principle with the blessing and glory of Israel—and that these three events should thus synchronize, from the moral fitness of the fact, seems more than probable,—I would say, to my mind seems positively certain.

SECOND CYCLE.

Now then we proceed to treat of the second cycle above named; namely, the 490 years between Solomon and Nehemiah. And here at the outset, a difficulty meets us which apparently stands in the way of our argument; namely, that this, if we trace the chronology between these two points, was actually 560 years, that is seventy years more than the 490. In answer however to this, I reply, that we are now dealing with *divine* and not *human* chronology; and as I have before said, while the Jews were disowned by the Lord, the course of time as to them was suspended, so that the years were not reckoned in one sense at all. Proceeding on this principle then, we are to look at that which, as I have just said, was actually 560 years, as only

490, inasmuch as the *seventy years* of the Babylonish captivity which breaks in on this period in a dispensational sense, was a *blank in the annals of Israel*. Then the land kept her sabbaths; (2 Chron. xxxvi. 21,) while as to the people themselves, there was no sabbath for them, no time at all, in a sense, while they groaned under the yoke of the Gentiles. Therefore in computing this period we have to start from the fourteenth year of Solomon, when the temple was dedicated, and reckon on to the third year of Jehoiakim, when, according to Daniel, (ch. i. 1.) the captivity began; and thus we have 411 years. Then *leaving out* the Seventy years, for the above reasons, as a *blank*, we start again from the proclamation of Cyrus, at the end of the captivity, and pass on to the time of Nehemiah, when the city was built—reckoning just 79 years between these two events. Having done this, we next add these two periods together, (411 years and 79)—and thus we reach the 490 years, the period required. But how, it will be asked, are these periods traced in the Word? To this I answer, in the following manner—In the *first* place, by taking the time that each king reigned over Judah, from the fourteenth year of Solomon, to the third of Jehoiakim, and adding them together, we have the 411 years. Then *secondly*, as to the 79 years, it is true this is not actually found in the Word; but if the testimony of historians agrees on this point, as it here does in a most remarkable way, with the principle which it is my object to establish, I am surely bound not only not to reject it, but on the contrary fully to own it as true. Should my reader feel difficulty on this point, I ask him just to suspend his judgment awhile; and then, having taken a general view of the subject, to consider with what wondrous consistency it all hangs together—what a ONENESS OF THOUGHT runs through the whole, beyond what the mind of man could at all have conceived. I feel assured that if he will only consent to do this, he will feel no more doubt on the subject than I do myself. He will see that 79 years are here needed in order to make up this cycle, just as 3 years were required to finish the former; and though there is, it is true, no definite Scriptural statement as to either of these periods, he will (if he allows the general view of this subject here given to be according to God) regard it to be *in itself* a sufficient scriptural proof, with regard to the two above periods, without seeking further.

The following table of the reigns of the kings is here given in order to account for the 411 years from the 14th of Solomon, to the third year of Jehoiakim :—

				YEARS.	
A portion of Solomon's reign, from the dedication of the temple in his 14th year,* to his death in his 40th				26	
Rehoboam	..	..	..	17	.... 2 Chron. xii. 13.
Abijah	..	..	..	3	.... 2 Chron. xiii. 2.
Asa	..	..	..	40	.... 2 Chron. xvi. 13.
Jehoshaphat	..	..	..	25	.... 2 Chron. xx. 31.
Jehoram	..	..	..	8	.... 2 Chron. xxi. 20.
Ahaziah	..	..	..	1	.... 2 Chron. xxii. 2.
Athaliah	..	..	..	6	.... 2 Chron. xxii. 12.
Jehoash	..	..	..	40	.... 2 Chron. xxiv. 1.
Amaziah	..	..	..	29	.... 2 Chron. xxv. 1.
Interregnum †	..	..	..	11	
Uzziah or Azariah	..	..	..	52	.... 2 Chron. xxvi. 3.
Jotham	..	..	..	16	.... 2 Chron. xxvii. 1.
Ahaz	..	..	..	16	.... 2 Chron. xxviii. 1.
Hezekiah	..	..	..	29	.... 2 Chron. xxix. 1.
Manasseh	..	..	..	55	.... 2 Chron. xxxiii. 1.
Amon	..	..	..	2	.... 2 Chron. xxxiii. 21.
Josiah	..	..	..	31	.... 2 Chron. xxxiv. 1.
Jehoahaz	..	..	..	3 months	2 Chron. xxxvi. 2.
Jehoiakim	..	..	..	3	.... Dan. i. 1.

411 years and 3 months.

As to Jehoiakim, the last mentioned king in the foregoing table, there is one point to be noticed, namely, that though he reigned eleven years, it is true, only three years of his reign are here given, the reason for which is that in his *third* year, as we read, “came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it,” (Dan. i. 1,) then the Babylonish captivity began—then time ceased to be reckoned, so that the succeeding years of his reign, and also the years of his successors, Jehoiachin and Zedekiah, subject as they all three were to the Babylonish king, were lost in the annals of Israel. 2 Chronicles xxxvi., 20, 21, indeed might seem to favour the thought that the captivity began with Zedekiah, but it was not so. Then the decree as to the 70 years, the time determined for the land to be desolate, was fully

* Solomon began the temple in his *fourth* year; he was *seven* years in building it; and then, allowing *three* years (the *supposed* period before spoken of) for making the vessels, &c., we reach the 14th year of his reign.

† That an interregnum occurred between Amaziah and Uzziah, or Azariah his son, is known in the following way. Amaziah was slain *fifteen* years after the death of his cotemporary Joash, king of Israel (11 Kings xiv., 17), and Uzziah, his son, began to reign twelve years after that, namely, in the *twenty seventh* of Jeroboam II., the son and successor of Joash (11 Kings xv., 1.) This leaves between Amaziah's death and the accession of Uzziah an interval of *eleven* years. The reason for which was, that Uzziah was in his *sixteenth* year when he came to the throne, (11 Kings xv., 2,) so that he was too young to govern, being only *six* years old at the death of his father.

ERRATUM.—Page 82.

Line 9, *for* “**40**,” *read* “**41**.” (*i. e.* the years of Asa’s reign.)



and irrevocably confirmed, but it had been carried into effect long before that, namely, in the 3rd year of Jehoiakim, as we have said.

THIRD CYCLE.

Then as to the *third* and last of the Cycles. It is needless here to do more than to refer to the first part of our subject, where I have, as may be remembered, made out the time as follows. 1st. Seven weeks or 49 years from the going forth of the commandment to restore the city to the completion thereof. Then, 2ndly, from that to the opening of John's ministry, threescore and two weeks, or 434 years. 3rdly, one week, or 7 years—the cancelled week, as I term it, of Messiah's rejection, the period of the ministry of John the Baptist and Jesus, ending with the death of the latter; all three of which periods (namely, 49 years—434 and 7), make up the seven weeks or 490 years.

The following abstract of the foregoing statement is given in order to enable the reader, at a glance, to take in the whole subject:—

FIRST CYCLE.—FROM MOSES TO SOLOMON.

	YEARS.
From the exodus to the commencement of Solomon's temple,	
1 Kings vi. 1	480
The time spent in building the temple, 1 Kings vi. 37, 38 ..	7
The <i>probable</i> time spent in preparing the vessels and furniture of the temple (see 1 Kings vii. 13—51)	3
	<hr/> 490 years. <hr/>

SECOND CYCLE. FROM SOLOMON TO NEHEMIAH.

	YEARS.
From the dedication of the temple in the 14th year of Solomon, to the beginning of the Babylonish captivity in the third year of Jehoiakim	411
From the close of the 70 years' captivity (which here, for the reasons assigned, is a <i>break</i> in the cycle, and consequently <i>not reckoned</i>) to the building of Jerusalem by Nehemiah ..	79
	<hr/> 490 years. <hr/>

THIRD CYCLE.—FROM NEHEMIAH TO CHRIST.

	YEARS.
From the opening of Nehemiah's work to the following jubilee, when, it appears, the city was finished—the "seven weeks" of Daniel ix. 25	49
From the completion of Nehemiah's work to the opening of the ministry of John the Baptist—the "threescore and two weeks" of Daniel ix. 25, 26	434
From the opening of John's testimony to the crucifixion of Christ—the cancelled week of Messiah's rejection ..	7
	<hr/> 490 years. <hr/>

THE SEVEN BREAKS IN THE FIRST CYCLE—
 NAMELY, THE PERIODS OF GENTILE OPPRESSION.

(See Plate 2, Figure 2.)

THOUGH the Lord, in pursuing his own blessed purposes, may allow man to have his way for a time, suffering himself, so to speak, to be turned aside in his path, still he ever keeps his eye steadily fixed on his original object, and will prevail in the end. This principle is clearly developed in connexion with the *first* of the three cycles before named, as I shall now endeavour to show.

I have given my reasons already for believing that seventy weeks, or 490 years, intervened between Moses and Solomon. The dates given before, in order to prove this position, are as follows, corresponding with those in plate 2, figure 2, on the *left* side of the diagram.

	YEARS.	
From the Exodus to the foundation of of the Temple	480	1 Kings vi. 1.
The time of Building the Temple ..	7	1 Kings vi. 37, 38.
The <i>probable</i> time of making the vessels, furniture, &c., for the Temple ..	3	1 Kings vii. 13—51.
<hr/>		
490 years—the dispensational period.		

This agrees, it will be remembered, with what I have said in the foregoing section. And now let us look at the dates in connexion with the same period of time in the books of Judges and Samuel, which, on examination, will be found wholly to *differ from the foregoing statement*. They are as follows, agreeing with those in plate 2, figure 2, on the *right* side of the diagram.

	YEARS.	
From the Exodus to the going forth of the spies to search out the land (see note as to this period).	* 2	Num. x. 11—13, xiii. 17—20; Deut. ii. 14.
Carried forward ..	2	

* It is clear that this was *two years*, because we read of the camp moving forward in the second month of the *second year*, Numbers x. 11. 13., and then in the autumn ("the time of the firstripe grapes," Numbers xiii. 20) of the *very same year* we find the spies were sent forth. Besides which, in Deuteronomy ii. 14, we find that the interval between the departure of the camp from Kadesh Barnea, from whence the spies had been sent forth, and their entrance into the land, was *thirty eight years*, which leaves between the exodus and the going forth of the spies, exactly *two years*

	YEARS.	
Brought forward ..	2	
From the going forth of the spies to the division of the land by Joshua	45	.... Josh. xiv. 6—10.
From the division of the land to the first captivity—the time of Joshua and the elders (see note as to this period)	* 20	....
FIRST INTERVAL OF SERVITUDE under Cushan Rishathaim, King of Mesopotamia		
	8	.... Judges iii. 8.
Othniel judged Israel	40	.... Judges iii. 11.
SECOND INTERVAL OF SERVITUDE under Eglon, King of Moab		
	18	.... Judges iii. 14.
Ehud and Shamgar judged Israel	80	.... Judges iii. 30.
THIRD INTERVAL OF SERVITUDE under Jabin, King of Canaan		
	20	.... Judg iv. 3.
Deborah and Barak judged Israel	40	.... Judges v. 31.
FOURTH INTERVAL OF SERVITUDE under the Midianites		
	7	.... Judges vi. 1.
Gideon, Abimelech, Tolah, and Jair judged Israel	88	.... Judges viii. 82, ix. 22, x. 2, 3.
FIFTH INTERVAL OF SERVITUDE under the Philistines and Ammonites		
	18	.... Judges x. 8.
Jephthah, Ibzan, Elon, and Abdon judged Israel	31	.... Judges xii. 7. 9. 11. 14.
SIXTH INTERVAL OF SERVITUDE under the Philistines (twenty years of this period Sampson judged Israel, Judges xv. 20.)		
	40	.... Judges xiii. 1.
Eli judged Israel	40	.... 1 Sam. iv. 18.
SEVENTH INTERVAL OF SERVITUDE under the Philistines (here began the time of Samuel the prophet mentioned in Acts xiii. 19, 20 (see 1 Sam. iii. 19—21).		
	20	.... 1 Sam. vii. 2.
From Israel's victory at Mizpeh over the Philistines (1 Sam. vii. 11—17), to the end of Samuel's administration (see note as to this period) ..	† 10	

Carried forward 527

The 450 years of Acts xiii. 19, 20—from the division of the land to the time of Samuel the prophet.

* This period is not exactly named in Scripture, but it must have been *twenty* years, in order to make up the 450 years of Acts xiii. 19, 20, from the division of the land to the time of Samuel the prophet.

† This period is unnamed in Scripture, but it must have been *ten* years, in order

	YEARS.	
Brought forward ..	527	
Saul's reign	40	Acts xiii. 21.
David's reign	40	1 Kings ii. 11.
The first four years of Solomon's reign	4	1 Kings vi. 37.
The time of building the Temple ..	7	1 Kings vi. 38.
The <i>probable</i> time of making the vessels, furniture, &c., between the completion and dedication of the Temple.. .. .	3	1 Kings vii. 13—51.
<hr/>		
	621 years—the actual time.*	

Thus we find an entire discrepancy between the two above statements; the time between Moses and Solomon, in the one case, being shown to be 490 years, and in the other 621; both, it will be remembered (with the exception of the *probable period*, namely, the three years at the close, which is common to both,) being taken from Scripture. How, it will naturally be asked, are we to reconcile this? Can the word of God disagree with itself? Assuredly not. No one taught of the Spirit could allow such a thought for a moment. "Let God be true," let his word be believed though all beside be given up. How, then, I repeat it, are we to explain the discrepancy? I have heard it explained in the following way—that the number in 1 Kings vi. 1, the 180 years between the Exodus and the foundation of the temple, must be of necessity *spurious*; that it was not originally there, but that the Jewish Rabbis, in order to serve certain ends of their own, struck out the *seven periods of bondage* in the days of the Judges and Samuel, amounting in all to 141 years, so as to shorten the time, and reduce it from 621 years to merely 480. Their object in thus corrupting the word, it is said, was in order to make it appear that Jesus of Nazareth was not the Messiah. Christ came, as we know, at the very time when the whole Jewish nation expected him, when from the angelic announcement to Daniel they had reason to do so. Could the Jews then, in after times, have succeeded in showing that the world was not to fill up the period of 480 years in 1 Kings vi. 1, from the Exodus to the foundation of the temple, that is, omitting the seven intervals of servitude. Josephus, it is true, makes it twelve years, but, for the reason here given, I believe it to have been only ten.

* Those who are acquainted with Mr. Cunninghame's work on the Jubilean Chronology, will perceive that I have received considerable assistance from thence in the arrangement of the above table of dates.

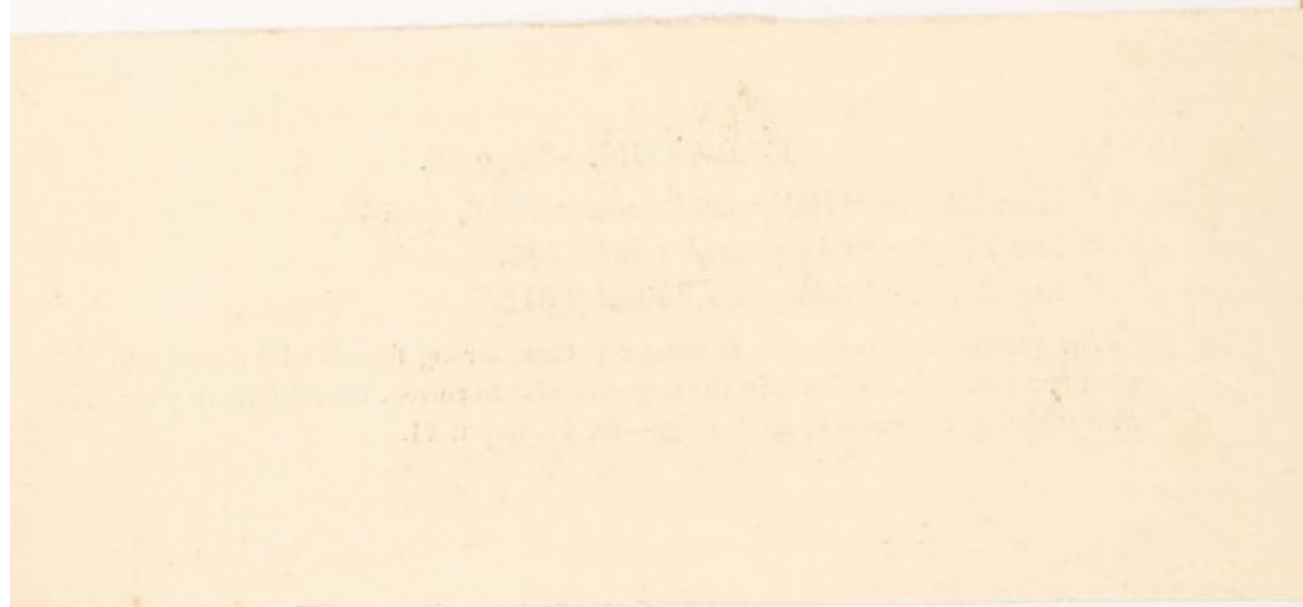
ERRATUM.—Page 86.

Line 22, *for* “180 years,” *read* “480.”

line 27, *for* “141 years,” *read* “131.”

line 28, *for* “621 years,” *read* “611.”

The purchaser is requested to cross out these wrong figures with a pen, and to put them correctly, as above, in the margin; also to correct the mistake in page 82, with regard to the years of Asa's reign—for 40, to put 41.



so old as it was generally supposed to have been at the time of the coming of Jesus, then the conclusion of necessity was, that the Lord was not come, that Jesus of Nazareth was indeed a deceiver, as they wished to make it appear. When this view of the question first came before me, settled as I had previously been as to the question of the threefold period between Moses and Solomon, I own I was startled, seeing that this would have disturbed all my previous conclusions. Painful I felt it would have been to relinquish what I had long believed to be true, what I had felt to be in such beautiful harmony, so according to God, so altogether beyond what my mind, or, I may say, any human mind had power to originate. Still I was willing, I trust, to give it all up as a mere theory, if such, indeed, it should prove to have been ; waiting for light, at the same time, on the subject from Him who is the sole fountain of truth, and who has been true in this case to his promise to those who thus wait upon Him to be guided aright in these things. He has, I feel conscious, shown me how the whole thing may be settled without rejecting the number in question as spurious, or in any way changing the word in this place from what we find it at present.

Now then I proceed to explain what I believe to have opened upon me in considering this subject ; and in so doing I return to speak of a principle which I have noticed before, namely, the suspension of the reckoning of years on God's part at such times as the Jews were in bondage. This was the case during the years of the Babylonish captivity ; so now, in this age of their dispersion and blindness, Israel bears the name of "Loam mi," and hence time as to them is suspended. In a moral sense we may say that time does not exist. And what if the same thing occurred during the period in question ? What if, during those times when the sword of the stranger, of the Moabite, the Ammonite, or the Philistine hung over the land, the course of time as to them was suspended ? God is ever true to himself, in all ages his ways are the same ; and hence I believe arose the discrepancy. Hence, while recording the *history merely* of Israel, the Spirit of God by the pen of the inspired historian notes the *actual* period, carefully marking the *seven periods of servitude* with the exact duration of each. While on the other hand, when his object is different, when he writes in order to show his own purpose of

grace with regard to his people, to mark the period in a *dispensational* aspect, we find him designedly passing over in silence those periods when Israel's Sabbaths had lapsed for a season, when the land was in bondage, as unworthy of notice in *his* record of time, and treating the period of servitude as SEVEN BLANKS IN THEIR HISTORY. Thus, if there be a discrepancy here, it is, if I may so speak, a *divine, yea, an harmonious discrepancy*. And in it we trace not the hand of poor failing man meddling with the letter of Scripture, but of Him who in all ages is true to himself, of Him who has full title to change the times and the seasons as he pleases in a way of his own; and who, in spite of the Jews having lengthened the time by their sin, still leaves us to see that if not in an ACTUAL, at least in a DISPENSATIONAL sense, SEVENTY WEEKS AFTER ALL INTERVENED BETWEEN MOSES AND SOLOMON. These are the Lord's ways, and man has only to stand by and in silent adoration be silent. In tracing these things so far above out of the reach of the natural man, we surely may each of us gladly echo the thought of the Poet—

“ His purpose and His course he keeps,
Treads all my reasonings down,
Commands me out of nature's deeps,
And hides me in his own.”

THE LENGTH OF THE BABYLONISH CAPTIVITY, DURING THE SECOND CYCLE, ACCOUNTED FOR.

I now ask my reader to look at Plate 2, Figure 1, and also at Figure 5, in connexion with it. My object here then is to show that in the Babylonish captivity, which breaks in on the course of the *second* cyclical period, namely, the one between Solomon and Nehemiah, the Lord had an eye to the sin of his people in polluting his Sabbaths; and that in fixing the time of their chastisement, he did so on the strict ground of retributive justice. And in endeavouring to do so, I turn to glance for a little at what we have considered before, namely, the *first of our cycles*—that between Moses and Solomon.

