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A

SKETCH OF PROPHECY.

BY

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REPRINTED WITH ADDITIONS, FROM THE INTRODUCTION TO
A COLLECTION OF MILLENNIAL HYMNS,
BY THE AUTHOR.

“My beloved is mine, and I am his: he feedeth among the lilies; UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.”—SONG OF SOLOMON ii, 16, 17.

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GRACE ABOUNDING.

The Lord's dispensational dealings in grace with his people:—with the CHURCH OF GOD in the first place—with ISRAEL next, and then with the GENTILES, all in their true order, are shown in these lines.

“I have laboured in vain, I have spent my strength for nought and in vain yet surely my judgment is with the Lord, and my work with my God.”—Is. xlix, 4.

Through Israel's land, the Lord of all
A homeless wanderer passed,
Then closed his life of sorrow here,
On Calvary, at last.

O Zion! when thy Saviour came
In grace and love to thee,
No beauty in thy royal Lord
Thy faithless eye could see.

Yet onward in his path of grace,
The holy sufferer went,
To feel, at last, that love on thee
Had all in vain been spent.

Yet not in vain—o'er Israel's land
The glory yet will shine;
And he, thy once rejected King,
Messiah, shall be thine.

His chosen Bride, ordain'd with him
To reign o'er all the earth,
Shall first be framed, ere thou shalt know
Thy Saviour's matchless worth.

Then thou, beneath the peaceful reign
Of Jesus and his Bride,
Shalt sound his grace and glory forth,
To all the earth beside.

The nations to thy glorious light,
O Zion, yet shall throng,
And all the list'ning islands wait
To catch the joyful song.

The name of Jesus yet shall ring
Through earth and heaven above ;
And all his ransom'd people know
The Sabbath of his love.

A SKETCH OF PROPHECY.

“Hallelujah! hark, the sound
From the depth unto the skies,
Wakes above, beneath, around,
All Creation’s harmonies!
See Jehovah’s banners furl’d,
Sheath’d his sword: he speaks—’tis done;
And the kingdoms of the world,
Are the kingdoms of the Son.”—MONTGOMERY.

THE following sketch originally appeared as an introduction to a collection of millennial hymns by the author, and now, having undergone a few alterations, it is offered, at the request of some friends, in this separate form, to the notice of those who are not seeking their rest upon earth, but, with hearts true to His love, are waiting for Christ to return, and take them home to himself. To such, and, indeed, to all the dear children of God, these pages are offered, with an earnest request that they will pray that the Lord’s blessing may follow this simple effort to cheer the hearts of his people, with the hope of soon seeing him whom they love, and of being with him for ever.

The intelligent reader of scripture has, doubtless, observed, that there are in the Word *three separate classes, or parties*; namely, the CHURCH, ISRAEL, and the GENTILES, distinguished one from another, in such passages as the following:—“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the *Church of God*, which he hath purchased with his own blood.” (Acts xx, 28.) “But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O *Israel*, fear not: for I have redeemed thee, I have called thee by thy name: thou art mine.” (Is. xliii, 1.) “I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, *Pul*, and *Lud*, that draw the bow, to *Tubal*, and *Javan*, to the isles afar off, that have not heard my fame, neither have seen my

glory: and they shall declare my glory among the *Gentiles*." (Is. lxvi, 19.) Now while the *Cross of Christ*, the grand foundation of blessing to man, is common, and equally applicable to all, the Lord's mode of dealing with each of these classes, owing to the especial standing and calling of each, is peculiar and distinct altogether from his ways with the others. This being the case, it becomes needful here briefly to mark *this threefold distinction*.

The Lord, when he came to the earth, came *only to Israel*, that people whom, in the person of Abraham, he had, at the outset, brought nigh to himself. (Matt. x, 5, 6.) The true Son of David, the heir of his throne, he came, claiming the allegiance of Israel, as Israel's king; (Matt. xxi, 1—11;) and had they received him as such, then the result would have been, his reign upon earth. The kingdoms of this world, with Israel at their head, would at once have become the kingdoms of our Lord and of his Christ. But, as we read, "He came unto his own, and his own received him not." (John i, 11.) They saw no beauty in him, that their souls should desire him; and hence, instead of his *then* taking the kingdom, he was led as a lamb to the slaughter,—he died on the cross.

This, we know, was the eternal purpose of God, seeing that without shedding of blood there can be no remission of sins, no blessing to man. But Israel, nevertheless, was equally guilty of despising his love, of hating the Just One, of cutting off their Messiah. What, therefore, is the Lord doing now? what is his present object on earth, seeing that he must have some object to bless and delight in? Not Israel, we know, seeing that they, for their sin, in killing the Lord, are, for a season, cut off, and left to the mercy of their Gentile oppressors. Neither is any nation now owned by him, or called by his name. (Isa. lxiii, 19.) The apostacy of Israel, the destined and only dispenser of blessing to the rest of the world, stands in the way; and so hinders the outflow of mercy, in a *national sense*, as yet, to the Gentiles. And yet the Lord has a people on earth—a people destined to far higher blessing and glory than ever Israel will enjoy, even when restored, as they will be, to his favour hereafter,—"*a people for his name*," (Acts xv, 14,)

gathered out from all nations on earth, both Jews and Gentiles. (Eph. ii, 11—19.)

