

Benj^t. McCarthy

from

Sir Edward Denny. Barr

Brighton

7 November 1877.

MISCELLANEOUS PAPERS,

ETC., ETC.

Major M^c.Carthy to John Black

John Black to Thos^s Ruse

Thos^s Ruse to A. V. Lyne (194)

Mrs. Harris of Eastbourne

to E. Zehner (1974)

MISCELLANEOUS PAPERS.

BY

THE AUTHOR

OF

“THE PROPHETICAL STREAM OF TIME,”

ETC., ETC.

“Still restless nature dies and grows,
From change to change the creatures run,
Thy being no succession knows,
And all thy vast designs are one.”

Watts.

LONDON:

G. MORRISH, 24, WARWICK LANE,

PATERNOSTER ROW, E.C.

PREFACE.

THOSE who are acquainted with what I have written, will, in the following pages, readily recognize a few papers of mine published at different times; as well as the notes, or explanatory parts, of some of those prophetic charts which I have brought out within the last thirty-eight years.

To some who agree with me in my prophetic views, it will, I trust, be acceptable, while others, who regard them as mere speculations, not borne out by the word, will, I fear, deem it scarcely worth reading. What I refer to are my thoughts upon Daniel—more especially **THE PROPHECY OF THE SEVENTY WEEKS**. These, approved of by some, are rejected by others, and by others again are regarded, at best, with suspicion. To such I appeal, and convinced of their truth as I am, I entreat them to give the subject that due attention, that patient consideration, which it surely deserves. If the Seventy Weeks, as I believe it to be, is the *key to all prophecy*, and if the Lord

has opened the eyes of one individual to understand and interpret it, those who shut their eyes to this fact, will not gain by so doing, nay, they are suffering loss. I trust in thus speaking, I may not be suspected of undue confidence in myself, nor considered presumptuous in saying what I now wish to say: which is this. That I often have wondered, that among those who so approve of my PROPHETICAL STREAM OF TIME, there should be those who object to other works of mine of a similar character, the SEVENTY WEEKS more especially. Is it likely, I ask, that I, having got hold of the right clue, having caught a true view of the great outline of Truth, should at once turn off from the line, and make the mistakes which I have reason to know are imputed to me? It is scarcely fair, I must plead, to accuse me of such strange inconsistency. Anyone, comparing my late charts with the first one, will find that they are all based upon that, ramifications of the truth taught me by God at the outset, and which I have brought out in that chart. This I say of them all: *of the Seventy Weeks more especially.* This shows the moral *coincidence*, and at the same time, the *contrast*, between what we learn in connection with the

first and second coming of Christ : the "Stream of Time" does the same, so that I wonder, I confess, that those who approve of the one, should disapprove of the other. Again, therefore, I appeal to my opposers, asking them to reconsider the subject, and reminding them that there may possibly be some little point overlooked by them, which, if seen, might settle the question at once, and overcome their objections. That which I have in view in thus speaking is the theory of "*the unnoticed cancelled week of Messiah's rejection*," which came before me more than thirty-five years ago, and which, notwithstanding the opposition of some whose judgment I have every reason to value, I still hold to be true.

And now, I take this opportunity of replying to an objection which hitherto I have neglected to answer; it is said that in none of the Gospels have we any proof that the period of the testimony of John the Baptist and of Christ was *a week*, so as to justify my speaking of it as such, or as a period cancelled by God. To this I reply that this is not a valid objection, inasmuch as the Gospels deal in no wise with the duration of time—no dates being given in connection either with John or with Christ. In the Revelation

the one week of Daniel is clearly defined, the twelve hundred and sixty days, and the forty and two months (each three years and a half) taken together fill up the period. While in the Gospels there is nothing of this kind, the cancelled week is there *by inference* found, but only by inference, no dates being given, no reckoning of time, to prove its existence; and this, I aver, is consistent, this makes the Gospels agree with the prophecy. Yes, because if in Daniel the Lord had to deal with the week in the way I have said, that is, to pass it over in silence, foreseeing that Israel through their sin in cutting off their Messiah, would force Him to cancel it, He surely would adhere to His purpose and principle, after the evil had come to its height, after His people, through the whole course of the week, had more or less been treating the Son with indignity, and, at the end of it, had put Him to death. He never would so depart from His original plan, as, *by the pen of an evangelist, to take account of those years, which in the prophecy of Daniel He had so expressively left as a blank, altogether unnamed and unnoticed.*

Then there is another point. In opposing these views, reference is made to the opinions of

ancient and modern chronologists, certain difficulties are thrown in the way in connection with dates and events, not easy to answer, but which, I own, appear to me unimportant and inopportune in considering a great moral question of this kind. To this I reply that it is surely a mistake to seek to ground our interpretation of a passage like this in the inspired word of God (one which so claims the exercise of our *spiritual judgment*, to grasp it) *on human opinion, on the theories of men with regard to chronology*, instead of keeping man's thoughts in abeyance, and letting God's word speak for itself, without the sanction or aid of fallible man and his imaginary wisdom.

And now to return to the question of the week. While it is true, what I have said, that scripture supplies us with no actual dates in connection with it, it does nevertheless enable us to come *inferentially* to a conclusion about it. Christ's word with which He opened His mission, "*The Time is fulfilled, and the kingdom of God is at hand,*" Mark i. 15, is to me the clue to it all. When I compare this with the prophecy, namely, the angel's message to Daniel, I from thence infer that "*the Time*" which has yet to be fulfilled at

the second coming of Christ, has been already fulfilled in a sense, that is, when He came, as the Son of David, claiming the kingdom as His : by which I mean, that that period which began with Nehemiah's return from Babylon, is found to have a *double termination*, one at the first coming and cutting off of the Messiah—the other, when He comes again in His kingdom, *a space of about two thousand years intervening between them*—namely the present time of Israel's rejection. This evidently necessitates the introduction of *a week* immediately after the sixty-ninth week, so as to perfect the period of seventy weeks, or four hundred and ninety years, which week is the brief period of John's and Christ's testimony to Israel of their proffered deliverance from thralldom, and which, because of their rejection thereof, as well as of the Deliverer Himself, has been cancelled.

Before leaving this point, let me say, that, strictly speaking, it could not be said, "THE TIME IS FULFILLED," till the time was *actually completed*. The way therefore to account for it is, that the week having been entered upon, the whole period, as in other instances in scripture, is regarded as finished, though three years and

a half had to elapse before this would literally be true.

What I have just said is connected with what most of us, I think, are agreed upon, namely THE TWOFOLD FULFILMENT OF PROPHECY, that is, an initial, a partial fulfilment, when Christ first came upon earth, and then a complete, a perfect fulfilment, at His coming again in His kingdom ; here the principle is made to bear upon TIME, which if it be true *as to events*, why, I ask, should it not be true as to this—what objection is there to “the age,” or prophetic period being viewed as having a *twofold conclusion*, in the way I have endeavoured to show ?

But enough as to this, I having, I trust, explained what I mean in the following papers ; six of which relate more or less to this subject, being entitled as follows—“The Cycle of Seventy Weeks” (page 231)—“The Seventy Weeks of Daniel” (page 259)—“The fourfold period of Seventy Weeks” (page 305)—“The age of the World at the first Advent of Christ” (page 319)—“The five prophetic periods of Daniel” (page 324)—“An after-thought as to the cancelled week” (page 546).—As to which, let any one only read them with an unprejudiced mind, and I ven-

ture to say that he will freely admit that what is so singularly consistent, so exquisitely harmonious, what hangs, I must say, so fitly together, is in reality no invention of mine, no fanciful theory, but the Lord's own blessed truth, the key moreover to much beside in the word, as I trust will be seen, on reading the above in connection with the papers entitled as follows, "The great Epistle of John to the Seven Churches in Asia," and, "Babylon the Great, and the seven-headed ten-horned beast of Revelation xvii., xviii."

And now let me say, before leaving this subject, that I trust these remarks will lead no one to think that I am jealously occupied with my own reputation, or chagrined at finding my views of scripture disputed. Too keenly alive am I to the emptiness of human applause, thus to feel. But for the truth's sake I regret, that what I know to be according to God, should be treated by many *as something peculiar to me, as my views on the subject*, and that in this way what might be so helpful to Christians, in the development of prophetic truth, is rendered abortive. If the seventy weeks be the great key to all prophecy, if the time of the first coming of Christ be determined thereby—and also His second, why not, in true earnest,

give oneself to the subject? And why, if the interpretation thereof be received by some as both consistent and true, turn away from it as chimerical, because it requires only a little patient consideration to grasp it?

In conclusion, I have to state that five of the following papers were not actually written by myself. True, they *originated with me*, the thoughts being mine, and communicated by me to a friend, who kindly, at my request, gave them, so to speak, "a local habitation and a name." In the following list of contents, these five papers are indicated by asterisks.

EDWARD DENNY.

January, 1874.



CONTENTS.

	PAGE
Threefold Security	1
The Jewish Day	2
"The Land of the Winged Cymbal."—Isaiah xviii. 1 ...	3
"I see! I see!"	9
Paul's Prayer for the Ephesians.—Ephesians iii. 14–21	10
A Parenthesis.—Ephesians v. 15–16	11
The Vessel	12
Love unto the end.—John xiii. 1–5	13
Christ Preaching to the Spirits in Prison.—1 Pet. iii. 19–22	17
"Our Earthly House of the Tabernacle."—2 Cor. v. 1...	34
The Grave-Clothes.—John xx. 1–10	36
Israel's twofold Failure, and God's twofold Mercy.—	
Romans ix. 1–13	43
Jabez.—1 Chronicles iv. 9, 10	50
The Sea of Glass	51
Sinuing by the Dead, and Atonement made; or, the	
Nazarite defiled and restored.—Numbers vi. ...	55
"The Hour of Temptation."—Revelation iii. 10 ...	70
Enoch.—Genesis v. 21–24	71

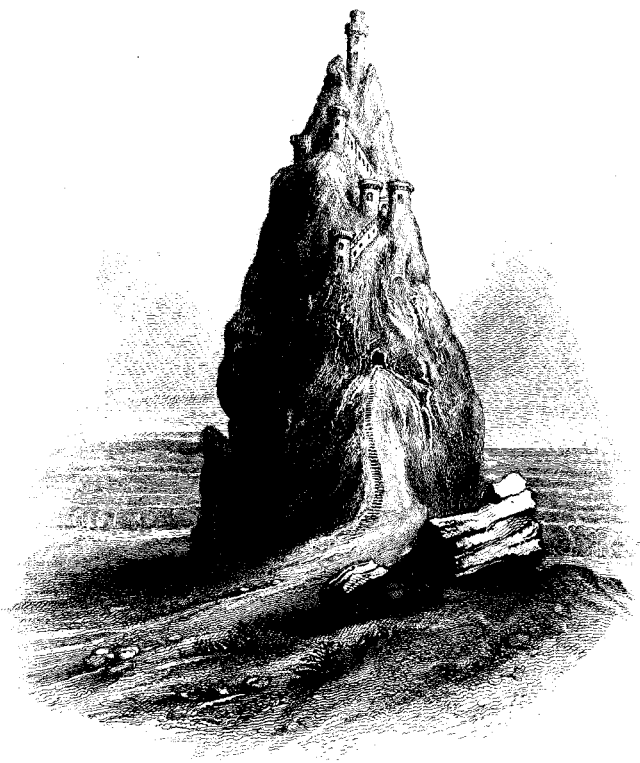
	PAGE
Methuselah's Age	72
The priceless boon	74
Interpretation and transposition.—2 Peter i. 1-4	75
The righteous Judgment of God.—Romans ii. 5-16	76
Christ, the Builder of all things.—Hebrews iii. 1-6	78
Abraham not justified by Works.—Romans iv. 1-5	80
The Strong Delusion and Lie of the Last Days	81
The Keys of Hades and of Death in His hands who hath abolished death and brought life and incor- ruptibility to light by the Gospel.—1 Corinthians xv. 16-28	106
The Person of Christ presented to the Church of the living God, both as the mystery of the faith and the mystery and object of worship.—1 Tim. iii. 14-16	111
The Day of Atonement	116
*Hebrews ix., x. 1-25	136
Thoughts on various texts	156
*The Man-child and the Dragon ; showing the hostility of Satan to Christ as King of the Jews	163
John xvii. 5	186
X*Jacob's last Words	187
*The true Day of Atonement.—Zech. xii. 9-14, xiii. 1-9	204
John xvii. 24	216
The Coming of Christ with His Saints, preceded by the Resurrection and Rapture of the Church ; God's way of bringing the dead in company with the liv- ing into the Kingdom with Him	217
John xv. 6	280

	PAGE
The Cycle of Seventy Weeks... ..	231
Romans viii. 31-39... ..	258
The Seventy Weeks of Daniel	259
The fourfold period of Seventy Weeks : with the ten blank periods of Israel's History, from Abraham to Christ's Second Coming	305
The Age of the World at the first Advent of Christ ...	319
John xiv. 9-11	323
The Five Prophetical Periods of Daniel in connection with the restoration and blessing of Israel	324
The Great Epistle General of John to the Seven Churches in Asia, in connection with the Prophecy of Seventy weeks	341
Interpretation of 2 Corinthians v. 11-17	375
Babylon the Great, and the Seven-Headed Ten-Horned Beast of Revelation xvii., xviii.	376
The Lord's breach of promise to Israel.—Num. xiii. xiv.	396
The two Witnesses... ..	402
Seventy Years the time of the Babylonish Captivity ...	405
The Threescore Years and Ten.—Psalm xc.	410
The Feasts of the Lord, showing forth the whole purpose of God, from everlasting to the renewal and perfection of all things.—Leviticus xxiii.	416
The Law... ..	445
The Church, the Great Mystery	446
Matthew xxviii. 1-8	449
The New Jerusalem ; or the great Mystery, Christ and the Church, as fully developed in Revelation xxi., xxii.	450

	PAGE
The Elect Church, in fellowship with God and also in its place in relation to time	469
Inspiration.—John xvi. 12-15	472
*The Marriage in Cana of Galilee	473
Headship. The Church subject to Christ.—1 Cor. xi. 3-12	481
“One Body and one Spirit.”—Ephesians iv. 4	482
Psalms xxiii. 6	483
Baptism over the Dead	484
“The God of the Bible.”	491
Zacchæus.—Luke xix. 1-10	492
Sin abounding: Grace much more abounding.—Rom. v. 12-21	493
Resurrection, two questions answered.—1 Cor. xv. 35-45	496
Christ encountering the Enemy	500
“Things which cannot be shaken”	501
Romans vii. 1-6	504
Mary of Bethany, identical with the Woman of Nain in the seventh of Luke	505
“No man knoweth the Son”	511
The seven-branched Golden Candlestick.—Zechariah iv.	513
Jesus made lower than Angels.—Hebrews ii. 5-9	514
Jesus. The Name which is above every Name.—Phil. ii. 5-11	516
The two little whiles.—See John xvi. 16-30	517
Virgin Mary and Gabriel.—Luke i. 34	519
The Millennial Chain of blessing reaching from God to Man.—Hosea ii. 21, 22	520
Creation	521

	PAGE
Abel's Offerings.—Genesis iv. 2-5	522
Jacob worshipping on the top of his Staff.—Gen. xlviii. 12, 13	524
Peter's threefold Confession	525
Incarnation and Atonement.—Hebrews x. 4-10	526
“Since being clothed we shall not be found naked.”— 2 Cor. v. 3	528
The Place of a Skull	529
The Strength of Love.—Canticles viii. 7-8	530
Jacob.—Genesis xxxii. 24	532
2 Corinthians v. 6	533
The Holy Ghost of old and at present.—John xiv. 15-17	534
“The Word of God.”—Romans x. 13-17	535
The Daughter of Jairus, and the Woman with the issue of blood.—Mark v. 21-23	537
The Extent of Christ's Kingdom on Earth	538
A Thought on John xii. 20-36	539
Crucifixion with Christ	540
True Royalty	543
The Everlasting Kingdom of our Lord and Saviour Jesus Christ.—2 Peter i. 11	544
An after-thought as to the Cancelled Week	546
Zion	562





THREEFOLD SECURITY.