The whole course of this period, as we already have seen, was the witness of man's degradation and shame, seeing that neither

the land nor the people had ever really rested ; and that though the Sabbath at first had been graciously given to tell of the good will of the Lord to his people, they had slighted the blessing, and had polluted this ordinance. Hence the Lord was constrained to give them up, again and again, to be trodden down by the Gentiles. *Seven times*, as we have seen, they were punished in this way. But this did not prove that the Lord's love to his people had failed ; because though thus often constrained to afflict them, he as often, by the sword of Gideon, of Samson, of Jephthah, and others, redeemed them out of the hand of their enemies ; and not only so, but at the time fixed in his own gracious purpose, that is, when the *Seventy Weeks had expired*, he gave them a king in the person of Solomon ; a man who, if any mere man could have borne the glory, was surely fitted to do so. But this could not be. One, and one only, of all the children of men, has proved himself worthy of reigning over God's elect nation ; and Christ, the blessed Lord, is that one. Solomon failed, as we know, at the outset ; his sun, which had risen so brightly, was speedily clouded. Thus the present hopes of the nation were blasted, the time of Israel's glory delayed. But still the patience of God was unwearied : *another trial* of Israel is made—*another crisis* occurs in their history, and that too after the same lapse of years as the former. Seventy weeks from the time when the glory of God filled the temple, in the days of King Solomon, Nehemiah was given to be the healer of Israel. But did this cycle find them more true to the Lord than the last ? had they at length learned to take delight in his Sabbath ? No ; the heart of this people was still hard and rebellious. All their ways were unequal ; and hence, *ere the cycle had closed*, ere the full measure of weeks between Solomon and Nehemiah was filled up, plucking his hand out of his bosom, he arrested them in the very height of their sin, calling for the sword of a Gentile—even of King Nebuchadnezzar, to chastise them. And now I come to the point at which I have been aiming. Moses had told them before, when the law of the Sabbath was made, that if they would not observe it, their land should keep sabbath. And now, they having failed in giving heed to this ordinance, so expressive of grace on the part of the Lord, this threat is accomplished. The land is now doomed, not in the shape of *blessing*, as God originally purposed, but of

judgment, to rest. For the space of full seventy years, the temple of God and the city were doomed to lie waste; while those valleys and hills which, had Israel been obedient, would surely have flowed with the richest abundance of honey and milk, failed to give forth their increase for the few whom the hosts of Chaldea had left in the land. During these years, according to the warning word of their lawgiver, the land kept its Sabbaths, it lay like a wilderness, unproductive and fruitless. And not only so, but in a dispensational sense, this, like the seven blank periods aforesaid, was not reckoned at all, being itself *a complete blank*, in God's thoughts, in connexion with Israel. And why, I would now ask, why did he fix on this period, on *seventy years*, more especially as the time of their chastening? Had this any connexion with our cyclical period—with *seventy weeks*? Yes, surely it had; and the connexion illustrates what it is here my object to show, namely, the retributive justice of God, so equally balanced, in his dealings with Israel, because we here find him acting exactly according to Israel's sin, in the following way. Within the compass of seventy weeks the number of Sabbaths was seventy; the amount of weeks and of Sabbaths, of course, being exactly the same. Hence it is clear, that the Lord in chastising his people kept his eye upon this. He took note, as it were, of the SEVENTY SABBATHS FROM MOSES TO SOLOMON; one and all of which in succession his people, for want of due faith in his love, had profaned. And not only so, but also of the SEVENTY SABBATHS WITHIN THE FOLLOWING CYCLE; and while breaking in on this cycle, and setting their Sabbaths aside ere they had reached to the number appointed, ere the period had closed, he gives his people to know that he did so, that he doomed their land to KEEP SABBATH FOR SEVENTY YEARS, because of their sin in not allowing it to rest in *his* way, in obedience to him, through their dispensational periods, from the very beginning.*

And now, in closing this part of the subject, I will cite the three Scriptures on which the above reasoning is founded; and bearing in mind that SEVENTY WEEKS WAS A DIAPENSATIONAL CYCLE in Israel, we shall easily see how their *sin* and their *chastening* coincided exactly.

* The sin of the nation at large, and that of Hezekiah individually, in reference to the King of Babylon's servants, (2 Kings xx. 14—18.) was in principle exactly the same. In both cases it was the soul failing to find rest only in God.

First,—"If ye will not," says the Lord by the mouth of the lawgiver Moses, referring to the law of the Sabbaths, "If ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times** for your sins. . . . And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall *the land enjoy her Sabbaths as long as it lieth desolate*; and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths; as long as it lieth desolate it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it."—Levit. xxvi. 27—35.

Secondly,—"This whole land," said Jeremiah the prophet, after the above law had been broken, when denouncing judgment upon Israel, even the fulfilment of the threat connected therewith—"This whole land shall be a desolation, and an astonishment; and these nations shall serve the King of Babylon *seventy years*."—Jer. xxv. 11.

And then, *thirdly*, we read, "Them that escaped from the sword carried he (Nebuchadnezzar) away to Babylon, where they were servants to him, and to his sons, until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as *she lay desolate she kept Sabbath, to fulfil threescore and ten years*."—2 Chron. xxxv. 20, 21.

THE NINETIETH PSALM, THE TENTH VERSE ESPECIALLY,
NAMELY,

"The days of our years are threescore years and ten."

"ALL our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. Who knoweth the power of thine anger? Even according to thy fear so is thy wrath. So teach us to number

* Observe, in connection with the sin of the nation with regard to the *Sabbath*, how the number *seven* is never lost sight of. *Four times* in this chapter Israel is thus threatened with *seven-fold* punishment.—Levit. xxvi. 18, 21, 24, 23.

our days that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants." Now that which I purpose to notice especially here is the expression the "threescore years and ten" in this passage. "The days of our years are *threescore years and ten*," or as we read in the margin, "As for the days of our years *in them are seventy years*." This is commonly thought to apply to the lifetime of man as an individual; and while this, I allow, may in a restricted sense be perfectly true, I am strongly disposed to consider that we are warranted to take this psalm in a much wider sense, the above passage especially, and to believe that, prophetically speaking, this is the language of Israel, not as *individuals* merely, but as *a nation*; and that in this way these words refer to what may be termed the DISPENSATIONAL LIFETIME OF ISRAEL, namely, the great cycle of weeks which we are at present considering.

And now, as serving to show what I mean, let us look at Leviticus xxv. which treats of the law of the Sabbatical year and the Jubilee: "And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the *seven sabbaths of years* shall be unto thee forty-nine years." Such was the mode in which time, according to the Levitical law, was measured in Israel, not by ordinary years merely, but also *by sabbaths*; so that that which is spoken of here on the one hand as "*forty-nine years*," is treated as "*seven sabbaths of years*" on the other; and this being the case with regard to this period, it must also be true with regard to our cycle, inasmuch as the cycle is nothing more than the above period TEN TIMES REPEATED. Hence, according to the above rule, what is actually 490 years on the one hand, may be viewed as seventy sabbaths of years on the other; and in this way, I believe, the cycle is referred to in the 90th Psalm. There the Spirit of God, as it were, loses sight of the ordinary years of all time, in fact, saving that which was peculiarly linked with the name of the Lord, and dwelling alone on those years which were especially marked as memorials or signs between the God of Israel and his people—the *Sabbaths*, I mean—speaks of the great dispensational period neither as seventy weeks, nor as 490 years, but as threescore years and ten, thereby pointing alone to the SEVENTY SABBATHS OF REST TO THE LAND INCLUDED THEREIN.

Why, let me ask, why were the Jews sent into captivity, there

to spend their years "as a tale that is told?" Because they had polluted their Sabbaths. Why was the land, not in the way of *grace*, but of *judgment*, to rest, to keep Sabbath for seventy years? Because, as I have shown, the number of Sabbaths thus defiled within the course of Seventy Weeks had been seventy. The Lord, in fact, in this case was just measuring to Israel as they themselves had measured to him. "According to thy fear," we here read, "so is thy wrath:"—that is, as I take it, according to the allegiance, the service due by the creature to God, so was his wrath, seeing that such allegiance never was rendered. These words then of this Psalm I believe to have been put by the Spirit of God into the lips of the children of Judah in Babylon, who, while hanging their harps on the willows, and refusing to sing the Lord's song in the land of their captivity to please the children of strangers, are led by the same Spirit to muse on the sin of the nation from one dispensation to another, to remember that the days of their years had been threescore years and ten, or, as we read in the margin, that this was their dispensational lifetime—the period allotted for Israel in which to do the will of the Lord, to honour his Sabbaths, to show that they had his "fear" in their hearts; but that instead of all this, the land in none of these years had been suffered to rest—that their Sabbaths had all been defiled—and hence to look on their seventy-fold sorrow in Babylon as just the fruit of their seventy-fold sin in despising his ordinance, the Sabbath, the sign of his good will to his people from the very beginning, even from the time of their redemption from Egypt. And here, before leaving this part of our subject, I take occasion again to refer to the margin, which gives, as I have said, the passage in question as follows, "As for the days of our years, in them are seventy years." This, which I am informed is more correct than the text, seems to me at the same time more clearly and definitely to express what the Spirit means to convey. This reading, perhaps, may be paraphrased thus: "Within the circle of days which make up the 490 years of Israel's national lifetime, there are 70 years which the Lord especially claims as his own, namely, *seventy Sabbaths*—all which, profaned as they have been, tell of only labour and sorrow, instead of gladness and rest, as they ought to have done."

Then there is another point, which, though it belongs to this place, will be better understood as we advance to the section

which treats of the year of jubilee. "The days of our years are threescore years and ten." Of this, we believe, we have given the meaning already. Then, in continuation, we read, "And if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away." What does this mean? This points, I believe, to Israel's chief ordinance, the JUBILEE. Within the cycle of Seventy Weeks there were (*see Plate 2, figure 5,*) ten years of jubilee, which added to the seventy Sabbaths above-named make up fourscore years. So that according to this, the dispensational lifetime of Israel is to be viewed, on the one hand, as "THREESCORE YEARS AND TEN," on the other, reckoning the jubilees, as "FOURSCORE YEARS." But, however we view it, it all tells of failure. View man in whatever aspect you will, in weakness or strength—in his meanest estate, in his best estate—and what is he? A creature of vanity—a being whose years are spent as a tale that is told. Of this, Israel, through the whole of their history, whether we mark it as linked with the Sabbath alone, or with the Jubilee also, was once the living memorial.

Then further we read, "Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Such is the cry of these captives. His wrath had been according to the dishonour done to his Name; and, they having accepted the punishment due to their sin, they pray to the Lord for deliverance; they look for blessing, moreover, according to the years of their sorrow. And not only so, but they ask for power so to number their days, that they may apply their hearts unto wisdom; so to mark the times and the seasons, which from one age to another spoke only of grace, so as to enter by faith into the joy of that rest of which the Sabbath in Israel was ever the pledge. And all this the Lord will at last do for Israel, as we gather from this beautiful psalm, which surely passes beyond the Babylonish Captivity, to glance at their *present* dispersion and sorrow. Already he has turned man, even Israel, to destruction. But a thousand years in his sight are but as yesterday—even as a watch in the night. And though Israel has been cut off from his hand now for nearly two thousand years, with the God of

resurrection these years are as nothing. He has only to speak, to say, "Return, ye children of men"—"Awake, and sing, ye that dwell in dust," and Israel at once will revive. The beauty of the Lord will at length be upon them, the work of their hands will in the end be established. All this the Lord will do for his people, so that their years will no longer be spent as a tale that is told, but in delighting themselves in his goodness—in owning his mercy through all their past failure, in singing his praises, and saying, in the words of this Psalm, "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God."

THE SABBATH LOST TO THE JEWS AFTER THEIR REJECTION OF CHRIST.

OF the third and last Cycle we have spoken already, having seen how the week of grace to the Jews, namely the time of the testimony of John and of Jesus, stood at its close, so as to fill up the term of Seventy Weeks from Nehemiah's return to the rejection of Christ. We also have seen how the same hand which has blotted out the memorial of Israel for a while from the earth, has, at the same time, cancelled this week of Messiah's rejection, so as to leave the period which, according to the divine purpose, is destined to pass before Israel is redeemed, as yet incomplete. We have seen too how the "ONE WEEK" of Daniel—the brief space of the wilful one's power—will come in at the end, so as to supply the place of the suppressed week, above named, and thus to fill up the time which is to usher in blessing to Israel.

All this we have seen, therefore it is needless further to enlarge on the subject; but we may pause at this point for a little to take a glance at the past, and to mark the peculiar character of the sin of the Jews with regard to the sabbath.

The whole course of time under the law presented, as it were, a long chain of sabbaths; as may be seen by referring to *figure plate 2, figure 5*; which, as they passed on in succession, from one age to another, were so many signs between God and his people,

—blessed pledges to Israel of their interest in him. Thus not only did the ministries and shadows of the tabernacle, from the altar of burnt-offering to the mercy-seat in the holiest, speak the language of grace, but even time itself, as it rolled on from generation to generation, told out the secret, day unto day uttered speech, night unto night showed knowledge, witnessing of Him whose very existence itself is a sabbath, and whose purpose it is in the end to bring all his elect into fellowship with himself in that rest, which is from everlasting to everlasting—which never began, and which never will end. But the whole history of Israel, on the other hand, showed that man in the flesh has no heart for the Lord, that the rest which he covets is merely rest in the creature, and therefore the sabbath of God is actually nothing to him. Hence Israel, as we have seen, by the sword of one Gentile power after another, was smitten. But still the patience of God was unwearied; again and again, they were forgiven; and in the end what do we find?—nothing less than the blessed Jesus coming forth to speak peace to his people, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that were bound, to bring Israel into the freedom and joy of the true year of Jubilee. But we see on the other hand, how this last act of grace, instead of subduing the proud heart of man, only called forth its enmity; and thus Israel's last sabbath beheld him whom his people had slain, *the very Lord of the sabbath himself*, lying wounded and dead in one of the sepulchres of that land which he came to redeem and to bless with his presence. This was indeed a dark day in Israel; but dark as it might be, it was, as we read, "*a high day*" in Jerusalem; so holy in the thoughts of this people, that the bodies of Jesus and of the two crucified thieves were not suffered to hang on the cross, lest both the holy day and the land might thereby be polluted. Thus lost to all shame were this people, thus little did they deem that their land could not now be more deeply polluted; little, alas! did they think that the deed they had done had sealed the doom of the nation, that **THEIR SABBATH WAS GONE**, never to shine upon them again, till they should own him whom they had crucified as the Messiah of Israel, the hope of his people. But still in the midst of it all, while the Jewish elders were busy in sealing the stone and setting a watch over the tomb which contained the body of Jesus, there were those

in Jerusalem who were in truth keeping the sabbath day holy ; a few faithful disciples who came the next morning at day-break with their spices and ointments, to anoint the body of him whom they loved, not knowing that already, ere the sun had arisen, this blessed sheaf of first fruits, to speak in a figure, had been waved, that Christ had been raised from the dead. And this occurred, as we read, "in the end of the sabbath as it began to dawn toward the first day of the week," (Matt. xxviii.) words designed, I believe, not merely to state *a fact*, but also to glance at *a principle*, showing that this indeed in a moral sense was "THE END OF THE SABBATH" to Israel, and that the FIRST DAY OF THE WEEK had now dawned on a new order of things altogether ; and that now the hope of rest in a world which had crucified him having ended, and he being on his way from this polluted earth, which had proved itself unworthy of him and his love, back again to that bosom from whence he came forth, his saints, from that moment, were called to find their sabbath in Him whom the world around them despises and hates. Alas ! that the heart should ever turn away in its folly from such a friend, such a Saviour as this ; or seek its rest for a moment in a world that knows nothing of rest because of its alienation from Him : to dream of joy in a world where he was a stranger. "Love," we read in the Canticles, "love is strong as death, jealousy is cruel as the grave ;" meaning, I believe, that as death with irresistible strength lays its hand on its victim, so love arrested us in the midst of our wanderings, and drew us home to itself, and having thus made us its own, with all the fond "jealousy" that infinite love only feels, resists every rival that would put in its claim to our hearts ; just like the grave, which coldly and cruelly deaf to the cry of the mourner, keeps its prisoner fast locked in its keeping, and will not resign him. "The coals thereof," we read further, with regard to this love, "are coals of fire which hath a most vehement flame ; many waters cannot quench love, neither can the floods drown it ; if a man would give all the substance of his house for love it would be utterly contemned."—Such is the love of Christ to his Church—so fervent, so strong, so enduring, that not all the waves and the billows that went over him in the dark hour when he suffered could quell or destroy it. Love outlived all, and was more than conqueror.

Then, too, it was free, without money or price. Love, we are

each of us conscious in our hearts, corrupt and base as they are, is too noble, too generous, to be purchased. A slave or a flatterer we know may be bought, but not surely a friend. And is the love of Christ less unmercenary? The heart shrinks from the thought; no obedience, no beauty, no attraction on our part drew him forth from the bosom of God, to become a man of sorrows on earth, and then, in the end, for the love that he bore us, to die the death of the accursed;—such is the love that first found, and still keeps us, which no suffering could quell, which no money could purchase. “Herein,” we may well say, “is love”—the yearning of Christ’s heart over his Church before the world began, which caused him at length in the fulness of time not to count his life dear to himself so that we might be happy. May we then (to return from this digression), when we muse on that sabbath which Israel has lost, see therein just a type of that rest of which CHRIST IS THE SUBSTANCE, and feel that repose for the poor weary heart is to be found only in Him. May we learn too more and more, that if a day in his courts is better than a thousand, on the very same principle, that such moments as we too often spend at a distance from Him, occupied it may be with something in which he has no pleasure, are unworthy of being numbered among the years of our life, like those *lost periods*, those *blanks*, which we already have traced in the course of Israel’s history, which so expressively marked the estrangement of God from his people—their loss of His presence. Thus we may learn a deep moral from the Lord’s dealings of old with his people—most true in all ages, and under all dispensations—most appropriate too, in an individual way, to ourselves, as his people.

TWO PERIODS SHOWN TO FORESHADOW THE CYCLE OF
SEVENTY WEEKS.

(*See Plate 2, Figures 3 and 4.*)

I NOW proceed, in the next place, to notice two septenary periods with which the law of Moses presents us; both designed, I believe, to express in a miniature form the great dispensational Cycle which we are considering at present.

The *first* of these is the brief period of SEVEN WEEKS, OR 49 DAYS, between the Passover and the day of Pentecost—the time of harvest in Israel, which though not itself one of the annual “Feasts of the Lord,” is found in connexion therewith in the 23rd of Leviticus. The *second* is a period much longer than this, though quite of the same character—namely, the SEVEN WEEKS, OR 49 YEARS between every jubilee spoken of in Leviticus xxv.

FIRST PERIOD.

In considering the SEVEN WEEKS OF HARVEST, the *first* of these periods, let us just look at the Levitical Feasts above named (Levit. xxiii.); that is, at only *five* out of the number, which is enough for our purpose at present;* viewing their *order* in the first place, and then their *mystical meaning*. The forty-nine days of harvest considered.

THE ORDER OF THE FEASTS.

The first thing which meets us is the great *leading feast* of the year, namely, the PASSOVER. After which we read of the wave-sheaf being offered. This was so arranged as always to occur on the day after the Sabbath that followed the Passover; that is, on the first day of the week—the resurrection day.† This opened the HARVEST (the *especial point* which we are at present considering), which continuing for *seven weeks, or forty-nine days*, was summed up by the DAY OF PENTECOST, the fiftieth day from the offering of the wave-sheaf, at which time the two wave-loaves were offered, much in the same way that the sheaf had been presented before.

Then the next thing we find is the UNNOTICED INTERVAL, a space of nearly four months between Pentecost in the third month and the three closing feasts in the seventh.

Then lastly we come to the three feasts above named, the FEAST

* The Sabbath and the Feast of unleavened bread are the two feasts which are not noticed here.

† The following quotation from some (to me, at least,) unknown author, with regard to this point is worthy of notice:—“The modern Jews, following the traditions of the Rabbies, hold that the wave sheaf should be presented the 16th of the month Nisan, and most modern critics take their word for it; but the Karaite Jews, or the sect among them that adhere to the law, and, despite traditions, hold that it should be offered *the morrow after the first Sabbath in the Pascal week*; by this latter system, every day of Pentecost fell on the first day of the week; and even by the present Jewish reckoning, the day of Pentecost, in Acts ii., began the evening previous to the outpouring of the Spirit; hence the expression, *εν τω συμπληρουσθαι*: and it was a Lord's day, since the 14th of Nisan that year was a Friday, and the 16th a Sunday.”

OF TRUMPETS—the DAY OF ATONEMENT—and the FEAST OF TABERNACLES—all falling together, within about three weeks of each other, in the seventh month of the year; and so ended these Feasts of the Lord.

And now I proceed to speak of the mystery contained in these ordinances.

THE TYPICAL CHARACTER OF THE FEASTS.

The Pass-
over

As to the PASSOVER—the first feast of the year, while this pointed of course to the offering up of Christ, the true Paschal Lamb—it was likewise the constant yearly memorial to Israel of their *first paschal supper in Egypt*,—of that night of the Lord when their firstborn were redeemed by the blood of the lamb from the sword of the destroying angel, while the people at large were delivered from the power of Pharaoh.

The seven
weeks of har-
vest.

Then the HARVEST TIME being the interval between the Passover in the first month, and the day of Pentecost in the third, expressed, as I believe, the WHOLE PERIOD OF ISRAEL'S PAST HISTORY, *from the night of their first paschal supper in Egypt to their last day of Pentecost*, namely, the day recorded in Acts ii. when the Spirit was given. This analogy will clearly appear, when it is remembered that the harvest time was a SINGLE SEPTENARY PERIOD—SEVEN WEEKS, OR FORTY-NINE DAYS; while, answering to this, the space from Moses to Christ, as we have seen, was A THREEFOLD SEPTENARY PERIOD—SEVENTY WEEKS, OR FOUR HUNDRED AND NINETY YEARS, THRICE REPEATED. After which, from the day that Jesus was slain to that on which the Spirit was given, (quite in harmony with the character of the three periods before it,) followed the *harvest time of that particular year*, the space during which the saints in Jerusalem were awaiting the promised power from on high to descend on the Church—this being *another*, even a FOURTH SEPTENARY PERIOD, in addition to those above named.

The day of
Pentecost.

Then as to the DAY OF PENTECOST, at the end, as I have said, of these weeks, this pointed from one year to another through the whole of the past dispensation to a certain day foreknown to the Lord—even the day when the Church of God (here expressed by the wave loaves) was formed in Jerusalem, and when, at the same time, darkness began to close in on the Jews; seeing that having put their Messiah to death, they were still bent on refusing the

love of Him who now for the last time, by the voice of the Holy Ghost in the Church, called on his people to repent—to believe on his name, and receive life through his death. The term “*day of Pentecost fully come*,” as it is termed in Scripture, is very expressive, very significant, inasmuch as the days of Pentecost previous to that, downward from Moses, pointed to this, to which, in the thought of the Lord, they all bore reference, and which was the winding up, as it were, of them all. Thus in these three—1st, the *Passover*; 2dly, the *weeks of Harvest*; 3dly, the *day of Pentecost*, we see expressed the Lord’s dealings with Israel of old—from their first passover eaten in Egypt through their *three-fold dispensational harvest-time*, as I have, on account of the above analogy, ventured to call it, down to the day when the Spirit descended—Israel’s last day of Pentecost, when God’s witness, the Spirit, was grieved and refused by the people.

And now as to the UNNOTICED PERIOD—the space, I mean, between the day of Pentecost and the three closing feasts, what does this signify? It expresses, I believe, *the very period in which we ourselves stand*; the time in which the Lord having for their rejection of his grace, left Israel awhile to themselves, is graciously busied in gathering out his elect Church from the world. Just at the point when the harvest closed in, the two wave loaves, “the new meat offering” were offered at Pentecost; and so answering to this, on the day of Pentecost spoken of in Acts ii. the true wave loaves, the saints, on whom the Holy Ghost on that day descended, the nucleus or gathering point of the heavenly branch of God’s family, were offered.

Then there is a point with regard to this interval which it is needful to mention. The purpose of God with regard to the Church was a *secret* of old in the time of Moses, when their feasts were appointed—“*the mystery hidden from ages and generations*;” and so, answering to this, these months in this chapter are left wholly unnoticed. The weeks are carefully numbered from the passover down to the day of Pentecost—from the feast of trumpets in like manner, down to the close; but this space between these two last mentioned feasts is passed over in silence. What a beautiful type we discover in this of “THE GREAT MYSTERY” above named, of that which, though full space is allowed for it in the prophets of old, namely this age or dispensation of ours, is never once noticed by them (except *in type* in this and similar

The un-
noticed pe-
riod.

places) but is left to St. Paul, the Apostle of the Gentiles, to make known.