The term by which this elect body is distinguished in Scripture, namely, “THE CHURCH OF GOD,” is altogether peculiar, inasmuch as its calling and standing are distinct from all that precedes, or will follow it; and this because its relation to Christ is peculiar. As Adam and Eve, the husband and wife, the type of this “*great mystery*,” were one, in a natural way, so, spiritually, Christ and his saints, in this dispensation, are one. He, the Spouse of his Church,—she, on the other hand, the Bride, the Lamb’s wife. (See Eph. v, 29—32.) He the head of his people, they the members, making up one mystical body in him. Then again, which is a thing altogether distinct from the earthly calling of Israel, the Apostle, in Hebrews, (ch. iii, 1,) terms *us*, “partakers of the *heavenly calling* ;” the reason for which is, that *heaven*, *not earth*, will be hereafter our place, as well as that especially of Christ himself, in the kingdom.

This being the case, as soon as his last member is brought in, and his body is complete, the Church will be removed from the earth, will pass away into heaven. The Lord, as we read, descending from thence with a shout with the voice of the Archangel and with the trump of God, we, both the dead and the living in that day, will be caught up to meet him, and be for ever with him. (1 Thes. iv, 16—18; 1 Cor. xv, 51.) Thus will end the path of the Church upon earth, and for this we, the children of God, are now called to wait, even “for his Son from heaven,” (1 Thes. i, 10,) to take us home to himself. The first of the two hymns at the end, beginning, “Hark to the trump, behold it breaks,” refers to this rapture—this ascension of the Church into heaven.

And now, the Church being gone, with whom will the Lord begin to deal next? With *Israel again*. Gathered once more into their own land—in unbelief and defiance of God, it is true—the tribes of Judah and Benjamin, the very tribes which slew their Messiah, will by this time have built their city and temple;* (Isa. lxvi, 6; Zech.

* This fact, we allow, is not actually noticed in Scripture, but the passages here quoted show that the city and temple will be rebuilt at this time.

xiv, 1—3; Rev. xi, 1, 2;) and not only so, but will also have received a *false Messiah, set up by themselves*, one suited to meet and to please the unregenerate heart. This delusion, on their part, God will permit, in order to chasten his people for their past disobedience in rejecting his Son. They hated, they put the Just One to death, the one who came to them *in the name of the Father*; and hence he, acting on the principles of retributive justice, measuring to them with the same measure that they themselves meted to Jesus, will allow them to become the blind dupes of another, who will come to them *in his own name*. (John v, 43.)

A *deceiver* at first, and a *tyrant* in the end, (Ps. v, 6; xliii, 1,) this fearful being, this false Christ, Satan's great counterfeit of their long-looked-for Messiah, will receive their blind homage and worship, in those days of their deepest delusion and ripened apostacy. And not only so, but "all the world will wonder after *the beast*."* (Rev. xiii, 3.) The ten Gentile kings, who in that day will rule the fourth and last empire of Daniel, will give him their power and strength, owning him alone as their Lord, and becoming wholly subject to him, as his vassals. (Rev. xvii, 12, 13.) In the midst, however, of the infidel nation, thus come to the height of their evil and folly, an elect faithful remnant, (Isa. vi, 13; Zeph. iii, 12, 13; Zech. xiii, 8, 9,) hated by the bulk of the people, will be raised up, it would appear, through the testimony of two certain prophets, namely, the two witnesses spoken of in Revelation xi, to look for the coming of Christ. And in answer to the cry of these sufferers he will come. (Psalms lxxix, lxxx, cxviii.) Yes: the heavens will open, and Christ, the rider on the white horse, followed by the armies in heaven, (Rev. xix, 11--21,) even his CHURCH, together with others who have part in the first resurrection, which, as we have seen, will have previously ascended to meet him, and will have been with him in heaven during the whole of the above-mentioned action on earth, will descend to make war

* There are *two beasts* in this chapter, (verses 3, 11,) the false Messiah, in the first place, the one who is to come in his own name: and then "the false prophet," his minister, (Rev. xix, 20,) both fore-shown in the early history of the Jews by Balak and Balaam.

with the beast, the ten kings of the earth, and their armies; with all, in short, who, in that hour of man's perfect apostacy, will be leagued under the beast, against God and his Christ. Then follows the conflict—"THE BATTLE OF ARMAGEDDON," (Rev. xvi, 13—16,) the issue of which it is almost needless to tell. The beast, with the false prophet, his minister, the second beast of Rev. xiii, 11, will be destroyed, cast, both of them, into the lake of fire for ever; the kings of the earth, and their armies, will be slain with the sword proceeding out of the mouth of the heavenly conqueror; while Satan, the great mover of all, will be chained, and cast, for a thousand years, into the bottomless pit. This done, the Lord, having gathered in his elect, namely, the Jewish remnant before named, will next take to himself his great power and will reign. He will ascend the throne of David his father, which had been destined for him, as the true heir, from the outset; (Ps. lxxxix; Ezek. xxi, 25—27;) gather in, in the next place, the whole of his people, both Judah and Ephraim, and not only so, but his glory will spread through the earth. Blessing at last will flow forth, in a national political way to the Gentiles, who will unite with Israel, in that day, in adoring the Lamb through whose blood alone they will be redeemed. (Isa. ii, 2—5.) The temple worship of Israel will then be revived. (Ps. li, 19; Ezek. xl—xlviii.) The feasts and the sacrifices, not pointing forward, as of old, but commemoratively looking back to the blessed work of redemption already accomplished, will be observed in Jerusalem.* Thither

* Christians, generally speaking, have difficulty on this point; this is, however, greatly removed when it is remembered that the sacrifices hereafter, in Israel, will be *what the Lord's Supper is to us*. "Why," it is frequently said, "return to these ordinances, seeing that the true sacrifice for sin has been slain, and that atonement has already been made?" The truth is, this, with the Jews, will be *their* mode, according to the Mosaic economy, of commemorating that which we commemorate, when we break bread in the name of the Lord.

