

THE PROPHECY
OF THE
SEVENTY WEEKS
OF
DANIEL
AND ITS FULFILMENT.

—••••—
“The Spirit of truth.....will show you things to come.”
—••••—

WITH ILLUSTRATIVE DIAGRAM.

LONDON
G. MORRISH, 24, WARWICK LANE,
PATERNOSTER ROW.

INTRODUCTION.

It is supposed by many Christians that history is the only interpreter of Prophecy and that there is no definitely understanding the prophetic Scriptures until *after* the events foretold have taken place.

But this theory is altogether disputed. We find that Daniel (chap. ix. 2) "understood by books;" in other words, he was a *student of prophecy* and understood what was written before the prophecy was fulfilled. Again, in chapter viii. 16, we read, "Make this man to understand this vision," and in verse 19, "Behold I will make thee to know what shall be in the last end." Such language would surely not have been used if the prophecy could only be known and understood after its fulfilment. Daniel was *then* to know what should be in the "last end." Though of course we may compare fulfilled prophecy with history, and if the prophecy be correctly interpreted, and the history be true, we may expect them to agree.

That history is not the only, or even the chief, interpreter of prophecy is manifest from these Seventy Weeks of Daniel. Nearly all commentators say that this prophecy has been fulfilled, and yet with the many histories in their possession they cannot at all agree how they have been fulfilled. Take, for instance, the words, "The Messiah the Prince," (chap. ix. 25,) some have said that it refers to Cyrus; some, to Zerubbabel; some, to Artaxerxes. Then as to the time, some have said that it must be reckoned backwards, and some forwards. A strange interpreter history must be, not to make the prophecy better understood than this! The Christian will do well, then, to turn to another source altogether, even to the Scripture and to the Holy Spirit; for "When he, the Spirit of truth is come, he will guide you into all truth.....he will show you *things to come*." (John xvi. 12, 13.)

THE SEVENTY WEEKS.

DANIEL IX., VERSE 24.

“Seventy weeks are determined.” Seventy weeks, or seventy sevens, which are 490, and which are generally understood to be 490 years. But the question may naturally be asked, why are they understood to mean *years*, and not *days*? There seems to be nothing in the wording of the prophecy which makes it certain that *years* are meant; but notice, 1. That Daniel was praying about the former prophecy of *seventy* years, and in answer to that prayer he is told about the *seventy* weeks; and supposing the latter to signify weeks of years, there would be a striking analogy between the two seventies, which would not at all appear if the term 490 years had been used. 2. In Lev. xxv. 8 we read of “sabbaths of years,” and seven sabbaths of years signify forty-nine years; why, then, may not seventy weeks, or seventy sevens, be 490 years? 3. In Dan. x. 2, we read of “three full weeks,” which in the margin reads “weeks of days,” which would seem to imply that weeks or “sevens,” (hebdomades,) do not always mean weeks of days. 4. In Ezek. iv. 6 we read, “Thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee *each day for a year.*” 5. In prophecy, time is not always put in the plainest language, (we read of “a time, times, and half a time,”) and it may be that in prophecy, as in the parables of our Lord, it is intended that only saints should understand the mysteries of the kingdom. (Matt. xiii. 11.) 6. But sacred history determines the point. In seventy literal weeks no part of the prophecy had been fulfilled. Then, 490 years are cut off, appointed, determined, *“upon thy people and upon thy holy city.”* “Thy

people" was Daniel's people, the Jews, and the "holy city" could be no other than Jerusalem. It is important to notice this, because it shows at once that the prophecy is not concerning the Gentiles nor the Church. It is unto, or concerning, the Jews and Jerusalem, "*to finish (or, restrain) the transgression, and to make an end of (or, seal up) sins (or, sin), and to make reconciliation for (or, cover) 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).*" The reference here is obviously to the work of Christ for the Jews* in redemption—making an end of sin, (notice the terms, transgression, sin, and iniquity,) and bringing in everlasting righteousness. Christ is also to "seal up the vision and prophecy, and to anoint the most Holy." Gesenius renders "seal up" also "to complete or finish," and this seems to refer to Christ setting His seal on, or fulfilling, all that is prophesied concerning His blessing the Jews; and to His anointing the holy place after it shall have been desecrated by the presence of idolatry. (See also Isaiah lx. 13.)

We thus perceive that verse 24 gives a rapid sketch of the work of Christ in general for the Jews, without any divisions, and without entering much into details: but verses 25—27 give the same seventy weeks divided thus—seven, and sixty-two, and one, and give details respecting each of these periods.