The feast
of Trumpet.

And now as to the three closing feasts—The FEAST OF TRUMPETS—the first of the three. This shows THE AWAKENING OF ISRAEL, relating to the time when the Spirit of God will move on the hearts of the remnant; when “the trumpet in Zion” spoken of by Joel the prophet will call the congregation to fasting and mourning. While the new moon at this season is foreshadowed in the remnant above named, beginning however feebly to shine out again—to catch something of healing and light from the glory just about to return.

The day of
atonement.

Then, on THE DAY OF ATONEMENT, the law was as follows—“Whatsoever soul it shall be that shall not be afflicted on that day, he shall be cut off from among his people,” Leviticus xxiii. 30. What does this show? Surely, the REPENTANCE OF ISRAEL hereafter, when looking on Him whom they have pierced, they shall mourn. Here the hearts of his people in type are found to respond to the voice of the trumpet—here they learn the value of the blood which their forefathers shed.

The feast of
Tabernacles.

And now, lastly, in the FEAST OF TABERNACLES or ingathering, we see Israel, and indeed the whole redeemed creation together with them, at rest during the MILLENNIAL TIMES OF THE KINGDOM. This is expressed by the first seven days dwelling in booths made of willows and palm trees; because the “*eighth day*,” or “great day of the feast,” being an advance upon this, points to “*the end*,” Cor. xv. 24, when Christ having given up his kingdom, all things at last will be perfect—all things made new, and GOD WILL BE ALL IN ALL.

Thus in these “*Feasts of the Lord*”* we have a typical outline of the dispensational actings of God with the Jewish people of old—with the Church and with Israel in their redeemed state

* Some time since the author published a Chart on this subject, bearing the following title: “*The Feasts of the Lord, according to their order in Leviticus xxiii.; showing forth the whole purpose of God from everlasting to the end of all things.*” He now regrets that this did not appear *subsequently* to the Chart, lately published, entitled, the “*Prophetical Stream of Time*,” because these two Charts, he is conscious, would have considerably helped to throw light on each other, and clear up a subject which, he fears, proved more obscure than he had been led to anticipate. He just mentions this for the sake of those who may happen to possess the above Chart on the Feasts, hoping that the explanation here given may, even now, be of some help in explaining his object therein. The above Chart on the Feasts is sold, with his other Works, at NISBET and Co’s. London; BINNS and GOODWIN, Bath, &c. &c.

hereafter. And they are here introduced with one object merely, namely, to show the SEVEN WEEKS OR FORTY-NINE DAYS OF HARVEST in connection with the past dispensation,—the THEEFOLD DISPENSATIONAL HARVEST TIME OF ISRAEL. This connection will be more clearly discovered by comparing figures 1 and 3, which are placed alongside one another in plate 2, with this object, and thus furnish an additional proof of the Septenary order of time under the Mosaic economy.

SECOND PERIOD.

I TURN now to notice the second Septenary period before named, namely, the SEVEN WEEKS OR FORTY-NINE YEARS BETWEEN EVERY JUBILEE; and here I shall content myself by merely quoting the note at the foot of figure 4, plate 2, which is sufficient to express all I would say on the subject.

The Forty-nine years between each year of Jubilee.

“This being the tenth part of the great dispensational period, and a sample or pledge, as it were, of the whole, stands much in the same relation to it, as to the forty-nine days of harvest between the Passover and the day of Pentecost, see figure 3. There is however one striking distinction between these two periods. It is this: The DAY OF PENTECOST pointed continually forward from year to year through the past dispensation to “*the day of Pentecost fully come*” at the close, when Israel’s sin was filled up by their disbelief of the truth then revealed by the Spirit, namely, the exaltation of Christ to the right hand of God. While the JUBILEE, on the other hand, told of the times of the restitution of all things, at Christ’s second coming. Hence the harvest which closed with the yearly feast of first fruits or Pentecost (while connected in an abstract and general way with the great dispensational cycle) more especially bore on the threefold period here shown. While this period of forty-nine years, with the Jubilee closing it all, seems chiefly connected with the prophetic period of Daniel, at the termination of which the Jews will return and be received into favour.”

N. B. Here let me add, that the time of Nehemiah’s building the city, “*the strait of times*” or “*shorter limit of the times,*” which we have considered before—(page 21.) was a period or cycle of this kind—seven weeks or forty-nine years between two years of jubilee.

THE CYCLE OF SEVENTY WEEKS BETWEEN ABRAHAM
AND MOSES.

(See Plate 2, Figure 7.)

HAVING thus advanced to this point, I now proceed to speak of a further discovery which, in the Lord's goodness, I have, as I believe, made with regard to our Cycle.

The annals of Israel, as *a nation*, began from their deliverance out of Egypt, from which point to the casting off of the Jews, we have already traced a threefold septenary period. But be it remembered that the history of God's chosen people, viewed simply as *a family*, began considerably earlier than this, namely, with Abraham; and having seen that Seventy Weeks was the appointed dispensational period with Israel as an organized nation, is it not reasonable to suppose that it was equally so in the times of the Patriarchs? Accordingly, if we trace *the period from Abraham's birth to the Exodus**, when it will be remembered our threefold period began, we shall find that this too was A CYCLE OF SEVENTY WEEKS, which added to the three cycles before named, makes a FOURFOLD PERIOD from the birth of the patriarch down to the casting off of his seed after the flesh. And here I would just say, in passing, that when I shall come to treat more particularly than I have yet done of this present age,—this break in which we ourselves are standing at present in the history of Israel, we shall find that this too, like the above, is a *fourfold period*. This belongs, it is true, to a future part of our subject; but I just touch on it here, because it tends so to strengthen what I have stated above, inasmuch as there is a moral propriety in the fact of the time of the Lord's ancient dealings with his elect, earthly people being thus commensurate with the period of their dispersion.

To return then to consider this period as we find it in Scripture. In Genesis xii. 4, we read that Abraham was "SEVENTY AND FIVE YEARS OLD when he departed out of Haran to go into

* In Plate 2, Figure 7, this is the first of the four Cycles coloured red the *fifth* from the top.

Canaan;" and then in Exodus xii. 40, 41, in the Septuagint version, which all the best critics agree in considering as the true translation of this passage,* it is written, "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was FOUR HUNDRED AND THIRTY YEARS,"—which last period being added on to the above *seventy-five* years, makes up, from Abraham's birth to the Exodus, just *five hundred and five years*, that is, FOUR HUNDRED AND NINETY YEARS, OR SEVENTY WEEKS, *with fifteen years in addition*. This addition, of course, will at first sight appear to stand in our way, and to lengthen our cycle beyond its due limits. But so far from interfering at all with what it is my object to prove, it falls in, in a most remarkable way, with what I have before stated as to the existence of periods in Scripture which the Lord in *his* record of time has passed over as *blanks* in the moral history of man. Such, as we have seen, were the seven intervals of servitude—such the time of the Babylonish captivity—and such too, I doubt not, is the period in question. And now let us consider what period this was. It was, I believe, the interval between the birth of Ishmael and the weaning of Isaac—THE TIME OF THE BONDWOMAN AND HER SON. And that this was fifteen years, the overplus period, we gather from the following facts. Abraham, at the time of Ishmael's birth, was *eighty-six* (Gen. xvi. 16), and when Isaac, the son of promise was born, a *hundred* years old, (see Gen. xxi. 5,) which makes an interval of *fourteen years* between these two events. Then, if we allow for *another year* between the birth and the weaning of Isaac, we come to the conclusion which we desire to reach, we have the *fifteen years exactly*.

And now, as to the principle involved in this fact. *Faith*, we must recollect, was the peculiar and distinctive characteristic of the dispensation in which the patriarch lived. The promise of

* "In Exodus xii. 40, we read, '*The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*' But this is not true; for it was only four hundred and thirty years from the calling of Abraham, two hundred and fifteen of which elapsed before the going into Egypt. (Compare Gen. xii. 4; xvii. 1, 21; xxv. 26; and xlvii. 9.) The following is the verse as it appears in all the manuscripts and editions of the Samaritan Pentateuch, confirmed by the Alexandrian manuscript of the Septuagint: '*Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.*' This is the *true reading*, and removes all doubt and obscurity."—*Horne's Introduction*, vol. ii. p. 265.

blessing through Isaac, the child of Sarah, the free woman, had been secured to Abraham and his seed by the immutable counsel and oath of the living God. But in the interval between the going forth of the promise and the birth of the child of promise, we see Abraham losing sight of the blessing, and failing entirely. At the suggestion of Sarah, with a view to secure to himself, in his own way, what God had promised before, he takes Hagar to wife; and thus Ishmael, the fruit of this union, comes before us in Scripture as the sad witness of the Patriarch's folly and distrust of the truth of the unchangeable God. Here then at once was an infringement upon the order of God—here the spirit gives way to the flesh—faith to unbelief. It was, in fact, as we gather from Galatians iv. 21—31, the law in a figure finding its way into this household of faith, and thus for a time breaking the happy link of communion between God and his people. Hence it is that we are given to trace with such accuracy the years between the birth of Ishmael and that of Isaac, to know the moment exactly when Abraham failed, and when, at the manifestation of him who was a Son to him indeed, (Gen. xxi.), he regained his original strength. And this did not take place till the day of that feast which he made when the true heir of the blessing was weaned, and when the bondwoman and her son were fairly cast out.*

Surely this is all most important, because, judging from analogy, we know that this space of time must of necessity, in the very nature of things, have been a *break in Abraham's history—a blank*—which goes, in one sense, for nothing in the general order of time under the eye of the Lord.

Here, however, before I proceed further, I must answer an objection which may be urged as to the above statement. It was, it may be said, within the above interval that Abraham entertained the three angels, and also interceded for Sodom; which

* With regard to this period, there is one thing very remarkable. It is this—the time that the Jewish nation were under the Sinai Covenant, of which Hagar is the type, (Gal. iv. 22..31,) was *fifteen hundred* years—that is, if in addition to the threefold period of Seventy Weeks, we take the years of Jubilee into account. (See page 109.) And so, answering to this, the time of the bondwoman and her son was *fifteen* years. Here surely I should say is an analogy between the fifteen years of Abraham's failure and the above period of Israel's bondage—one being the *multiple of the other*.

75
years.



Abram called, he being 75 years old. Gen. xii. 4.

11
years.



15

years.

Ishmael born, Abram being 86 years old. Gen. xvi. 16.

The blank space of Ishmael's abode in the house.

Isaac weaned and Ishmael expelled, Abram being 101 years.

N.B.—Abraham was 100 years old at Isaac's birth, (Gen xxi. 5.) and by allowing a year for the child to be nursed, his father was (as above stated) 101 years when he was weaned.

505

Years,
which by deducting from it the 15 years of Ishmael's presence in Abraham's house, amounts to 490 years or 70 weeks.

430

Years,*

See

Exodus
xii. 40, 41.
(Septuagint
version,) and Gal.
iii. 17.

404

years.

* "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years."—Exod. xii. 40, 41. (Septuagint.)

THE EXODUS OF ISRAEL.

THE SEVENTY WEEKS BETWEEN ABRAHAM AND MOSES.

proves him to have been walking, not at a distance from God, but in close communion with Him. This, however, does not alter the question; because, in the two above actions, we see Abraham *personally*, as a saint, of course not losing his standing as such, and still having access to God. It is the *dispensation* I speak of; and that this was, through Abraham's failure, invaded, it is vain to deny.

Then there is another thing. It was for some time a question with me whether I was warranted thus to view the dispensational life-time, or history of God's ancient people, as opening at the *birth*, rather than at the *call* of Abraham. But now, for the following reasons, I feel that such is the true view of the question.

The Church of God, as we know, was called into being when the Holy Ghost, on the day of Pentecost, descended on the saints in Jerusalem. This was, if we may so speak, the birth-day of the church, as a body. And so now with each individual saint; the day when the Spirit first opens his eyes to see the value of Jesus is his birth-day; and his natural birth-day, in one sense, is taken no account of at all in his history. The fact is, our calling being heavenly, this, with every thing else that connects us with the earth, is unrecognized in this dispensation. But of old it was otherwise; each Jew, the moment he entered the world, was numbered among the people of God, and, as such, on the eighth day he was circumcised. And this was according to the calling and standing of Israel. The dispensation was earthly and carnal, and therefore all was in keeping with this. And so too it was with Abraham himself; the time of his birth is recorded, because, in one sense, his life under the eye of the Lord may be dated from thence. Besides, his birth, we may say, was the birth of the *whole Jewish nation*, which in embryo lay hid in the loins of their first father from the very beginning; for which last reason, especially, I feel free to go back to this point, and to date the opening of our Cycle from thence.

The above statement as to the 505 years, with the 15 years deducted from thence, so as to make the 490 years, is, for the sake of greater perspicuity, illustrated by the annexed DIAGRAM:—

SEVENTY WEEKS, SHOWN TO BE A UNIVERSAL CYCLICAL PERIOD.

(See Plate 2, Figure 7.)

HAVING, as I trust, succeeded in showing that Seventy weeks was a great dispensational period, a *climacteric*, in other words, in connection with Israel, I now proceed, taking a wider view of our subject, to prove that it was so with regard NOT TO ISRAEL ONLY, but also with regard to MAN UNIVERSALLY; and that, as shown in plate 2, figure 7, which expresses the whole age of the world, no less than *fourteen* of this kind of cycles may be reckoned from Adam down to the end. And this may be shown, I believe, by two distinct methods.

The argument proved by analogy.

First—Be it remembered that the past annals of Israel formed a part, the most important and prominent part too, of this world's history, as given in scripture. What were they indeed but the annals of God's elect nation, the only people on earth ever called by his name? Hence we are constrained I believe to regard them in this light; and let us also remember, what we already have seen, how the whole period from Moses to Christ was broken into three distinct sections, each marked at the close by an offer of blessing, on the part of the Lord, to his people; and next, in connection with this, let us consider the ages before Moses, as well as those after Christ; and does it not seem to be quite according to the usual ways of the Lord, which ever exhibit the most beautiful order, the most perfect consistency, that the arrangement of time both *previous* and *subsequent* to the existence of Israel as a nation, must have been divided by him, when in his own secret counsels he ordered the ages, according to the very same principle. The three periods above named what were they indeed but THREE LINKS IN THE GREAT CHAIN OF TIME: And though only these three, as it were, meet our eye, may we not from analogy, judge that THE REST OF THE CHAIN, though kept out of sight, IS EXACTLY THE SAME AS THAT PART WHICH IS VISIBLE? True it is, before Moses no law was enacted such as we find in Leviticus xxv. as to the division of time, neither is there any such law in existence at present; but still, for the simple reasons here given, one is led to believe that Seventy weeks must have been from the outset, and must still be (in *secret* of course)

as much a dispensational cycle with God in his dealings with mankind at large, as it was during the days of Israel's history. Surely this reasoning is simple; and to a mind apprehensive of the oneness of purpose in all the Lord's ways, will, I think, recommend itself strongly.

And now, *secondly*, as to the other method of proving this fact, if I can show that our cycle of Seventy weeks, which actually comprises only FOUR HUNDRED AND NINETY YEARS, may also be viewed as containing FIVE HUNDRED YEARS, or the half of a millenary, then my position is established. And here, as the whole thing rests on the peculiar manner in which the YEAR OF JUBILEE, the great type, as we know, of the restitution of all things, was formed, and connected with the Mosaic order of time, let us turn to Leviticus xxv. There it is spoken of thus: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound *on the tenth day of the seventh month*, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof," &c., Leviticus xxv. 8—10. Thus the year of Jubilee was a year altogether peculiar, beginning in the *midst* or in the *seventh month of every sabbatic, or forty-ninth year*; it was (as shown in plate 2, figures 4 and 6) made up of the LAST HALF OF ONE SACRED YEAR AND THE FIRST HALF OF THE FOLLOWING. So that it was, as I said, a year of its own kind, independent entirely of the Jewish order of time, which rolled on in due course as though such a year had no existence whatever. And now in connection with this let us turn to the period of Seventy weeks as illustrated in plate 2, figure 5. Within the compass of this we find there were just TEN YEARS OF JUBILEE, which, if time be regarded in the usual way, according to the Levitical reckoning, are made no account of, as forming an integral part of the 490 years. But if, on the other hand, we view it in a mystical light, as I feel assured that in the present instance we may, taking these ten years into account, then what is ACTUALLY ONLY FOUR HUNDRED AND NINETY YEARS, becomes MYSTICALLY FIVE HUNDRED YEARS. The Jubilee, observe, is termed in scripture "*the fiftieth year*," which

The same thing proved by referring to the Jubilee.

to me seems a clear intimation that the Lord would have us consider the whole cycle of which the space from one Jubilee to another is but the tenth part, as *five hundred years*, inasmuch as fifty multiplied by ten, amounts to five hundred. And now what is five hundred years? It is the half of a millenary—And into how many millenaries do we all by common consent believe the whole course of time to be divided? Into *seven*, all will allow, as foreshown by the week of creation, as also by all the septenary divisions of time under the law, as expressed in these charts. What then do we deduce from all this? Simply that the Lord from the outset has divided the whole course of time in two ways; *first*, into SEVEN MILLENARIES—*secondly*, into DOUBLE THAT NUMBER OF SEPTENARY CYCLES—FOURTEEN PERIODS OF SEVENTY WEEKS, as I have said, the cycle in the way I have shown being the half of a millenary. All this will be found expressed in plate 2, figure 7, where on the one side of the column the MILLENNIAL, and on the other the SEPTENARY order of time is presented.

The following is a view of the great leading divisions of time from the creation down to the end.

1st Division.	{	From Adam to Abraham's birth, Two MILLENARIES or, Four SEPTENARY CYCLES— (Actually 490, mystically 500 years each.)
2nd Division.	{	From Abraham's birth to Christ's death, Two MILLENARIES, or, Four SEPTENARY CYCLES—
3rd Division.	{	From Christ's death to his second coming, namely the present interval, Two MILLENARIES, or, Four SEPTENARY CYCLES—
4th Division.	{	The Time of the kingdom, distinctively termed the Millennium— One MILLENARY, or, Two SEPTENARY CYCLES—

With regard to the above distribution there is one very interesting point with regard to the *second* and *third* divisions, which, in passing along, I would just notice; namely, that the time of the dealings of God with his people the Jews, and that of their present

dispersion, correspond with each other. There were, for instance, *four cycles* from Abraham's birth to Christ's death, and from that on to the Lord's second coming, we find the same number of cycles: in both cases the PERIOD IS FOURFOLD. Thus the mercy and judgment of God are displayed in equal degrees—his mercy in calling Abraham nigh to himself, and then in afterwards bearing with him and his seed, the husbandmen shown in the parable, for so many generations, and never casting them off till they had rejected his Son, the heir of the vineyard—his judgment in hiding his face from his people *for the same time exactly that they had been unfaithful to him.*

But to return to the main subject, though indeed as to this I have little further to add, saving that *by two distinct paths* we have reached the same point, and find SEVENTY WEEKS to be connected NOT ALONE WITH THE JEWS, but also with the Gentiles—or rather with MAN UNIVERSALLY.

Then there is another thing—the seven weeks or forty-nine years between every Jubilee, as I have shown, points to the greater period of Seventy weeks, or 490 years, of which it forms an integral part, indeed we may say, is a brief expression or miniature sample thereof. So Seventy weeks, in like manner, I believe bears the same relation exactly to a *still greater period*, namely, the 4900 years which manifestly, in a dispensational sense, is all that is linked with man upon earth. But it will be asked, how is this?—does not this disagree with the foregoing statement? Having just before spoken of the ages in the way I have done, surely the full dispensational age of the world, reckoning by weeks, must be 6860, the product of 490 multiplied by 14? Why therefore now thus lessen the period? To this I answer, I do it by deducting the four cycles between the first and last advent of Christ from the fourteen above named, so as to reduce the period to 4900 years. My reasons for thus treating this space as *a blank* I shall presently show; but first let me refer to four periods all expressed in plate 2, which are I believe connected one with another, and ascend in the following order: 49 days—49 years—490 years—4900 years.

See figure 3.	{	Seven weeks of days—the yearly harvest time in Israel—
		This period comprises 49 days.
		1 day—the day of Pentecost.
		<hr/> 50 days. <hr/>

The 49 days,
49 years, 490
years, and
4900, all com-
pared with
each other.

See figure 4.	{	<i>Seven weeks of years</i> , the space between every Jubilee—
		This period comprises 49 years—
		1 year—namely, the Jubilee—
		<hr/> 50 years <hr/>
See figure 5.	{	<i>Seventy weeks of years</i> —the tenfold repetition of the above—
		This period comprises 490 years
		10 jubilees
		<hr/> 500 years. <hr/>
See figure 27.	{	<i>The tenfold period of Seventy Weeks</i> —omitting the space between the first and last advent of Christ.
		This period comprises 4900 years
		100 jubilees
		<hr/> 5000 years. <hr/>

And now in giving my reasons for making this last period 4900 years instead of 6860, I need only refer to what I have often stated before; namely that the *Church of God*—which, as shown in plate 1, figure 7, stands in the space between the first and second coming of Christ, with her eye looking beyond time on to the glory—is unconnected with the times and the seasons, which by ancient statute belong alone to the earth, to the Jews more especially: hence, when the church is considered, *time is always lost sight of*. Thus we see how our cycle of 490 years bears on these 4900 years; and who can say that these again may not point to SOME YET GREATER PERIOD BEYOND IT? But as to this we can only conjecture; in order to know it, we must wait for the kingdom, when the ways of the Lord will be more largely unfolded.

THE SECOND PASSOVER, ALLOWED FOR THOSE WHO WERE
UNCLEAN OR ABSENT.

(Numbers ix. 1—14.)