Then again, there is a beautiful principle connected with this: the gospel precept is, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God," and so hereafter, ceremoniously and commemoratively, it will be with the Jews: their very food will be holy, the act of partaking thereof will be an act of worship on their part, telling of the goodness of him whose flesh is meat indeed, and whose blood is drink indeed.

the nations will congregate; thither they will go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. (Zech. xiv, 16.) The promised land will be the scene of God's presence on earth—the place of his throne; there his city will rise—Jerusalem—the metropolis of the world; there his temple will stand; there, too, the glory will be especially visible, in the light of which the nations will walk. (Rev. xxi, 24.)

The above-mentioned conflict and victory, together with the blessings resulting from thence, are referred to in such hymns as those beginning, "'Tis he, the mighty Saviour comes," and, "Lo, 'tis the heavenly army!"

But, it will be asked, during this period, namely, the thousand years of Christ's reign upon earth over Israel and the nations, where will the *Church* be? Her glory, as we have said, is not earthly, like Israel's—where, then, during this season of blessedness, is her destined place? *In heaven*, we answer; because if heaven is to be the throne of the Lord, (Ps. ciii, 19; Isa. lxvi, 1,) so will it be also the throne of his bride, who, as we read, is to live and reign with him, during the thousand years of his kingdom. (Rev. xx, 4.) In the *earthly Jerusalem* the Lord will be known as King of Israel, the Son of David, Lord of the nations; while, in the *heavenly city*, which, it appears, will, as it were, rest in the air over the Zion on earth, (Isa. iv, 5, 6,) he will be honoured and loved as the head of his body, his bride, the Lamb's wife. Such are the names which solely belong to the Church, the object most near and dear to his heart, the one in whom his grace will be more fully displayed than even in the elect and redeemed nation of Israel.*

* In Revelation xx, 4, we see not only the CHURCH, but also *others in company with her, and yet distinct from her*, reigning with Christ—namely, certain martyrs who are to suffer under the beast. The CHURCH will be caught up *before* Daniel's last week, these martyrs, *during* the week; both, in the end, to appear together in glory. The fact that the sea of glass before the throne, which, in Revelation iv, appears, in the first place, *unoccupied*, is afterwards seen with those standing upon it who had gotten the victory over the beast, (Rev. xv, 2,) proves that they will be caught up to heaven in the way here described. Observe the term "the first resurrection," (distinct from the resurrection after the thousand years have expired,) applies to that of *Christ*, in the first place; next, of the *Church*, together with the Old Testament saints; and, lastly, of the *martyrs* above named.

But this state of things will continue only for a limited period, for "*a thousand years*," as we have before said; after which, Satan being unbound, he will stir up the nations to make one effort more against Christ and his people. But this will also be defeated. Fire, coming down from heaven, will devour the wicked; afterwards Satan, the great mover of all, like the beast and his prophet before him, will be cast, not again into the *bottomless pit*, but into the *lake of fire* for ever. Then follows the judgment of the GREAT WHITE THRONE—the judgment of all the wicked, from the very beginning, namely, of the nations above named, and also of those who will have no part in the first resurrection, but, on the other hand, whose bodies will lie either in the earth or the sea, through the thousand years of the kingdom. These all will be raised for this purpose, then judged and convicted out of the books, and finally cast into the lake of fire, with Satan, the god and prince of the world.* (Rev. xx, 7—15.) Then will follow "THE END," (1 Cor. xv, 24,) when *all things will be made new*, when "A NEW HEAVEN AND A NEW EARTH" (Rev. xxi, 1) will rise out of the fires of that day; when, too, the kingdom having been given up by the Son to the Father, GOD WILL BE ALL IN ALL. (1 Cor. xv, 24—28.)

And here, before leaving this part of the subject, there is one point which we may notice with regard to Revelation xxi, 2 and 10. It is this, that both of these verses refer to *one and the same blessed event*. They both describe the Church, the Bride, at the opening of the thousand years, in the act of descending to assume her millennial place in the air, as we have before seen, over the earthly Jerusalem. The distinction, then, between them is this. In the 2nd verse, the prophet just speaks of his having seen the city in its descent out of heaven,—but leaves the city itself undescribed, as well as every detail as to the kingdom; and then, in the 3rd verse,

* On this occasion both the *sovereignty*, and also the *justice* of God will be fully displayed. THREE BOOKS, we believe, are brought forward: the book of *life*—the book of *good* deeds—of *bad* deeds: the names of the wicked not appearing in the first of these books, shows the sovereignty of God in election: while the fact that their past history will be found recorded alone in the last of them, proves what they have been in themselves—namely, doers of evil. (See Rev. xx, 12—15.)

passes on, beyond the millennium, to speak of "THE END," (1 Cor. xv, 24,) when he who sits on the throne will make all things new, when, the world being purified, cleansed from every trace of defilement and death, THE TABERNACLE OF GOD WILL BE WITH MEN; that is, *the Church, with God dwelling in it, will be brought into yet closer approximation to the dwellers on earth.* During the thousand years, it will be CHRIST, UNDER GOD, ruling the world in righteousness; afterwards it will be GOD—THE WHOLE GODHEAD, having as full and blessed communion with man as it is possible for Deity to hold with the creature.*—Such we believe to be the interpretation of verses 2—6.