"The Lord is my rock, and my fortress, and my high tower."

PSALM CXV. 1.

THREEFOLD SECURITY.

“The Lord is my rock, and my fortress, . . . my high tower.”

Psalm xviii. 2.

IN order to realize the thought here presented, let us fancy an isolated pyramidical *rock*, in the midst of a plain, near the summit of which is a *fortress*, and again above that, on the top of the rock, a *high tower*. Thus, according to Psalm xviii. 2, we have *three things*, A ROCK, A FORTRESS, A HIGH TOWER, the last two of which are reached by a flight of steps, halfway outside, half inside the rock, so that one wishing to get to the tower must pass through the rock and the fortress.

As to the truth taught by this image, observe, that inside the ROCK we, redeemed as we are by the blood of the Lamb, are perfectly safe : but the Lord is not satisfied with safety merely for us ; He would have us realize and rejoice in all that is ours. He, in His tender love to His people, would have them to know their eternal security, their unspeakable blessedness ; and so He next calls them up into the FORTRESS, and then above that again into the HIGH TOWER ; from which elevation they may look down on the world, and on all things therein,

which naturally would fill them with terror. Thus the rock shows us our blessed *standing in Christ*, while the fortress and high tower point to our *experience*, to the confidence and joy of one who is perfectly happy in Him.

“THE NAME OF THE LORD IS A STRONG TOWER:

THE RIGHTEOUS RUNNETH INTO IT,

AND IS SAFE.”

PROVERBS xviii. 10.



THE JEWISH DAY.

OBSERVE, the Jewish day began *in the evening*, at about seven o'clock of our time. This was according to God's original order, as we read, “The evening and the morning were the first day” (Gen. i. 5); and also, we may add, according to His way in the process of the world's creation, seeing that His Spirit was moving on the face of the waters while darkness was still brooding thereon, before He said, “Let there be light.” In all which we discover the shadowing forth of a principle; namely, that God, in dealing morally with human nature—sin having come in—is dealing with darkness, out of which He is bringing forth light, order, and beauty; that let man corrupt his way as he may, the grace of God will triumph at last; that though sorrow, the sad fruit of sin, may endure for a night, joy, the blessed result of God's grace, will assuredly come in the morning.

“THE LAND OF THE WINGED CYMBAL.”

ISAIAH XVIII. 1.



HAR-HAT,

THE CELESTIAL SUN OF EGYPT.

ON looking through an illustrated history of Egypt, we are at once struck by one especial feature therein ; we find that there was a certain hieroglyphic, or emblem, which was peculiarly characteristic of this remarkable nation. No one who knows anything about it could think of Egypt, and the Egyptians, without at once recurring to it. What I allude to is that which went by the name of “Har-hat,” or “the celestial sun,” which consisted of a circle or globe, sustained by two wings, one on each side, and a serpent, or more frequently two serpents, emerging from it. This tripartite emblem, composed, as I have said, of a circle, wings, and serpent, represented the Deity, the Triune God, and occupied a conspicuous place over the entrance of some of the great temples of Egypt.

In further elucidation of this, I now turn to a passage

in Deane's treatise on the worship of the serpent. In explaining what I have here touched on, he writes as follows : "The Egyptian priests, understanding this to be the signification of the hierogram, addressed themselves to the task of discovering the mystery. A most ingenious theory was accordingly devised by Hermes Trismegistus, who was probably the high priest of the god Thoth, or thrice great Hermes, whose name he assumed, in compliance with the universal custom of the religion. The god Thoth was believed to have been the author of the Egyptian hieroglyphics. According to this theory, the GLOBE typified the SIMPLE ESSENCE OF GOD, which he indifferently called THE FATHER, THE FIRST MIND, THE SUPREME WISDOM. THE SERPENT emerging from the globe was the VIVIFYING POWER OF GOD, which called all things into existence; this he named THE WORD. The WINGS implied the MOVING OR PENETRATIVE POWER OF GOD, which pervaded all things; this he called LOVE. The *whole* emblem was interpreted to represent the SUPREME BEING in His character of CREATOR AND PRESERVER. The definition of the Deity by Trismegistus is poetically sublime : ' GOD IS A CIRCLE WHOSE CENTRE IS EVERYWHERE AND CIRCUMFERENCE NOWHERE.' "

This then is that which this emblem is thought to express. The sun, as we know, was universally worshipped by the eastern nations of old. On their high places, in groves, on the roofs of their dwellings, they carried on their idolatrous orgies, doing sacrifice to their god under the names of Baal, of Chemosh, of Moloch. Hence, when Israel was about to take possession of

Canaan, they had to be warned against this sin especially, against bowing down to the sun, the moon, the stars, and all the host of heaven (Deut. iv. 19); a caution to which they gave little heed, seeing that in Ezekiel viii. 16 we find them setting the Lord's word at nought, and worshipping the sun at the very gate of the temple. Such was this people; so that Josiah, when he sought to purge the land from idolatry, had to cast out of the temple the horses which his predecessors had given to the sun, and also to burn its chariots with fire. Now this being the case, may we not infer that it was chiefly from Egypt, where the sun was held in such especial veneration, that they borrowed their idolatrous practices? In Acts vii. 43 we have an intimation of this, where Stephen accuses them of taking up, and that at the time of the exodus out of Egypt, the tabernacle of Moloch, and the star of their god Remphan. All this I notice, in order to show that the sun, as typifying the Deity, was that which the old world, not excepting the Jews, was in the habit of worshipping.

And now, in connexion with the above, let us turn to Isaiah xviii. 1: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." This passage, I, in common with others, have always believed to have reference to Egypt; and not only so, but, because of the expression "shadowing with wings," I was wont to associate it, in some vague, indefinite way, with the winged sun of the Egyptians; an impression which was greatly corroborated on finding that Lowth, in his translation of Isaiah, instead of "*the land shadowing with wings*," writes, and correctly, I find, in the opinion

of the learned, "*the land of the winged cymbal.*" And here I shall doubtless be asked, what connexion I see between *a sun and a cymbal*. True, it may be said, they are both of them circles, but beyond this there is surely no resemblance. And yet it is on this very account that I strongly suspect the winged cymbal of Isaiah to be identical with the winged emblem, the celestial luminary of Hermes Trismegistus; and that the Lord in this passage, by the mouth of His prophet, is speaking *ironically*; that His object herein is to cast contempt upon that which was held sacred by man, that which in Egypt was the chief expression of God. What I mean is this: the Egyptians, in speaking of their native land, that land so distinct from every other land in the world, naturally, in the pride of their hearts, and seeking to propitiate him whom they worshipped, we can easily imagine, would speak of it as the *land of the winged sun*. The celestial sun of Hermes Trismegistus, holding as it did such a prominent place among the hieroglyphics of Egypt, so conspicuously placed outside their temples, as the highest idea of Deity, of the supreme God, would naturally suggest such an appellation as peculiarly suited to Egypt. This then it is, I believe, which the Lord contemptuously meets in the passage before us. In His eyes, what was this boasted emblem of Deity? what but an idol, an abomination, with a false god, a demon, behind it? And hence, taking occasion from its peculiar structure and form, we find the prophet casting contempt on the land and the people, by disdainfully speaking of that as a *cymbal*, a tinkling unmusical thing, a mere plate of brass, which in Egypt

bore the high-sounding title of *sun*; much in the same way that king Hezekiah gave the name of *Nehushtan*, a piece of brass, to the brasen serpent of Moses, which the children of Israel in their wicked folly had set up as an object of worship. This then I believe to be the solution of the word of Isaiah xviii. 1, "The land of the winged cymbal." Egypt, with all its boasted wisdom, was such in his sight, and still more so in the sight of the Lord; and its children a race of blind, senseless idolaters. "The idols of Egypt," he says, "shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." (Isaiah xix. 1.) And again, "The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof." (Isaiah xix. 13, 14.)*

And now let us look farther on, namely, to the close of this prophecy, to Isaiah xix. 18—25. Egypt, we here see, is at last to enjoy the favour of God, to share, in company with Assyria, the blessings which are promised to Israel: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land (or earth): whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

* We do not seek to interpret Isaiah xviii. as a whole, only to show, whether the Lord is here speaking in favour, or otherwise, of Egypt, that He means by this allusion to *the winged cymbal* to characterise the Egyptians as an idolatrous people.

(Isaiah xix. 24, 25.) Accordingly, as we read, five cities in Egypt are to speak the language of Canaan, and swear to the Lord of hosts; one of the five being named—not “the city of *destruction*” (Isaiah xix. 18), as we read in our text, but—“the city of *the sun*,” as it is in the margin. Now what, I ask, does this mean? What does this title import? What strikes me is this, that the Lord’s object herein is to contrast the state of Egypt in that day with its past state, with its moral condition of old.

The celestial sun, then, was an abomination, an idol; but Egypt at last is to be purged of its idols: an altar to God is there to be set up, and a pillar for a sign and a witness to Him; while Christ, the true Light, is to chase the darkness away, to displace all that is evil and offensive to God. Hence, to mark this wonderful change, this expressive title is given, “the city of the sun,” a city which will be defiled by no idolatrous emblems, such as the winged cymbal of old; but there, on the contrary, may we not say, that the loud cymbal, the high-sounding cymbal, of which the Psalmist sings in his prophecy, will be heard in those days, telling out the praises of Israel’s God in the realm of the Pharaohs. And here let me add, that there is a certain resemblance between the sun we here speak of, the true light that is yet to come and visit this earth, and the winged sun of the Egyptians; the coincidence being designed to render the contrast between them more strikingly evident. What I mean will be found in Malachi iv. 2, where the coming of Christ is declared: “Unto you that fear my name shall the Sun of righteousness arise with heal-

ing in his wings.” Here observe how the Lord is set forth under the figure of a *sun*, and not only so, but, like the god of Egyptian mythology, *a sun having wings*.

Thus, then, we have looked at two points, two phrases strikingly contrasted one with the other, “the land of the winged cymbal,” and “the city of the sun:” and most blessed it is to see that, while this prophecy in connexion with the former opens with an expression of divine contempt, of displeasure, in speaking of Egypt, it concludes in connexion with the latter by showing what His purposes are; that in the end this idolatrous land is to be brought, in company with Israel, into covenant with God; that in the coming days of His glory it will enjoy the light of His countenance: one of the innumerable proofs this of the truth of that word, “WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND.”



THE following is a remarkable instance of the way in which God will at times visit a soul, independently of all the ordinary means of conversion. A poor idiot in Scotland, who up to the day of his death had never uttered a rational word, in his dying hour opened his eyes in amazement at what was revealed to his soul by the Spirit of God, and spake as follows:—

“ I see ! I see !

What do I see ?

Three in One—and One in Three—

And all the Three are all for me—

All for me !”

PAUL'S PRAYER FOR THE EPHESIANS.

EPHESIANS III. 14—21.

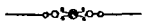
“FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom every family (*πασα πατρια*) in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, (and to know the love) of Christ, which passeth knowledge, that ye might be filled in all the fulness of God (*εις παν το πληρωμα του Θεου*). Now unto him [the Father] that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

NOTE ON THE ABOVE PASSAGE.

That which is symbolically shown in Revelation xxi., where the angel measures the heavenly city, or New Jerusalem, is doctrinally found in Ephesians iv. 13, namely, the “perfect man,” “the measure of the stature of the fulness of Christ,” that which the apostle

refers to when in the above prayer he prays, that the Ephesians "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, (and to know the love) of Christ, which passeth knowledge." (Eph. iii.) Observe what light is thrown on this passage by simply treating the words "and to know the love" as a parenthesis; showing that it is not Christ Himself personally, but the MYSTICAL CHRIST, THE CHURCH OF GOD, which is here meant. This we, by faith, are to measure, knowing at the same time "*the love*" which, flowing from the Head to the members, fills the whole body.*

* This truth is blessedly shown in the following passage: "There is perfect order. The golden reed, the exact righteousness of God, measures all and judges all. The result of the work of God is perfect. Nothing is too long, nothing too short. All is perfectly regulated. Not a stroke of the hammer remains to be given. All is perfect, GOD IS THE ARCHITECT." *Notes on the Apocalypse*, by J. N. D.



A P A R E N T H E S I S.

EPHESIANS v. 15, 16.

"SEE then that ye walk circumspectly (not as fools, but as wise, redeeming the time), because the days are evil."

N.B.—The evil around calls for circumspection in the walk of the saints:—as wise, and not fools, they are to make good use of their time, to make up for, to redeem, the time they have wasted and lost.

THE VESSEL.

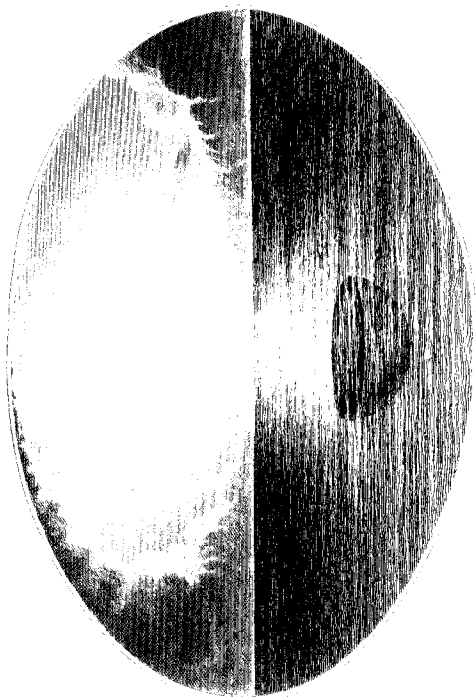
“FILLED IN ALL THE FULNESS OF GOD.”—Eph. iii. 17.

Εἰς πᾶν τὸ πληρώμα τοῦ Θεοῦ.

“We learn in suffering what we teach in song.”

“A few more breathings in this dull and oppressive element, then all will be health and buoyancy, strength and gladness, purity and peace.”

Oh! is it come—the sweet and blessed calm,
 Foreseen and hoped for through those darksome years
 Of anguish and of dread? Here, here at last,
 I, a deep vessel in the shoreless sea
 Of thine own fulness, O eternal God!
 Filled in that fulness, find my prayers, my hopes,
 All, all fulfilled, and nothing more to crave.
 The bright reality, the thing itself,
 Transcends all thought, eclipses every hope:
 Dwelling in God, by God indwelt, I know
 Love in its fulness, life to me is bliss,
 All, all within, beneath, around, above,
 Speak but of Thee, and tell me what I am,
 The happiest of the happy! O thou peerless One!
 Great God revealed in flesh, the living link
 ’Twixt Godhead and my soul! be thine the praise,
 The loving worship of a loving heart
 Rich in thyself, for, oh, however filled,
 Howe’er exalted, holy, undefiled,
 Whatever wealth of blessedness is mine,
 What am I, Lord! an emptiness, a nothing.
 Thou art my boast, in whom all fulness dwells
 Of the great Godhead, Thou whose name I bear,
 Whose life is mine, whose glory and whose bliss,
 All, all are mine.



The Vessel.

"FILLED IN ALL THE FULLNESS OF GOD."
Eph. iii. 19.

Εἰς πᾶν τὸ πληρωμα τοῦ Θεοῦ.

LOVE UNTO THE END.

JOHN XIII. 1—5.

“ Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”

“ And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him;) Jesus (knowing that the Father had given all things into his hands, and that he was come from God, and went to God) riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.”