LET us now turn to consider the 9th chap. of Numb. from the 1st verse down to the 14th. This chapter, while it speaks, it is true, of one of the ancient laws of God's house, has, I believe, a yet larger, a *dispensational* meaning, typically showing forth his way with his people, from their rejection of Christ to their

restoration hereafter. In the 2nd of Acts, we find the Lord, by the mouth of the Apostle Peter, making them a free offer of pardon. They had just slain their Messiah, and now, but a few weeks after this, they are called to repent—to believe in the name of him whose blood they had shed. But the mercy was slighted, they hardened their hearts against this last offer of grace, and hence the Lord from that time hid his face from his people. But this, as we know, will not always continue: in the end, after ages of rejection and blindness, his people shall be willing in the day of his power; they will believe in Jesus at last as their promised Messiah, they will look on him whom they have pierced, and will mourn. Now all this is shown forth, I believe, in the chapter before us:—in this way—the Passover, according to the command of the Lord, was to be kept on the 14th day of the first month; and in the second year after their departure from Egypt, he here renews this command, and the people were obedient accordingly. But there were certain men, at this time, as we read, who being unclean, were hindered from eating the Passover; having touched a dead body, they were defiled, and as such were unfit for communion with the congregation of God. Hence Moses had to enquire of the Lord touching the matter. And what was the answer? One full of grace, we may rest fully assured, as well as of mystical meaning with regard to the nation at large. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord: the fourteenth day of the *second* month, (that is, observe, exactly *four weeks after the regular passover* kept in the *first* month,) they shall keep it.” Now what does this signify? It points, as I said, to the nation at large, inasmuch as now, in the full sense of the word, the Jews are defiled—“defiled by the *dead body of a man*.” While others are getting life and blessing through the blood which they shed, their own terrible denunciation, which they uttered on the day when they put Jesus to death, is in force. “*His blood be on us, and on our children.*” Then again they are “*on a journey afar off.*”—They are *dispersed* for their sin, and driven as exiles from the land of their fathers. But in the end they will repent—after a long age of exile and sorrow, they will know him as their hope; and, what they never have yet done

(not even in the typical sense), they will *in truth* keep the passover, will feed on the true Paschal Lamb who was offered up for their sins. Thus we see in all this that a mystery is wrapped up in this Scripture, showing the unchangeable love, the grace of God to his people.

Then as to the two points above-named, namely, that of the "*dead body*," and the "*journey*;" the former of these bears I believe on the sin of *Judah* especially; while the latter relates to that of *Ephraim* or the ten tribes. It was Judah, be it remembered, that put Jesus to death, and hence was in this way defiled; while Ephraim, at the time that he suffered, were outcasts—were, as it were, "on a journey afar off," because of their sin of idolatry in the days of king Jeroboam, as well as that of casting off their allegiance to the house of David, from whence Christ, the true David, was destined to spring. Thus the sin of the *whole nation*, both Israel and Judah together, with their consequent chastening, is viewed in this ordinance.

Then as to the space of time between the regular passover in the first month, and this supplemental one in the second, this too has its meaning; and this it is here my purpose to notice especially, because, I believe, it points most distinctly to the long age of Israel's sorrow; the space between the time when they defiled themselves with the blood of the Just One, and that when they will repent of their sin, the one being designed to set forth the other. This will be evident on comparing these periods, in the following manner—they are both of them FOURFOLD—and not only so, but each of them is A FOURFOLD SEPTENARY PERIOD—A MONTH OR FOUR WEEKS, THE ONE—FOUR CYCLES OF SEVENTY WEEKS, THE OTHER; the lesser period being designed to set forth the greater, in the same way exactly that the three whole weeks of Daniel's fasting and mourning, as we have before seen, relate to the threefold period of Israel's sin, from Moses to Christ; or as the week of creation expresses the great week of time, the whole age of this world's history.

THE LORD'S BREACH OF PROMISE TO ISRAEL.

(See Plate 2, Figures 5 and 7.)

THE 13th and 14th of Numbers are the chapters which we shall next turn to consider. And these, I believe, like the foregoing passage, furnish a type of the outcast condition of Israel at present, as I shall now endeavour to show.

In the history contained in these chapters, we read that twelve men, a ruler out of every tribe being chosen by Moses, went forth in order to spy out the country; and that they returned after a forty days' search, saying that though the land, it was true, was both pleasant and fruitful—as the grapes of Eshcol, which they brought with them, showed—still that it was in vain to attempt to possess themselves of it, seeing that the cities were walled, and that the people were giants, and altogether too strong for them. Thus, with the exception of Caleb and Joshua, who only were faithful, they brought a false and evil report of the land. And the people believing them, murmured both against the Lord and against Moses: "Wherefore," said they, "hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?" &c. Thus they despised the pleasant land, the inheritance promised of old to their fathers. Consequently, though the Lord, at the intercession of Moses, spared the lives of all except those of the ten spies who had sinned, he gave them to know that, with the exception of Caleb and Joshua, not one of that generation above the age of twenty should enter the land. "Your little ones," says the Lord, "which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised; but as for you, your carcasses they shall fall in this wilderness. And you and your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness; after the number of the days in which ye searched the land, even *forty days, each day for a year*, shall ye bear your

iniquities, even *forty years*; and *ye shall know my breach of promise.*" Thus we see how their sin and their punishment are made to correspond with each other—their *forty years' wandering* with their *forty days' search*. In all which, I believe, we may trace, as it were, the embryo of the sin of the people from Abraham to Christ, and also a sample of their loss of God's presence, which they are enduring at present—the Lord's "breach of promise," the "altering of his purpose," (see margin,) in a much larger sense than the above with regard to his people, as I shall endeavour to show.

Here then let us look again at the YEAR OF JUBILEE, and in connexion with it at the *four cycles* above named, between Abraham and Christ. The year of Jubilee occurred, as we know, at the end of every forty-ninth, or seven times seventh year; so that within the compass of Seventy Weeks, or 490 years, it was *repeated ten times over*; which, reckoning from Abraham to Christ through the FOUR CYCLES above named, MAKES THE NUMBER AMOUNT TO FORTY IN ALL, which, as these ages rolled on and succeeded each other, all told out the secret of grace. They spoke of a rest that remaineth, showing that though sickness and death had for the present usurped it, yet the inheritance given to Abraham at first would one day be cleared—that the pleasant land would, in the full sense, be pleasant at last—a fit abode for the redeemed of the Lord. But did this people give ear to the voice of the Jubilee? Did they receive instruction from thence? Alas! no. There was no oneness of mind between them and the Lord; they knew nothing of grace; their hearts, as it were, were in Egypt: and to them did they listen, rather than to the cheering report which the Jubilee bore of a new state of things—of redemption and blessing, of an inheritance cleared of all that offends. Such by nature is man. Such, therefore, was Israel, who was used by the Lord to show what we all are by nature. And what is now the result? The Lord has hid his face from his people, and will continue to do so for the same space of time that he showed them favour of old. The ages roll on—the four ages above named—but where is the trumpet that sounded at the return of every fiftieth year through the land, telling the children of Israel who had sold their possessions to take them again, and speaking at the same time of full redemp-

tion and blessing at last?* It is utterly silent. The cycles roll on as before, but are wholly unmarked by any such token of favour on the part of the Lord to his people; nor will they till the fourth and last of them ends; or (RECKONING TIME BY THE JUBILEES ONLY) till FORTY YEARS have elapsed will they return to the land of their fathers. Then the remnant of Israel, the children of those who have sinned, will learn the value of that which their fathers despised. Thus we see in all this how the sin and the punishment agree: we see FORTY JUBILEES PROFANED on the one hand, and FORTY JUBILEES LOST on the other; just as the FORTY YEARS IN THE WILDERNESS, the fruits of Israel's transgression, correspond with the FORTY DAYS OF THEIR SIN, "EACH DAY FOR A YEAR," as we are told.

But here I am aware that an objection will arise as to what I have stated, namely, that the Jubilee was not given to Israel till the time of their redemption from Egypt; and hence that from Abraham to Christ I am not thus entitled to count so many as forty. This is quite true; but while I allow it, I also contend that if the *actual ordinance* did not exist all that time, it had a place in the thoughts of the Lord, who from the beginning had his heart upon that to which it bore witness. And not only so, but his purpose was more or less made known to his people all through. The Sabbath in Eden, what was it but a pledge, like the Jubilee afterwards, which itself was a Sabbath, of the future rest of creation? Then the prophetic word of Lamech, when his son Noah was born, the type of Christ, the true restorer of all things, spoke the same language: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. v. 29.) Then, after this, the covenant established with Noah after the flood—God's promise to Abraham, to Isaac, to Jacob,—all told the same tale; all spoke of future blessing and rest, of the time of restitution of all things. But did man, even the Lord's people themselves, ever fully enter into his mind as to this? Never; the whole of man's history bears witness to this sorrowful truth. Each failed in his day. Even Abraham himself, whose

* The Jubilee Trumpet was doubtless one of the two silver trumpets spoken of in Numbers x. These, as before said, (see page 57,) exist now only in effigy on the triumphal arch of the conqueror Titus. What a speaking witness is this of the departure of Israel's glory, of their loss of the Jubilee.

faith was so blessed, despised the pleasant land for a season, when, as soon as a famine arose, failing to trust the Lord for the supply that he needed, he departed from Canaan, where he ought to have dwelt, and went down into Egypt. Thus if the actual ordinance was not despised, it was so *in principle*; and hence the Lord is dealing at present with Israel as though, through the four cycles above named, this mystical year had thus often passed over them without finding them either willing or able to understand its true import. As a parallel case, we may remember that the Jews were not actually and personally guilty of all the righteous blood shed from the time of Abel down to the time of Zecharias, but they were so *in principle*. *They allowed the deeds of their fathers*, and for this they were punished. So, in this instance, Israel just does the same: they allow the deeds of their fathers, from the time of Abraham downward, in profaning God's Sabbath, in despising the Jubilee, and hence they are suffering accordingly.

All this may remind us of the Lord's ways in the days of Nebuchadnezzar, when, as we have seen, the seventy years of Israel's captivity answered to the number of Sabbaths comprised within the cycle of Seventy Weeks, and how the land in the way of judgment was then doomed to lie waste, because Israel at the due season would not allow it to rest in the way that the Lord had appointed. (See page 88.)

Then there is another point. *Forty* we find is a number very common in Scripture, in connection with Moses especially. He was 40 years old when he was first made known to his people; 40 years he spent in Midian, away from his brethren; and then 40 years more he was leading them through the wilderness. Then, again, he *twice* was 40 days with the Lord in the mount. Besides which the Lord himself was afterwards 40 days in the wilderness tempted by Satan. And will it be going too far to speak of the 40 stripes to which the judge was restricted in chastising a criminal, and to say that perhaps this also bears on the subject, showing perhaps the Lord's measure of punishment, as in the above case of the Jubilee, in chastising the nation? I just throw out these hints as to the number in question, leaving them for the consideration of others in connection with this 13th and 14th of Numbers.

TWO QUESTIONS ANTICIPATED—FIRST, AS TO THE DAY AND HOUR OF CHRIST'S COMING,—SECONDLY, AS TO THE PRESENT TIME.

AND now before I proceed, let me answer a question which naturally arises with regard to the time of the end; namely, whether by limiting the present age to four cycles or two thousand years, I have not thereby fixed the time of the Lord's second coming. To this I reply, that I have no such intention, nor would I venture to do so, seeing that the Lord himself has declared "Of that day and that hour *knoweth no man.*" Mark xiii. 32. But while this is the case, are there not also in scripture certain notices whereby we are entitled to judge, not definitely of "the *day* or the *hour*," but of the time in a broad *general way*? Observe, however, I speak of the Lord's coming with regard not to the *Church of God* but to the *world*; because the Church, as I have often remarked, being independent of the times and the seasons, will be caught up to the Lord, as I surely believe, (1 Cor. xv. 51—52, and 1 Thess. iv. 16—18,) before these ages run out, there to wait in heaven with him, so as to form his train when he returns to the earth. As to the time then when Israel's sorrows will end and the Millennium begin, we find in the sabbath appointed in Eden, and renewed in Israel afterwards, a clear intimation that the seventh age of the world will be the time of its rest. This all will allow; and from hence we may judge in a general way as to where we stand at this juncture. In this way, 1st, the world was four thousand years old at the first coming of Christ; 2dly, we have entered already on the nineteenth century since then; and 3dly, the Millennium will open, as I said, with the seventh age of the world.* Thus by putting these three facts

1st Question answered.

* Here I beg to offer a thought on this subject, at variance in one sense with what is stated above, and which to many, I doubt not, will at first sight seem strange, but which to me, I confess, appears to be quite in harmony with the Lord's ways with regard to His people, the Jews; and at the same time, to fall in with the subject in question.

The age of the world, at the first coming of Christ, according to our authorized version of the Bible, is commonly thought to have been about four thousand years; and, as expressed in THE CHART, I have so represented it, (see plate 2, figure 7). Then, on the other hand, the Septuagint makes it about five thousand five hundred. Now as to the former of these views, I strongly suspect, that *actually* and *historically* it is not correct, but that what is affirmed by some is quite true,—namely, that the Jewish elders, after the crucifixion of Christ, corrupted the Chronology of

together we may judge in a general way of the time. I refrain however, from attempting to determine too much, because with the above scripture before me (Mark xiii. 32) reserve on this point I feel is most safe. Besides I know not how the Lord may see fit, for some reasons of his own, to lengthen or shorten the time, so as to baffle all human calculation on this point. He has done so before, as we have seen; because we may remember, while *dispensationally* there were 490 years between Moses and Solomon, and the same between Solomon and Nehemiah, the time, in both cases, was *really longer*—namely, 621 years in the one case, and 560 in the other. So, for aught we can tell, while dispensationally, in order to fill out the great week of time, the space between the first and last advent may be fixed to two thousand years, the Lord surely leaves himself free in some way either to lengthen or abridge it. He has, as we have seen, in the above cases *lengthened* the periods, and he will also, for his elect's sake, shorten the time of Israel's sorrows. Of this I have spoken before: I only refer to the fact, in order to show that time, like every thing else, is at his sovereign disposal, and that the Lord has surely resources far above our limited thoughts. And now before I turn from this part of the subject, there is one thing which I would mention. It is this. *Where shall we place the last week of Daniel?* Will it form a part of the fourth and last cycle above named, or stand on a *separate week* by itself? This question alone, without any thing further, must the earlier ages of the world, hoping, by thus shortening the time, to prove that their Messiah, who was expected by all at the very period he came, had not appeared in the person of Jesus of Nazareth. And as to the latter, I suspect that while it approaches nearer the fact, still it falls short of the truth, and that the real age of the world is greater than is commonly believed; my belief, in a word, to come to the point, is, that the world was SIX THOUSAND YEARS OLD at the first coming of Christ. My reasons for this are as follows:—The *seventh day* and the *seventh year*, in Old Testament Scripture, pointed to the millennial rest of the kingdom, which all agree in expecting in the *seven-thousandth year of the world*. Now, at the first advent of Christ, he came with an offer of blessing and rest to his people, the Jews: he came *offering the Sabbath to man*, were he only willing to accept of the blessing. Now this being the case, does it appear to be according to the usual way of the Lord thus to depart from his own established original order? Does it seem likely that he would have thus come at the crisis between the fourth and fifth, instead of that between the *sixth* and the *seventh* thousandth year of the world? To me, judging of the whole bearing of Scripture on this point, it appears as if it must of necessity have been that six thousand years of failure and sorrow had passed over the children of men, and, that then, at the end of that time, on the eve of the Sabbatic age of the world, the deliverer, the redeemer, the Lord of the Sabbath, was sent with an offer of mercy to man; and

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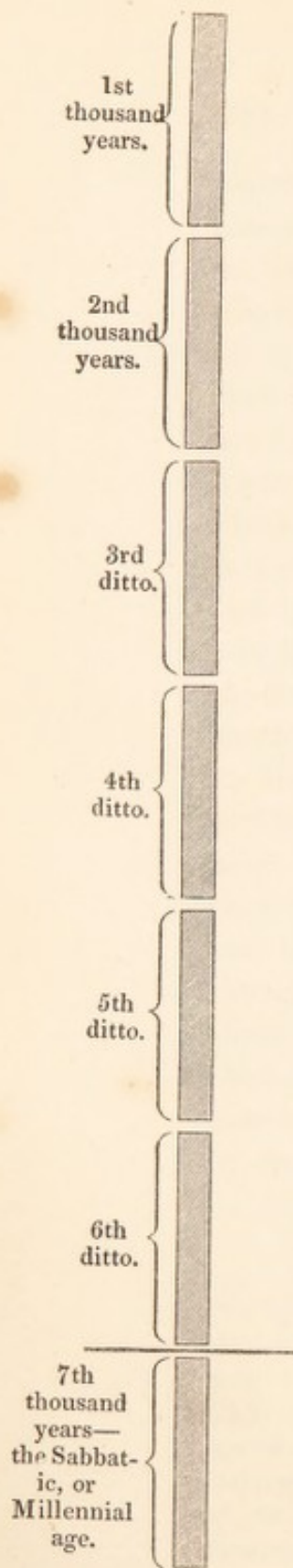


Figure 1st.
THE WEEK OF TIME,
according to God's
original thought, un-
marred as yet by the
failure of man.

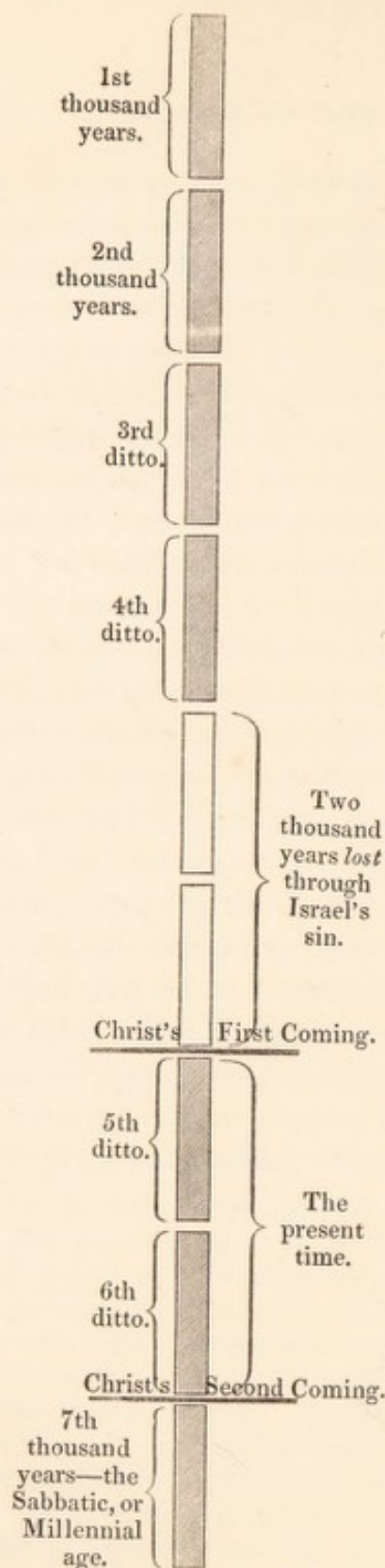


Figure 2nd.
THE WEEK OF TIME,
in one point of view,
namely, with the
2000 years of Israel's
history *lost*.

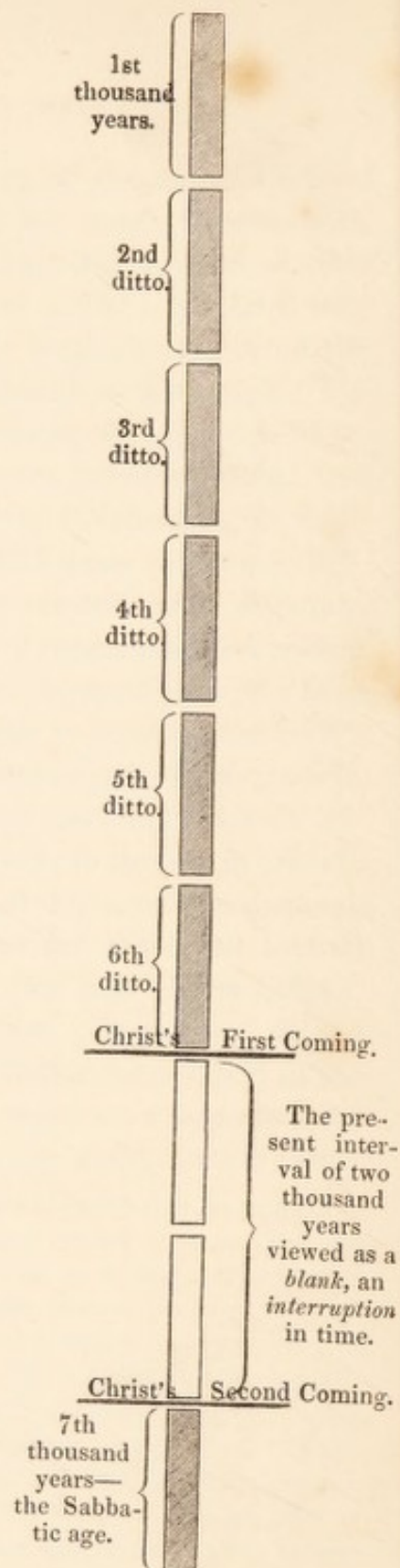


Figure 3rd.
THE WEEK OF TIME,
in another aspect,—
namely, with the pre-
sent period viewed as
a break, a *suspension*
in time.

DIAGRAM ILLUSTRATING THE QUESTION AS TO THE AGE
OF THE WORLD AT THE FIRST COMING OF CHRIST.

leave us wholly uncertain (even were every other point settled) by at least seven years, as to the time of the end. Observe in plate 2, Figure 7, while the *cancelled week* is expressed, *this last week is omitted*, owing to my uncertainty as to where it should stand with regard to the cycle in question.

Then there is another question which has been asked with regard to this period. Why, it has been said, should the foregoing periods of Israel's servitude, (those, I mean, in the days of the Judges, and likewise that of the Babylonish captivity,) be treated as *blanks*, while the present age of Israel's blindness is reckoned as forming an integral part of the great circle of time? Why at those times were the years, as we have seen (see page 84), altogether suspended; while it is otherwise now, inasmuch as two thousand years, or four cycles, are here shown, as intervening not only so, but the grace of God being despised by his people, that the consequence was, that *as to time*, they found themselves just where they were at the outset, while as yet in the loins of their forefather Abraham. Certain it is, that the time of Israel's blessing was delayed for a season, it being decreed that two thousand years of alienation and blindness should pass over this people before they should learn that Jesus of Nazareth, after all, was their expected Messiah. This is, I believe, the secret of the current notion as to the age of the world at the period in question. The Jews, it is said, corrupted their scriptures; they themselves, in their folly, shortened the time, let us say, from six thousand to four thousand years. If this be the case, it is a delusion on their part—but, I ask, does not the Lord allow the delusion? Does he not leave their corrupt view of chronology to pass current awhile in the world, because, *morally speaking*, they have, by their rejection of Christ, thrown themselves back two thousand years short of the period of blessing? Supposing, then, this to be the truth, it most expressively marks the displeasure of God on the one hand, and on the other hand it allows of a sufficient period of time wherein the Lord can show mercy to the world at large, to bring in the Gentiles; and not only so, but by means of the present space between the first and second coming of Christ, He is enabled to supply the place of Israel's lost ages, and so to fill up his own pre-ordained period—THE GREAT WEEK OF TIME. And as to this period, let me observe in conclusion, that if we consider this subject in reference to ISRAEL, in one point of view, regarding the Jewish ages as *cancelled*; or in reference to ISRAEL AGAIN, in another aspect, and also to the CHURCH OF GOD, upon earth, treating the present time as no period at all, but as an *interruption in time*,—in both cases *God's original thought of "THE WEEK"* is preserved—the world's age altogether is just SEVEN THOUSAND YEARS.