And now as to the 10th verse, the celestial city is there seen, as before, in the act of descending out of heaven from God. But here, what had been left undescribed, is supplied. The holy city itself is delineated, its glory,

* Here, in connexion with this subject, the reader's attention is called to the four following passages: "Then cometh *the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet." (1 Cor. xv, 24—26.) "They [the saints] shall be priests of God, and of Christ, and shall reign with him *a thousand years*." (Rev. xx, 6.) "His dominion is an *everlasting* dominion, which shall *not pass away*, and his kingdom that which shall not be destroyed." (Dan vii, 14.) "He shall reign over the house of Jacob for ever, and of his kingdom there shall be *no end*." (Luke i, 33.) Now with regard to the two former passages, though at first sight they may seem to contradict the two latter, they do not really do so; no, because the former refer to Christ as the antitype of *Noah*, (see Gen. ix, 5, 6,) bearing the sword for the repression of evil, while the latter relate to him as the *last Adam*, the head of all things both in heaven and in earth. Now the *sword* he will lay aside when there is no enemy to be subdued; in this sense he will give up the kingdom: on the other hand the *crown* he will wear through eternity,—his dominion, whether in connexion with the Church, or with Israel, shall not pass away. Thus we have *two phases of one and the same kingdom*, and in this way we clearly see how the above passages agree with each other.

Here the author begs to state that on reviewing what he had said in the note on this subject in the introduction to the second edition of his "Hymns and Poems," of which this is a reprint, he found that he had made a wrong statement, for which reason he had a note, nearly the same as above, inserted therein at page xxvii, avowing his mistake, and withdrawing the statement. This he was the more desirous of doing, because of the use which those who are unsound in their views of eternal punishment have made of the words "*everlasting*," and "*for ever*," in Dan. vii, 14, and Luke i, 33.

its light, its walls, its gates, its foundations; and not only so, but it is shown in its relation to the earth, the nations are seen walking in the light of its glory; the fruit and leaves of the tree in the midst of the street of the city are for the refreshment and healing of the dwellers on earth; while the river, the symbol of the Spirit of God, flowing forth from the throne, gladdens, not only the city itself, but also the earth, with its life-giving streams. The millennium, in fact,—which, between the descent of the city in the 2nd verse, and the creation of the new heavens and new earth in the 3rd and following verses, is *wholly left out*,—is, with its various details, both *heavenly* and *earthly*, now brought before us.*

* In order to apprehend what is here stated as to the above order, it is needful to see that Chap. xx, 1—15; xxi, 1, is one of those divisions into which the Book of Revelation evidently is distributed. It begins with the binding of Satan, at the opening of the thousand years, and ends with the new heavens and new earth at the conclusion thereof; so that in it we see the kingdom, with its eternal results, in one aspect thereof; and then the same thing in other aspects in the two succeeding divisions. (See Chap. xxi, 2—8, and Chaps. xxi, 9—27; xxii, 1—5.)

In addition to what is here said, the following suggestion is offered as to this subject. In Revelation xxi, 12—14, where the Church is shown under the symbol of a city, the holy Jerusalem, descending out of heaven from God, we read of an ANGEL stationed at each of the *twelve gates* of the city; on each of the gates, the name of one of the *twelves tribes* of Israel; and lastly, the name of one of the *twelve apostles* in the jewel-foundation-stone under each gate, and at the same time under the spot where each of the angels is placed. Now this may remind us of the promise of Christ to his disciples, “Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also [*the twelve apostles*] shall sit upon *twelve thrones* judging the *twelve tribes* of the children of Israel,” (Matt. xix, 28,) and suggest the idea that these angels are symbolically representative of glorified saints, even of the TWELVE APOSTLES themselves, occupying their especial place of dominion in the new Jerusalem, over their former people on earth; the name of each apostle, of the tribe which he is to govern, and, also, the gate of the city, (the place where the *tribunal or judgment seat* anciently stood,) being especially noticed in order to fill out the picture, to give us in symbol the truth shown in Matt. xix, 28.

Further, with regard to the twelve angels here named, it has been truly said that the word *αγγελος*, (*angelos*), rendered both “*angel*,” and, in some cases, “*messenger*,” is “a name, not of *nature*, but of *office*.” This, then, being the case, it belongs, not only to such as are commonly termed angels in Scripture, but also to *men*, to any one bearing a message from God, as in the case of John the Baptist, (Matt. xi, 10,) or from man, as in the case of John’s two disciples, sent by him to make inquiry as to the mission of Jesus. (Luke vii, 24.) Observe, in

Should there be any question as to whether the *millennial earth* is described in chapter xxi, from verse 10 on to chapter xxii, this may be settled by what is said of the tree: "The leaves of the tree," it is written, "were for the healing of the nations;" healing belongs to an *imperfect state*, such as the millennium (however wondrously blessed) will be. In the *new earth*, on the other hand, no death, no sorrow, no pain will exist. "The former things" will "have all passed away," all will be new, all will be perfect, and hence no healing, no restoration there will be needed.