VERSE 25.

"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

* Observe that, though on the cross Christ completed the work of redemption once and for ever, the Jews do not yet partake of the blessings flowing therefrom, but they will by and by. Of course, too, the sacrifice was not for the Jews only, but for all; (John xi. 51, 52;) but this prophecy is only looking at it in its aspect towards the Jews and Jerusalem.

again, and the wall, even in troublous times (or, strait of times)." When this prophecy was given, Jerusalem was in ruins and the Jews in captivity—Daniel among them; but there was to be a command given to rebuild the city, and from the time of that command to Messiah the Prince should be seven weeks and sixty-two weeks—in all sixty-nine weeks, or 483 years, a year being reckoned for a day.

Now we find in Scripture two commandments (or two series of commands) respecting Jerusalem—one in Ezra, and one in Nehemiah. On referring to Ezra, (vi. 7,) we find that the command almost exclusively referred to rebuilding the *temple*, while that in Nehemiah (chap. ii.) referred to the *city*. This latter, then, agrees with our prophecy in Daniel, which says, "Restore and build Jerusalem. . . . The street shall be built again and the wall." In Nehemiah the command is expressly said to be given in "the twentieth year of Artaxerxes." And we know from the same passage that the building did then begin. The seven weeks would signify forty-nine years; and it is probable that the city was this period in being built, for the building was in "troublous times"*—being much hindered by surrounding enemies. (Neh. iv.) We say "probable," for Old Testament history does not extend to so late a period.

VERSE 26.

"*And after threescore (or, the threescore) and two weeks shall Messiah be cut off, but not for Himself, (or, shall have nothing).*" Hengstenberg maintains that the Hebrew word מְּ is never used in the sense of *not*, but always conveys the idea of *nothing*, and that the true meaning here is, "there was nothing to him." Messiah the Prince came to His own people, the Jews; but instead of being received, they put Him to death, and He had nothing of His dominion as Messiah.

Some have supposed that the full seventy weeks were

* Mr. Young translates it, "the distress of the times;" Hengstenberg, "in a time of distress."

completed before the crucifixion of our Lord, and say that the word "after" does not mean "at the end of," but is indefinite, and at the end of the full seventy weeks it is still "after" sixty-nine. But this is unsatisfactory. When the prophecy speaks of seven weeks, then threescore and two weeks, and then one week, saying that Messiah shall be cut off after the threescore and two weeks, it surely seems to imply that it shall be at the end of the sixty-nine weeks, and before the last week commences.

We believe, then, that Messiah was to be cut off after the sixty-ninth week, i.e., after 483 years from the giving of the command to rebuild Jerusalem, which, as we have seen, was in the twentieth year of Artaxerxes.

Let us now turn to history to see how far that seems to agree with this view of the prophecy.

For the twentieth year of Artaxerxes Usher gives the date B.C. 454; and Hengstenberg devotes several pages to show by direct and indirect proofs that this date is the true one. And this is all the more worthy of remark, seeing that neither Usher nor Hengstenberg would seem to have agreed with the interpretation of the seventy weeks here given.

Now if B.C. 454 be the starting-point, the forty-nine weeks would end A.D. 29. And here again, entirely apart from agreeing with the interpretation here given, and therefore altogether independent of the question, several modern chronologists, as well as several of those of early days give A.D. 29,* as the most probable date

* Curiously enough, if asked, almost any intelligent Christian would say that our Lord lived on the earth 33 or 33 years and a few months, and yet all our reference Bibles say He was born B.C. 4 and crucified A.D. 33, making His age 37, or at least 36. All are agreed that our Lord was born about 4 years before the common era, A.D. He must, therefore, have been older than 33, or have been crucified before A.D. 33. But

"A.D. 29 seems preferable, not so much because the most careful of modern chronologers, as Clinton, Ideler, Benson, and Browne, have fixed upon it as the true, or at any rate most probable, date, but because the existing data so strongly incline to that date. Thus the only consular date of an event, not only of the nearest

for the crucifixion, and the forty-nine weeks would stand thus:—

Date of giving the command (the	}	B.C. 454
20th year of Artaxerxes) - - -		
The crucifixion - - - - -		A.D. 29

Sixty-nine weeks, or - - - - - 483 years.

These dates seem to be the most probable, and agree with the prophecy;* but different dates are given by other chronologists;† and those given above may be wrong. The prophecy itself seems to be a far safer guide than history. Let us, then, be content to believe that, from the giving forth of the command to rebuild the city (in the twentieth year of Artaxerxes) till Messiah was cut off, 483 years were completed.