The annexed DIAGRAM is given in order to illustrate this subject, presenting the week in the three aspects above named—first, as seen in God's purpose (see figure 1); and then again as marred and interrupted through the failure of man (see figures 2 and 3).

The above observations, the reader will see, are altogether confined to the *moral view of the question*. The *Chronology* of the earlier ages of the world I have not considered; but it seems allowed on all hands, that in our common version there are difficulties as to the dates which are not found in the Septuagint.

between Christ's first and last advent? This may be answered as follows:—The present age, though a blank, it is true, in the history of God's dealings with *Israel*, and of the earth, as the dwelling-place of that people in præminence and honour, is not so in the history of God's dealings with the *world at large*; being on the contrary, the predetermined period of God's grace, which he meant to bring in after the weakness and evil of man, as shown in the rejection of Christ by the Jews, had been fully evinced; and it differs widely from all former captivities, inasmuch as it came in at the time when God's trial of Israel was completed—after the great offer of mercy which was to determine their fate for the present had been made in the person of Christ, and rejected, this being his purpose of long-suffering towards them. The seven periods of servitude, &c. on the other hand, took place before Israel had been fully tested, so as to be left without excuse, and consequently before the purposed time of grace to the Gentiles had come in; they, therefore, were not suffered to form a part of the former period of God's long-suffering towards Israel, because they were seasons of righteous judgment brought about by the sin of the nation, wholly unconnected with the ostensible purpose of God. In this we see how wonderfully God's grace triumphed over the wilfulness of blind infatuated Israel. Each of the periods was a gracious warning against their forthcoming rejection of Jesus and their consequent scattering abroad, but were not suffered to infringe upon or shorten the purposed time of Israel's probation.

THE SABBATICAL YEAR AND THE JUBILEE.

The Sabbatical year. AND now before I proceed I must speak more at large on a subject often touched upon here, namely, the *Sabbatical year*, and the *Jubilee*,—both types, it is needless to say, of the coming kingdom of Christ. As to the SABBATICAL YEAR, it is spoken of thus in the word: "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof; but in the *seventh* year shall be a *sabbath of rest unto the land*, a sabbath for the Lord. Thou shalt neither sow thy field, nor prune thy vineyard; that which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year

of rest unto the land." (Lev. xxv. 2—5.) This is most beautiful. Here we have a type of the whole of man's history, whether in a *national* sense, as to Israel of old, between whom and the Lord the sabbath, we know, was a sign: or *individually*, with regard to all the Lord's people. Six years, we here see, they laboured, and then, at the close, in the Sabbatical year, or "year of release" as it is termed in Deuteronomy xv. 9, the land was to rest, and to bring forth fruit of itself; while all debtors in Israel were to be delivered from bondage. How blessed all this. How worthy of Him with whom mercy ever rejoices over judgment; and who made promise to Abraham, and swore by himself that he would bless him and his seed.

But in the JUBILEE we have a fuller type of man's history still—of man, I of course mean, brought into association with God. The year
of Jubilee.

And now let us look, Leviticus xxv. 8—12, where the Jubilee is spoken of as follows: "And thou shalt number seven sabbaths of years unto thee, *seven times seven years*; and the space of the seven sabbaths of years shall be unto thee forty nine years: then thou shalt cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the *fiftieth* year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a JUBILEE unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed: for it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field, &c." How full, how blessed is this! What a type of the Lord's way with his people! Seven times seven, or forty nine years rolled on, we here see; this period being marked in its course at regular intervals by seven sabbaths of rest to the land, each (like a foretaste of heaven to us) being a pledge of the sabbatic rest of the Jubilee, of the year of redemption, at which time all lands which had been alienated, returned to their rightful possessors, so that the whole was re-settled just as it was at the outset, when Canaan was divided by Joshua among the children of Israel. Such at least was the law;

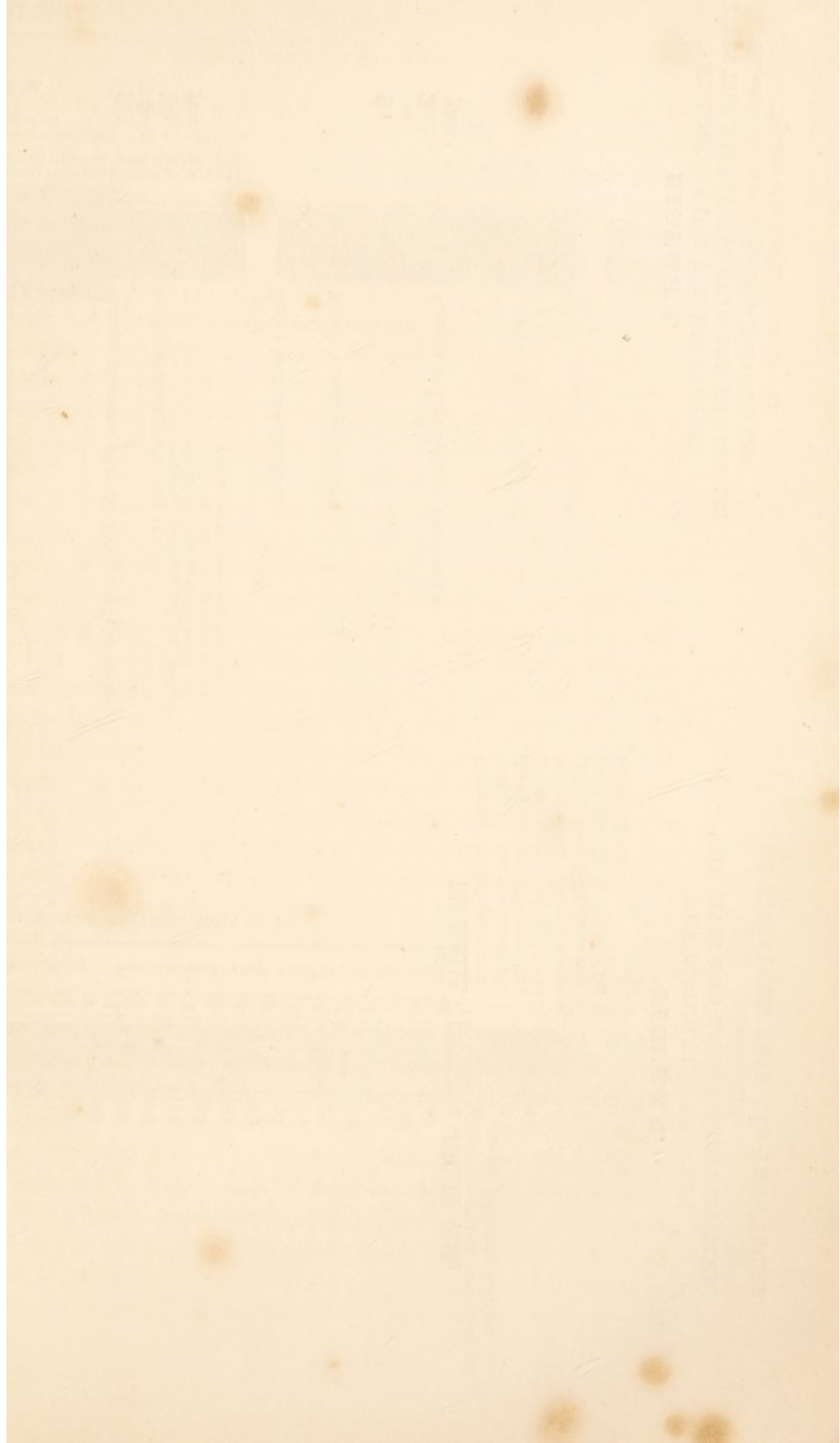
but considering how selfish, how hard, how unbelieving, is man's heart by nature, it was morally impossible that Israel ever could, except in a very partial manner, have kept it.

Etymology
of the word
Jubilee.

And now having considered the character of this blessed and beautiful ordinance, I next turn to consider the meaning of our English word Jubilee. The Hebrew word יוֹבֵל *Yovel* (from whence it is taken) is by many believed, (and rightly, I suppose, from the nature of the ordinance,) to be derived from יָבַל *Yaval*, in Hiphil, הוֹבִיל *Hovil*, which signifies to *recal*, to *restore*, to *bring back*. Such appears to have been the meaning of the word as understood by the septuagint translators, who render the word Jovel by ἀφεισις, a *remission*, and by Josephus, who says it signifies ἐλευθερία, *liberty*.

The Three-
fold Supply
in the Sixth
Year.

But here, before I go further, let us just look at a most interesting point in this chapter; in verses 20—22, we read as follows: "And if ye shall say, What shall we eat the *seventh* year? behold, we shall not sow, nor gather in our increase; then I will command my blessing upon you in the *sixth* year, and it shall bring forth fruit FOR THREE YEARS. And ye shall sow the *eighth* year, and eat yet of old fruit until the *ninth* year: until her fruits come in ye shall eat of the old store." What an answer was this to the question here contemplated—"What shall we eat the seventh year?" How suited to silence all distrust of the goodness of God. It was just what was needed; more would have been too much for the purpose, and nothing less would have done than a supply of the kind—a *threefold supply*. *First*, because the sixth year itself, like every other year, had to be provided for.—Then *secondly*, in the seventh or Sabbatical year, when no labour was done, the need of the people had to be supplied; and then *lastly*, owing to the full rest of the foregoing year, a famine must of necessity have followed, had not the provision reached down to the end of the *third*—namely, the *eighth* year. And here let me answer a question which has been asked on this subject:—Did they sow in the sixth year, if there was to be no harvest the next year? And if they did, what became of the crop? In answer to this I reply, that the word of God on this point is decisive, "*Six years thou shalt sow thy field*" (verse 3): thus they did sow in this year, and though what was sown *was not reaped*, it is true, the crop was not on this account lost.—No, because it sprung



THE YEAR
formed
seventh and eighth8th
or
1st
year

This eighth year was also the first, i. e. the first of a new week after the Sabbath

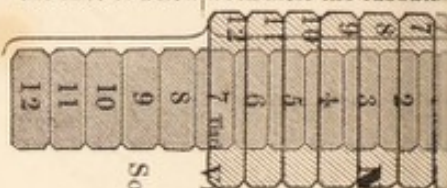
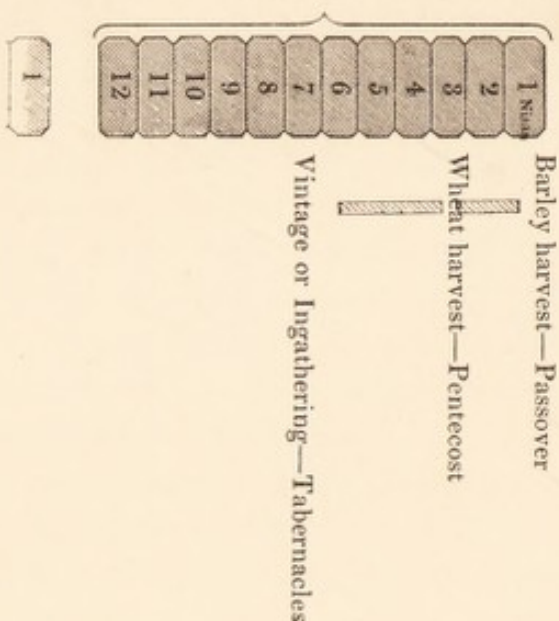
9th
or
2nd
year

FIGURE 1.

THE LORD'S CARE FOR HIS PEOPLE,
BOTH IN THE SABBATICAL YEAR AND THE JUBILEE,

Shown in the threefold provision in the sixth year.

Spoken of in Leviticus XXV. 20—22.

THE FIRST JUBILEAN PERIOD, i. e. SEVEN

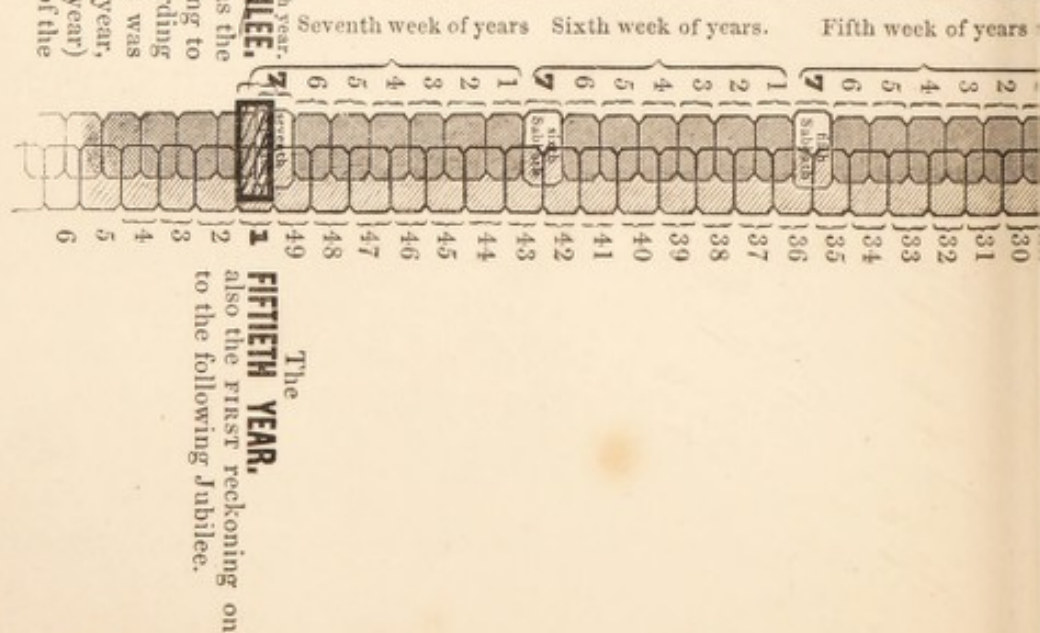


FIGURE 2.

THE DISTINCTION BETWEEN
THE CIVIL AND SACRED ORDER OF TIME,
in reference to
THE SABBATICAL YEAR AND THE JUBILEE.

YEARS PROVIDED FOR IN THE SIXTH YEAR.

ER.

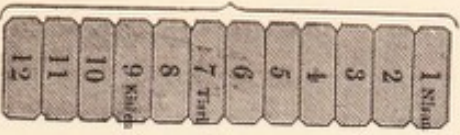
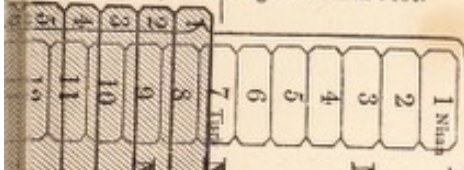
JUBILEE,
the
first year.

7th
or
49th
year

6th
year

The Sabbath year, the 49th from the last
Jubilee,—a year of Agricultural rest.

This 6th year brought forth fruit for 3 years
i. e. for itself, the seventh and eighth years.



No Barley harvest—Passover

No Wheat harvest—Pentecost
"That which growth of its own accord of thy harvest
thou shalt not reap, neither gather the grapes of thy
vine undressed, for it is a year of rest unto the land.
And the Sabbath of the land shall be meat for you,
for thee, and for thy servant, &c."—Lev. xxv. 3.

No Vintage or Ingathering—Tabernacles

No Sowing

Barley harvest—Passover

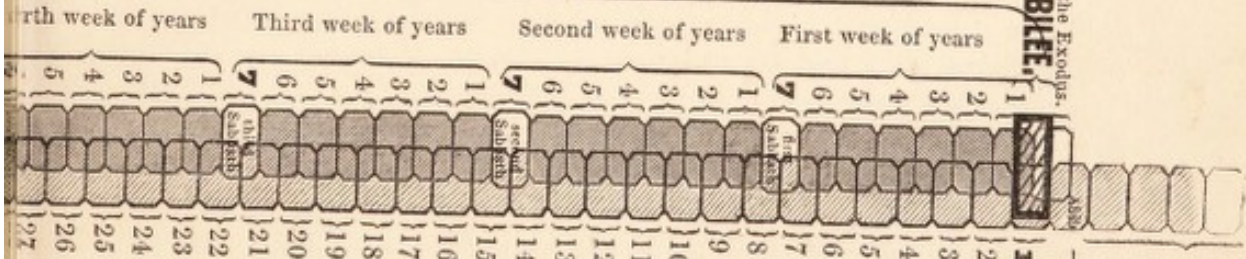
Wheat harvest—Pentecost

Vintage or Ingathering—Tabernacles
"And if ye shall say, What shall we eat the
seventh year? behold, we shall not sow, nor
gather in our increase: Then I will command
my blessing upon you in the *sixth* year, and
it shall bring forth fruit for **THREE YEARS.**"
Lev. xxv. 20, 21.

Sowing

SACRED
YEARS

SEVEN, OR FORTY NINE YEARS, AFTER THE EXODUS.



The year of the Exodus.
THE JUBILEE.

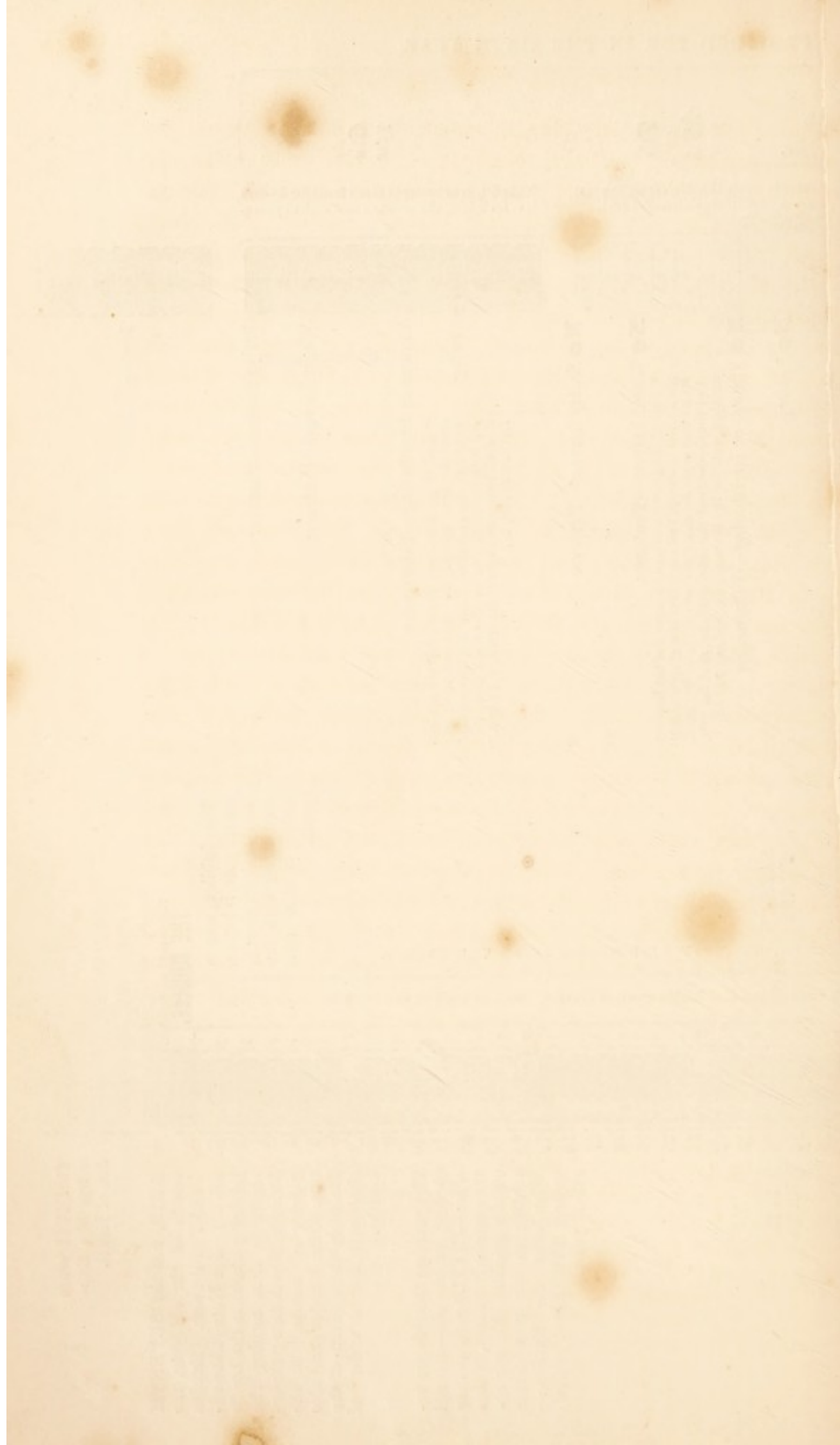
The Jubilee was a
sacred year, it is true,
but, as here shown,
coinciding with the
order of the *civil*
years.

The **CIVIL** years
before the Exo-
dus of Israel.

ABIB, was the **SEVENTH**
month of the *old* year, the
FIRST of the *new*. (Exodus
xii. 2.) See Note in the ad-
joining page, as to the Lord's
object in thus turning The
Seventh Month into "*the be-
ginning of months*," at the
time of the Exodus; and also
the table there given of the
civil and *sacred* order of
months.

The years on *this* side are ac-
cording to the old—natural
order—**CIVIL** years, as they
are commonly termed. Those
on the *opposite* side are ac-
cording to the new divine
order after the Exodus,—
namely **SACRED** or ecclesi-
astical years.