The foregoing remarks, it will be seen, proceed on the principle that the Book of Revelation, from chapter vi to xix, as to its fulfilment, is *future*. To this, many, we are aware, will object. But those who have considered and entered into the peculiar and distinctively *heavenly* character of this dispensation, such as we have spoken of before, will acknowledge that it cannot be otherwise. This book presents, not continuously, from beginning to end, but in so many distinct and, some of them, coincident visions, the history characteristically of the *earth*;—of nation rising against nation—of wars, famines, earthquakes, pestilences, and so on; all affecting and connected with man in his social earthly condition. Whereas, what is the Lord doing now? He is now

both of these cases the word in the original is *αγγελος*, (*angelos*), meaning either angel or messenger, the latter being our rendering thereof. True it is, that *usually* it does not mean a *human* messenger, and that in 1 Cor. iv, 9; xiii, 1; Heb. ii, the apostle definitely distinguishes between angels and men; but this does not alter the question; and we have after all to judge by the context as to what meaning we are to attach to the word. As to the apostles, they, like John, were, to all intents, angels, messengers, as the word "apostle," derived from *ἀποστέλλω*, (*apostello*), "*to send*," implies; and, therefore, that they should be here introduced as twelve angels, at the twelve gates of the city, (bearing in mind the above comparison between Matt. xix, 28, and Rev. xxi, 12—14,) seems perfectly natural.

As to the new Jerusalem, it may be well to add, that we believe that it is not sufficiently seen that it is *merely a symbol*, that it is not the eternal abode of the saints, not the *place of the Church*, but the *Church herself*, the bride, the Lamb's wife, as she will be for ever.

The author, in connexion with this subject, begs to refer to his CHART, entitled, "THE NEW JERUSALEM; OR, THE GREAT MYSTERY, CHRIST AND THE CHURCH, AS FULLY DEVELOPED IN REVELATION XXI, XXII;" sold by W. H. Broom, 8, Athol Place, Pentonville Hill; and T. H. Gregg, 24, Warwick Lane, Paternoster Row.

calling out his elect Church from the world, a people not of the world, even as he himself is not of the world, a *heavenly people*, whose path here below is that of pilgrims and strangers. Therefore, quite in harmony with this, his present action, object, and dealings with man, he does not now interfere (except, it is true, so far as he is secretly and providentially working) with the course of the world. This being the case, we might be prepared to find the Spirit of God in the Word taking very little notice of the present history of man, in a national political aspect. It is so in the Book of Acts. There, from the eighth chapter onward, after the Jews had put Stephen, God's witness, to death, (thereby proving their hopelessly evil condition, as well as the hopeless state of the earth, which, as we have seen, depends on the repentance of Israel for the outflow of national blessing,) we find the Lord beginning to hide his face from his *earthly people*, and to deal with the interests of the *heavenly people—the Church*. So also in the Epistles, (saving that the saints there appear as the heralds of mercy to sinners at large,) we find the Spirit of God addressing himself to the saints, and *only to them*. When Israel, the *earthly* people of God, shall be dealt with again, then, indeed, *he will resume the thread of this world's history*. This is the subject of the Book of Revelation, from chapter vi to xix, and also of Matthew xxiv.* In the former we have presented, in so many coincident visions, as we have seen, the actings of the apostate Jews of that day, with a faithful suffering remnant amongst them; together with those of the Gentiles connected in evil with Israel, just previous to the second coming of Christ; all within the **LAST WEEK OF DANIEL**, the time of the reign of the false Messiah, "*the prince that shall come*," "*the beast*" before mentioned.

* In the 2nd and 7th of Daniel, four empires are represented as reaching from the reign of Nebuchadnezzar to the Lord's second coming—the Babylonish, the Medo-Persian, the Grecian, and Roman; the last of which, (though divided and broken up into separate kingdoms,) in God's thought, is still in existence. This, however, is not saying that the *history* of this empire, or that little more than the *mere existence* thereof, during the sojourn of the Church upon earth, is noticed in Scripture.

There are two periods named in the Book of Revelation, which, in the minds of those who are willing to abide by the *literal interpretation of Scripture*, will, we believe, bear on the above statement as to “THE WEEK;” namely, the 1260 *days* (not *years*)* of the witnesses; (Rev. xi, 3 :) also the 42 months of the blasphemies of the beast. (Rev. xiii, 5.) Each of these terms, it is clear, means to express an equal period of time, namely, *three years and a half*, and, taken together, they make up *seven years, or a week*. And this week we believe

* Those who believe that a day, in prophetic language, means a year, bring forward the 9th chapter of Daniel in support of their argument, and say, because the period of Seventy Weeks there referred to consists of weeks, not of *days*, but of *years*, that therefore, on the same principle, the 1260 days of Revelation mean so many years. There is, however, no real foundation for this; inasmuch as that the word WEEK means simply SEVEN, or HEBDOMAD, and applies, with equal propriety, to years, as to days. A week of years was as familiar to the thoughts of the children of Israel, as a week of days is to us, seeing that the whole course of time, in conformity with the Levitical law, was divided, according to this septenary principle, into weeks of days, weeks of years, weeks of weeks of years, or forty-nine years; the *first* of these periods ending with the Sabbath day; the *second*, with the Sabbatical year, or year of Release; the *last*, with the Jubilee. The fact that a half week of years, reckoning according to the Jewish mode, 30 days to each month, is exactly 1260 days, is surely a strong argument against the year-day theory, and should at least make its advocates question its truth.