This is a deeply affecting and beautiful passage, exemplifying in a wonderful way the Lord’s love to His own, at the close of His path upon earth, when about to return to that home which for a season He had left for their sakes, and still more for the sake of Him whose name it was His object to glorify. It opens as follows: “ Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father.” Now here, observe, a *set time is fixed, a given moment is specified*; leading us surely to look for some equally definite act on the Lord’s part,

something either to be done or uttered by Him at the time expressed. However, on reading the close of this passage, all that we find is, that "having loved his own which were in the world, he loved them unto the end." Now love, an inward affection of the heart, as it is, and not of necessity issuing in any act of the hand or utterance of the lips, in its very nature is neither *bounded by time nor fixed to a moment.* What then, we ask, has He done, as shown in the passage before us? apparently nothing; HE HAD LOVED THEM BEFORE, AND HE STILL LOVES THEM. Hence we are tempted to think that no conclusion is reached, that the thought is imperfect, the sentence unfinished. This however is wholly inconsistent with Him whose words are the very essence of divine wisdom and knowledge; and hence, on looking a little more closely at the passage, we are led to the conclusion that the verb αγαπαω—to love, is here intended to convey the thought of love not merely *felt*, but of love *carried out and embodied in action*; and that it prepares us for what we find in the sequel, namely, Jesus ungirding Himself, and washing the feet of the twelve. This, observe, was a mystical, typical action, a pledge to His own of His guardian care of them when He should no longer be with them: it showed that, as they passed through a world where they would be sure to encounter defilement, He would be at hand to wash the stains away from their feet, to keep their consciences clean, and enable them to walk worthy of their high calling as the children of God in the midst of a world sunk in iniquity. And this He would do for them as long as they needed it, even "*to the end*"—to the last hour of

the sojourn of the Church upon earth. For, observe, the love here expressed is by no means confined to the apostles, it reaches to all, they being a sample at that moment of the whole elect body. So, were we to paraphrase the closing words of this paragraph, we should express ourselves thus: "Having loved His own which were in the world, HE GAVE THEM A TOKEN, A PLEDGE, OF HIS UNCHANGING LOVE TO THEM UNTO THE END; He showed them that, as He had loved them before, He would love them for ever."

And now, having explained the former of the two above paragraphs, we will proceed to the latter, in which we find that for which the first had prepared us, namely, the actual description of Christ's washing the feet of the twelve. The bare narrative, divested of everything extraneous, is as follows: "And supper being ended, Jesus riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." These are simply the facts, the two passages here omitted being each of them evidently *parenthetical*, and, as such, not actually needed as regards the *bare history*, and yet at the same time most needed in order to set forth and illustrate that love which led Jesus to speak and to act as we find Him here doing. They are as follows. First: "*the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.*" Secondly: "*knowing that the Father had given all things into his hands, and that he was come from God, and went to God.*" How striking, how contrasted with each

other these two passages are. In the first we find the powers of darkness marshalling their forces, the traitor moved by the devil to compass the destruction of Jesus. In the latter, we learn how the Lord at that moment, in view of His death on the cross, was realizing all that He was, and all that was His. From heaven, from God, He had come; and to heaven, to God, He was going again, there to be seated, to take His place on the throne of the Father, as Lord of all things in heaven and in earth: and He, blessed Lord! in the face of all this, in the full realization of the hatred and rejection of man on the one hand, of God's love and complacency, His full acceptance of Himself and His work, on the other—of His humiliation, in short, and His glory, He thus humbles, He ungirds Himself, and washes the feet of those who were so soon to forsake Him, and one of them, alas! to betray Him! What marvellous grace, what unspeakable love, what amazing humility! Well may we take courage and go on our way rejoicing, when we see what a Saviour and Guardian we have to keep and defend us. Our object however is not so much to comment upon it, as to bring out the structure and sense of the passage; believing that when these are discerned, it will come home with fresh power to the heart. Observe, the two things which we have noted above are, the true meaning of the verb *αγαπᾶω*, *to love*, as used in this passage; and the moral connexion of what we find in the *two parentheses* with the action of Jesus in this scene at the supper-table.

CHRIST PREACHING TO THE SPIRITS IN PRISON.

1 PETER III. 19—22.

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.” (Eph. iv. 9, 10.)

“By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure [*or antitype*] whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (1 Peter iii. 19—22.)

The above passage cannot be well, if at all, understood, unless it is seen, and borne in mind, that it is a *digression* from the subject of which the apostle is treating in this and in the following chapter. The object of this digression, as we shall presently see, is to magnify the grace of God toward some in the earlier ages of the world, who, though they were the people of God, it is true, were, like many

Christians at present, unfaithful to Him—unfaithful in no ordinary way—and so were especially fitted to be held up as trophies of that grace which had redeemed them from evil.

Before entering however on the above subject, we must first consider what the apostle says in the foregoing and following verses ; then we shall have the clue to the sense of the passage, namely, the digression above named. And now let us look at these verses, which I here quote, *leaving out the digression*, marking at the same time the place where it occurs with *three asterisks*. It is as follows : “ If ye suffer for righteousness’ sake, happy
“ are ye : and be not afraid of their terror, neither be
“ troubled ; but sanctify the Lord God in your hearts :
“ and be ready always to give an answer to every man
“ that asketh you a reason of the hope that is in you with
“ meekness and fear : having a good conscience ; that,
“ whereas they speak evil of you, as of evildoers, they
“ may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so,
“ that ye suffer for well doing, than for evil doing. For
“ Christ also hath once suffered for sins, the just for the
“ unjust, that he might bring us to God, being put to
“ death in the flesh, but quickened by the Spirit (***) .
“ Forasmuch then as Christ hath suffered for us in the
“ flesh, arm yourselves likewise with the same mind : for
“ he that hath suffered in the flesh hath ceased from sin ;
“ that he no longer should live the rest of his time to the
“ lusts of men, but to the will of God. For the time past
“ of our life may suffice us to have wrought the will of
“ the Gentiles, when we walked in lasciviousness, lusts,
“ excess of wine, revellings, banquetings, and abominable

“idolatries : wherein they think it strange that ye run not
“with them to the same excess of riot, speaking evil of
“you : who shall give account to him that is ready to
“judge the quick and the dead. For for this cause was
“the gospel preached also to them that are dead, that
“they might be judged according to men in the flesh,
“but live according to God in the spirit.”

Observe, the subject of which the apostle here treats (and from which, in verses 19—22, he digresses,) is *suffering for righteousness' sake*. Writing to saints under the pressure of trial and persecution, he seeks to encourage their hearts, to strengthen their confidence ; and in so doing, observe, he sets Christ before them as their example in suffering. The blessed Lord, as he shows them, had suffered for them : the least, therefore, they could do was to arm themselves with the same mind, to be willing to suffer *like Him and for Him* ; in order that, as He had been quickened by the Spirit, so they, by the power of the same blessed Spirit, might practically cease from sin, no longer living in the flesh to the lusts of men, but to the will of God. The ungodly world, he gives them to know, will wonder at this, speaking evil of those who break loose from its trammels. But while it thus judges, it has itself to give in its account to Him who is ready to judge *the quick and the dead*, namely, those alive in the spirit, and those dead in sin ; in a word, the *righteous* and the *unrighteous*, to *bless the former*, to *punish the latter*. And now mark how he concludes this encouraging passage ; “ For, for this cause,” he says, “ was the gospel preached also to them that are “ dead, that they might be judged according to men, in

“the flesh, but live according to God, in the spirit.” Here observe, he puts before them the fact that in these sufferings of theirs God’s purpose had been answered. For this cause, he tells them, the gospel had been preached to them, and to others, dead in sin, as they had previously been, that is, before the message of mercy had reached them, in order that they might, on the one hand, be judged in the flesh, that is, *suffer in the flesh*, according to man, or *at man’s hand*; but, *according to God*, that they might *live in the spirit*, that is, that the life of God in their souls, through these very trials might be nourished and strengthened, that Christ in them might be more fully developed. Such I believe to be the meaning of a passage, which is in reality simple, but which may have seemed difficult owing to our not having sufficiently connected it with the context.

And here, before leaving this subject, let me in passing say one thing more as to the passage. It is this. “For for this cause was the gospel preached *also* to “them that are dead.” (1 Peter iv. 6.) What, we ask, does the word “*also*” here mean? This query we shall endeavour to answer at a further stage of our inquiry; but, as we believe it to be *connected with the digression especially*, on which we have not entered as yet, our observations thereon must be for the present suspended. (See page 25.)

And now for the passage at the head of this paper, the *digression*, as it evidently is, from the subject which I have just been explaining. This, I have begun by stating, exhibits God’s grace to some in past ages, who, though the people of God, as I have said, were signally

guilty; even to some of those who, in the days of Noah, while he was building the ark, were led away by evil example, were disobedient in not giving heed to his testimony, who went on with the world around them, and so were cut off by the flood. The prevailing opinion, I know, is, that there was no salvation outside the ark—that all who were drowned in the flood were eternally lost. But, I ask, is this in any way consistent with God, with His ways or His character, either before or after this period? Is there any other era in this world's history, when one, and only one, family, out of the thousands that people this earth, are thought to have escaped the eternal judgment of God? Will it be so put before the Lord's coming, when the wilful king is in power, when the iniquity of man is developed, as it will be in that day, in such fearful enormity? If we consider the case, such will be seen to be quite an anomaly. With such love in His heart to poor sinners, with such a remedy at hand, with His eye on that Lamb which He had set apart in His counsels to take away the sin of the world, is it likely that *then*, more than *now*, the Lord would have suffered the whole world to perish eternally, all saving the little band in the ark? Assuredly not: it is quite a mistake, arising from the fact of its not being seen that the wide-spreading judgment of the world of that day, with the deliverance of Noah and his house in the ark, were both of them *temporal*;—that it was the *body*, not the *spirit*, that suffered in that general ruin. And now let us consider the case as it was with Lot, who, notwithstanding the sad disgrace which he brought on the name of the Lord, is termed “just Lot” by the

apostle ; and as it is, we may add, alas ! with thousands at present, in this day of sad inconsistency among the people of God ; there were those of that generation who, though they had divine life in their souls—had faith in Him who was to come, even the promised seed of the woman—were nevertheless mixed up, as to their principles and ways, with the wicked. Carried down the stream of ungodliness with those of that corrupt generation, they refused to listen to the preaching of Noah, forewarning them of the flood ; and they, the people of God, as they were, were involved in the general ruin. They sinned in company with the wicked, and they suffered together with them. But still, all the while, they being among the elect, this was but *temporal punishment* ; their souls, being quickened, were beyond the reach of the destroyer. To these then it was that, during either the whole or a part of the interval between His being put to death in the flesh and His being quickened by the Spirit, that is, during the three days and three nights of His lying asleep in the sepulchre, Christ went to preach. He could not be inactive even in death : His blessed lips might be closed, His body might slumber, but not so His spirit. This, by the power of that Spirit by which He was afterwards quickened and raised, was speaking to those whom He loved, to those who—notwithstanding their disobedience and blindness as to the especial testimony of that day, even the warning of Noah as to the flood—had faith, however feeble and halting, in the earliest notice after the fall of the birth of the promised seed, “THE SEED OF THE WOMAN,” who was to destroy the

works of the devil, to bruise the head of the serpent; that blessed One who in after times was revealed as the Lord, the Messiah of Israel. Their souls were in hades; and to hades He had come to show them the meaning, the value, of that which they had slighted, which they did not understand, in the days of their flesh. THE ARK WAS A MYSTERY, A SYMBOL, A TYPE OF ETERNAL SALVATION; and this the Lord, in His wonderful grace, made known to them now. And not only so, but they, receiving His testimony, were fully delivered from that state of spiritual bondage and darkness in which they had hitherto been held. And here let me say that it is quite a mistake to apply the word "*prison*" in this passage to a condition of punishment, or anything like it. Neither has it merely to do with *locality*. It also, and mainly, I believe, refers to a *state* or *condition of soul*. All the Old-Testament saints were "*shut up unto the faith which should afterwards be revealed*;" they through fear of death were all their lifetime subject to bondage; and so they, as well as those of whom we are speaking—the elect, but disobedient ones in the days of the flood—were in *prison*. In fact, to say that they were so, is equivalent to saying that they belonged to the old dispensation; which was not one of liberty and light, like the present, but one of thralldom and darkness, from which none were emancipated till redemption was finished, till the blessed Surety had died, and risen again from the dead.

And now as to the character of the preaching of Christ to these souls; the burden thereof is found in the following passage: "The like figure [or rather *the antitype*]

“whereunto even baptism doth also now save us (not the “putting away of the filth of the flesh, but the answer of “a good conscience toward God,) by the resurrection of “Jesus Christ: who is gone into heaven, and is on the “right hand of God; angels and authorities and powers “being made subject unto him.” Here the ARK, together with the deliverance effected thereby, the salvation by water, is shown to be a *type*, the *antitype of which is said to be BAPTISM*. This, we believe, does not refer to the outward ordinance appointed by Christ; neither does it show that to which the ordinance points, namely, the baptism of the Holy Ghost; but it signifies *that baptism wherewith Christ was baptized, when He passed through the deep waters of suffering, when He bore the wrath of God on the tree*. In a word, the *atonement, redemption through Christ*, is here meant. HIS DEATH *it is which saves us*, not by putting away the filth of the flesh, but by putting away sin, by cleansing the soul, by opening the lips of the believer with the answer of a good conscience toward God; which good conscience, observe, results not merely from the *death of the Surety*, but also from *His resurrection*, and still farther from the fact of His being now *seated in heaven* at the right hand of God, angels and authorities being made subject unto him. This is the truth which is now preached to these spirits in hades: what they disregarded, what they did not understand as expressed by the type of the ark in the days of the patriarch Noah, was made clear to them now by the Lord; and they, believing His testimony, were not *quicken*ed, *not convert*ed, it is true, because this they had been before they were lost in the flood; but

they were *delivered from thralldom*; the darkness of their own dispensation all passed away; and so, when Christ ascended to heaven, they—their spirits I mean—ascended together with Him. Thus herein we have a marvellous proof of the blessed effects of the cross, of the efficacy of the blood of Christ to put away sin. The apostle having spoken of Christ having suffered, the just for the unjust, he at once turns aside, he digresses in order to show how, ages before, His blood had washed away sin, even the sin of those who were so signally guilty, that their rebellion, in conjunction with that of those who were eternally lost, called for nothing less than the death of well nigh the whole human race. To them, even to them, wilful and disobedient as they had been, the atonement had reached; and therefore, as soon as ever the blessed Sufferer had laid down His life, He at once went to tell these elect ones of that which He had done, of the blood which He had shed, and of their eternal interest therein.

And now for my promised explanation of the word “also.” (1 Peter iv. 6.) “For for this cause was the “gospel preached *also* to them that are dead,” &c. Here the apostle evidently glances at *something spoken of before*; and so in the previous chapter (1 Peter iii. 19) we read of Christ preaching, but to whom? Not to the *dead*, as at present, but to those who, disobedient as they had been when on earth, had nevertheless all the while the life of God in their souls. To the *living in this case the gospel was preached*; and having done its work as to them, having brought them forth from the prison, the gospel *is now preached to the dead*, to a world of sinners, in order that they, being brought to believe in the testi-

mony, might be judged according to men in the flesh, but live according to God in the spirit. In one case, observe, the object was to *bring living souls out of bondage*; in the other it is to *bring the wicked to God*, to redeem them from eternal perdition.

And now, if it be asked, how and when was the ark a figure of Christ in His sufferings? I reply, that I do not believe that it was so at the time when it was riding triumphantly over the face of the waters with its living burden therein, but previous to that, even at that awful and critical juncture—those forty days during which the deluge was rising. It is, I believe, a common thought with regard to the ark, that it was gently dislodged from its moorings, quietly lifted up from the earth; and that it floated away over the wide world of waters without causing either alarm or confusion to the eight souls within it. But this is assuredly wrong. The windows of heaven being opened, the fountains of the great deep broken up, the dismay and confusion of that hour must have been terrible; so much so indeed, that it called for no little faith on the part of Noah and his family to be assured that they would ever pass through the horrors of that moment; to know that shipwreck did not await them; not to fear, as they listened from within to the mighty conflux of waters above, beneath, and around them, lest they, together with the rest of the world, might perish: and perish they assuredly would have done, had there been the slightest leak or flaw in the ark. But there was none. It was perfectly sound, seaworthy, as we say; and hence they were safe; those very waters which drowned the men of that generation were the

means of deliverance to them: they were "*saved by water,*" as we read. Here then, I believe, was the time when the sufferings of Christ were foreshown. The baptism of the ark in the flood was a type of *His* baptism on Calvary. And what a lively image it is! With the water in torrents pouring down from above, with the surging tides from beneath, eddying, swelling, raging, and foaming around it, the ark at that moment was surely a figure of Him whom all the billows, the waves of God's infinite anger, went furiously over, when He laid down His life on the tree, when He suffered for sinners. And may we not say, that as it was with the ark, so it was also with Christ? There was no flaw, no leak in the one; neither was there failure or imperfection in the other. Had it been otherwise—had there been in Him anything short of perfection, either as to Himself or His work—there would have been no salvation for us. We all must have perished. But this could not be. In Him the eye of the Father saw nothing but that in which he took unhindered delight. All was perfect, divinely, infinitely perfect, in Him. And hence, those who trust in His name are everlastingly safe, have passed beyond the reach of the destroyer, like those who after the flood had fairly set in, and the mighty life-boat in which they had taken refuge was moving unharmed, in the power of resurrection, as it were, over the wide-spreading deep, with death and destruction beneath and around them, felt no fears as to the issue, well knowing that neither the ark nor those in it could possibly perish.