“And the people of the prince that shall come shall

interest to thousands of Christians converted that same year, but recorded in the official *Acta Pilati* and referred to by early christian writers repeatedly, is the year of the two Gemini; that is to say, confessedly A. D. 29. So Tertullian, (*Adv. Marc. ii. 300.*) Augustine, (*De Civ. Dei xviii. 64.*) Prosper, (*Chronicon*), Lactantius, &c. Next, Clemens Alex. reckons 41 years from the crucifixion to the fall of Jerusalem, which gives A. D. 29 (or 28 as Jarvis supposes). The canon of Hippolytus and the era of Constantinople both point to A. D. 29.....It is well to be noted that this date does not really contradict Luke iii. 1, upon the hypothesis preferred here; because it is agreed that Tiberius was joined with Augustus in equal provincial authority two or three years before the death of the latter.....It is observable also that *ἡγεμονία*, though indicative of course of supremacy, is not the strictly imperial word, but may well embrace that sort of deputed command which Tiberius Cesar exercised before he reigned alone.”—*Prospect*.

* Bengel and others prefer A. D. 80 for the crucifixion, and indeed the 483 years may not have been completed till early (supposed about April) in A. D. 80. Bengel says, “the year 83 is too late, and is refuted by all the opinions of the ancient church.”

† For the twentieth year of Artaxerxes

Jahn gives	444,	making the 483 years end	A. D. 89
Hales	444,	“	“ 89
Authorised	446,	“	“ 87
Calmet	449,	“	“ 84
Usher	454,	“	“ 29
Hengstenberg	454,	“	“ 29

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 (or, it shall be cut off by desolations)." Remark here, it is not "the prince that shall come" who is to destroy the city and the sanctuary, but *the people* of the prince that shall come. The words are very explicit, and teach us that there was to be a prince come; and whoever this prince was, *people* of the same nation or empire were to destroy the city and sanctuary; and then was to follow desolation.

We have had as yet 69 weeks, and the next clause speaks of one week; but this passage seems to come in between—after the cutting off of Messiah, and before the last week—and is believed to refer to the destruction of Jerusalem by Titus in A.D. 70, though the desolation is still going on. A prince is spoken of in the next clause, and here it is the "people of the prince." From other passages, as we shall see, it is a Roman prince that is spoken of; and here it is the people of the Roman Empire; and we know it was by them Jerusalem was destroyed.

There remains one week.

VERSE 27.

"*And he shall confirm the (or, a) covenant with many (or, the many) for one week.*" Not, as has been generally supposed, that the Messiah shall confirm His covenant with many of His people for one week; but he, the prince just before mentioned, shall make an agreement or covenant (not *the* covenant) with *the many* or mass of the Jews.

"*And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations (or, upon the battlements shall be the idols of the desolator) even unto the consummation; and that determined shall be poured upon the desolate (or, desolator).*" Though the prince makes a covenant for one week, (seven years,) yet in the midst of the week he alters his conduct, and causes the

THE SEVENTY WEEKS OF DANIEL.

THE WHOLE SEVENTY WEEKS, WITHOUT NOTICING THE INTERRUPTION.

“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 (or, holy of holies.)”

“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.”

**SEVEN WEEKS,
OR
49 YEARS.**

—The twentieth year of Artaxerxes—
about B.C. 454.

—The city is rebuilt,
the street and the wall,
in troublous times—
—about B.C. 405.

**THREESCORE
AND
TWO WEEKS,
OR
434 YEARS.**

—Messiah born B.C. 4.

“And after [the] threescore and two weeks shall Messiah be cut off, but not for himself (or, shall have nothing); 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 (or, it shall be cut off by desolations).

“And he shall confirm a covenant with [the] 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 unto the consummation, and that determined shall be poured upon the desolate.”

THE
PRESENT PERIOD
OF
ISRAEL'S REJECTION
NOT
RECKONED
IN THE
SEVENTY WEEKS.

THE
LAST WEEK,

OR
SEVEN YEARS.

THE
MILLENNIUM.

—Messiah is crucified A.D. 29, “and has nothing” as Messiah.

—The Jews are “Lo-ammi, not my people”

—*The Church is being called out.*

—Destruction of Jerusalem, A.D. 70, by the Romans, “the people of the prince that shall come.” The city and sanctuary are destroyed. The desolation still continues.

—*The Church is caught up to meet the Lord in the air.*

—The Roman Prince makes a covenant with the mass of the Jews.

—In the midst of the week he causes the sacrifices to cease, and sets up idolatry.