Again, Numbers xiv is referred to in support of the above supposition, but, surely, without any just ground. For *forty days*, we there find, that the spies who had been sent forth by the Lord to search out the land, had been rebellious against him, and hence, in accordance with the retributive justice of God, the people who believed their evil report are threatened with *forty years'* punishment,—doomed to wander, for the whole of that time in the wilderness, “*Each day for a year*,” as it is written. Now, from hence do we understand that a *day means a year*?—Assuredly not; when Moses speaks in this passage of days, he means by the word, literally, days; and by years literally years. All that he means is, that for each *day* that they had sinned, they should be kept out of the land for a *year*.

Lastly, on referring to Ezekiel iv, we find the prophet performing a certain symbolical action, namely, lying on his left side, in the first place, for 390 days, then lying on his right for 40 days, thereby pointing, in the one case, to the years of Israel's, and in the other to those of Judah's, calamity—“*Each day for a year*.” Here again we find the days *representing the years; as to the number thereof*; but not, surely, the word *day meaning a year*, as is supposed to be the case with regard to the 1260 days of Revelation xi.

to be that above named, the last of the seventy recorded by Daniel, within which, as we have said, the events of the greater part of Revelation, and also those detailed in the 24th chapter of Matthew, will happen, and at the termination of which, the Jews will again be received into favour.*

As to the SEVENTY WEEKS, at the termination of which the sin of Israel will be cancelled, two leading remarks remain to be made in conclusion, namely, FIRST, though a period of only 490 years, beginning at the time of Nehemiah's return from Babylon, when the commandment as to the rebuilding of the city went forth, (Dan. ix, 25; Neh. ii,) they are not, if the above statement be true, concluded as yet, seeing that Israel is still outcast from the land of his fathers. Why is this? it may be said. Simply because the present space between the *sixty-ninth* week, when "the Messiah, the Prince," was presented to Israel, and the *seventieth*, just before his coming again, is passed by altogether, as *having no place in God's record of time*—is a COMPLETE BLANK in his estimation. The reason for which is, that the nation of Israel, to whom alone the times and the seasons belong,† are for the present dispersed, and lost sight of; and also that the Church of God, the Lord's present object on earth, stands apart from these said times and seasons, as fully as he himself does from the political course of the world. SECONDLY, as to this prophecy, so far as the lapse of time is concerned, we believe it to be presented in Scripture as *doubly fulfilled*. The period of seventy weeks, as we have said, is to end with the

* Matthew xxiv, as we have observed, refers to these things; it contains a prospective history of "THE END OF THE AGE," (του αἰῶνος) not "the end of the *world*," (verse 3,) as rendered in our version. Observe, this does not mean any age that is now running on, (seeing that time, in the account of the Lord, is standing still, as it were, for the present,) but the end, or the last seven years of the age, (namely the *seventy weeks of Daniel*,) which is to close with the restoration of Israel. This subject is more fully explained by the author, in his work on the Seventy Weeks, page 38.

† While the times and the seasons exclusively belong to the Jews, as a nation, (Levit. xxv; Gal. iv, 10,) the moral instruction connected therewith, like every thing in Scripture, we fully allow, applies to the Church of God, as well as to Israel.

Lord's second coming, and the restoration of Israel. But has it not, we ask, already expired? If not, what meaning are we to attach to Christ's words, "THE TIME IS FULFILLED?" The truth is, if we take the *week of John's and Christ's mission*, and add it on to the foregoing periods, *seven and threescore and two weeks*, we come to the end,—we find that the time *was* fulfilled,—that *seventy weeks* were at that time concluded. On the part of the Lord, *all things were ready—the kingdom of heaven was at hand*, their king, their deliverer was there, and they had only to give ear to his voice, in order to enter at once into blessing. But what did they do? They rejected his grace—they slew their Messiah; hence the Lord, in retributive justice, treats the whole space, from the announcement of Christ by John his forerunner, at the end of the 69th week, down to the "one week" at the close, as a BLANK. *The time of Israel's rejection is to be dated from thence*; and so we find it to be in this chapter. The week of grace is not mentioned, and why? Because it is *cancelled*—not suffered to stand as the last week, while its place, on the other hand, is to be supplied by a week of a far different kind, a time of unparalleled trouble in the annals of the world. A week of blessing, however, it also will be, seeing that then the hearts of the Jewish elect will be led to look for him who is coming, and who, as we have said, will appear at the end of that time in his glory. Such is a general view of the subject. The author refrains, in this brief sketch, from entering more into particulars, having done so already in his work on the *Seventy Weeks*, wherein he has endeavoured to prove the existence of the *cancelled week*.*

* The reader's attention is called to the value of the word "*after*" in this prophecy: "*after* threescore and two weeks shall Messiah be cut off. This being an *indefinite* word, it leaves the space wholly unnoticed—unmeasured—between the proclamation of Christ by John the Baptist, his witness, and his death. Observe, the argument as to the cancelled week mainly rests upon this.

Then there is another point to which, in the way of *mere hint*, we wish to refer, namely, the case of *John and Elias*. "IF YE WILL RECEIVE IT, THIS IS ELIAS WHICH WAS FOR TO COME," (Matt xi 14,) said Jesus. Observe, the case of these *two prophets* is analogous to that of the *two weeks*.