CIVIL
YEARS



up, and bare fruit, supplying the need of the people through the whole period of rest till they began to labour again in the eighth year. This, in fact, was "*the sabbath of the land*," that is, I believe, the *uncultured produce thereof*; namely, that which grew "*of its own accord*" of the harvest, as well as that which was left undressed of the vine, which was to be meat for the people through the Sabbatical period, just what came to their hand, to supply the need of the moment. Thus, then, between what was reaped, gathered in, and sown, in the sixth year, there was without the need of cultivation or care, after it was once sown, as we have seen, sufficient food for three years, namely, for the sixth year itself, in the first place; then for the seventh, and lastly for the eighth year.* All this, at the end of each week, had respect to the Sabbath, and not only so, but it equally bore on the Jubilee also, and was arranged with such exquisite skill on the part of the Lord, that one and the same threefold provision answered for BOTH THE SABBATICAL YEAR AND THE JUBILEE, when the two ordinances met at the end of every forty-ninth year. Let us look a little more closely at this. The Sabbatical year began with the first month Nisan or Abib, namely in the spring of the forty-ninth year, at which time all husbandry ceased: while the Jubilee, opening on the tenth day of the seventh month, in the autumn of the very same year, concluded in the seventh month of the following year (namely the eighth), when they began to labour again, according as it is written, "Ye shall sow the eighth year." Here the reader's attention is called to the first of the two annexed DIAGRAMS, wherein it will be seen how critically the

* There is a distinction which I think we have to mark in this chapter, namely, between "*the Sabbath of the land*," (verse 6,) and the "*old fruit or old store*," (verse 22.) The Sabbath of the land, as I have said, seems to have been "*the uncultured produce thereof—the result of the sowing of the ninth month of the sixth year*—which, being left to itself, after it was sown, supplied the need of the people, till sowing, which was suspended in the seventh year, was resumed in the eighth. The old store, on the other hand, seems to me to have been what was housed at the harvests and ingathering of the sixth year, a portion of which was consumed in the same year, and a portion reserved till the eighth year, to be eaten therein, till the seed sown at this time, came in the ninth year. There is a beautiful principle surely in this: they not only were not to work in the way of sowing, taking care of their crops, or pruning their vines, in the Sabbatical year, but they were not even to lay up for this year. This they might do for the eighth year,—the old store was designed for this purpose; but in the seventh year they were to be wholly dependent on the Lord for their present necessity.

supply met the wants of the people just for this time, so as to hinder their labouring at all, either in the Sabbatical year or the Jubilee; how, in other words, the land kept its Sabbath from the opening of the seventh or forty ninth, to the middle of the eighth year, when the Jubilee ended.* How comforting this to our hearts! All this, it is true, belonged to Israel of old; but the blessing linked with this beautiful ordinance does not therefore the less belong to the people of God in this dispensation, seeing that we are kept and sustained by the hand of Him who provided for them, and which, we may rest fully assured, will supply the need of his church while she is travelling on through the wilderness. But here we have something far brighter and happier still than the wilderness, namely, *the sabbath*. And it has struck me that perhaps these *three years* which we find thus supplied in this extraordinary way, may have somewhat of a *dispensational aspect*. What I mean by this observation is this—The *sixth* year, the last year of labour, may perhaps have been designed to set forth the present age of man's history previous to the setting up of the kingdom, while the *Seventh* year foreshadowed the age of the kingdom itself; and lastly, the *eighth* year (like the eighth day of the great feast of Tabernacles or ingathering) may have been a type of "THE END," when Christ will give up the kingdom, and God will be all in all.

The principle of redemption shown in the Jubilee.

And now to return from this little digression, to speak of what I have touched on before, namely, REDEMPTION—God's object and purpose in all his dealings with man. The children of Israel were forbidden to sell their lands for a longer space than forty-nine years; within that time they might buy and sell as they chose: and if an estate had been sold, the owner thereof might redeem it; or, if he were too poor, his nearest of

* Figure 2 of the above-named DIAGRAM shows the whole order of time, both civil and sacred, in connexion with the Sabbatical year and the Jubilee; and how the latter, though in itself a *sacred* year, it is true, followed the order and in the train of the *civil* years.

As to *Civil* and *Ecclesiastical* order of time, we may gather the following moral from thence:—"When Israel was redeemed out of Egypt, the Lord said to Moses and Aaron, 'This month shall be unto you *the beginning of months*; it shall be the *first month of the year* unto you.'" (Exodus xii. 2.) Thus the whole order of time in connexion with Israel was changed, seeing that that which had originally been the *seventh month*, was now changed unto the *first*; and in this we may discern a parable, because the seventh month, like the *Sabbath*, showed forth the

kin was allowed to purchase it for him. But in the fiftieth year, namely, the Jubilee, the *Lord himself* acted the part of the kinsman to such, and without their paying money or price, their lands came back to them free. A beautiful type, as I have said, of redemption through Christ, of the acceptable year of the Lord foretold by Isaiah the prophet, as we read, "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the

rest of creation; the rest of man, yet unfallen; while the fourth month, like the *first day* of the week, expressed *resurrection*. Now, the former of these having vanished, when man departed from God, and there being no true hope of blessing, save through the latter—through death and resurrection, the Lord, in this figure, shows the one displaced by the other. The first Sabbath of Eden, profaned and lost as it was, by the sin of the creature, making way for that rest, which he who suffered and rose from the dead on the first day of the week, has secured to his people." See note by the Author, in his CHART on the *Feasts of the Lord*.

The following Table is given with a view to illustrate the change made in the order of time on the deliverance of Israel from Egypt, and at the same time to show the distinction between *civil* and *ecclesiastical* months.

SACRED ORDER OF MONTHS.	1— 2— 3— 4— 5— 6—	CIVIL ORDER OF MONTHS.	1—Ethanin, or Tizri
			2—Bul or Marchesvan
			3—Chisleu
			4—Tebeth
			5—Thebet
			6—Adar
	7— 8— 9— 10— 11— 12—	CIVIL ORDER OF MONTHS.	7—Abib or Nisan " <i>the beginning of months.</i> " (Exod. xii. 2; xii. 4. Neh. ii. 1 Esther iii. 7)
			8—Zif or Yar (1 Kings vi. 1.)
			9—Sivan (Esther viii. 9.)
			10—Thammuz
			11—Ab
			12—Elul (Neh. vi. 15.)
SACRED ORDER OF MONTHS.	7— 8— 9— 10— 11— 12—	CIVIL ORDER OF MONTHS.	1—Ethanin or Tizri (1 Kings viii. 2.)
			2—Bul or Marchesvan (1 Kings vi. 38.)
			3—Chisleu (Zech. vii. 1.)
			4—Tebeth (Esther ii. 16.)
			5—Sebat (Zech. i. 7.)
			6—Adar (Ezra vi. 15. Esther iii. 7.)
	1— 2— 3— 4— 5— 6— 7—	CIVIL ORDER OF MONTHS.	7—Abib or Nisan
			8—Zif or Yar
			9—Sivan
			10—Thammuz
			12—Ab
			13—Elul.

The union
of heaven
and earth,—
of time and
eternity ex-
pressed by
the Jubilee.

opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." Isa. lxi. i. 2. From all this we gather that the redemption of Israel is that to which the year of Jubilee points. But while this is the case, I feel well assured that *not Israel only* but the CHURCH OF GOD, in like manner, (more faintly foreshown I allow) holds its place in the scene; and most suitably so, because this being the most full type in Scripture of the times of refreshing, we might be prepared to find it foreshadowing the whole of God's purpose; namely, that which concerned the glorified Church, as well as that with regard to the redeemed nation of Israel, together with the rest of the world. But before I speak further of this, in order to explain what I mean, I must again refer to the Chapter before us (Levit. xxv.), and show how the year of Jubilee was produced, and in what relation it stood with regard to the Levitical order of time, because in this there is something altogether peculiar. Seven times seven, or forty-nine years, we there see, was the interval between every Jubilee, which as we find was termed, THE FIFTIETH YEAR.* But how was it so? Did it follow the forty-ninth year? No, it did not. But beginning on the tenth day of the seventh month of this forty-ninth, or seventh Sabbatical year, it continued till the same month of the following, which (keeping still to the Mosaic order of time) was in reality the fiftieth year. Thus it came in as a *link*, so to speak, between these two years, taking in the last half of the one, and the first half of the other—thus embracing, in other words, the *seventh* year and the *first*, that is, the forty-ninth, or seventh Sabbatical year, and the first year of a new week. Now in all this, as I before said, the *twofold state* of the true year of Jubilee opens upon us; here we discern in a figure the union of heaven and earth, of Israel and the Church in the kingdom, as I shall now endeavour to show. The Millennium, foreshown by the Sabbath, will be the seventh of the world, during which the Jews, with the nations outside, even the worshipping Gentiles, will dwell in their different lands under the peaceful sceptre of Christ, the true Son of David; while the Church in the heavens, having passed into eternity, and therefore no longer in time, like those upon earth, will share universal dominion with Christ, her

* The reader is here referred to the foregoing DIAGRAM, which shows that the Year of Jubilee was truly the FIFTIETH year, according to original *civil order of time*.

glorified Head. Thus the joy will be twofold—then *time* and *eternity* thus will unite. Then the bride, the Lamb's wife, and the elect upon earth, will join in adoring the Lamb, in singing the song of redemption. And now as to the type of the foregoing state, which, I believe, is to be found in the Jubilee, it is as follows: The Sabbath, (whether the seventh year, or the seventh day of the week,) was the pledge of Israel's rest; while on the first day of the week, or the eighth day, as it is otherwise styled, the Church, at the resurrection of Christ, was called into being. Here then, (in principle agreeing with this,) THE SEVENTH YEAR, AND THE FIRST,—the one, as I have said, being expressive of TIME, the other of that which passes beyond it, namely, ETERNITY—*mingle together, so as to form the Jubilee*, and to foreshadow the day when the children of the resurrection, like the angels of old, as seen in vision by the patriarch Jacob passing upwards and downwards, to and fro, on the mystical ladder, will ascend and descend in their ministration of blessing to the dwellers on earth. Such is the blessed condition of things, which, to apply the words of the poet, we might term “the bridal of the earth and sky,” which the above-named conjunction between the seventh year and the first, seems designed to set forth.

Then there is another point. From the 14th to the 17th verse of this chapter, we find that the value of land varied according as the Jubilee was distant or near. All dealings of this kind in Israel had especial reference to the great year of redemption, and were regulated thereby. For instance, a high price comparatively was put on an estate sold to another immediately after the jubilee, because it was worth more to him than if he had bought it at a subsequent period, inasmuch as he was entitled to hold and enjoy it for forty-nine years, namely, till the following jubilee, but not longer, because then it returned to its real proprietor. Whereas the same estate forty years after the jubilee, compared with the above, was worth little, because in this case, after nine years, the true owner could claim it again. Hence, as an unavoidable consequence, not only every year did land thus disposed of, diminish in value, but it did so in the thoughts of its temporal owner. Less and less, as the time glided on, and the jubilee drew nigh, could he view his possessions as really his; while, on the other hand, the true

The de-
creasing
value of land
in reference
to the Jubi-
lee.

heir, in proportion as year after year rolled away, and he realised the fact that he was about to enter again upon that which he had originally received from the hand of the Lord, would view his vineyards and fields with secret delight. Here then the hope, the bright and blessed hope of the saint, on the one hand, is in figure set forth; and, on the other, his deadness in spirit to the world,—in this way, just in proportion as we apprehend the coming of Christ to be distant or near, shall we value the world. Let us realise the day to be distant, and we shall half forget what we are in God's sight; the things of time and sense will rise in our estimation, and we shall in measure look for rest upon earth. Whereas let us believe that at any moment we may hear the sound of the trumpet, and rise to meet the Lord in the air, then we shall surely sit loose to it all, and set a low price on every thing around us.

Question as
to when the
Sabbatical
year began.

And here, though in a subject like this, which so blessedly speaks of nothing but grace on the part of the Lord, it is painful to leave it, in order to differ from others, I feel it is needful to do so, in order to notice what I believe to be an error which has passed current for years with regard to this subject. The common notion I find with regard to the Sabbatical year, is that it followed the *civil*, and not the *sacred or ecclesiastical* order at all, beginning with the seventh month, Tizri, in the autumn of the SIXTH YEAR, after the harvest and fruits of that year had been gathered in, there being, according to this, *no sowing at all* at the usual time, namely, in the ninth month of this sixth year, seeing that this would have interfered with the rest of the Sabbath.

Now if this be the case, then the Lord's command to the Jews, "*Six years thou shalt sow*," could not be obeyed; that is, not at this time, when the Sabbatical year occurred in connection with the year of Jubilee, at the close of every forty-ninth year. On this occasion, following the above rule, there would be *only five*, instead of *six* years of sowing, between two Sabbatical years; a result altogether at variance with the express command of the Lord on this point. This conclusion I have reached through a certain process of reasoning, which I wish to make clear. Here, therefore, as a help to a better understanding thereof, I refer my reader to the annexed DIAGRAMS, expressing the two opposite views of this question. As to Figure 1, this shows the Sabbatical year, according, as I believe, to the word;

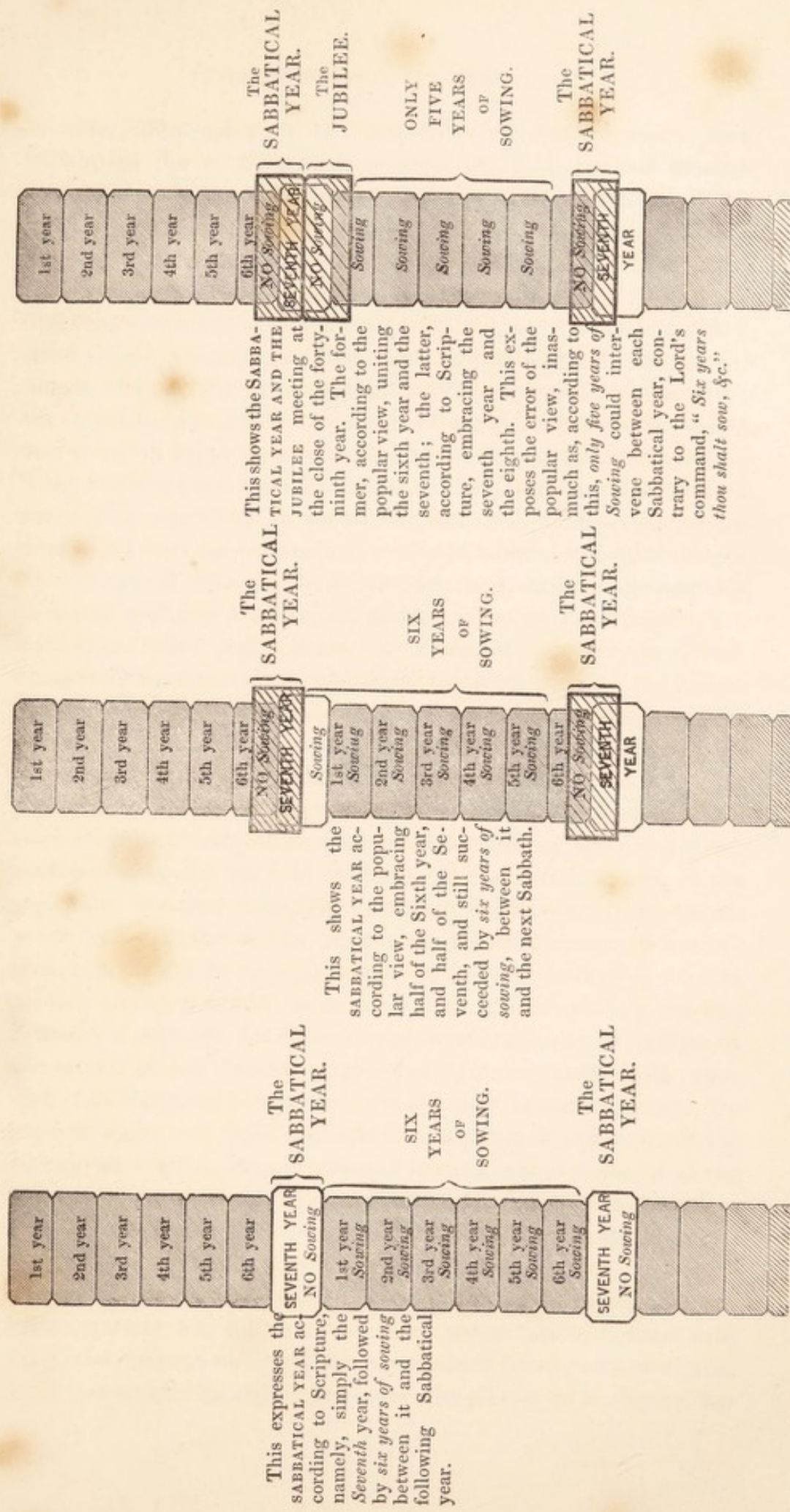


Figure 1.

Figure 2.

Figure 3.

DIAGRAM INTENDED TO SHOW THAT THE SABBATICAL YEAR WAS SIMPLY THE SEVENTH YEAR, AND NOT MADE UP OF THE SIXTH AND THE SEVENTH.

namely, identical with the seventh ecclesiastical year; after which, (in the ninth month of each year,) we find six years of sowing, and then the Sabbath again in the seventh. Then again Figure 2 shows the Sabbatical years, according to the popular view, each uniting the sixth year and the seventh, and *still six years of sowing between them* made out, it is true, in a different way from the former, and in the following manner; the Sabbath, according to this view, having begun in the seventh month of the sixth year, reached to the corresponding month of the seventh, in the *ninth* month of which year sowing began, and went on every year to the ninth month of the fifth year.—Thus still we have the six years of sowing; so that this does not serve as an argument in support of my view. No—this is quite true; but now let us proceed to the following Figure 3, where the Sabbatical year and the Jubilee are shown as coming together; and how is it now with regard to the six years of sowing? The Sabbatical year (still taking the aforesaid popular view) here reaches from the seventh month of the sixth year to the corresponding month of the seventh: while the Jubilee (according to Scripture, observe) reaches from the seventh month of the seventh year to the seventh month of the eighth, namely, the first year of the following week. The consequence is, that in the seventh year (seeing that this formed a part of the Jubilee) *no sowing took place*; nor did it begin till the ninth month of the eighth, or the first year above-named, continuing from thence every year to the ninth month of the fifth year. Thus we reckon in this case *only five years of sowing*; and if it were so at this time, it would be so *at all times*, seeing that the law connected with the Sabbatical year was unaffected of course by the return of the Jubilee at the end of every forty-ninth year. Thus following, as I have done, for the sake of our argument, the popular view, we reach a conclusion altogether opposed to the Lord's word enjoining six years of sowing, which shows that the Sabbath did not begin in the midst of the sixth year, or otherwise than I have expressed it, namely, with the month Nisan—the first month of the seventh ecclesiastical year.

The truth is, that while the word is decisive in showing that the JUBILEE, following the civil computation, opened with Tizri, the seventh month of the forty-ninth year, nothing similar is said as to the SABBATH beginning in this way, *in the midst of*

a year, which surely would be the case if it were so. No; on the contrary, it followed on in the train of the ecclesiastical years, beginning, like the foregoing six years of labour, not with Tizri, the seventh month, but with Nisan, or Abib, the first month; being, moreover, styled the *seventh year*, on common occasions, and evidently shown to be *the seven times seventh, or forty-ninth year*, at such times as the Jubilee happened. This is quite clear. And as to there being, as above said, any cessation from labour at all in the sixth year, this was not the case. They reaped and gathered in—yes, and they *sowed* too, as I have before said, in Chisleu, the ninth month of this year; and though what was sown *was not reaped in the seventh year*, it is true, the crop was not on this account lost, for the reasons already assigned in connection with the **THREEFOLD SUPPLY IN THE SIXTH YEAR**. (See page 124.)

But here an objection arises with regard to this point, which I now turn to answer. “Six years,” we read, “thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.” Now, here I may be told, that while I maintain that the Jews were to *sow*, I lose sight of the fact that they were (according to the law in the above cited scripture,) also to *reap for six years*, which they could not possibly do, if my view is correct; inasmuch as if they did not sow in the seventh year, there could be no harvest at all the next year: and so there would be left only *five years of sowing* between each Sabbatical year. And now, looking again at the passage in question, what is there said, let me ask, of *reaping* at all? Nothing, I apprehend; the word is not even mentioned; no, nor do I believe it to be implied, as some may suppose, in the phrase “gather in.” The latter appears to me exclusively to relate to the fruit of the *vineyard* spoken of immediately before, and not to that of the *cornfield*—to the *vintage*, and not to the *harvest*. And hence, while I reckon six years of sowing—six of pruning and ingathering, I reckon, on the other hand, (seeing that there were actually no more, as I believe) *only five years of sowing* between one Sabbatical year and another. What I have before said, of necessity leads me to a conclusion of this kind; and the above passage, as I have endeavoured to show, in which the number of harvests within the course of the Levitical week is not specified,

ERRATUM.—Page 132.

Line 5 from the bottom, *for* “sowing,” *read* “reaping.”

The purchaser is requested, as before, to correct this mistake with a pen.



that which groweth of its own accord or any harvest thou shalt not reap, neither gather the grapes of thy vine undressed, for it is a year of rest unto the land, and the Sabbath of the land shall be meat for you. Lev. xxv. 3—6.

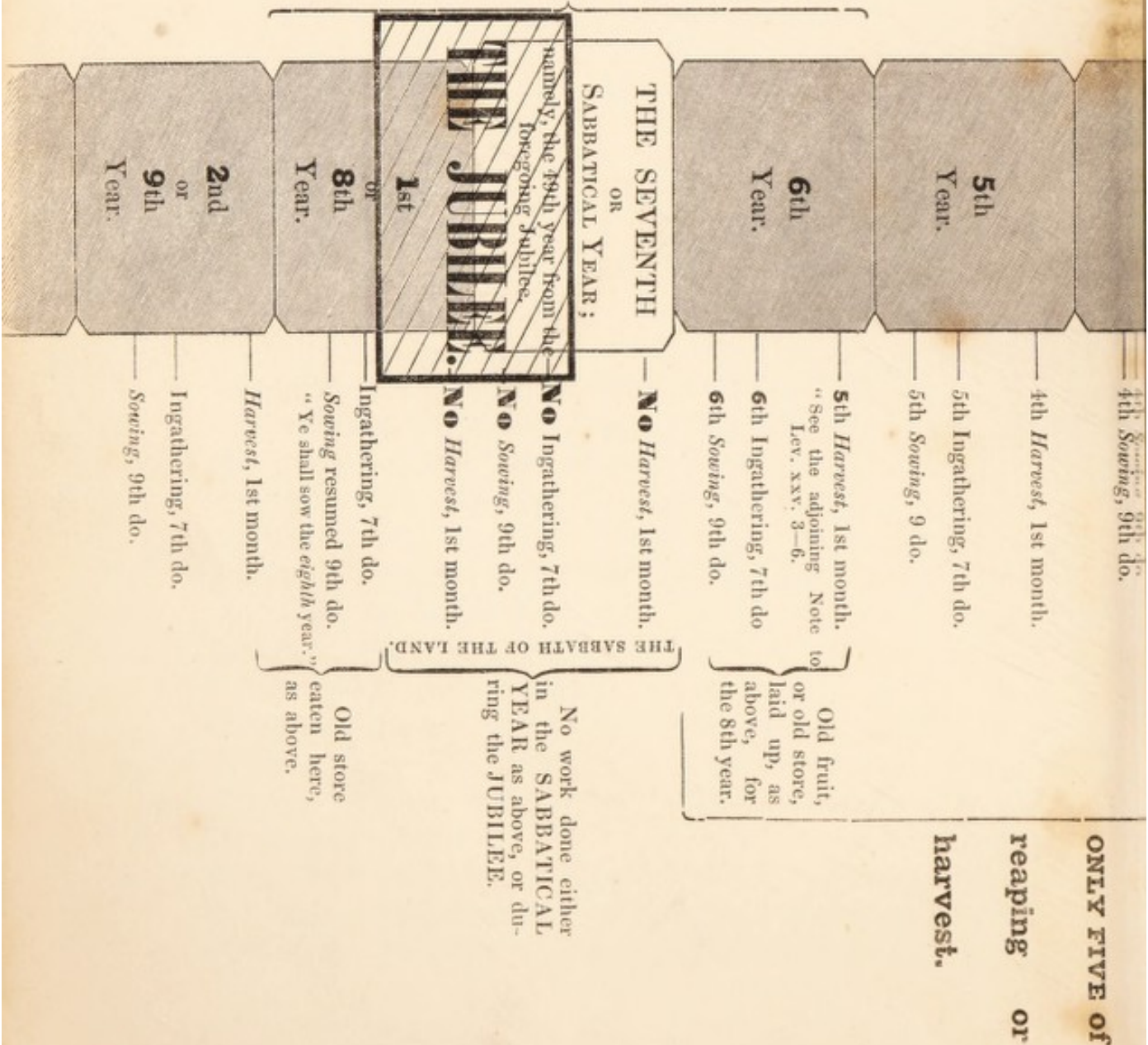
* How often they were to *reap* what had been thus sown, is not specified; it must, however, have been only for *five* years, there being *no harvest* either in the first year or the seventh.