Then there is another point. I have said that I do not believe that the term "*prison*" has to do *merely with*

locality; which shows that I do not leave the thought of locality altogether out of the question. It is then as to this that I would now say a word. Man, when he originally sprang from God's hand, was surely *not made for heaven*. Formed out of the dust of the earth, this earth was his birthplace, his portion, his home; and hence, had he not fallen, both Adam and all his posterity, I apprehend, would have everlastingly dwelt upon earth. But sin and death—and more than that, redemption through Christ coming in—changed the whole order of things as to man. Now a sphere altogether above and beyond this earth is opened to him. The death and resurrection of Christ have made a path for him into heaven. It was not, I believe, till after Christ had been actually slain, till he had ascended to heaven, that the way thither was opened to the people of God. Before that, with the exception of two whose cases were altogether peculiar, and who, observe, were translated without passing through death, namely, Enoch and Elijah, none went to heaven. “Dust thou art, and unto dust shalt thou return,” was the solemn sentence pronounced upon man after he had transgressed. This, it is true, applied to the *body*; but the same thing, I believe, in a sense, was true as to the *soul*. It did not *ascend*, as it now does in the case of God's people. It *went down*, I believe, there to wait till the blessed forerunner should die, rise again, and ascend, so as to make a way out of their prison, even hades, into the regions of light and of love, where they now are who have departed, and, as the apostle has told us, are “WITH CHRIST.” By this, observe, I do not imply that their

previous condition was one of suffering or punishment, or even of sadness and gloom, as the term *prison* might lead to fancy. They, as God's people, were assuredly happy wherever they were, though not brought forth into the liberty that they afterwards were. And here something strikes me, which I will mention. It is this: That I cannot but think that the thoughts of the heathen, their mythological fancies as to the unseen world and the shades of the departed, had their foundation in truth, and that Tartarus and Elysium, one a place of torment and gloom, the other of dreamy enjoyment, faintly shadowed forth what, with regard to this subject, we dimly gather from Scripture: and these, observe, were not *above*, but *beneath*, so that those who visited hades, as in the case of Orpheus, that fabulous person, when he went to rescue Eurydice from the dark realms of Pluto, had to *descend*. And here let me say, if what I have said be objected to, how was it with Samuel when brought up by the witch of Endor at the bidding of Saul? Is he seen descending from heaven? Does he not rather come from beneath? If not, what means the terrified cry of the witch, who, evidently taken by surprise, exclaims when she sees him, "I saw gods ASCENDING OUT OF THE EARTH?" And again, when asked by the king, "What form is he of?" she replies, "An old man COMETH UP." And lastly, when Samuel himself speaks, he says, "Why hast thou disquieted me to BRING ME UP?" This then may, in a measure, help us to understand where the souls even of the saints were when separate from the body, before life and immortality were brought to light

by the gospel, to see that not only *morally*, but *locally* also, they were "*in prison*."

And now as to the blessed Jesus Himself, we ask, Whither did He go after He had given up the ghost? If it be answered, to heaven; we reply, that we believe that it may have been so, seeing that the whole range of the universe was freely open to Him as Lord of it all. But then, *did He go only to heaven?* If so, what means Ephesians iv. 9, 10, where it is so stated expressly, that "he descended first into **THE LOWER PARTS OF THE EARTH?**" This surely does not refer to His burial. Such terms as these, "the lower parts of the earth," can scarcely mean the tomb, where He lay for the three days and three nights that He slept, which being cut out of a rock was either on a level with the surface of the earth, or at all events only a few feet below it. We therefore feel warranted in connecting with it the passage in 1 Peter iii. 19—22, believing it to refer to the Lord's going to preach to the spirits in prison, which occupied, if not the whole, at least part of the time while His body lay in the sepulchre.

And now, before I conclude, I would say a word as to the ordinary view of this passage; though let me premise that my object is not controversial, but without wishing or seeking to come into collision with those who view it in a different light, to say what appears to me to be the simple and natural interpretation thereof.

The common thought then with regard to this passage is this: That it relates to the preaching of *Noah*, and not of *Christ personally* at all; that is, that it tells us

of Christ speaking through Noah, and by the lips of the patriarch, in spirit, appealing to those who, because of their disobedience in rejecting that testimony, *are at present in prison*. But how, I ask, if the apostle meant this, could he with any propriety say, *He went and preached to the spirits in prison?* Would he not rather have said in this case, that *he came—came from above to this earth*, not that “*He went*,” a term which implies *his going hence*, and not *coming hither*?

Besides which, it is of Him who *had suffered for sins and risen again from the dead*, of whom the apostle is speaking. “CHRIST,” in this sense of the term, the Son of man, is the antecedent to the pronoun “HE” in this passage. “For CHRIST also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also HE went and preached unto the spirits in prison,” &c. We thus quote the passage, intreating the reader to consider it well, and to ask himself whether the ordinary interpretation is a simple, natural, satisfactory one; whether it is such an one as would occur to him if he had never read the passage before unbiassed by the opinions of others? What, we ask, do we here find? What, but that *He, even Christ*, led by the Spirit, which had raised Him again from the dead, went and preached to these spirits? Why speak of this as the PREACHING OF NOAH, just because the longsuffering of God in the days of Noah comes in the following verse? This surely is not the simple and obvious interpretation thereof. How, we ask, could such language as this be applied to the eternal Son before He

became the seed of the woman? Was it not after He took flesh, not before, that He did things "*by the Spirit?*" Surely it was the *Holy Ghost*, rather than *Christ Himself*, as an individual, a person, as He is spoken of here, who was appealing through Noah to the men of that generation. "*My spirit* shall not "always strive with man, for that he also is flesh: yet "his days shall be an hundred and twenty years" (Gen. vi. 3), is a passage which we believe to be our warrant for concluding that such was the case.

Then, as to His preaching to *spirits*. What should we say, if one told us that he had been preaching to a spirit, and then explained himself by saying that the individual in question was dead; that he had preached to him *in his lifetime*, but that *now he was in a separate state, a spirit apart from the body?* Who would receive such a statement as this, as to any ordinary case of the kind, or find any agreement between the fact and the explanation thereof? If this then be so, may we not say that this passage, when simply considered, we think, ought to be viewed as meaning that they who were thus preached to, at the time that the testimony reached them, were not in the flesh; that they were spirits, disembodied, unclothed, and not living men upon earth, as they were at the time that Noah addressed them? And not only so, but that they also were in prison? To say that he preached to those who then were at large, but now are in prison, is surely introducing into the passage ideas which to the simple reader it by no means conveys. To my mind, it is forcing the meaning, distorting the passage, from the desire, I apprehend, to get rid of

.

the difficulty. What, I ask, would you say, if you were told that a certain individual went to visit another in prison? Would you thereby understand that the person thus visited *then* was at large, but *now* was in prison? And if explained to you thus, would you not at once say that the mode of stating the fact was quite incorrect?

Such then are my views of this subject. If it be objected that therein I am indulging in vain speculations, treating of a passage which, because of its peculiarity, its being so little understood, so beyond the ordinary reach of our thoughts, had better be left unexplained; I answer, that if it be, as I have said, that its object is to magnify the grace of God to the guilty, to those who were especially so, to show what the cross of Christ has effected, into what amazing depths the Son of God has descended in order to rescue His people (and this I trust I have succeeded in doing), it must be a passage of deep interest to our hearts; and we ought not to shrink from it because of its marvellous character, seeing that the whole of God's word is in every line of it a marvel, a mystery, from beginning to end, utterly beyond the reach of the natural man. If we take it, or any other passage in scripture, in a mere *speculative* way, it must be unprofitable; but if we remember that this is found in a most blessedly practical epistle addressed to us all, and treat it accordingly, as surely it claims to be treated, namely, as intended to illustrate the infinite depths of God's grace to His people, looking to the Holy Ghost to lead us into the truth, it cannot be hurtful; on the contrary, it must be instructive. May

the Lord, in His mercy, give us more and more to apprehend what a Saviour we have; to see that the reach of His mercy is infinite; that He has not only ascended up far above all heavens, but that He has also descended, descended into the lower parts of the earth, from thence to rescue His people from bondage! This we believe to be taught in the passage before us, namely, 1 Peter iii. 19—22, as well as in Ephesians iv. 9, 10. It begins by presenting Christ as going down, in order to visit and preach to the spirits in prison; and at its close it speaks of Him as ascended and seated at the right hand of God, angels and authorities and powers being made subject to Him.



“OUR EARTHLY HOUSE OF THE TABERNACLE.”

2 CORINTHIANS V. I.

THAT which Paul says of the “*outward man*,” and the “*inward man*,” in 2 Corinthians iv. 16, and also the expression, “*The house of the Lord, namely, the house of the tabernacle*,” in 1 Chronicles ix. 23, signifying the temple, helps us to understand what the apostle means by “*the earthly house of this (or the—τον) tabernacle*” in 2 Corinthians v. i.

The temple, as a whole, was “*the house of the taber-*

nacle; that is, it contained within it the tabernacle, or holy of holies, wherein God more especially dwelt, the place of the Shechinah, or glory. So of the *body*, or the "*outward man*," it is the "earthly house of the tabernacle," the *house of the soul*, of the "*inward man*," which is the tabernacle in which God dwells in us. Observe as to 2 Corinthians v., the tabernacle in the *first* verse is the *soul*: the tabernacle in the *fourth* verse is the *body*. God more especially dwells in the *former*; we dwell in the *latter*. Thus every saint is in his own person a *tabernacle inclosing a tabernacle*, in each of which God dwells. That He dwells in the one, even the soul, we have already seen; that He dwells in the other, namely the body, we learn from 1 Corinthians vi. 19, as it is written, "Know ye not that your *body* is the temple of the Holy Ghost which is in you, *which ye have of God*, and ye are not your own?" Then again we have BOTH, namely that which is *outward*, and that which is *inward*, in 2 Corinthians iv. 6, 7: "For God, who commanded the light to shine *out of darkness*, hath shined in our *hearts*, to give *the light of the knowledge of the glory of God in the face of Jesus Christ*. But we have this treasure *in earthen vessels*, that the excellency of the power *may be of God, and not of us*." Observe, here the "*earthen vessel*" corresponds with the "*earthly house*;" in the passage before us—the "*heart*" with the "*tabernacle*," as we have seen in the same passage, the especial abode of the Shechinah, or divine glory within us.



THE GRAVE-CLOTHES.

JOHN XX. 1—10.

MARY { “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

PETER AND JOHN { “Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together.”

JOHN { “And the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw THE LINEN CLOTHES LYING; yet went he not in.”

PETER { “Then cometh Simon Peter following him, and went into the sepulchre, and seeth THE LINEN CLOTHES LIE, AND THE NAPKIN, THAT WAS ABOUT HIS HEAD, NOT LYING WITH THE LINEN CLOTHES, BUT WRAPPED TOGETHER IN A PLACE BY ITSELF.”

JOHN { “Then went in also that other disciple, which came first to the sepulchre, and HE SAW, AND BELIEVED. For as yet they knew not THE SCRIPTURE, that he must RISE AGAIN FROM THE DEAD.”

BOTH { “Then the disciples went away again to their own home.”

WHEN the angel of the Lord, as described in Matthew xxviii., descending from heaven, came and rolled back the stone from the door of the sepulchre, we are nowhere told that his object was to open the tomb, as is often assumed, to let the Lord out. It was, on the contrary, to tell the women, Mary Magdalene and the others, that Jesus was risen; to give them a view of the inside of the cave, so that they might see that the Lord was not there; to furnish them moreover, as we shall presently see, with an undeniable evidence of the truth of the happy tidings which he had come to announce. The fact is, before ever he came the Lord had awakened to life, had emerged from the sepulchre. The great stone which closed up its mouth being no obstacle to Him; clothed, as He now was, with a spiritual body, He could as easily pass through it as a spirit could do; in fact, as His own disembodied spirit had done in the act of reuniting itself with His body; just as afterwards, when, the doors being shut, passing through every barrier, He came and stood in the midst of His assembled disciples. All which, observe, was done, not by indepen-

dently putting forth the almighty power of Deity, which of course had He chosen it He could easily have done; but that, acting still as the servant of Him who had sent Him from heaven into the world to bring life and immortality to light, and who now had raised Him to life, He, as the risen Man, was showing that He was no longer in a natural body, such as He previously had, but on the contrary in a spiritual one, the Firstfruits of them that slept, the Head of the new creation of God.

And now let us turn to the chapter alluded to, Matthew xxviii. 5—7, and hear how the angel speaks to the women. “Fear not ye; for I know that ye seek Jesus, which “was crucified. He is not here; for he is risen, as he “said. Come, see the place where the Lord lay. And “go quickly, and tell his disciples that he is risen “from the dead; and, behold, he goeth before you into “Galilee; there shall ye see him: lo, I have told you.” Here we have the blessed announcement that Jesus was risen, and at the same time the angel’s invitation to the women, either to look into or enter the tomb, and thus to prove for themselves that such was the fact. And how, it may be asked, were they to do this? The mere fact of His not being there would be no proof that He was alive, inasmuch as that, as Mary Magdalene thought, the body might have been stolen. There must then be more meaning in the words of the angel than at first sight appears; and when he says, “COME, SEE THE PLACE WHERE THE LORD LAY,” he must have meant to direct their attention to something more than the *mere spot* where the Lord had been lying. And that such was the case we

gather from Luke xxiv. and from John in the above passage (ch. xxi.), the latter especially, where the grave-clothes are noticed as lying on the floor of the cave, the trophies, as I believe, of the resurrection power of Jesus over death and the grave. But how is this? it will be asked. How did they prove that Christ was alive? and in what sense are they to be regarded as trophies, seeing, as we repeat, that the body might have been taken away, and its wrappings left behind in the sepulchre? In answer to this we reply, that we believe it to be quite a mistake to suppose that they lay, as in ordinary circumstances would be the case, scattered in a confused heap on the floor of the cave. The fact, I apprehend, was quite otherwise. There they lay, undisturbed, unchanged as to their appearance and form, just as they were when the body of Jesus was in them. They had not been unrolled by the hand of another, as in the case of Lazarus when he came forth from the tomb: He had passed out of them as a spirit would do, with no effort whatever, by the divine power of God, even His own power, and that also of Him who raised Him to life. This was miraculous,—quite supernatural. None but Jesus Himself could have freed Himself thus from the thralldom of death. This then is that which the angel meant when he said to the women, “COME, SEE THE PLACE WHERE THE LORD LAY.” He pointed, we may suppose, as he said so, not to the *spot merely*, but to the *grave-clothes which lay on that spot*—the marvellous, incontrovertible evidence that the Prince of Life, the Mighty Victor, had conquered: that He who had passed through the valley of the shadow of death

had taken up that life which He had laid down for His people.

All this, as we have said, we gather from the description in Luke xxiv. and in John xx. When Peter, we read, went into the sepulchre, he beheld the linen clothes there, *μονα*—alone—"by themselves," as it is rendered (Luke xxiv. 12), that is, *without the body*, which had miraculously disengaged itself from its cerements, leaving them there just as they were, *κειμενα*, "lying"—that is, lying there undisturbed and at full length as when the body was in them, watched over by two angels, one at the head the other at the feet, during the three days and nights, we believe, that the Lord slept in the grave, in the same spot where Mary Magdalene afterward saw them. Then as to the napkin or cap that was about His head: this we find was "not lying with the linen clothes," but was "wrapped together in a place by itself;" wreathed together in folds—*εντετυλιγμενον*, as it had been when on His head: it lay apart from the garments the length of the neck, namely the distance that the head is from the rest of the body, at the point where the neck comes, all just as it was when Jesus was there. Such I believe to be the simple explanation of John's description of that which met the eyes of the two disciples as they entered the sepulchre.