—Christ comes to the earth—destroying Antichrist by the brightness of his coming.

—Christ purges out of His kingdom all things that offend, and brings in everlasting righteousness.

sacrifices to cease, and sets up idolatry until judgment be poured upon the desolate city.

Most writers on prophecy have made the seventieth week to follow immediately after the sixty-ninth in its natural order, and say that Christ is the prince who makes a covenant with His people, and that the rest of the passage refers to the destruction of Jerusalem by Titus. But there are insuperable objections to this interpretation, both in Scripture and in history—especially in Scripture; and Scripture, as we have seen, must be our guide.

From the prophecy we learn that the seventy weeks were to include the bringing in everlasting righteousness, and sealing up the vision and prophecy, and the anointing of the holy of holies: and all this in respect of the *Jews and Jerusalem*. The foundation for this was laid in the cross; but where is the fulfilment?

If the seventieth week followed the sixty-ninth, the dates would extend, by Usher, &c. to (A.D. 29 + 7) A.D. 36; or by Hales, &c., to (A.D. 39 + 7) A.D. 46. But the destruction of Jerusalem did not take place till A.D. 70; and, as we have said, everlasting righteousness has not been brought unto the Jews as a people, and much prophecy concerning them has not yet been fulfilled.

Let us, then, turn again to Scripture. In Hosea i. 9 we read respecting the Jews, "Call his name, Lo-ammi, for ye are not my people, and I will not be your God." But it is immediately added, "yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

Here we see plainly that, *for a time*, God's people, the Jews, were not to be owned by God as His people, though afterwards they were to be as numerous as the sand on the sea shore. Ought we not, then, to expect a

break in these seventy weeks during which the Jews are not acknowledged, seeing, as we do, that the prophecy certainly refers to Daniel's people and the city of Jerusalem? Just as an apprentice who is bound to serve his master seven years, if he runs away at the end of the sixth year, and remains away twelve months, when he returns, has still to serve a year; the time he was away, and not an apprentice practically, is not reckoned, the seventh year only beginning at his return.

This, then, would place the seventieth week of Daniel *yet future*, all the time from the rejection, in the crucifixion, of the Messiah not being reckoned *as time to the Jews*, seeing they are not now counted as God's people.

But it may be asked, that if there is such a break in the fulfilment of the prophecy, ought we not to expect a more decided break in the prophecy itself? Not necessarily so, for we have a very pointed instance of a similar thing in another part of Scripture. In Luke iv. 19 we find Christ reading a prophecy given in Isaiah lxi. 1—3, and in the midst of the prophecy He breaks off, shuts the book, and sits down. On referring to Isaiah, we find that up to where He read the prophecy was then being fulfilled; but the part He did not read is still future—several centuries intervening, though in the prophecy itself there is no break at all.

Further, the prophecy itself would seem to tell us it is still future. "He shall confirm a covenant with the many for one week." Though this is generally referred to Christ confirming His covenant with the Jews, yet it is in no way borne out in Scripture. Where do we read of Christ making a covenant for seven years? We do indeed read of God making a covenant of peace with the Jews by and by; but it is expressly said to be an everlasting covenant, (Ezek. xxxvii. 26,) while *this* is only for one week; and then, whoever confirms the covenant for one week breaks it in the midst of the week. And "*he shall cause the sacrifice and oblation to cease,*" &c.—all this not at all agreeing with what Christ is said to be going to do in verse 24. *He is*

going to establish everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy of holies.

We must therefore conclude that it is a secular prince (no doubt of the Roman Empire) who will make a covenant with the mass of the Jews for seven years; but in the midst of the week he will alter his conduct, and cause the sacrifice to cease, and set up idolatry; and because of the wing or protection of abominations (idols) there shall be a desolator, and judgment shall be poured out upon the desolate Jerusalem until the consummation.

But the question might naturally arise:—if this last week is of such large import, and is still future, ought we not to expect to find it mentioned in other parts of Scripture? Is it so mentioned? and if it is, is a future interpretation agreeable thereto?

In Dan. vii. we read of a little horn which would seem to be the same as the prince that should come according to Dan. ix. Of the horn it is said, "He shall speak great words against the Most High, and shall wear out the saints* of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of times."