+ The "*Sabbath of the land*" was the uncultured produce thereof, which being left to itself, to "grow of its own accord," was meat for the people both in the Sabbatical year and the Jubilee.

THE YEAR OF JUBILEE.

And thou shalt number seven Sabbaths of years unto thee, seven times seven years: and the space of the *seven Sabbaths of years* shall be unto thee *forty-nine* years; then thou shalt cause the trumpet of the Jubilee to sound on the tenth day of the seventh month. In the day of atonement ye shall make the trumpet sound throughout all your land, and ye shall hallow the FIFTIETH YEAR, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a JUBILEE unto you; &c. Levit. xxv. 8—14.

THE THREE YEARS PROVIDED FOR IN THE SIXTH YEAR.



THE AGRICULTURAL ORDER OF THE MOSAIC YEARS, AS SHOWN IN LEVITICUS XXV.

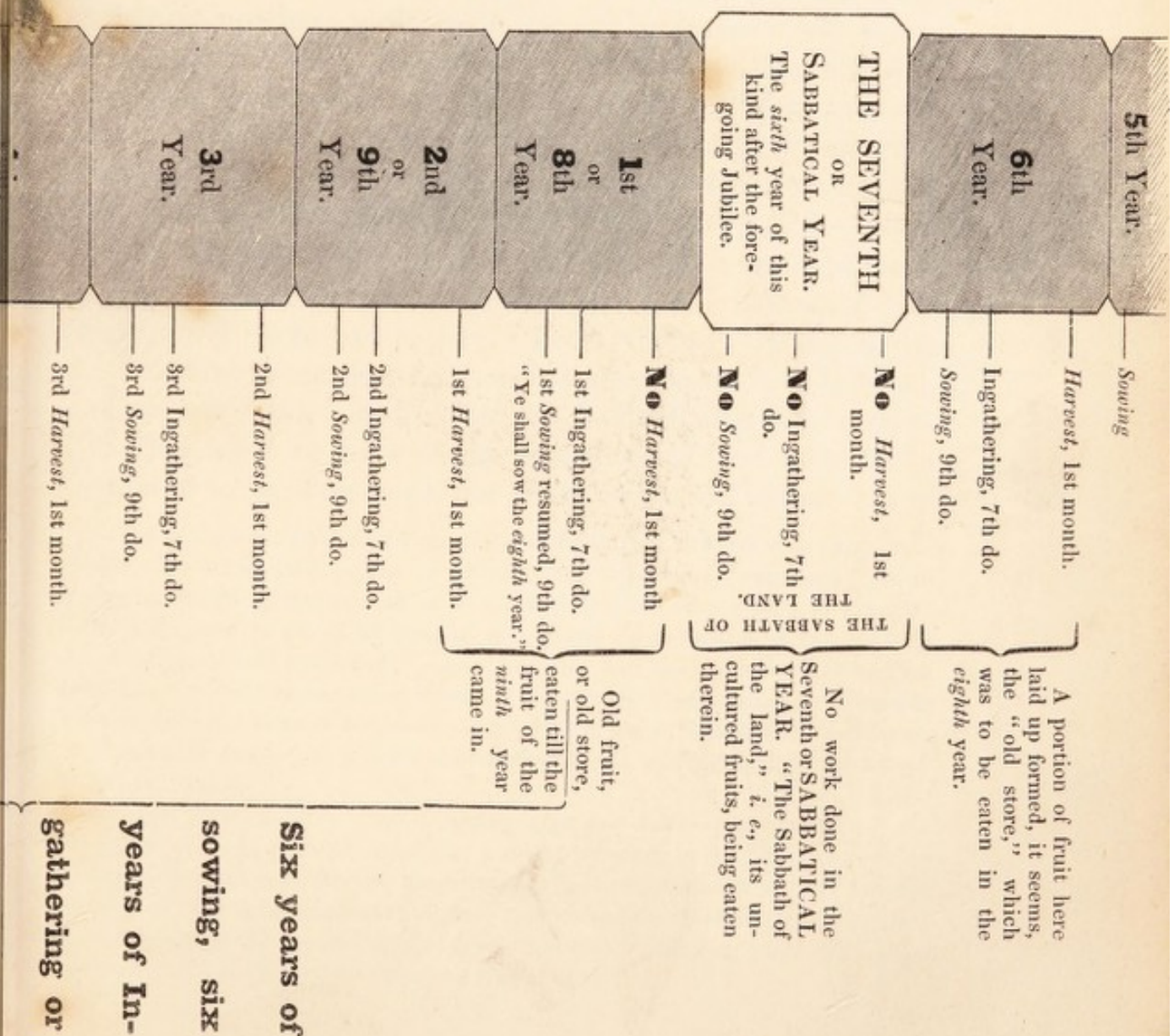
N.B.—The object here proposed is to show that while during the Lentical week, between one Sabbatical year and another, there were SIX years of sowing and SIX of ingathering or vintage, there were ONLY FIVE years of harvest.

THE THREEFOLD PROVISION.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for THREE YEARS; and ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.* Lev. XXV. 20—22.

* The old store, it would seem, as here shown, was a portion of the fruits of the harvest and ingathering of the sixth year, not to be eaten in the Sabbatical year, but reserved for the eighth year.

THE THREE YEARS PROVIDED FOR IN THE SIXTH YEAR.



THE SABBATICAL YEARS.

Six years thou shalt sow * thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; (that is, observe, not the fruit of the corn-field, but of the vineyard;) but in the SEVENTH year shall be a SAB-

does not in the least contradict it. The annexed DIAGRAM is given in order to show the order of things, as to sowing, ingathering, and reaping, through the six years of labour. And especially to mark what is stated as to the five years of reaping therein.*

In conclusion, I would observe, as to the moral principle involved in this question, that there is something characteristically opposed to the whole tenor of Scripture, in thus supposing that the sixth year should go to form any part of the sabbath. The number *six*, we should remember, is connected *with imperfection, with labour, with death*; whereas, *Seven* is the sabbatical number, always connected in Scripture *with life, with perfection, with God*. That the Jubilee, on the other hand, should be composed of the *seventh* and the *eighth* year, is altogether in character; seven, as I have said, being the sabbatical number, while *eight, the number beyond it, the superabounding, the overflowing number*, implies something higher—even *resurrection, eternity*. Here there is no objection, as in the case of the sabbath, to our viewing the Jubilee as being, what we may term, a composite year; on the contrary, the principle therein involved is most true and most scriptural.

Then there is another point which I find has occasioned some difficulty, and which to me, I confess, appears to be treated very much as a mere human inquiry. From whence, it is asked, did the Sabbatical year begin to be reckoned by the children of Israel, and when did the land first keep its Sabbath after they entered it? Thus, what we know was an ordinance of God, is made to depend as to its observance, not on *his* will at all, but on that of Question as to when the Sabbatical order of years first began; and also as to when Israel first kept the Sabbatical year in their land.

* The reader, in considering these subjects, should bear in mind what these ordinances of sowing, and reaping, of pruning, and ingathering, expressed. As to sowing and reaping, they remind us of our Lord's words with regard to himself: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii. 24. And also of the word of St. Paul with regard to the resurrection of the dead: "It is sown in corruption, it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 42—44.

And here let me observe, that if sowing expresses *death*—even *the death of our Surety*, so there is, typically speaking, a moral propriety in the fact of there being *sowing in the sixth year*, the year preceding the Sabbath, inasmuch as "the Sabbath of the land," even the uncultured produce thereof, was the result of this sowing, just as the blessings of the millennial days—the true Sabbatical year, will all be the fruit of *His* sufferings, who bore our sins on the tree.

the Jews, and thus the whole thing is treated as a mere matter of history—a chronological question. The truth is, the Sabbatical year, and the Jubilee too, were as truly parts of the Levitical Law as the Passover, or the day of Atonement; and if every seventh *day* was set apart by the Lord, when Israel was delivered from Egypt, to be kept holy from that time, so, on the very same principle, were the seventh *year* and the Jubilee. True it is, the *land* could not rest, because they had not reached it, and did not possess it as yet; but the *year in itself* was a hallowed portion of time, and to be held as such by the Jews from the outset. Besides which, it was “*the year of release*,” when debts incurred by their brethren were to be remitted by the creditor; and in this way they were bound to observe it while yet on their journey. When then, I ask, was Israel’s first Sabbatical year? Surely, if we look at the principle involved in the question, it was THE YEAR OF THE EXODUS ITSELF; this to them was *nationally a year of release—of redemption by the hand of Jehovah himself from the burdens of Egypt*. Surely if we view this not as a mere chronological question, but in the light of the Lord, as Scripture would have us consider it, it could not have been otherwise. Following, therefore, this principle, I have reckoned the years in this way, making the threefold Sabbatical and Jubilean period before spoken of between Moses and Christ, to commence in this way with the Exodus. (See plate 2, Figure 1.)

But now as to the question when Israel kept their first Sabbatical year after they entered the land; it is generally thought, I believe, (though erroneously, as I shall endeavour to show,) to have been in the *seventh year* after that, namely, at the period when the land was divided by Joshua. True it is, that the division thereof did take place at this time, and this may be known in the following way. When the twelve spies were sent forth from Kadesh-Barnea, to search out the land, Caleb we find was 40 years old, and when the land was divided he was fourscore and five. This makes forty-five years between the sending forth of the spies and the division of the inheritance; to which add the *two years* before spoken of between the Exodus and the going forth of the spies, and we have then forty-seven years between the Exodus and the division of the land, *forty* of which was the time of their wanderings, and *seven* the period

CALEB BORN.

40†
years.

THE EXODUS.

2
years.

—The spies go forth from Kadesh-barnea *two years* after the Exodus, (Compare Numbers x. 11—13. with Num. xiii. 17—20.) Caleb being 40 years old at the time.

“And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was *thirty and eight years*.^{*} Until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.” Deut. ii. 14.

“And Caleb, the son of Jephunneh the Kenazite said unto him, [Joshua] . . . *Forty years*† old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land. . . . And now, behold, the Lord hath kept me alive, as he said, these *forty and five years*,‡ even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day *fourscore and five years* § old.” Josh. xiv. 6, 7. 10.

85§
years—
Caleb's
age.

45‡
years.

38*
years.

7
years.

—Israel enters the land—40 years from the Exodus, (Deut. ii. 7.) 38 years after the sending forth of the spies. (Deut. ii. 14.)

2
years.

—The land divided—Caleb being 85 years old.

THE FORTY NINTH YEAR.

The Sabbatical year
and the Jubilee kept.

THE PERIOD SHOWN WHEN ISRAEL FIRST KEPT THE
SABBATICAL YEAR AND THE JUBILEE, AFTER
THEY ENTERED THE LAND.

employed in subduing their enemies. Then, in the seventh year, as before said, the land was divided; this seventh year, however, was not a Sabbatical year, not being the *seven times seventh, or forty-ninth year from the Exodus*, when time was first ordered according to this septenary principle; but the *second* year after that, namely, the *ninth* year, was so, and consequently in *this year* it was that the land kept its first sabbath after its division by Joshua. The accompanying DIAGRAM is given in order to show these different periods, and to make this subject more simple.

THE PLACE OF THE ELECT CHURCH OF GOD WITH REGARD TO
THE COURSE AND ORDER OF TIME.

God, like the sun in our system, is the great centre of all things. Every thing outside of himself, whether it be thrones, dominions, principalities, powers, all own him as the great point of attraction, the Creator and upholder of all. And not only is it so as to intelligent beings, but it is equally true with regard to the heavenly bodies. We know of one sun alone, that which enlightens our system. But there surely are others, so distant as not to be visible, or if they are seen, looking only like stars in the distance, each the centre of a separate system. How many of these systems there may be, we know not; but they, together with those myriads of beings with which they are peopled, all revolve at different distances round the one common centre. Now the inhabitants of these different worlds are all, so to speak, the *creatures of time*. The very position they hold in relation to God makes them of necessity such. The truth is, time under the creative hand of the Almighty is produced, is continued, and ordered by the revolution of those very worlds of which they themselves are the tenants. For instance, a month is produced by a single revolution of the moon round the earth; while again, a year is the space within which the earth moves round the sun. We can indeed have no idea of time independently of these heavenly bodies, and so must it be with the myriads of beings who inhabit those orbs in the vast heavens above us. They are all,

as it were, under the empire of time, which is regulated by the complex rotation of these numberless worlds. But with God it is otherwise : all things move around him, while he in light inaccessible dwells in the innermost circle of all, in his own heaven of heavens, far above, in a region where all is at rest, where there is *no revolution, no change*, and therefore **NO TIME**. Here is the distinction between the creature and the Creator. The former began to exist, and is upheld in his existence by God, life being measured out to him by certain laws which belong to his being ; the latter, on the other hand, had never any beginning ; the Alpha and Omega, the first and the last, his existence, as has been said, is "*an eternal now*,"—Eternity being, as has been also observed, "*the very life-time of God*."*

Here then is the point at which I am aiming, with regard to **THE CHURCH**, to which we in this dispensation belong. We by nature, in common with others, belong to the region of time—this is our natural state ; but through grace, through union with Christ, our condition is changed. He, in his infinite mercy, passing by angels, came forth from the bosom of God, where he had otherwise dwelt through eternity, humbled himself to death, even the

* The reader will observe in Plate 2, Figure 7, a **SHADOWY SERPENTINE LINE**, in connection with the fourteen septenary cycles through the whole *week of time*, from Adam down to the end. This line, supposed to have neither beginning nor end, expresses **ETERNITY**, in connexion with which, and not with the course and order of *time*, **THE CHURCH** chosen in Christ before the foundation of the world, is there shown. The reader's attention moreover is directed to the following **NOTE to the right of the figure above named** : "Lord, thou hast been our dwelling place in all generations." Psalm xc.—Such was the experience of the saints in past ages ; though the dispensations they lived in were earthly, their life was linked, all the while, with that which will not pass away—with **GOD**, with **ETERNITY**. And this is here shown. The **CURVED LINE** marks the path both of the Lord, and the saints, from the very beginning.—It shows him, on the one hand, gathering out his elect : his elect, on the other, walking in secret with him.

In every age of the world, he had a people destined for heaven. Enoch and Elijah were samples of such : Enoch walked with God, and he was not—"He served his generation on earth, and then passed away : while Elijah was caught up in a whirlwind : and lastly, the calling and hope of **THE CHURCH** are unmingled heavenly, being united to Him who is above time altogether, the great centre of all things ; like Him in whom she eternally dwells, she must needs stand apart from these ages and generations, which belong alone to the world."

"As to the glorious hope of the Church," (it is elsewhere observed in one of these notes on this subject, see Plate 2, Figure 7,) "this is expressed by *the eye of faith* looking on to the crown—**THE CROWN OF GLORY** prepared for her, in union with Christ, in the world to come."

death of the Cross, in order to save us, and bring us nigh to the Father. Now therefore, washed in his blood, and united to him who is God over all, blessed for ever, we partake not of his Godhead, of course, seeing that that is incommunicable, but of HIS ETERNITY. Observe, I do not speak of ourselves as mere men, but as saints. Being still in the body, so far we are linked with the world, and also with time, just like others; but viewed in our standing in Christ, as *chosen in him before the foundation of the world*, and so in God's thought having existed *from everlasting*, and moreover as actually one with him now in resurrection, we have, as I before said (and I here repeat it in order more fully to let it be seen what I meant), "in spirit passed away into a sphere where the revolution of times and of seasons, of days and of months, as being connected alone with this earth and its interests, is altogether unknown and unrecognized." (See page 48.) Such is the home, the blessed home of the Church, the Bride, the Lamb's wife, the companion of Christ on the throne of his glory.

And now as to ISRAEL, we find that with them and their destinies the new moons and the sabbaths, the times and the seasons, were linked.* And for this simple reason. Though the people of God, it is true, equally with the Church, they are destined to hold a *far lower place in the kingdom than she will*. They were *not one with Christ, and never will be so*. They will own him as their Messiah, their King; but they will not be his body. Not dwelling in God, like the Church, their place will be outside the innermost circle of glory. This is the distinction which, during the thousand years of the kingdom, will exist between the Church above with the Lord, and Israel dwelling on earth. Yes, and this difference, I believe, will surely continue for ever,

* In connexion with this the reader's attention is here directed to the following note. (See Plate 2, figure 7.) "God's rest in the creature having been disturbed at the first through the transgression of Adam, we find the sabbath (the pledge of his rest) not named again in the word till the deliverance of Israel from Egypt, when the Lord seeking for rest again in the earth, gave the Sabbath to man as a sign—a sign between himself and his people. But Israel was unfaithful—age after age they polluted his sabbaths; and in the end, when "the Lord of the sabbath" appeared, they saw no beauty in him, and they slew him. Can the Church, therefore, now hope for rest in a world that has thus dealt with him? Assuredly not. Till all things are brought into subjection to him, there can be no rest upon earth; the saint, it is true, even now may be happy, but his joy can be only the joy of a heart that is waiting for him."

after the Millennium has ended. The Church having been brought into such marvellous nearness to God, what can ever equal *her* glory? Assuredly nothing. As well could we fancy a man (to make use of a human comparison) having periled his life to gain the object nearest his heart, and made her his bride, at the end of a certain period of time, calling others (namely his friends and companions) into the same relation to him as she held at the outset. Such a thing among men, we all know, cannot be. And so of Israel and the Church. They will—it is not too much, I feel assured, to assert—be always distinct. Israel will be ever his people, it is true, but the Church will be always his Bride; the former will live on through *endless ages of time*, while the latter will share the eternal existence of Him who is in his own nature eternal, and like him will look down from that high elevation on the movement of planets, suns, and systems, as that to which she does not belong. To use the words of the poet:—

“One everlasting sabbath there shall run,
Without succession, and without a sun.”

The rapture
of the Saints,
or the ascen-
sion of the
Church into
heaven.

This brings me to touch on a point which I consider connected with this. The question, I mean, as to *when the Church will ascend to meet the Lord in the air*. And here let me turn once again to the ninth chapter of Daniel, with which we set out. There is a break, as we have seen, in the weeks between the sixty-ninth and the seventieth. This break is a blank in Israel's history; and here we ourselves stand where the course of time, which, as we have seen, is connected alone with this earth, is for a season suspended. It was not, as I already have shown, till after the sixty-ninth week, together with the cancelled week of Messiah's rejection, had ended—that is, till after the hopelessly evil condition of Israel had been fully evinced,—that the Church was called out. And so in like manner, it will not be till the Church has passed away from this scene of confusion and sorrow, that is, till she is caught up to meet the Lord in the air, that the Levitical weeks will revive, and with them the history of Israel be resumed. The truth is, the gap above named in the weeks is an *interruption in time*; and in this blank the Church, who, as we have seen, *has no connection whatever with time*, is brought forth. To say therefore, that she will be on earth during the days of Israel's trials, during the last week of Daniel, is in substance to

say, that after having been freed from the trammels of time, she will be again entangled therein. No. The very fact of the weeks being revived after a long lapse of ages—unnumbered, unnoticed as we find them in Scripture—shows that the Lord is beginning to deal with that people again which belong to the earth—with the *Jews*—and that the *Church* at this period will be out of the way.

Other arguments may be adduced, I believe, to prove that the Church will not then be on earth; but here I dwell chiefly on the subject in hand in these charts, namely, the great question of *time*. This to me, amidst much that I have heard, appears a very strong plea against the supposition that we shall be here during either the 1260 days of the witnesses, or the forty-two months of the beast; the two periods which make up the last week of Daniel. Our total dissociation from that from which the Spirit of God in St. Paul so laboured to draw away the mind of the saints, namely, **THE TIMES AND THE SEASONS**, surely exempts us from being involved in the troubles of this terrible crisis. We have to conflict, I believe, not with a personal foe, but with something hidden and spiritual, with the mystery of iniquity already at work; and happily for us, as I fully believe, ere the man of the earth or the Antichrist rises, we shall have passed away into our rest—will have ascended to meet the Lord in the air.* In the book of Revelation, all

* A very strong argument in favour of this appears to me to be contained in the consideration of the question as to who it was that put Jesus to death, and also as to that of the retributive character of the dealings of God with his people.

Here the reader's attention is called to what I have already advanced on the subject of the Seventy Weeks of Daniel. The Lord, when he was presented to Israel, through the whole of the cancelled week before named, was rejected; and by whom? By Ephraim—the Ten Tribes? No; because they having been led captive by Shalmaneser, King of Assyria, were still in captivity, and hence had no hand in that act. By the Church? No; not having been formed till the day of Pentecost, when the Spirit was given, the Church, save in the purpose of God, had no existence as yet; therefore, equally with the Ten Tribes, they were out of the question. *Judah*, therefore, the tribe from whom he himself sprang, Judah it was that rejected their King, thereby making his sorrows more poignant, and at the same time more fully evincing the evil of man.

Hence, I believe, neither Ephraim, nor the Church, will hereafter be called to endure any part of "the great Tribulation." As to the Ten Tribes, all allow, I believe, that they will be scattered till after the coming of Christ, (Is. xi. 10—13,) and therefore, however else they may suffer, they will not be brought under the power of the beast of Revelation xi. And so, for the very same reason, I believe the Church will not be involved in the action of these terrible times; but before the week opens,

through, the children of the resurrection, expressed by the living creatures in the midst of the throne, and the elders around it, are seen above with the Lord, watching the action on earth, during the week, the terrible week of his wrath, while the

will be removed from the earth. Judah it was who was guilty, as I have said; and they therefore hereafter, during the last week of Daniel, will, in the retributive justice of God, be allowed to fall into the snare; having rejected the Christ, they will blindly worship the Antichrist, and suffer accordingly under his rod. This, I think, leads us to see who the suffering remnant of Matt. xxiv. will be; not any of the elect body of the Church, but an elect number out of the very tribe which was guilty of the death of the Messiah, who, by the power of the Spirit, will be brought to own their offence—to look on him whom they have pierced, and to mourn. Surely there is a moral fitness in this. The Lord's dealings with Israel we have in many instances seen are of a retributive character, and in this case we might expect to find them especially so.