And now with regard to the passage at the head of this paper, John xx. 1—10. Here we find the two disciples, Peter and John, on the report of Mary Magdalene, who fancied that the body of Jesus had been taken away, making together for the sepulchre; John outstripping the

other. John however does not enter the tomb; but looking into it, is struck with something strange and unusual in the disposition and general appearance of the grave-clothes. After which Peter, overtaking his companion, goes in, and has a full view of the grave-clothes: he sees the linen clothes, as we read, lie, and the napkin that was about the Lord's head not lying with the linen clothes, but wrapped together in a place by itself. What we are to understand by this description we have already said. As to Peter, however, we do not here learn what impression the peculiar appearance of the grave-clothes makes upon *him*; whether he was convinced or not that Jesus had risen. Not so as to John: he next going in, *sees and believes*: while Peter was inside and he outside the sepulchre, he had time to ponder on what he had had only a glimpse of at first: and now, on a closer inspection, finding that the casket, though despoiled of the jewel, so to speak, is still locked, he is convinced by this fact that the whole thing is *supernatural—miraculous*—that the body, though not there, had surely not been stolen, according to Mary's report; and that Jesus had by His own power freed Himself from the grave-clothes, and consequently that He was alive. His faith however, it must be allowed, is of a very low order: both he and Peter ought to have believed *the scripture* on this point; both the written word and the word of Jesus Himself having taught them to believe that He would rise again from the dead. But they lost sight of both. And now, assuming that they *both* were convinced, when they do believe, it is, as in Thomas's case, not on the *scripture of truth*, but on the *evidence of their*

senses that their faith rests. Hence their faith is inoperative: they go away from the tomb, and seek their own home. Love surely, had it been fully in exercise, would never have allowed them to rest till they had either found Jesus Himself or ascertained what had become of Him, whether He was still upon earth or had ascended to heaven. A sad failure this; the result, as we have seen, of their defective views of the word as to Christ's resurrection; too much, alas! like that of the Sadducees as to the doctrine of the resurrection in the abstract: all springing, in the case of the latter, from the same evil root — *ignorance of scripture*; as shown in the answer of Jesus to their cavilling arguments, "YE DO ERR, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD." (Matt. xxii. 39.) This surely reads a very solemn lesson to us: it shows us that, so far as we fall short of simple faith in the word, we of necessity dishonour the Lord and lose our own blessing. Miracles, providences, mercies, all hold their due place in the economy of God, and as such are to be valued by us: but let them take the place of the word—let us make *them* the ground of our confidence—that moment we sink into the weakness of nature; and whenever the temptation arises, we shall assuredly act like the two disciples, when they went away from the sepulchre and listlessly sought their own home.



ISRAEL'S TWOFOLD FAILURE, AND GOD'S TWOFOLD MERCY.

ROMANS IX. 1—13.

“Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?”—Isaiah xlix. 21.

THE APOSTLE'S SORROW,
AND
BLESSINGS PERTAINING TO ISRAEL.

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I did, or used to, wish that myself were accursed, or separated, from Christ) for, or on account of, my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”
(Ver. 1—5.)

(Not as though the word of God hath taken none effect.)

THE TWOFOLD CAUSE
OF THE
APOSTLE'S SORROW.

- A { For they are not all ISRAEL, which are
OF ISRAEL:
- B { Neither, because they are the SEED
OF ABRAHAM, are they all CHILDREN.”
(Ver. 6, 7.)

THE TWO CASES

IN WHICH THE WORD OF GOD TAKES EFFECT.

B

“But, IN ISAAC SHALL THY SEED BE CALLED. That is, They which are the children of the FLESH, these are not the children of GOD: but the children of the PROMISE are counted for the seed. For this is the word of *the* promise, At this time will I come, and SARAH SHALL HAVE A SON. (Ver. 7—9.)

A

And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand, not of works, but of him that calleth;) it was said unto her, The ELDER shall serve the YOUNGER. As it is written, JACOB HAVE I LOVED, BUT ESAU HAVE I HATED.” (Ver. 10—13.)

BEFORE entering upon any attempt to explain the above passage, with a view to arrive at the apostle's meaning therein, we will for a moment divest it of all that which we believe to be parenthetical, or merely accessory to the sense; and read it as follows:—

“I say the truth in Christ, I lie not, my conscience
 “also bearing me witness in the Holy Ghost, that I
 “have great heaviness and continual sorrow in my
 “heart,

* * * * *

“for, or because of, my brethren, my kinsmen according to the flesh :

* * * * * * *

“For they are not all *Israel*, which are of *Israel* :
 “neither, because they are the *seed* of Abraham, are
 “they all *children*.”

Here, observe, we have two distinct points :

I. THE APOSTLE'S SORROW BECAUSE OF HIS BRETHREN.

II. THE TWOFOLD CAUSE OF HIS SORROW.

With regard to the *former*, we here find how heavy his heart was, how continual his sorrow, at the thought of the lost condition of Israel, his kinsmen according to the flesh ; and that *for two reasons*, as we shall presently see. In the meantime, however, we turn to notice one point in connection therewith, namely, the import of that sentence which, on referring to the *whole passage* quoted from Romans ix. at the head of this paper, it will be seen that we have ventured to treat as a *parenthesis*, and also to give a *new rendering* thereof, viz., “FOR I DID, OR USED TO, WISH THAT MYSELF WERE ACCURSED FROM CHRIST.” To this, it is likely, objection will be offered by many : in order therefore to clear the way before we enter upon our proposed explanation, we beg to remind the reader that *νυχομην* being the *imperfect tense*, the true rendering is, not “*I could wish*,” according to the authorized version, but “*I did, or I used to, wish*.” This, be it observed, is unquestionably right, as all are agreed who are competent to form a judgment thereon. And now, having settled this point, let us consider the passage, and see whether our thought as to

its *parenthetical character* is as open to objection as may by some be supposed. Our explanation is as follows: The apostle, as we have seen, is here mourning over the sad state of his people, his brethren and kinsmen; and in doing so his thoughts naturally revert to *himself and his former condition*. Ignorant of his need as a sinner, he had willingly lived without Christ, and therefore without God, in the world. This touches his heart; this deepens his compassion for them; and so he breaks off, and in a parenthesis gives vent to his feelings, and says, "FOR I DID, OR I USED TO, WISH THAT MYSELF WERE ACCURSED, OR SEPARATED, FROM CHRIST." He did not of course know that to be separated from Christ was to be accursed; but he has made the discovery, and hence this strong exclamation, this expressive parenthesis. This is quite natural, often indeed the way with ourselves in similar circumstances: when we think of poor perishing sinners, the next thing that we do is, to remember that such we formerly were; and this serves to heighten, to give greater emphasis and point to, our compassion for them.

Such then is the interpretation we offer; and we ask, Is not this simple and natural? More consistent, surely, than that which is commonly held; which represents the apostle as wishing that he might be accursed from Christ for his people: a thing which we venture to say never entered his thoughts, however deep his affection for them; and which, supposing it could possibly happen, would never avail for the deliverance and blessing of those over whom he was mourning. Even Moses, with whom Paul is often compared in this passage, never surely meant

to say that he was willing to lose his soul, to be accursed for his people. It was, we believe, in his *official character* that he spoke of himself as he did, even as the *lawgiver and leader of Israel*; and in this sense he asked, sooner than that God should not forgive them, that he should be blotted out of His book. (See Ex. xxxii. 32.) And now as to the second point; namely, the *twofold cause of his sorrow*.

I. THEY ARE NOT ALL ISRAEL, WHICH ARE OF ISRAEL:

II. NEITHER, BECAUSE THEY ARE THE SEED OF ABRAHAM, ARE THEY ALL CHILDREN.

As to the *former*, Israelites *born* they were; but not Israelites either *in spirit* or *in heart*. Instead of prevailing with God and with men, as their father Jacob had done, and consequently received the new name of ISRAEL, Satan had prevailed over them, and caused them to fall.

As to the *latter*, they were the *seed* of Abraham, it is true, according to the flesh; but still they were not Abraham's *children*. To be this, in the divine sense, they must have Abraham's faith: and this they had not; the evidence of which was their rejection of Christ, the promised Seed, the Deliverer of Israel.

There is however comfort in the midst of this ruin, a ray of light in the darkness. God, he well knew, had AN ELECTION, a people, among them: so eager therefore is he to find relief in this thought, that *before he proceeds to speak of the twofold cause of his grief*, of which we

have spoken above, we find him breaking off for a moment, and in a PARENTHESIS *anticipatively* touching on what he speaks of at large when he comes to tell of God's dealings in grace with His people. "NOT AS THOUGH THE WORD OF GOD HAD TAKEN NONE EFFECT," he says, comforting his heart as he approaches the sorrowful thought of Israel's failure. This is surely according to Him who, as His eye looks down on the thousands who are living without God in the world, singles out from among them those blessed and chosen ones on whom His own name is called.

And now we pass on to the cheering part of our passage; that which, as I have just said, the apostle briefly and parenthetically anticipates; *a twofold exhibition of grace*; an exception, as we shall see, to the twofold cause of his sorrow.

It is as follows: First, "BUT, IN ISAAC SHALL THY SEED BE CALLED: that is, they which are the children of the FLESH, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and SARAH SHALL HAVE A SON." This, observe, is at once connected, and at the same time contrasted, with that which stands just before it; namely, the second statement of Israel's failure, viz., "*Neither, because they are the seed of Abraham, are they all children.*" Here the meaning is, that as in the case of Abraham's two sons Ishmael and Isaac, the one who was born according to nature, or the will of the flesh, was not owned of God; while he who was born according to promise was the elect seed: so *Israel hereafter, regenerate Israel, the*

nation under the new covenant, will be accepted and owned as the people of God. And so also we find in chapter xi., there are individuals now at this present time out of the nation; the unregenerate ones, those still lying in the deadness and darkness of nature, are rejected; while those who are looking to Christ, the true Child of promise, are children of promise themselves, the people of God. That there were such even then, a believing remnant among them, with whom the word took effect; this was the thing that gave relief to the heart of the apostle, that filled him with joy. Israel as a nation may have stumbled; but notwithstanding this, how many beloved ones are among them whom he will yet meet in heaven!

Secondly: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand, not of works, but of him that calleth;) it was said unto her, The ELDER shall serve the YOUNGER. As it is written, JACOB HAVE I LOVED, BUT ESAU HAVE I HATED." This, observe, like the former, is connected by contrast with something noticed before; namely, with the first view of Israel's failure; viz., "*For they are not all ISRAEL which are OF ISRAEL;*" meaning, that as of Isaac's two sons Esau and Jacob, one, namely the younger, was chosen; while the other, the firstborn, he to whom according to nature the birth-right, and at the same time the blessing, belonged, was rejected: so is it now as to individual Jews: "*They are not all Israel which are of Israel:*" it is the elect,

and the elect only, those who are trusting, not to works, but to God's grace in Christ, to whom the blessing pertains. Here again there is comfort: there will be a remnant hereafter, and there is a remnant even now according to the election of grace, over whom his large and loving heart can rejoice. Thus then, on reviewing what has been said, we find that the two passages in question teach us two truths, distinct from each other and yet closely connected; that in which Abraham and Isaac are named having relation to *sonship*; while the other, wherein Isaac and his two sons Jacob and Esau appear, bears on *election*.



J A B E Z.

I CHRONICLES IV. 9, 10.

AND Jabez was more honourable than his brethren: and his mother called his name Jabez [sorrowful], saying, Because I bare him with sorrow.

And Jabez called on the God of Israel, saying,

HIS FOURFOLD PRAYER
ANSWERED.

- | | |
|---|--|
| { | 1. Oh that thou wouldest bless me indeed, |
| | and |
| | 2. Enlarge my coast, |
| | and |
| | 3. That thine hand might be with me, |
| | and |
| { | 4. That thou wouldest keep me from evil, that
it may not grieve me! |
| | and |
| | God granted him that which he requested. |

THE SEA OF GLASS.

“And before the throne there was a sea of glass like unto crystal.” Revelation iv. 6.

THE laver in the tabernacle was a large vase or vessel of brass, filled with water, wherewith the priests used to wash their hands and feet on entering the sanctuary. (Ex. xxx. 17—21.) This, afterwards, when Solomon's temple was built, was exchanged for the molten sea (1 Kings vii. 23), or, as it is otherwise termed, “the brasen sea, that was in the house of the Lord.” (2 Kings xxv. 13.) Now observe, this vessel, without water in it, could not be termed a *sea*; and again, the water of course needed a vessel to hold it: these two, the vessel and the water, were indispensable one to the other; and when taken together they constituted what we read of as the **MOLTEN OR BRASEN SEA**. Now this helps us to understand the symbol of “**THE SEA OF GLASS LIKE UNTO CRYSTAL**” before the throne of God in the heavenly vision in Revelation iv. This was not, we believe, as is commonly thought, a *solid surface of crystal or glass*, but, just as the **BRASEN SEA** was simply a *vessel of brass filled with water*, so by analogy this **SEA OF GLASS** was a *reservoir or vessel of glass, with water therein*, which we are to conceive as outspread like a lake before the throne of God in the heavens. Observe, if this sea be

thought of as *solid*, then the idea of the HOLY GHOST, THE SPIRIT OF GOD, which living water so expressively shows, is entirely lost (see John vii. 37—39). The “pure river of water of life” in the New Jerusalem, we are to conceive as a river in its natural state; not petrified water, but as liquid, living, and flowing. There it is the symbol of the HOLY GHOST IN THE CHURCH, which the golden city expresses; here it shows forth the same blessed Spirit in connection with THE MARTYRED REMNANT OF ISRAEL, after they have been translated to heaven; as it is written, “I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb,” &c. Revelation xv. 2, 3. What a symbol, what a picture this is! here, like the priests of old in the temple, having passed through the water, having washed their hands and their feet in this heavenly laver; having done with sin and defilement for ever; these blessed ones stand on this sea, whether on its edge or its surface, with their harps and their songs, unblemished and perfect, in the presence of Him whom they love, or rather who loves them with a love which He Himself, and He only, can fathom. The water, and at the same time the fire mingled therewith, have both done their work. The water has cleansed them; the fire (another symbol of the Spirit) has consumed all that was of the old nature within them. These are they, as we have seen, who have gotten the victory over

the beast, and over his image, and over his mark, and over the number of his name ; and hence, like the host of Israel by the Red Sea after having been delivered from Pharaoh, they sing the song of Moses the servant of God, and with it they mingle the song of the Lamb ; one showing that they are among the elect seed of Abraham ; the other, that they are such as through faith in the Lamb, who previous to this, in chapter vi., had opened the seven-sealed book, have stood in the trial, have laid down their lives for the faith ; thereby gaining a nobler victory by far than if they had been rescued from martyrdom.

And here let me add another thought on this subject. It is this—that while a LAVER OF BRASS may have suited the sanctuary *on earth*, it would be out of place altogether in a *heavenly scene*, such as this vision presents. Hence, the laver here shown is of “GLASS LIKE UNTO CRYSTAL,” of a material so exquisitely clear and pellucid that the eye cannot distinguish the vessel from the pure lymph within it. Transparent they both of them are ; and equally so—they seem but as one. So is it with the blessed Lord, whom we believe the crystal-like laver shows forth ; and the Holy Ghost, which the living water expresses, seeing that the Spirit is given to Him for the use of His people, He being the receptacle and depository thereof.

In a word, what we here see, as we take it, is Christ and the Spirit of God ; which, though personally and individually distinct from each other, at the same time are ONE, one both in nature and in the blessed Godhead ; one also in wisdom, in counsel, in action,

in the ministration of blessing to those to whom, as we here see, it has been given to celebrate with their harps and their songs the victory which has been gained for them over the enemy.