Such is a little sketch of the dispensational dealings of God with his people.—With the *Church*, in the first place; with *Israel* next; and then with the *Gentiles*. The hymn at the beginning, “Through Israel’s land the Lord of all,” and, likewise, that at the end, “Break forth, O earth, in praises,” present the above order, showing the various degrees of distinction and blessing in the kingdom hereafter. They exhibit the CHURCH above, on the throne—ISRAEL next, in their own promised land, under the peaceful sceptre of Christ, and lastly, the GENTILES coming for a share of the earthly blessings of Israel.*

Most blessed it is when the heart is made apprehensive of the Lord’s ways, as revealed in the Word. *The Cross*, it is true, is the *first lesson* the soul has to learn. There it is we discover our ruin by nature; there we are first brought into the presence of God; there we find that our sin has been borne, our iniquities cancelled; there, in a word, we learn the secret of happiness. But having found peace through the blood of the Lamb, knowing ourselves accepted in the Beloved, we are invited to advance into deeper and brighter discoveries of the wondrous ways of the Lord. And let none say that these things are needless. If they display God as he is, this is sufficient, they cannot be needless. And if, too, in searching into these things, we discover the calling of Israel to be distinct, as it assuredly is, from

* The author, in connexion with this subject, begs to refer to his prophetical works. Namely—First, A CHART, entitled “*a Prophetical Stream of Time*,” &c., illustrated throughout with pictorial designs, presenting at one view the history of the world as given in Scripture, ending with the Millennial Kingdom of Christ. Secondly—Two CHARTS, (together forming one work,) the *first* of which is designed to explain and illustrate the SEVENTY WEEKS OF DANIEL, showing the *twofold fulfilment* of this wonderful prophecy,—namely, an initial and partial fulfilment at the first advent of Christ, and then a complete and final fulfilment at his second appearing; the *second*, to show SEVENTY WEEKS TO BE A DISPENSATIONAL CYCLE with God in his dealings with Israel, and with man universally.

These works are each of them accompanied by a Companion or Key, wherein the author has given his reasons more fully than he has here done, for believing the Church of God to have no connexion whatever with *time*, and that, consequently, it will be removed from this earth, and be caught up to the Lord, (1 Thess. iv, 14—18,) *before the last week of Daniel begins*—so that it will pass through no part of the great tribulation under the beast of Revelation xiii.

that of the Church, still, at the same time, we find that their history is a *parable, a lesson for us*, through the medium of which we see the hopelessly evil condition of man, till he learns the wonderful mystery of redemption through Christ.

These few remarks, it is hoped, may serve to lead the reader, desirous of understanding the dispensational ways of the Lord, into a clearer perception thereof. Christ, as we know, is the great centre of hope and of joy, the rock on which all, whether the Church of God at this time, the Jewish people hereafter, or the Gentiles, must build, and this being the case, may his name, more and more, be as ointment poured forth, more precious, more sweet to the souls of his people. The more we know of his love to ourselves, the more must we love him in return; our hearts are so framed, and his beauty, his attractions are such, that it cannot be otherwise. May such then, more and more, be our happy experience, so that we may, in the midst of this stormy and sorrowful world, be able, in some measure, to respond to the spirit and tone of the following lines, so sweetly expressive of the heart's longing for him:—

My soul, amid this stormy world,*
Is like some flutter'd dove:
And fain would be as swift of wing,
To flee to him I love.

The cords that bound my heart to earth
Were broken by his hand;
Before his cross I found myself
A stranger in the land.

That visage marr'd, those sorrows deep,
The vinegar, the gall,
These were his golden chains of love,
His captive to enthal.

My heart is with him on the throne,
And ill can brook delay;
Each moment list'ning for the voice,
“Rise up and come away.”

* These beautiful lines have not been given correctly in most of the Collections in which they appear. Here, as we believe, nothing is altered, except that in the 4th verse, “*the throne*” is put for “*his throne*.” Christ, observe, is not now on *his own* throne, but on the throne of *his Father*. (Ps. cx, 1; Rev. iii, 21.)

With hope deferred, oft sick and faint,
“Why tarries he?” I cry:
And should my Saviour chide my haste,
Sure I could make reply:

“May not an exile, Lord, desire
His own sweet land to see?
May not a captive seek release,
A prisoner to be free?

A child, when far away, may long
For home and kindred dear?
And she that waits her absent Lord,
Must sigh till he appear.

“I would my Lord and Saviour know,
That which no measure knows;
Would search the mystery of thy love,
The depth of all woes.

“I fain would strike my golden harp
Before the Father’s throne,
There cast my crown of righteousness,
And sing what grace hath done.

“Ah! leave me not in this dark world,
A stranger still to roam,
Come, Lord, and take me to thyself,
Come, Jesus, quickly come!”

One thing more we would say in conclusion; namely, that our proper hope is the Lord’s second coming. True it is, the state of the soul after death is assuredly blessed. But of this, in the word, comparatively little is said; whereas, the hope of the Church, *as a whole*, is continually kept before the eye of the saints. The Lord himself, though now at the right hand of God, is in a state of expectancy,—is waiting for the day of his glory. And so we, being united to him, and members of his Elect Body, have the same blessed prospect; hence our affections, our desires, our hopes, should be in association with his; our hearts should be continually exercising themselves in these things; we should, while yet in this “strange land,” this world of desolation and sorrow, be tuning our harps for the chorus of heaven.