Then there is another argument which I have heard advanced on this point, which to me appears very convincing. It is this:—Now in the elect body of Christ there is “neither Greek nor Jew, circumcision nor uncircumcision;” the middle wall of partition having been broken down, the ancient distinction between them is lost, is merged in our oneness in Christ. (See Eph. ii.) In the Book of Revelation, however, it is otherwise; there Jews and Gentiles are recognized, not only in a *national*, but also in an *ecclesiastical* sense. A believer, born a Jew, in that day will be owned *as a Jew*,—*as a worshipper of the God of Israel*; a thing which now could not be. (See chap. xi. 1, 2.) This surely shows that the distinction between Jew and Gentile is revived; and goes, I conceive, to prove that our Dispensation will by that time have ended, that the Church will have been translated to heaven.

Then there is a third point—How are the saints now called to deal with their persecutors? In *grace*—simply grace; resistance to evil being opposed to the character of this Dispensation of ours. But how will it be with the saints in those days? Let us turn to Rev. xi., and what do we there find? The two witnesses shutting up heaven—turning the waters to blood—smiting the earth with all plagues. In reply, it may be said, that if the witnesses are to be Moses and Elias, (see page 54,) then they will stand apart in a peculiar position, and hence are not to be confounded with the suffering remnant. Well, suppose this be for the moment conceded, how are we to regard the cry of the saints in the Psalms? The following are samples of such: “Pour out *thy wrath* upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, for they have devoured Jacob, and laid waste his dwelling-place.” (Psa. lxxix. 6, 7.) “O Lord, to whom *vengeance* belongeth; O God, to whom *vengeance* belongeth, shew thyself, lift up thyself, thou Judge of the earth, render a reward to the proud,” &c. (Psal. xciv. 1, 2. Surely such a cry would ill befit the lips of a believer at present, and belongs to a Dispensation very different in character from that in which we are standing at present.

Again, there is a characteristic distinction between *Israel* and the *Church*, which is worthy of notice. The election of the Church is declared to have taken place before the foundation of the world, before time began to revolve—from *everlasting*. That of Israel, on the other hand, (while the secret purpose of God we allow had never any beginning,) is spoken of as taking place since the creation, yea, after the

seven seals are being opened, the seven trumpets blown, and the seven vials poured out. And then, at the close of this period, when the heavens are opened, and Christ is seen as a warrior coming forth to destroy the beast, the kings of the earth, and their armies, his hosts, on the other hand, namely, the Church of God, at the same time, appear in the train of the heavenly conqueror; and lastly, after the apostates have perished, and the storm is over, the Bride, the Lamb's wife, is seen on the throne with her Lord during the thousand years of the kingdom.

Now then having nearly reached the end of my subject, before I conclude, I would make an observation or two on **THE WORD SEVEN**. This word, in the Hebrew, imports *plenitude, fulness, sufficiency*, proceeding from the root *שָׁבַע* *Savah*, that is,

The value of the number seven in Scripture.

Flood, *within the limits of time*; as it is written, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel, for the Lord's portion is his people; Jacob is the lot of his inheritance." Deut. xxxii. 8, 9. This surely places the Church of God *beyond the regions of time* altogether; while it leaves Israel, on the other hand, *connected with the times and the seasons*, showing that while one may, and surely will be, on earth during the last week of Daniel, it would be wholly inconsistent for the other to be so.

Here let me introduce an illustration which I have heard advanced on this subject, which strikes me as very appropriate. Suppose a man to have been raised by his Sovereign from amongst the lower classes to sit amongst the peers of the realm, and suppose, after that, that some heavy calamity, such as famine for instance, were to threaten to sweep away hundreds of that class to which he had but lately belonged, would he have cause to fear for himself? Assuredly not—he is no longer what he once was—he is a Noble, and hence, so far as his life is concerned, he is secure from the effects of famine. So it is, we may say, with the **CHURCH**—*by nature* we belong to the world, just like others, but *through grace* we have been raised above the level of our natural condition. Hence, when the world, the Jewish people especially, shall be called to suffer hereafter for the sin of rejecting its Lord, we, as forming no part of that world, but as entitled to the highest place in the kingdom, and enjoying, moreover, the full favour of Christ, our glorified head, with whom we are mystically one, will not surely be called to pass through the terrors of that day of calamity.

The Saints would do well to consider this point of the catching up of the Church, more in connexion with *great leading principles* than with *mere isolated facts*. This way of studying Scripture, more than anything else, would help to settle many a question, and clear away many a difficulty. The Lord give us grace, more and more to depend on *his teaching*—the teaching of his own blessed Spirit, in considering this question intrinsically connected, as it assuredly is, with "the hope of his calling," with the constitution and standing of his own elect body—the Church.

he satisfied, filled, or completed; while EIGHT, the number beyond it, is derived from שָׁמַן *Shaman*, that is, *he exceeded, or superabounded*, denoting completeness, it may be of a higher order than mere human completeness. Of this, too, we have something in nature. In the case of the seven prismatic colours, for instance, and in the seven notes of the musical scale, which fill up the number of notes and of colours; while the colour and number exceeding the seventh, namely, the octave, is the reduplication of the first. Commonly we hear it observed that seven is the *number of perfection*, an observation which, from its frequent recurrence in Scripture, appears to be true. Why it is so, we know not; but that there hangs *some mystery over it*, that there is something *intrinsically perfect therein*, we may be fully assured; and hereafter the secrets connected therewith will be clearly explained. Then surely all that is linked with this mystical number will be fully unravelled. The seven days of creation—the seven ages of this world's history—the seven sevens of years between every jubilee—and lastly, the great cycle of Seventy Weeks, all these will recur, and, as in a mirror, will pass before us again. Then the wisdom, the grace, the love displayed through these periods will shine forth for our admiration and joy. Even now we see something of this. Through the medium of this mystical number we can trace something of the moral history of the world from the very beginning. And what do we see? Man from one age to another descending lower and lower into the dark depths of iniquity, tested again and again, and showing as often that such a tree can put forth no fruit but that which is deadly and bitter; till at last, during the great crisis of this world's history, the week of our prophecy, the full-blown evil of man will appear, when the world given over to Satan will worship both him and the beast, the personification of man's perfect iniquity. Such is man, and such will he be to the end. What a relief to the heart to turn away from such scenes, and in God to see the perfection of grace, as well as the perfection of righteousness. Both of these we have seen in his dealings with Israel: his *justice* in his casting them off, on their rejection of Jesus at the close of that period when they had been taught to expect him—his *grace* in recalling his people—so ordering the whole as not to be foiled in his purpose, but to redeem and to bless them after all at the

close of that very period which he had from the outset determined.

And here, before I conclude, a thought or two just occurs to my mind which I will mention. Man in all things falls short of God; we have a striking example of this in the age of Methusaleh, the oldest man upon record—it was NINE HUNDRED AND SIXTY-NINE YEARS. Let us just analyze this remarkable age. NINE HUNDRED—that is *one hundred short of a thousand*; SIXTY-NINE—that is *one short of seventy*. Now *thousands* and *seventies*, it will be remembered, are God's great leading divisions of time (as will be seen in Plate 2, Figure 7), through the whole age of the world's history. There is surely a moral in the years of this patriarch. It is this—that man, in his best estate, is altogether vanity; that let him reach after, or attain to whatever he may, still his aims and attainments must be defective; *God's measure still exceeds his*. Lamech indeed, the son of Methusaleh, the father of Noah, through whom, as the type of the Lord, he looked for blessing and rest in the earth, lived, as we read, to the remarkable age of SEVEN HUNDRED AND SEVENTY-SEVEN YEARS, meant, it may be, to convey the idea of earthly perfection, such as Israel will hereafter attain to. In contrast with this we may remember the number SIX HUNDRED AND SIXTY-SIX, being that of the beast, composed of three numbers, *each just falling short of the perfect one, seven*, the whole being the number of him who after having, according to the word of Ezekiel, sealed up the sum, full of wisdom, perfect in beauty, such as the flesh can admire, will, after all, be *weighed in the balances, and be found wanting*. This thought as to the number of the beast, I should say, is not my own, but as it falls in with my subject I just mention it here. Not that I mean to assert that this is an interpretation of either the name or the number in question. All that I desire to do is just to mark the connexion of *six, the number of a man—the number of imperfection*, with him in whom imperfection, in *spirit*, in *soul*, and in *body*, (these, observe, being the *three parts* which unite in the complex nature of man) will be completely developed.

The mystic-
al ages of
Methusaleh
and Lamech.

The number
of the beast
of Revelation
xiii. 17, 18,
namely, 666.

Then as to the FIRST DAY OF THE WEEK. The Sabbath, as I have said, was a sign between God and the Jews, a sanctified portion of time belonging to those connected with, and dependent on time, as they were. This ended the week; while

The first
day of the
week, and the
Sabbath.

the day on which the saints now meet for worship, in order to show forth the Lord's death till he come, stands at the opening thereof. Why is this? we may ask. The reason is simple. It was on the first day of the week that Christ rose from the dead, and in doing so ushered in a new era entirely, He himself being the beginning of the new creation of God, in which time has no place. And here, as to this, I would notice one point, which is very remarkable. In none of the passages relating to the Lord's resurrection do we read of "the first *day* of the week." No, but simply "*the first of the week*," the word "day," which is supplied in our English translation, not being in the original. This is surely significant. The Jews had their weeks composed of the first day—then five days—and lastly, the seventh day, or Sabbath; while with us there are no such limits or landmarks at all. The week just begins, I allow, but after that its progress and end are left undefined, as though it had to *run on to infinity*. This, has, surely, a meaning, when seen in connection with us, who, being yet in the body, are bounded by time, it is true; but who, as being not in the flesh, but in Christ, have even now, in spirit, passed altogether beyond it—into the boundless sphere of eternity.

And now, in closing, let me express a hope that no one will take up these Charts, supposing them to be *mere arrangements of dates and events*. Such they are, it is true, to a certain extent; but this is not *their object*. The *spiritual mind* rather than the *intellect*, is that to which I wish to appeal. My aim has especially been to exhibit something of God *morally dealing with man*; and as far as I have done so, so far my end has been answered. Here, then, I close; and close with a passage which those who have followed my meaning will well understand, seeing that it bears on all that I have said as to the Lord's ways with his people; I mean the Lord's answer to Peter as to the forgiveness of wrongs. This I have noticed before; but the heart, which itself knows the joy of forgiveness through Him who once died on the tree, loves to linger over sayings like these, so sweetly expressive of the infinite goodness of Him by whom they were uttered—so worthy of lips into which grace had been poured in all its perfection. "How oft," said the apostle Peter to Christ, "shall my brother sin against me and I forgive him? TILL SEVEN

TIMES? I say not unto thee," said the Lord, "UNTIL SEVEN TIMES, BUT UNTIL SEVENTY TIMES SEVEN."
(Matt. xviii. 21, 22.)

WHAT grace, O Lord, and beauty shone
Around thy steps below !
What patient love was seen in all
Thy life and death of woe !

For ever on thy burden'd heart
A weight of sorrow hung ;
Yet no ungentle murmuring word
Escaped thy silent tongue.

Thy foes might hate, despise, revile,
Thy friends unfaithful prove :
Unwearied in forgiveness still,
Thy heart could only love.

O give us hearts to love like thee ;
Like thee, O Lord, to grieve
Far more for other's sins, than all
The wrongs that we receive.

One with thyself, may every eye
In us, thy brethren, see
That gentleness and grace that springs
From union, Lord, with thee.

APPENDIX.

(See the fourth division of the first part, page 28.)

HAVING thus reached the close of my subject, I now, in the form of an Appendix, desire to add a few words on one prominent point in the foregoing pages, namely, the question as to the precise time of the ministry of John and of Jesus. This, as I have said, was SEVEN YEARS, OR A WEEK—that is, one of the Jewish Levitical weeks, divided, as we have seen, into two equal parts.

But how, it may be asked, is this proved? What Chronological data have we in Scripture on which to ground this assertion. None, I unhesitatingly answer—none, at least, that I am aware of. Nor do I believe that it is to be settled in this way. Being, as I feel assured, rather a *moral*, than a *chronological* question, it does not depend for its proof on any knowledge of dates. Hence, I would ask my reader, should he be disposed to require a proof of this kind, to suspend his judgment awhile, and assuming the truth of this statement, to follow the argument contained in the foregoing pages, viewing the subject, *not in detached parts, but as a whole*. Having done this, he will be better prepared to come to a decision. And supposing him to be generally acquainted with prophetic truth, and therefore competent to form a judgment upon it, I have no doubt whatever as to the result. Let him only trace the connection between one part and another, the beautiful harmony, the wondrous consistency which runs through the whole, and he will, I believe, be unable to withstand the conviction that the period in question must have been just what I have stated—A WEEK. To give my reasons for

this would be only to repeat what I have already advanced; to go through the whole subject again; let me however remind my reader of three leading points.

FIRST, I have endeavoured to show that between Moses and Christ there were *three dispensational cycles of Seventy Weeks*, each marked at the close by an offer of blessing on the part of the Lord, and by the rejection of grace on the part of the Jews. Does this, let me ask, commend itself to my reader? If it does (and that he at the same time views the last week of Daniel as *future*,) then let me remind him, that the week in question is needed in order to fill up the period—to complete *the last of the three cycles* between Moses and Christ.

SECONDLY, when Christ offered himself to the Jews as their King, is it to be supposed that he did so otherwise than just at the time *when they had been taught to look for the Kingdom—at the termination of Seventy Weeks?* Accordingly we read, “*When the fulness of the time was come, God sent forth his Son;*” and again, “*The time is fulfilled*”^{*} said his messenger John. This of necessity brings in a WEEK, which, though unnamed and unmeasured, both in the four gospels and Daniel, must, in order to perfect “*the time*,” have existed, and so uninterruptedly following the seven and the threescore and two weeks of our prophecy, completed the period of Seventy weeks between Nehemiah’s return and the cutting off of Messiah.

Then THIRDLY, the *correspondence*, and at the same time the *contrast* between the two weeks, namely, the lost week of grace, and the week of retributive judgment—both as *the time—the twofold, and equal division of each—the events—and the persons* connected therewith, is so evident, that it is wholly impossible that such an analogy can be fortuitous. Of this I have, however, spoken before; I will therefore merely observe, that to me the

^{*} John, of course, is here to be understood as speaking *anticipatively*: he had entered on the Week, and therefore, in a sense, he could announce that the time was fulfilled: whereas, on the other hand, we cannot view the time as actually and *completely fulfilled* till the cutting off of Messiah at the close of the Week.

future existence of one leads to the thought that the other must have also existed.*

These then are the points to which I allude. And now let me

* As to the *coincidence*, and at the same time the *contrast*, between the two weeks, I would here make a few observations:—

FIRST as to the history of the ministry of John the Baptist. This, as given in the four Gospels, is so very brief and concise, that were we to judge of the time that it lasted merely from thence, we never should suppose that it took up so much as three years and a half, and this has led some to assert that it was not so long. The same thing however is true, with regard to the two witnesses of Revelation xi. Though they will prophesy, as we read, for 1260 days, or three years and a half, we never should judge, from the brief notice we have of their actings in Scripture, that they would occupy such a period as this. This, therefore, is no rule whereby to judge of the matter, one way or the other.

As to the three years and a half that John testified, though nothing is stated in Scripture about them, we are, I believe, free to infer that such was the time; and that simply because of the *parallelism* discoverable between the character of his testimony, and that of the witnesses; “If ye will receive it,” said Jesus speaking of John, “this is Elias which was for to come.”—In what way the Jewish people received him, we know; they neither accepted himself nor his message, much less the one to whom he bore witness; and hence, though it is written that he came in the spirit and power of Elias, it turned out after all, that he was not *the* Elias. God’s purpose however will stand, with regard to his messenger, inasmuch as *Elias himself*, together with Moses, his fellow witness, hereafter will come, and will prophesy for 1260 days, or three years and a half, as we have seen, to the Jews,—the very same period that John bore witness to Jesus. This, as I have said, I believe we are entitled to infer from the above named analogy between the testimony of the one and the other—between that of the Elias who *has come*, and that of the *Elias who is yet to appear* before the Lord’s second coming.

Those, let me add, who regard the Seventy Weeks as fulfilled at the death of Messiah, are perfectly right as to the actual time of John’s testimony, though, in order to reach this conclusion, they have taken a wrong path altogether; that is, they have forced the last week of Daniel out of its place, making it *past*, instead of *future*, and then said, that the three years and a half of their mission, was the first half of this week. The way in which I have explained it, I trust, will be clear to my reader: I have shown, that in studying this Scripture we are dealing with the *twofold fulfilment of prophecy*, and hence that we have not *one week* alone, but *two* to consider, which may, to a certain extent, be compared to two mirrors facing and reflecting each other; so that when we look *into* the one, we cannot avoid at the same time seeing the other, with every object pictured therein.

SECONDLY, with regard to the last half of the week, it is evident that Christ, through *three successive years* of his ministry, (John ii. 13; vi. 4; xii. 1.) went up to the passover. This, so far as it goes, concurs with my statement; and, in order to make out the *HALF WEEK*, we have only to add *six months more* to the time. Still, on nothing of this kind do I rest my conclusion, but rather on the parallel between the 42 months, or time times and a half, of affliction, (the fruit of Israel’s sin in their rejection of Jesus) and the period during which Christ, in the days of his flesh, was refused by his people.

ask, though no week can chronologically be traced in any one of the Gospels, whether there is not a moral necessity why such a period, and that, too, divided in the way I have shown, must have come in at this point.

It is a principle, allowed on all hands, that when in reasoning we admit certain facts to be true, we are bound to receive as truth any inference that may be deduced from these acknowledged truths, unless it can be clearly or equally proved to be contrary. This being the case, I, for my part, do not ask for further proof of the question. True, if there be indeed any chronological point in Scripture which would corroborate my statement, I shall be thankful to any one who will direct my attention thereto; but in the mean time, I feel perfectly satisfied, believing that the more strictly the whole subject is canvassed by the intelligent reader, judging of things in the light of the Lord, the more fully persuaded he will be on the subject.

And here let me add, that whatever discoveries I may have made with regard to other matters discussed in the foregoing pages, (the cycles, for instance, and so on,) began with that which I made more than twelve years ago with regard to **THIS VERY WEEK**;* the others originated with this. This may be compared to the first circle, caused by a stone cast into water; the others were

* The way in which I was first led to the theory of the cancelled week was as follows:—having recently learned that the last week of Daniel is *future*, and not *past*, as I have been previously taught to believe, it occurred to me that I would look into SCOTT'S COMMENTARY, (a very unlikely book to supply discovery of the kind) hoping perhaps to obtain some light on the subject from thence, fully aware, at the same time, that his general views on the chapter were wrong. He, in common with Doctor Prideaux and others, I found, viewed the last week of Daniel as having already elapsed, regarding it as **the** time of the testimony of John the Baptist and Christ. This, as I have said, I had learned, was erroneous; but, at the same time, on reading his observations upon it, I could not escape the conviction, that if this was a week, then a period actually of Seventy Weeks was completed at the cutting off of the Messiah. What then, I thought, becomes of this week, seeing it certainly is not the one spoken of by Daniel, which is to usher in the deliverance and blessing of Israel? Are we, I said, because of Israel's sin in rejecting their King, to *view it as cancelled, set aside altogether, its place to be supplied in the end, by the week named in the prophecy*? This thought which suddenly struck me, was considerably strengthened on my turning to the passage itself, (Dan.

like circle after circle, succeeding the first. To use a different figure, this I may term the keystone, on which the whole theory rests, so coherent in every respect as this theory is, so aptly fitted together, without any effort on my part to work out a system. If this then once be removed as untrue, the whole fabric falls to the ground. Nothing else in these Charts could stand for a moment, I believe, if this view of the cancelled week should be proved to be a fiction on my part. But it is not so, I feel fully persuaded. The Lord, in his goodness, has shown it to me; and through me, I humbly trust, he will show it to others, who, willing to judge of all things in the light of his presence, are dependent, not on their own understanding, but on the teaching of God's blessed Spirit. Such will see that these are not matters of curious inquiry, or chronological interest; not the imaginations of the natural mind, which, with regard to the things of God, is, at best, only a chaos of endless confusion; but, on the contrary, that they are the deep and wonderful secrets, the "witty inventions" of Him whose mind is the source of all that is beautiful. Happily for us, it is with Him that our souls have to do; and these things are treasured up in his word for our instruction, our comfort, and blessing: His object therein being nothing less than to display his infinite wisdom, his justice, his grace; and in this way to teach us how fully, on our way through this stormy and sorrowful world, we may rest in his love, what a rich and inexhaustible store of blessing and gladness he has in reserve for the heart that thus reposes in him.

ix. 26.) and discovering therein the force, the indefinite character of the word "*after*," which, as I already have shown, *left an unnoticed space for the week*. At first, I had some hesitation in giving way to this thought, lest it should prove after all to be mere speculation; the more however I considered the subject, and named it also to others, the more was I convinced that it was no speculation of mine, but simply the truth, quite in accordance with a principle with which we all are familiar, being *as to time* an example of the double fulfilment of prophecy—that is, an *initial*, a *germinant* fulfilment at the *first*, and a *perfect fulfilment* at the *second* coming of Christ.

"A MORNING WITHOUT CLOUDS."

They lived and reigned with Christ a thousand years."—Rev. xx. 4.

'Tis come—the glad millennial morn—
The Son of David reigns :
Sing, sing, O earth ! for thou art free,
And Satan is in chains.

Rejoice, for thou shalt fear no more
The ruthless tyrant's rod ;
Nor lose again the gracious smile
Of thine incarnate God.

But chiefly thou, O Solyma,
Thou queen of cities, sing :
With shouts of triumph welcome now,
Thy morning Star, thy King.

He, gracious Saviour, faithful still
To thee, his faithless dove,
Forgives thee all, and bids thee dwell
Within his breast of love.

Nor thee alone—for see, on high,
His saints triumphant now,
With all the hosts of Seraphim,
In ceaseless worship bow.

On him the happy myriads there,
Unwearied, love to gaze ;
There he amid his brethren dwells,
The leader of their praise.

O blessed Lord ! we little dream'd
Of such a morn as this !
Such rivers of unmingled joy,
Such full unbounded bliss.

And O how sweet the happy thought,
That all we taste or see,
We owe it to the dying Lamb,
We owe it all to thee.

Yes, dearest Saviour, one with thee,
Sweet source of joy divine ;
In thee we live, with thee we reign,
And we are wholly thine.

❧GOD IS LOVE❧

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