And here let me add that it is, I believe, a mistake to suppose that there is any resemblance between the sea of glass and the Red Sea, which opened at the bidding of Moses to let Israel through. The triumphant songs of these harpers, like those of their fathers of old after their deliverance from Egypt, as well as the allusion to Moses, has, it is likely, suggested this thought: but if what I have said at the outset, as to the analogy between the *sea of glass* in this vision and the *brassen sea* in the house of the Lord, be correct, there is no foundation for such an idea.

Again, I would say in conclusion that the idea of fire here referring to affliction seems equally groundless. The word of the Psalmist, "We went through fire and through water, but thou broughtest us out into a wealthy place" (Ps. lxvi. 12), has perhaps led to this thought. But if the sea is to be viewed as a *laver*, it is surely more consistent to regard the fire, equally with the water mingled therewith, as expressing the Spirit of God; and those who stand on the sea as saints who have been finally cleansed, who have been "*baptized with the Holy Ghost and with fire.*"



SINNING BY THE DEAD,
AND
ATONEMENT MADE;
OR,
THE NAZARITE DEFILED AND RESTORED.
NUMBERS VI.

THE OBJECT HERE PROPOSED IS TO EXPLAIN THE TYPICAL MEANING OF NUMBERS VI.; TO SHOW ITS APPLICATION TO THE WHOLE ELECT FAMILY OF GOD, TO THOSE DESTINED FOR HEAVEN IN THE FIRST PLACE, AND NEXT TO THOSE FOR WHOM EARTHLY BLESSING IS PREPARED IN THE KINGDOM.

THE THREEFOLD VOW OF SEPARATION.

“AND the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:”
(Ver. 1, 2.)

ABSTINENCE FROM WINE, &c.

“He shall separate himself from WINE and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat MOIST GRAPES, or DRIED. All the days of his

separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." (Ver. 3, 4.)

THE HAIR SUFFERED TO GROW.

"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of THE HAIR OF HIS HEAD GROW." (Ver. 5.)

SEPARATION FROM THE DEAD.

"All the days that he separateth himself unto the Lord he shall come at NO DEAD BODY. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. (Ver. 6, 7.)

"All the days of his separation he is HOLY UNTO THE LORD." (Ver. 6—8.)

THE NAZARITE SEPARATES HIMSELF TO THE LORD.

THE DAYS OF SEPARATION

lost because of the Nazarite coming in contact with death, and being defiled.



Typically,
either the saints of
old, from the begin-
ning, between Adam
and Christ,

or
the elect believing rem-
nant, the holy seed in
the midst of Israel of
old.

THE NAZARITE DEFILED.

"And if ANY MAN DIE VERY SUDDENLY

BY HIM, and he hath defiled the head of his consecration;" (Ver. 9.)

SEVEN DAYS
OF
UNCLEANNES.



Typically,
either the saints between Christ's death and the descent of the Spirit at Pentecost,
or
the repentant Jewish remnant hereafter turning to God.

THE NAZARITE SHAVED.

"Then he [having been unclean seven days, Numbers xix. 19,] shall shave his head in the day of his cleansing, on the seventh day ["at even"] shall he shave it." (Ver. 9.)

THE NAZARITE BEGINS AGAIN.

THE DAYS
OF
SEPARATION
REPEATED,

to make up for the days that were lost; ending with the Nazarite drinking wine.



Typically,
the Church, now walking with God as a heavenly stranger on earth,
or
the Jewish remnant hereafter, apart from the infidel nation.

THE NAZARITE DRINKS WINE.

THE OFFERINGS ON THE EIGHTH DAY.

"And on the EIGHTH DAY he shall bring two TURTLES, or TWO YOUNG PIGEONS, to the priest, to the

door of the tabernacle of the congregation: and the priest shall offer the one for a *sin* offering, and the other for a *burnt* offering, and make an atonement for him, for that he SINNED BY THE DEAD, and shall hallow his head [as in verse 5,] that same day. And he shall CONSECRATE UNTO THE LORD THE DAYS OF HIS SEPARATION [as in verse 8], and shall bring a LAMB of the first year for a *trespass* offering: but THE DAYS THAT WERE BEFORE SHALL BE LOST [see verses 8, 9], because his separation was defiled." (Ver. 10—12.)

THE OFFERINGS AT THE END.

"And this is the law of the Nazarite, when THE DAYS OF HIS SEPARATION ARE FULFILLED: he shall be brought unto the door of the tabernacle of the congregation: and he shall offer his offering unto the Lord, one HE LAMB of the first year without blemish for a *burnt* offering, and one EWE LAMB of the first year without blemish for a *sin* offering, and one RAM without blemish for *peace* offerings, and a BASKET OF UNLEAVENED BREAD, [namely] CAKES of fine flour *mingled with oil*, and WAFERS of unleavened bread *anointed with oil*, and their MEAT offering, and their DRINK offerings. And the priest shall bring them before the Lord, and shall offer his *sin* offering [the ewe lamb], and his *burnt* offering [the he lamb]: and he shall offer the ram for a sacrifice of *peace* offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering." (Ver. 13—17.)

HIS HAIR DEDICATED.

“And the Nazarite shall SHAVE THE HEAD OF HIS SEPARATION at the door of the tabernacle of the congregation, and shall take *the hair of the head* of his separation, *and put it in the fire* which is under the sacrifice of the PEACE OFFERINGS.” (Ver. 18.)

WAVE AND HEAVE OFFERINGS.

“And the priest shall take the sodden SHOULDER OF THE RAM [namely, the *peace* offering, verse 14], and one unleavened CAKE out of the basket, and one unleavened WAFER, and shall put them upon THE HANDS OF THE NAZARITE, after the hair of his separation is shaven : and the priest shall wave them for a WAVE OFFERING before the Lord : this is holy for the priest, with the WAVE BREAST AND HEAVE SHOULDER [both of them belonging to the ram of the *peace* offering : see Leviticus vii. 30, 32] : and after that THE NAZARITE MAY DRINK WINE.” (Ver. 19, 20.)

A BRIEF SUMMARY OF THE ABOVE.

“This is the law of the Nazarite who hath *vowed* [see verses 3—8], and of his *offering* unto the Lord for his separation [see verses 10—17], beside that that *his hand shall get* [see verses 19, 20] : according to the vow which he vowed, so he must do after the law of his separation.” (Ver 21.)

THE ABOVE CHAPTER INTERPRETED.

THE primary and evident object of Numbers vi. is the Nazarite vow, an ordinance in Israel of old ; which might or might not be spiritually understood by those

who entered upon it ; which needed a certain amount of divine intelligence and devotedness to God to do so aright ; but which we, who have the mind of Christ and the teaching moreover of the Holy Ghost, understand to be a typical exhibition of the position of the people of God in the world—their TWOFOLD POSITION—on the one hand, *by nature* involved in the awful guilt of having put HIM to death, whose blood nevertheless has availed for the blotting out of their sin, and giving them acceptance with God ; on the other hand, *through grace* separated to God in the midst of an evil and corrupt generation.

With regard to this chapter, it is hoped that the foregoing arrangement thereof may help us to enter somewhat into the Lord's object therein, to see how the Nazarite as he is here introduced, under *three distinct aspects* ; namely, devoting himself to the Lord ; then becoming defiled by the dead ; and lastly, after seven days of uncleanness (*seven*, the number of perfection, denoting his *perfect* defilement), shaving his head, beginning his vow over again ; and then with sacrifices, and so on, bringing all to a close—presents in his single person a type of the *elect family of God* through the whole course of its history upon earth, from the entrance of sin into the world to its entire deliverance from all the fearful results of the fall, and the times of the restitution of all things.

Renunciation of the world, power of the Spirit, and moral separation from death, here shown by the *three-fold Nazarite vow* as to ABSTINENCE FROM WINE, THE GROWTH OF THE HAIR, and NOT TOUCHING THE DEAD,

were ever the great leading characteristics of the people of God. The world at the fall became wholly defiled: hence, though outwardly linked with an earthly order of things, such as the Jewish dispensation especially was, the saints all the while were *not of the world*; they were a *Nazarite* people set apart for the service and glory of God, their hope and their home being *in heaven*. An hour however arrived when the whole of this elect family found themselves suddenly and unexpectedly defiled; when they together with others became involved in a sin of the deepest atrocity—even THE SIN OF PUTTING JESUS TO DEATH! Human nature, in that solemn moment, was tested, and fearfully failed: hence they were not exempt from the general guilt. They took no part, it is true, in that act; *personally* they were innocent: but, *having a nature in common with those who are wilfully guilty*, besides being *nationally one, or connected as the Gentile proselytes were with that apostate race* who impiously said, "His blood be on us, and on our children," the sin of that deed was *imputed to them*. Nazarites though they were in heart and affection, devoted to Him, the promised seed, the hope of Israel, whom Israel nevertheless in their blindness and folly had wickedly nailed to the tree, they, in the typical terms of our chapter, "SINNED BY THE DEAD." Hard as it is to realize this of many whom we could name; of John, for instance, the beloved disciple; of Mary of Bethany; Mary Magdalene; Salome; and even the virgin mother of Jesus Himself; the solemn fact was not the less true. All in that darkest hour of this world's dark history, all in a sense stood

on a level. Regardless of shame and of danger, they might hang round the cross, embalm and bury His body, and then on the third day seek His tomb with their spices and ointments; but all the while, involved as they were in the common guilt of the nation, they had defiled the head of their consecration, and so were unclean.

Hence they had to be cleansed, and to begin all over again. And this they did at the feast of PENTECOST—seven weeks after Christ had been slain. Then on this “*eighth day*,” for such it literally was, the day of *resurrection life* to the saints (the link of connection between the *old* and the *new* dispensations), the Spirit being given, the saints by His power were drawn out of association with a world defiled by the blood of “the just One” as well as with the outcast nation of Israel, and brought into a *new, a nearer relation to God*. And this we believe to be all expressed in this chapter. The Nazarite, as we here read, having defiled the head of his consecration, having come in contact with death, and passed through a perfect period, a full week, of uncleanness, shaves his head in token of his renunciation of all his past work, and *begins the days of his separation afresh—the time before being lost*; and in doing so gives us a glimpse of the great mystery hidden from ages and generations—even THE CALLING OUT OF THE CHURCH OF GOD IN THIS AGE—of that heavenly people who are one, both in spirit and in hope, with that blessed One whom the world hath slain. Thus then, in a figure, the new dispensation commences; the sacrifices here offered *at the beginning of these days* being expressive of

our *present apprehension by faith* of the value of Christ; while those *at the end*, on the other hand, mark *our future communion with Him*, declare our joy in His person and work, after the days of our separation are ended, after we are translated to heaven.

It was, as we have said, on the *eighth day*, typically the *resurrection day*, that the Nazarite begins all over again. And blessed it is to see him quite *in the spirit of liberty*, seeing that the period is *left to his own choice*, keeping his vow, abstaining from wine, letting his hair grow, and avoiding the dead, as before; and then, *the days of his separation being fulfilled*, bringing his offerings — namely, two lambs and a ram, for sin, for burnt, and for peace offerings, together with a basket of unleavened bread; all expressive, as before said, of our full unhindered apprehension of the value of Christ in the glory.

After which, as we read, the Nazarite *shaves the hair of his head* (the symbol of *power in the spirit*), and devotes it, together with the peace offerings (the especial type of *communion*), to God. This is most blessed. It shows the saints in the kingdom rendering all praise, all honour, all glory, to Him to whom alone it is due, *casting their crowns at His feet*; the language of their hearts being, “Not unto us, O Lord, not unto us, but unto thy Name give glory!” And here, as to the hair being expressive of spiritual power, the instance of Samson may be taken. As soon as he was shorn of his locks, seeing that his strength lay *in his hair*, he was utterly powerless, the helpless victim of others. This, in his case, was *miraculous*: herein he differed from the

common order of Nazarites : this however, with regard to the ordinance in general, showed that the hair, as here stated, was the symbol of *strength in the Lord* ; while shaving the head after he had been defiled by the dead, on the contrary, denoted *weakness, prostration, humiliation*, on the part of the Nazarite. Different from this altogether was *the same act at the end* : there, shaving the hair and burning it under the sacrifice of the peace offerings being expressive of *praise*, of the Church in resurrection hereafter giving the whole glory to Christ, and saying, “ *All things come of thee, and of thine own have we given thee.*” (1 Chron. xxix. 14.)

Then again the priest, having presented the wave breast and heave shoulder ; one being, we believe, expressive of the *love*, the other of the *power* of Christ, as apprehended by the saints in resurrection ; the separated one at length tastes the juice of the grape ; “ **THE NAZARITE MAY DRINK WINE,**” the symbol of earthly joy and of earthly communion. So it will be in the kingdom : this world being then the abode of the visible glory of Christ, being redeemed by that blood which defiles it at present, the reproach having passed away from the land of Judea where Jesus was crucified, the Church of God, though in heaven, will have association therewith, will rejoice in its deliverance from the power of the spoiler, and so take the lead in the mingling chorus of heaven and earth in that day. And here, in connection with this, we may turn to notice the case of *Jesus Himself*. He when on earth *in heart* was a Nazarite of course ; a heavenly stranger in the midst of a corrupt generation. *Ostensibly* however He was not

so; unlike John, who both ceremonially and in spirit was such, he “came eating and drinking” (Matt. xi. 19), offering earthly joy, as the heir of the throne of David, to Israel. *Now* however, His grace being rejected, He is morally and positionally such, in the full sense of the word; having taken upon Him His vow, when on the night of His betrayal He said to His disciples, “I will not henceforth drink of the fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. xxvi. 29.) This marks the calling of the saints in this dispensation; namely, that of a *separate people*, waiting like Christ, with whom they are one, whose elect body they form, for the day when they together with Him “*may drink wine*,” may take that joy in this earth, which, because of its defilement, it denies them at present.

The above is the more *enlarged* view of this subject, embracing as it does the *whole elect family*, from the days of Adam to the catching up of the Church. In which case the *seven days of uncleanness* (see ver. 9.; Numb. xix. 11) correspond with the brief interval *between the crucifixion of Christ and the descent of the Spirit on the day of Pentecost* (also, be it remembered, a *sevenfold* period of forty-nine days—one of *perfect defilement*). But if, on the other hand, restricting our view to *one nation alone*, this type be regarded as more especially *Jewish*, as relating to the faithful remnant of Israel; then THE SEVEN DAYS OF UNCLEANNESS, together with the days of separation that follow, beginning with the eighth day, when the two turtles or the two pigeons, with the lamb, are brought

to the priest, would point to the future dealings of God with the Jews ; would show that His promise to Abraham stands good, and will be fulfilled in the end ; that an elect remnant will repent of their sin in having crucified Jesus, and, after a period of separation to God, apart from the nation sunk in the deepest apostasy, that they will be brought into blessing ; when, according to the voice of God in this type, THE NAZARITE MAY DRINK WINE. In this case, observe, though in our chapter there is *no interval of time* between the Nazarite's becoming defiled by the dead, and his cleansing ; there is such in the *antitype*, even the present period, the time in which the Church of God appears on the scene — *a blank, parenthesis*, as we all know, in Israel's history.

Thus, in the same way that as, on applying the microscope to some object in nature—to an insect or a flower, for instance—we discover wonders and beauties therein which the naked eye could never have seen ; so, in this chapter, which superficially viewed merely presents us with an ancient Levitical ordinance, we are surprised and delighted to discover therein secrets of grace for which we were little prepared. “ Few there are,” it has been observed, “ who make it their business to search the scriptures for unheeded prophecies, overlooked mysteries, and strange harmonies :” and this chapter is a proof that, were we more diligent in this way than we are, our search would be amply repaid ; seeing that herein we trace *our own history*—yea, the upward path of the saints from this death-defiled world into the very sanctuary and presence of God. Thus the Lord takes delight in tracing His ways for our instruction and comfort.

Thus He teaches us, however deep and hopeless our defilement by nature may be, that there is in the atonement of Christ *far more than a remedy*. Here we learn that His is not merely a *sin* offering, but also a *burnt* offering, yea, a *peace* offering, even the communion of the Church, by the *Spirit*, with the *Father* and the *Son*; and that the day is at hand when we shall fully enter into and rejoice in the value of all that *He is* and of all that *He has done* for His people. The Lord give us grace more and more to feel a oneness of spirit with the Nazarite of old when he devoted his hair to the Lord; and together with him, and also the sweet psalmist of Israel, to cry, "Not unto us, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Thus having given what we believe to be the typical import of the Nazarite vow, we turn to look at two cases, one in the Old Testament, the other in the New, where we find it observed.