This would seem to signify a year, two years, and half a year—in all, three and a half years—the exact period mentioned in the seventy weeks, and would coincide with the *latter half of the week*, after the prince has altered his conduct towards them. And as to the futurity of this, in verses 21, 22 we read, "I beheld, and the same horn made war with the saints, and prevailed against them, *until the Ancient of days came*, and judgment was given to the saints of the Most High,

* Not the Church, but Jewish saints—the terms "times and laws" denote this—who will acknowledge the government of the Most High, (or in the high places,) which the mass will then be denying. In Daniel viii. 13, too, we read of "saints"—saints talking about the sacrifices and how long they will last. The Church can have nothing to do with such sacrifices.

and the time came that the saints possessed the kingdom." This surely is future.

If this horn is the same as "the prince" that shall come, of the seventieth week, it also shows that he will be a prince of the Roman Empire.

Again, in Rev. xii. 14, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, times, and half a time from the face of the serpent." The serpent is here represented as persecuting the Jews, and the woman seems to represent a remnant that is nourished during the three-and-a-half years of this persecution. This again would agree with the last half of the seventieth week.

Part of Matt. xxiv. seems also to refer to the same period. It has generally been connected with the destruction of Jerusalem by Titus A.D. 70; and without doubt part of the chapter applies to that event: but notice that it says, "*Immediately* after the tribulation of those days they shall see the Son of man coming in the clouds of heaven." This surely is future. Christ did not immediately appear after the tribulation of A.D. 70.

Again, in Rev. xi. 2, "But the court which is without the temple, leave out and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." Forty-two months exactly agrees with three years and a half, ($3\frac{1}{2} \times 12 = 42$), and would seem to allude to the last half of the seventieth week.

In Rev. xiii. the same Gentile prince is mentioned, and the same period of forty-two months named.

In Rev. xi. 3 and xii. 6, "twelve hundred and sixty days are mentioned, and these would seem to refer to the *first* half of Daniel's last week: $3\frac{1}{2}$ years \times 360 (= days in a prophetic year, 12×30) = 1260 days.

Then, as to the covenant made between the Jews and the Roman prince, we read in Isaiah xxviii. 15, "Be-

cause ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." They seem to imagine that they will be secure from punishment because they have made this covenant with the prince; but in verse 18, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." The reader will see how exactly this agrees with the prophecy of a covenant made by the prince, but afterwards broken; and a desolator sent thereon.

From the whole of these passages we learn, then, that the last week is yet future; that a Roman prince will by and by seem to favour the Jews, and make an agreement with them; but that, in the midst of the week, he will alter his conduct towards them, cause their sacrifices to cease, and set up idolatry at Jerusalem; and that, because of these idols, desolation shall be poured upon the unhappy city.

The whole of the seventy weeks would stand thus:—

Twentieth year of Artaxerxes, about B.C.	454
The crucifixion - - - - - A.D.	29*
The present time of Israel's rejection not reckoned - - - - -	[
Last week of Daniel - - - - -	3 $\frac{1}{2}$
	3 $\frac{1}{2}$
	Years, 490

* The author of "The Chliast" adds between the eras B. C. and A. D. 4 years. But this seems to be a mistake, for although the birth of our Saviour was actually 4 years before the beginning of A. D., yet there is not a gap of 4 years between the two eras, for B. C. ends in error the reverse way, the one thus compensating for the other. "The christian era dates from the birth of Christ; the year in which he was (erroneously) supposed to be born is called 1 B. C., the following year 1 A. D."—PENNY CYCLOPEDIA.

Or from the prophecy itself thus:—

Seven weeks - - - - -	49
Threescore and two weeks - - - - -	434
The present time - - - - -	[]
The last week - - - - -	7
	<hr/>
	490

The reader is now referred to the chart in the centre of this tract to get a view of the whole at once, with each of its parts in its due place.

CONCLUSION.

“If the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead? Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee.”—
Rom. xi. 15, 20, 21.



THE TRUE JOSEPH.

When Joseph his brethren beheld,
Afflicted and trembling with fear,
His heart with compassion was filled;
From weeping he could not forbear.

Awhile his behaviour was rough,
To bring their past sin to their mind;
But when they were humbled enough,
He hasted to shew himself kind.

How little they thought it was he,
Whom they had ill-treated and sold !
How great their confusion must be,
As soon as his name he had told !

“ I am Joseph, your brother,” he said,
“ And still to my heart you are dear;
You sold me, and thought I was dead,
But God, for your sakes, sent me here.”

* * * *

“ I AM JESUS,” whom thou hast blasphemed,
And crucified often afresh;
But let me henceforth be esteemed
Thy brother, thy bone, and thy flesh.

My pardon I freely bestow,
Thy wants I will fully supply;
I'll guide thee and guard thee below,
And soon will remove thee on high.

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