In 1 Corinthians xiii, 13, we find the cardinal graces, as it were, clustered together,—“Faith, Hope, Charity, these three.” Observe the *order* in which these words stand in this passage, corresponding, as we have heard it happily observed, with that in which they follow

each other in the history of the saint. For instance 1st, *Faith* (without at all excluding the other two) is the grace which we are *now especially* called on to exercise, in a world of conflict and sorrow. . While, 2ndly, *Hope* (supposing we are called away before the Church is taken to heaven) will be the *especial* experience of the soul in its separate state, where, freed from the body, released from a world of sorrow which it will have left for ever behind it, it will be filled with the brightest anticipations of the glory and joy of the resurrection condition. Then, 3rdly, *Charity—love*, in the end, will fill the whole soul—love the highest, the brightest, the sweetest of all. That all these unite in the renewed mind, and in equal degrees, even now, as to the *principle*, we fully allow. What we here speak of is *the especial manifestation and exercise* of each of these graces in the soul of the saint, owing to the peculiar circumstances in which he finds himself placed at the time. Love, then, as we read, being “the greatest of these,” seeing that the blessed God is himself essentially love, our hopes should not surely come short of that day when he, whom having not seen, we love, will reveal himself to our hearts in his all-excelling attractions; when those “far echoes of the voice of love,” to which the heart listens at times in its inmost recesses, will be exchanged for the songs, the Hallelujahs of heaven; when, in a word, its blessed powers of loving will be fully developed. And this will not be till the whole family meet in the house of their Father; till the Bride, the Lamb’s wife, is actually enthroned with her Lord. “Come, Lord Jesus!”—Such was the cry of the Church in its earliest days, when awakened at first by the thrilling touch of his love—“Come, Lord Jesus!” should still be our cry, in these last times, when, as we delight to believe, the day of our redemption is nigh. “Persuade yourself,” said the excellent Rutherford, writing to one in affliction, “persuade yourself the King is coming; read his letter sent before him, ‘Behold, I come quickly:’ wait with the wearied night-watch for the breaking of the eastern sky, and think that you have not a morrow.”

SURELY I COME QUICKLY.

THE RAPTURE OF THE SAINTS.

These lines are supposed to be the utterance of the saints at the blessed moment when they are actually ascending to meet the Lord in the air, as described in 1 Cor. xv, 51—57; and 1 Thess. iv, 16—18.

“O Death! where is thy sting? O Grave! where is thy victory?” 1 Cor. xv, 55

Hark to the trump! behold, it breaks
The sleep of ages now :
And lo! the light of glory shines
On many an aching brow.

Changed in a moment—raised to life,
The quick, the dead, arise,
Responsive to the angel’s voice,
That calls us to the skies.

Ascending through the crowded air,
On eagles’ wings we soar,
To dwell in the full joy of love,
And sorrow there no more.

Undazzled by the glorious light
Of that beloved brow,
We see, without a single cloud,
We see the Saviour now !

O Lord, the bright and blessed hope
That cheer’d us through the past,
Of full eternal rest in thee,
Is all fulfill’d at last.

The cry of sorrow here is hush’d,
The voice of prayer is o’er ;*
’Tis needless now—for, Lord, we crave
Thy gracious help no more.

Praise, endless praise, alone becomes
This bright and blessed place,
Where every eye beholds unveil’d
The mysteries of thy grace.

Past conflict here, O Lord, ’tis ours,
Through everlasting days,
To sing our song of victory now,
And only live to praise.

This thought was suggested by the blessed experience of John Janeway on his death-bed, expressed in the following words, “I expect no more here, I cannot desire more, I cannot bear more. O praise, praise, praise that infinite, boundless love that hath, to a wonder, looked upon my soul, and done more for me than thousands of his dear children.” Again; “More praise still, O help me to praise him! *I have done with prayer*, and all other ordinances; I have almost done conversing with mortals. I shall presently be beholding Christ himself that loved me, and died for me, and washed me in his blood.”

THE MILLENNIUM, OR TRUE YEAR OF JUBILEE.

“Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee to you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”
Lev. xxv, 10.

THE CHURCH.

Break forth, O earth, in praises !
Dwell on his wondrous story ;
The Saviour's name
And love proclaim—
The King who reigns in glory.
See on the throne beside him,
O'er all her foes victorious,
His royal Bride
For whom he died,
Like him for ever glorious.

ISRAEL.

Ye of the seed of Jacob !
Behold the royal Lion
Of Judah's line,
In glory shine,
And fill his throne in Zion.
Blest with Messiah's favour,
A ransom'd holy nation,
Your offerings bring
To Christ your King,
The God of your salvation.

THE GENTILES.

Come, O ye Kings ! ye nations !
With songs of gladness hail him,
Ye Gentiles all,
Before him fall,
The royal Priest in Salem.
O'er hell and death triumphant,
Your conquering Lord hath risen,
His praises sound
Whose power hath bound
Your ruthless foe in prison.
Hail to the King of glory !
Head of the new creation—
Thy ways of grace
We love to trace,
And praise thy great salvation.
Thy heart was pressed with sorrow,
The bonds of death to sever,
To make us free,
That we might be
Thy crown of joy for ever.

GOD IS LOVE.