FIRST. We have an eminent instance of Nazarite faithfulness in Jeremiah xxxv., where Jaazaniah, his brethren, his sons, and the whole house of the Rechabites, refuse to drink wine in the temple; saying, "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for evèr," &c.; which proof of faithfulness, as we find, is rewarded by an especial promise on the part of the Lord, by the mouth of Jeremiah the prophet, that Jonadab the son of Rechab should not want a man to stand before Him for ever. A promise which doubtless is fulfilled to this day, not

only as to the literal preservation of this family upon earth, but also as to the favour of God in a spiritual way to these children of Rechab. Many a true Nazarite, unknown now as such upon earth, will perhaps in the end be found to have sprung from his loins.

SECONDLY. We find Paul in Acts xxi. 23—27 observing this vow in company with four other Jews at Jerusalem. As to which there is one thing which we believe to be well worthy of notice. It is this: That he does not in this chapter begin at the point contemplated in the opening of Numbers vi., but rather at a further stage in the Nazarite's course, after he has contracted defilement. The fact is, previous to this, when at Cenchrea, he had shaven his head; that is, he had separated himself to God as a Nazarite.* (Acts xviii. 18.) Then subsequently, when at Troas on his way to Jerusalem, we see him becoming defiled through the sudden death of Eutychus, who, overcome by sleep while the apostle was preaching to the brethren there, fell down from a loft, and was killed; and more than this, by his touching the dead body of Eutychus in order to raise him to life. This completed the thing: thus in two ways

* The Nazarite's hair being the symbol of divine strength, the *previous growth of his hair* would express that which was of the *old man*, and not of the *new*. If this be true, though it is not definitely stated that he began by shaving his head, we believe, from the nature of the ordinance, that such was the case. When he let the locks of his hair grow, they surely were those of the *new growth*, and not of the *old*; such only could be termed "*the hair of the head of his separation*," pertaining to him as one "*holy unto the Lord*;" ceremonially and typically a sanctified one, a newborn soul.

he "SINNED BY THE DEAD:" a man had died suddenly by him, and he had come in contact with death ; so was he *doubly* defiled. A striking proof this of the rigid, unswerving character of the Mosaic law ; the very one used as the channel of life to another, himself falls in this case under the power of death.* (Acts xx. 7—12.)

That it was the *second*, not the *first* period of Nazarite separation that we have in Acts xxi. we judge from the very definite manner in which the *seven days of purification* are noticed therein, as well as the *offerings which had to be offered for Paul and the others* (verses 26, 27), both which were connected, not with the FIRST PERIOD in the Nazarite's course, namely, *the days that were lost*, but with the SECOND, namely, the days at the close, after the Nazarite separates himself afresh on becoming defiled. And thus, according to the view here presented of the typical character of the ordinance, was the point therein in which the position and calling of the *Church of God* in this dispensation, of which Paul himself was the apostle and type, was foreshown. Herein he is seen, not as a Nazarite under the law, but as a heavenly stranger, a sanctified separate one, like that blessed One who now, at the right hand of God, stands apart in holy Nazarite distance from a world lying in wickedness.

* Some have doubted, from the apostle's word, "Trouble not yourselves, for his life is in him," whether Eutychus *was really dead*. Observe therefore as to this : First, that it is expressly stated that "he was taken up dead ;" and Secondly, that Paul did not speak of his life being in him, till after he himself had fallen upon him, and embraced him ; these being the means used by the Lord for his restoration to life.

Whether Paul was right in separating himself in Acts xxi., with the avowed object therein, may be a question. One thing is clear, that his undertaking his vow in the first instance, when at Cenchrea, was not the result of the enmity of the Jews "zealous of the law," but *of his own choice* altogether. His motive with regard to his own nation, in acting in the way that he did on his arrival at Jerusalem, may have been wrong; while the *vow itself* may possibly, under existing circumstances, in the transitional state of things at the time, have been less reprehensible than is commonly thought, though certainly it was not fully up to the measure of the high calling of him to whom the truth of "*the great mystery,*" *the doctrine of the Church of God*, was committed. And suppose it to be so: is it not a proof of the abounding grace of our God in His not allowing this failure of his to interfere with his being a sample, a type, as we have seen, of that truth of which we find him losing sight for the moment?



"THE HOUR OF TEMPTATION."

REVELATION III. 10.

DURING "the hour of temptation," or the period of "the great tribulation" of forty-two months under the beast (Rev. xiii.); indeed during the whole of THE WEEK (Dan. ix.), THE ELECT CHURCH, expressed by the CHURCH OF PHILADELPHIA, having been caught up beforehand, will be in heaven with Christ. In this way we shall be kept: not left upon earth, and there sheltered; but taken on the other hand wholly out of the scene of trial and evil.

ENOCH.

GENESIS v. 21—24.

FIRST PERIOD:
SIXTY-FIVE YEARS.

And Enoch lived SIXTY AND FIVE YEARS, and begat Methuselah :

SECOND PERIOD:
THREE HUNDRED YEARS.

And Enoch walked with God after he begat Methuselah THREE HUNDRED YEARS, and begat sons and daughters :

And all the days of Enoch were THREE HUNDRED SIXTY AND FIVE YEARS :

And Enoch walked with God : and he was not ; for God took him.

FIRST ASPECT.
THE ELECT ONE
IN THE WORLD.

SECOND ASPECT.
THE ELECT ONE
IN THE SANCTUARY.

THE history of Enoch presents the path of the saint, or elect one, in two stages or periods ; namely, *before, and after, his conversion to God* ; the birth of Methuselah, when Enoch his father was sixty and five years old, being the turning point in the patriarch's history.

Again, it presents him, during the second period, in *two distinct phases or aspects*. In the FIRST of these we behold him walking with God, but in *the world*, amid the domestic circumstances and associations of life ; sons and daughters, as we read, being born to him. And here, observe, were we told nothing more of him than this, we might conclude that there was nothing

peculiar as to his exit ; that instead of being translated to heaven without seeing death, as we read of him in Hebrews xi. 5, he, after having lived three hundred and sixty-five years upon earth, died like the rest of the patriarchs. As to the SECOND aspect, we still see him walking with God, but in a higher way altogether ; namely, as *a heavenly stranger, above and apart from the world and its interests ; alone with God in the sanctuary* : the *act* being one and the same as before, but the *aspect* different : in harmony with which we find that he did not die, like the other patriarchs ; but that he, a wondrous exception to the general order of men, was translated to heaven without tasting of death ; that, as we read, “HE WAS NOT ; FOR GOD TOOK HIM.” And here, observe, that in this second view of the subject, *his age* is not noticed ; *TIME*, as in the case of the Church, of which Enoch we believe to be the type, being in this instance made no account of in the life of this heavenly stranger.



METHUSELAH'S AGE.

THE connection of Methuselah, the son of Enoch, with the flood is very remarkable. First, he was one hundred and eighty-seven years old at the birth of Lamech his son : next, Lamech was one hundred and eighty-two when Noah was born : and lastly, between Noah's birth and the flood there were six hundred years : which three numbers, one hundred and eighty-seven, one hundred and eighty-two, six hundred,

added together, amount to nine hundred and sixty-nine. Now if we turn to Genesis v. 27, we find that this was the *exact term of Methuselah's life—nine hundred and sixty-nine years*: a fact which clearly proves that he lived to THE YEAR OF THE FLOOD, AND THEN DIED. Here however a question arises. Did he perish with the rest of mankind? Was he lost in the flood? To this we are ready to reply in the negative. The son of Enoch, the father of Lamech, and grandfather of Noah, the oldest man upon record in scripture, we naturally say, he surely was righteous; and though, unlike Enoch, he died, he did not die in the flood—he was not cut off in judgment. This however, though highly probable, is but an *inference*. We still therefore ask for positive proof of the fact. And this proof we have involved, as we find, in *his name*. The truth is, Enoch his father, in giving him a name, spoke prophetically; for the word METHUSELAH may be rendered, either “*he dies, and it is sent,*” or “*at his death he sends it,*” or again, “*at his death shall be the breaking out;*” showing that the flood could not come in his lifetime; that nought could touch him: and not only so, but that he in his own single person was a check on the forthcoming judgment. Thus we see that, not only in the days of Noah, who for one hundred and twenty years preached of the flood, was God bearing with man; but that from the sixty-fifth year of Enoch, when he began to walk with God, *through the whole period of Methuselah's life, nine hundred and sixty-nine years, was He showing longsuffering.*

Here observe, that there is evidently a connection between Enoch's prophecy as to the flood, and that

recorded in Jude, wherein he speaks of the Lord's coming in judgment. The flood, we know from Matthew xxiv., was a type of the judgment: therefore Enoch, in prophesying of the one, which he did when he gave a name to his firstborn son, must have had the other at the same time in view.



THE PRICELESS BOON.

“What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Mark viii. 36, 37.

THE latter clause of the above passage is often read as if it were, “What shall a man *take* in exchange for his soul?” Now if it were so, it would be little more than a repetition of the foregoing query, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” But the word is *give*, not *take*; and the Lord's meaning we believe to be this—What can we ever give Him in any way adequate to what He has given to us? He has redeemed our lives from destruction; ransomed our souls, taken them out of the enemy's hand; given back to us that which we had otherwise eternally lost—*what then shall we ever give Him in exchange for so priceless a boon?* “What shall I render unto the Lord for all his benefits toward me?” (Ps. cxvi. 12,) is the language of the loving worshipping heart. Let us take up our cross, and deny ourselves as we may; what is it all compared with the marvellous mercy which we have received?

INTERPRETATION AND TRANSPOSITION.

2 PETER I. 1—4.

(Verse 1.)

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us **IN** (*εν*) the righteousness of God and our Saviour Jesus Christ :

(Verse 2, and last half of verse 3.)

Grace and peace be multiplied unto you **THROUGH** (*εν*) the knowledge of God, and of Jesus our Lord ;
[* *] **THROUGH** (*εν*) the knowledge of him who hath called us **BY** glory and virtue : (*δια δόξης και αρετης*—see margin.)

(First half of verse 3, transposed.)

According as his divine power hath given unto us all things that pertain unto life and godliness.

(Verse 4.)

BY WHOM (*Δι' ων*—i.e., *God and our Saviour Jesus Christ*, see verse 1,) are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

THE preposition *εν* may be rendered either **THROUGH** or **IN** ; the *context* alone determining which it should be. Now it is not, because in verses 2 and 3 this word must be translated **THROUGH**, that the same thing holds good with regard to it in verse 1. There we believe it should be rendered **IN** : “ We have obtained like precious faith,” not “ *through* ” but “ *in* the righteousness of God our Saviour Jesus Christ : ” simply meaning that those here addressed believe in God’s salvation ; have appre-

hended “the righteousness of God which is by faith of Jesus Christ.” (Rom. iii. 22.)

Observe, the *two asterisks* mark the true place of the *first half of verse 3*, “According as his divine power hath given unto us all things that pertain to life and godliness;” which is here merely for the moment transposed, not with any view to disturb the present and proper order of scripture, but only as a means of aiding the mind in dissecting, and so of understanding, the passage.

Δι’ ων—*By whom*—Wickliff, observe, and the Rheims edition, thus render these words.



THE RIGHTEOUS JUDGMENT OF GOD.

ROMANS II. 5—16.

* * * * * But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds:

BLESSING.

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

WRATH.

but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the JEW FIRST (*as most responsible*), and also of the GENTILE: (verses 5—9.)

BLESSING.

but glory, honour, and peace, to every man that worketh good, to the JEW FIRST (*as Abraham's seed*), and also to the GENTILE : (verses 5—10.)

For there is no respect of persons with God.

(*N. B.—This in no wise refers to God's order as to the JEW and the GENTILE ; but to ALL, be they Gentiles or Jews.*)

GENTILES.

For as many as have sinned without law shall also perish without law :

JEWS.

and as many as have sinned in the law shall be judged by the law ; [in the day when God shall judge the secrets of men (*i. e. Jews and Gentiles*) by Jesus Christ according to my gospel* (ver. 16 ;)] for not the HEARERS of the law are just before God, but the DOERS of the law shall be justified.

GENTILES—CONTINUED.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves : which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. (Verses 11, 15.)

* Observe the *transposition of verse 16* ; how its being thus parenthetically placed *after verse 12* helps to simplify this passage. In this we have no thought of disturbing the proper order of scripture ; our aim being merely to aid the mind in understanding its meaning and object.

CHRIST THE BUILDER OF ALL THINGS.

HEBREWS III. 1—6.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

THE Jewish economy is here viewed as a house ; Christ being the builder thereof, and Moses, so to speak, only a stone, an integral part of the building. Now if it be true that a builder is greater than the house which he builds, and still greater, of course, than any single stone in the edifice ; Christ, we conclude, of necessity is greater than Moses, who, however distinguished as to his position in reference to the rest of the nation of Israel, was after all only a servant, and not a son, as Christ was over His own house.

Again, every ordinary house was founded by some one ; and so the house typically set forth by the tabernacle or house in which Moses was faithful, *had also a builder, even God*. By this house we are to understand

all things within the wide sphere of God's grace ; all that over which Christ is Head, and will be manifested as such in the end. Now He, even *Christ*, who, as above said, *built the type*, namely, the sanctuary or house, *built the antitype also* ; even all that of which, as stated above, GOD IS THE BUILDER : as it is written, "Of old hast thou laid the foundation of the earth ; and the heavens are the work of thy hands" (Ps. cii. 25) ; words which in Hebrews i. 10, are quoted as referring directly to CHRIST. The inference from all this is, that Christ, the great originator of both, of the shadow and also of the substance (of whom moreover it is said, in Colossians i. 16, that "*all things were created by him and for him*"), is *equal with God* ; in a word, IS HIMSELF NONE LESS THAN GOD ; and if so, as before said, is greater of course than Moses His servant.

Observe, the fact of its being here said, "WHOSE HOUSE ARE WE," does not, we believe, at all interfere with the above interpretation as to the vast universal extent of the house ; inasmuch as *now*, we, the *Church*, are *God's house* ; whereas *hereafter*, in the coming kingdom, when the sphere is enlarged ; and yet more in the new heavens and new earth, when the whole will be perfect, the house will comprise ALL THAT OVER WHICH GOD IS SUPREME.



ABRAHAM NOT JUSTIFIED BY WORKS.

ROMANS IV. 1—5.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; (but not) before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

IN order to get at the meaning of the above passage, we believe that we are to take the phrase “BUT NOT” (αλλ’ ου) as both *parenthetical* and *elliptical*: and not only so, but also, as to its connection with the rest of the passage, as *anticipative*; seeing that its true place, according to the sense, is *at the close*, not *in the body* of the sentence: and also that we are to understand it as meaning, “BUT THIS CANNOT BE—THIS IS OUT OF THE QUESTION.” The sense is this: “If Abraham were justified by works, he hath whereof to glory before God;” in this case the reward would be reckoned not of grace but of debt; *but this cannot be—this is out of the question*, seeing that Moses, in Genesis xv. 6, declares that “he believed in the Lord, and he counted it to him for righteousness;” and also, as the apostle here says, that “to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

THE STRONG DELUSION AND LIE OF THE LAST DAYS.

TWO WITNESSES PROPHECY.—DECREE AS TO THEIR ENEMIES.

CHAPTER XI. 3—5.

³And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. ⁴These are the two olive trees, and the two candlesticks standing before the God of the earth. ⁵And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if ANY MAN WILL HURT THEM, HE MUST IN THIS MANNER BE KILLED.

THE BEAST IN THE BOTTOMLESS PIT, OR HADES.

CHAPTER XVII. 8.

⁸The beast that thou sawest was,—and is not;—and shall ascend out of the bottomless pit,—and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was,—and is not,—and yet is (or, shall be present—*παρεσται*).

SATAN CAST OUT OF HEAVEN.

CHAPTER VIII. 10, 11.

¹⁰And the third angel sounded, and there FELL A GREAT STAR FROM HEAVEN, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; ¹¹and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

THE BEAST RELEASED FROM THE PIT.

CHAPTER IX. 1—11.

¹And the fifth angel sounded, and I saw a STAR FALLEN FROM HEAVEN unto the earth: and to him was given THE KEY OF THE BOTTOMLESS PIT (*abyss*). ²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³And THERE CAME OUT OF THE SMOKE LOCUSTS UPON THE EARTH: and unto them was given power, as the scorpions of the earth have power. ⁴And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ⁵And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. ⁶And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. ⁸And they had hair as the hair of women, and their teeth were as *the teeth* of lions. ⁹And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. ¹⁰And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. ¹¹And they had a KING OVER THEM, *which is* THE ANGEL OF THE BOTTOMLESS PIT, whose name in the HEBREW TONGUE *is* ABADDON, BUT IN THE GREEK TONGUE *hath his* NAME APOLLYON.

THE BEAST, HAVING BEEN RAISED, KILLS THE WITNESSES.

CHAPTER XI. 7, 8.

⁷And when they (*the two witnesses*) shall have finished their testimony, THE BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT

shall make war against them, and shall overcome them, and kill them. ⁸And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

THE BEAST AND SATAN WORSHIPPED.

CHAPTER XIII. 3—18.

³And I saw one of his heads as it were wounded to death ; AND HIS DEADLY WOUND WAS HEALED.

And all the world WONDERED AFTER THE BEAST. ⁴And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who *is* like unto the beast ? who is able to make war with him ? ⁵And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty *and* two months. ⁶And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. ⁷And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations. ⁸And all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb that was slain.

⁹If any man have an ear, let him hear. ¹⁰He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

¹¹And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

¹²And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the FIRST BEAST, WHOSE DEADLY WOUND WAS HEALED. ¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, ¹⁴and deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast ; saying to them

that dwell on the earth, that they should make an image to the beast, which HAD THE WOUND BY A SWORD, AND DID LIVE. ¹⁵And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸HERE IS WISDOM. Let him that hath understanding count the NUMBER OF THE BEAST: for it is the NUMBER OF A MAN; and his number is Six HUNDRED THREESCORE *and* SIX.

THE BEAST JUDGED.

CHAPTER XIX. 19, 20.

¹⁹And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

²⁰And the BEAST was taken, and with him the FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE burning with brimstone. (See Is. lxvi. 24.)

SATAN CAST INTO THE BOTTOMLESS PIT.

CHAPTER XX. 1—3.

¹And I saw an angel come down from heaven, having the KEY OF THE BOTTOMLESS PIT and a great chain in his hand. (See chap. ix. 1—11.) ²And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³and CAST HIM INTO THE BOTTOMLESS PIT, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

SATAN'S LAST EFFORT AND FINAL JUDGMENT.

CHAPTER XX. 7—10.

⁷And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

⁹And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

¹⁰And the devil that deceived them was CAST INTO THE LAKE OF FIRE AND BRIMSTONE, WHERE THE BEAST AND THE FALSE PROPHET *are*, and shall be tormented day and night for ever and ever.

AFTER our blessed Lord had been slain, after He had risen again from the dead and had ascended to heaven, He was, by the mouth of the apostles, proclaimed as the Saviour of sinners. His blood was declared to be that which should wash sin and uncleanness for ever away. And to whom in the first place was He preached in this way? To the Jews—to that very nation whose hands were stained with His blood, who had put Him to death. And not only so, but Peter, he who had so basely denied Him but a few weeks before, was the first to open his lips to proclaim this message of mercy. Such is the grace, the marvellous grace, of that God with whom we have to do. This is the subject of the opening of the Acts of the Apostles. It is a mistake to consider the gospel as declared in these chapters to be addressed to man universally. It was, on the contrary,

exclusively addressed to the Jews as a nation; and had they, as such, repented and accepted the offer, they would, by virtue of that blood which they had impiously shed, have been restored to the favour of God. But they were an evil, a stiffnecked generation, and therefore they did not repent: the consequence of which was, that the Lord hid His face from His people, the children of Abraham, and looked abroad through the world for another people in and through whom His name might be glorified.

Then, accordingly, as we advance in this book, we find the same message of love going forth beyond the limits of Israel to the Gentiles. Cæsarea, Antioch, Athens, and Rome, all heard of Jesus as the Saviour of sinners. In this case however the result was the same as in Israel. There was no response in the cold heart of man to His love. He who died on the cross, though raised from the dead and exalted to heaven, was refused by the Gentiles as He had been by Israel.

And here let me pause to consider in what aspect Christ is now presented to man; because this is closely linked with the "*strong delusion*" spoken of by the apostle, which is about to come on the world. (2 Thess. ii. 11.) It is, then, as HE THAT LIVETH, HE THAT WAS DEAD; as the One who was raised from the grave by the power of God; as being in His own blessed person essentially "*the life*;" and as having the power of life in Himself, that He is presented to man: and it is as such that man hates and despises Him; not as Jesus the Man of sorrows on earth, as He was when He sat by the well of Samaria, or when He taught in the temple, but

as Christ alive again from the dead and seated at the right hand of God. It is IN RESURRECTION, I say, that Christ is *now to be known*; and it is IN RESURRECTION that the world *refuses to know Him*.

True it is, the Lord has a people whom His grace has made willing. They, and they only, know Jesus as their crucified, risen, and ascended Deliverer. His people however belong not, like the Jews, to this world. They are a heavenly people, their birth being from heaven. Their hopes and their home also are there; and when the appointed time of deliverance is come, when the Church is completed, the Lord will descend, and they, even all the redeemed, both the dead and those alive at the time, will—the former having been raised, the latter changed, in a moment, in the twinkling of an eye—be caught up to meet Him, and be for ever with Him. This being done, the eye of the Lord will again be on that land which He gave as an everlasting possession to Abraham. His ancient people the Jews will come in remembrance before Him. Previous however to their final redemption, after the Church has ascended to heaven, a brief space of time will elapse, a period during which the Jews as a nation will fill up the measure of their national sin. Already they have slain their Messiah, the One who came to them in grace in the *name of the Father*; and what if in the latter day, just previous to their final deliverance, they should receive and own as their king, their Messiah, another *who will come to them in his own name*? (John v. 43.) This, even this, they will do. They will add to what they already have done, the further sin of receiving this

false one, of worshipping one whose kingdom will be given him, not by God, but by Satan. The period above named, within which all this will occur, will, as we gather from the books of Daniel and Revelation, be A WEEK, a week, not of *days* but of *years*. This period, divided into two distinct halves, (the first half being spoken of as a thousand two hundred and threescore days, the other as "forty and two months," and also as "time, times, and a half,") will be the period of Israel's ripened apostasy; and not Israel's only, but that of the world at large. All, all in that day, save the elect, will wonder after and worship the beast, the man of sin, or the lawless one. And why will they do so? Just because in him they will see, not something of the *semblance merely of resurrection*, as some have conceived from certain expressions in the book of the Revelation will be the case, but *the actual thing*: they will behold *a man raised from the dead*; raised, as they will think, by the power of the dragon. And here let me say, that, although Satan it is true will have much to do with the act, I wish it to be understood that I disclaim at the outset the notion that Satan ever can or ever will have that power which God only possesses, even the power of restoring a human being to life. God's Son has been and still is rejected by men; and hence God, as the reward of their wickedness, will in retributive judgment send this strong delusion upon them; will allow the lie of the enemy to deceive the children of men, causing them to receive and worship a man like themselves, instead of the Anointed of God, the blessed hope of His people.

All this may be known by taking the following passages in the book of the Revelation in the order here given, and comparing them one with another. To any carefully doing so it will, I think, be evident that the man of sin, or the beast, at a certain point in his history, will be slain, will then be raised from the dead, and ultimately worshipped on earth as a god.

SYNOPTICAL VIEW OF THE PASSAGES PROVING THE ABOVE FACTS.

1. Rev. xi. 3—5	4. Rev. ix. 1—11	7. Rev. xix. 19, 20
2. „ xvii. 8	5. „ xi. 7, 8	8. „ xx. 1—3
3. „ viii. 10, 11	6. „ xiii. 3—18	9. „ xx. 7—10

TWO WITNESSES PROPHECY.—DECREE AS TO THEIR ENEMIES.

CHAPTER XI. 3—5.

³And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. ⁴These are the two olive trees, and the two candlesticks standing before the God of the earth. ⁵And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if ANY MAN WILL HURT THEM, HE MUST IN THIS MANNER BE KILLED.

THE BEAST IN THE BOTTOMLESS PIT, OR HADES.

CHAPTER XVII. 8.

⁸The beast that thou sawest was,—and is not;—and shall ascend out of the bottomless pit,—and go into perdition: and they that dwell on the earth

shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was,—and is not—and yet is (or, shall be present—*παρεσπαι.*)

In the first of the above passages, which speaks of the witnesses, we read as follows: “If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.” Now mark the word “*will*,” which occurs twice in this passage. This in the original is *θελη*, more correctly translated “wishes,” “purposes,” or “attempts.” To this I would call the reader’s especial attention, because it throws far greater light on the subject of the strong delusion of the latter day than we might at first sight be prepared to expect. This rendering, let me say, was to a great extent the clue by which I was first led into my present view of this subject; and, in connection with the scriptures here cited, to my mind goes clearly to show that the beast, the man of sin, will be slain, and again raised to life.

I now proceed to consider the testimony of the two witnesses, who according to the above passage will prophesy for a thousand two hundred and threescore days, or three years and a half, clothed in sack-cloth. These two prophets will doubtless not only speak of the glory of Christ, not only tell of His kingdom as about to appear, but will also declare that the king then in power is a deceiver; that the beast whom the Jews of the latter day will have received and owned as their Lord, their expected Messiah, is a false

one, a child of the devil. And this being the case, can we escape the conclusion that he will desire to *hurt*, yea, to *destroy* them? We infer in the very nature of things that such will be the case. And if so, what will the consequence be? Let the above passage answer the question: "If any man purposes or attempts to hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man purposes or attempts to hurt them, he must in this manner be killed." Does not this show that the beast, the foremost and chief of their enemies, he who of course will not only desire but seek to destroy them, will himself have to suffer through them; that, according to the symbolical terms of the text, fire proceeding out of their mouth (literally meaning God's word from their lips) will devour them; in the same way that it acted in the case of Ananias and Sapphira, who were struck dead by the very same word from the lips of an apostle? In chapter xiii. 14 the beast is spoken of as the one which had the wound by the sword and did live; which sword means the same thing, we believe, as the fire above mentioned, namely, God's word: and that it does we gather from Ephesians vi. 17, where the word of God is termed "the sword of the Spirit;" and again from Hebrews iv. 12, where it is said to be "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." Hence the very same sword which out of the mouth of Christ at the end will slay his confederates (Rev. xix. 15), will now at this earlier stage of his history smite the beast himself with a deadly wound.

And now, having seen that the beast must in this way be slain, let us turn to Revelation xvii. 8, the next passage cited above; and what do we find? "The beast that thou sawest was,—and is not;—and shall ascend out of the bottomless pit,—and go into perdition." This passage, which naturally divides itself into four parts, I interpret in this way: (1.) He "WAS," that is, he existed as a king, from the beginning of the week to the moment when he was slain. (2.) "AND IS NOT," that is, he being dead, his soul is in Hades, or the bottomless pit. (3.) "AND SHALL ASCEND OUT OF THE BOTTOMLESS PIT," that is, he shall be raised from the dead to live and act again on the earth. (4.) "AND GO INTO PERDITION," that is, after he has run a second career of iniquity, he shall be finally judged; the lake of fire shall receive him. Thus the Spirit of God presents him in this verse, just at the moment when, after having been put to death by God's word out of the mouth of His prophets, he is actually a prisoner in Hades, confined in the pit, from whence, as we read, he is about to emerge.

And now, having, as I have said, *by inference* it is true, learned how the beast comes by his death, I proceed in the next place, by means of the following passages, to show by what means he will be again raised to life, and how he will act on his return to this world.

SATAN CAST OUT OF HEAVEN.

CHAPTER VIII. 10, 11.

¹⁰And the third angel sounded, and there FELL
A GREAT STAR FROM HEAVEN, burning

as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; ¹¹and the name of the star is called WORMWOOD: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

THE BEAST RELEASED FROM THE PIT.

CHAPTER IX. 1—11.

¹And the fifth angel sounded, and I saw a STAR FALLEN FROM HEAVEN unto the earth: and to him was given THE KEY OF THE BOTTOMLESS PIT (*abyss*). ²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³And THERE CAME OUT OF THE SMOKE LOCUSTS UPON THE EARTH: and unto them was given power, as the scorpions of the earth have power. ⁴And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.* ⁵And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. ⁶And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷And the shapes of the locusts *were* like unto horses prepared unto battle; and on

* The *sealed* earthly remnant (symbolized by the *grass of the earth* and the *trees*) and the *unsealed* wicked are here contrasted. The *unsealed heavenly* remnant are not contemplated at all in this passage.

their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. ⁸And they had hair as the hair of women, and their teeth were as *the teeth* of lions. ⁹And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. ¹⁰And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. ¹¹And they had a KING OVER THEM, *which is* THE ANGEL OF THE BOTTOMLESS PIT, whose name in the HEBREW TONGUE *is* ABADDON, BUT IN THE GREEK TONGUE HATH *his* NAME APOLLYON.*

THE BEAST, HAVING BEEN RAISED, KILLS THE WITNESSES.

CHAPTER XI. 7, 8.

⁷And when they (*the two witnesses*) shall have finished their testimony, THE BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT shall make war against them, and shall overcome them, and kill them. ⁸And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

* It may be a question whether there will not be *others*, who, like the beast, will be slain, and afterwards raised. In chapter xi. 5 we read of the "*enemies*" of the two witnesses being devoured; and in chapter ix. of locusts, over which the beast, or Apollyon, is king, coming out of the bottomless pit. If it be that these are men who are raised from the dead, the question is, What becomes of them at the end? It is only said of the beast and the false prophet that they are cast alive into the burning lake. "The remnant" are slain with the sword, and all the fowls are filled with their flesh. (Rev. xix. 21.) This looks as if there will be something VERY ESPECIAL INDEED in the punishment of those two who will lead on the others.

In Revelation xii. we read of a battle, of war in heaven, between the dragon or Satan and his angels on one side, and Michael and his angels on the other, which ends with the defeat of the powers of darkness, and their being cast out of heaven into the earth. After which we see the dragon beginning to afflict the people of God, the faithful remnant of Judah, symbolized by the woman who gives birth to the man child, the Messiah of Israel, the hope of the nation.

And now let us turn to chapter viii. 10, 11, and ix. 1—11; and what do we find? Surely the same thing in another form, even the expulsion of Satan from heaven, and his evil doings on earth. “And the third angel sounded,” we read in the first of these passages, “and there fell a great star from heaven, burning as it were a lamp,” &c. And then in the next passage we read, “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit,” &c. Now as these passages stand in our version, it would seem as if there were *two distinct stars*, meant to symbolize two different persons. But that it is not so, we judge from the fact that the participle (πεπτωκοτα) here rendered “*fall*” is not rightly translated, the true rendering being “*fallen* :” the conclusion therefore of course is, that in chapter viii. 10, the prophet beholds a star in the act of falling from heaven; and afterwards, in chapter ix. 1, that he sees the star which had previously fallen, or rather him whom it symbolizes, pursuing his evil course among the dwellers on earth.

And now, believing this star, as we feel free to do, is

the symbol of Satan, the great moving cause of all the terrible evil of Daniel's last week, let us mark how he acts.

Being thus fallen from heaven, having, as shown in chapter xii., been conquered, and driven from thence, he next opens the bottomless pit, and lets out a company of locusts, and at the same time their king, in Greek called Apollyon, in Hebrew Abaddon. Now Who, we ask, is this king? Who, we reply, can he be but the beast—he who in chapter xvii. 8, which we already have quoted, is to “ASCEND OUT OF THE BOTTOMLESS PIT;” and who in chapter xi. 7, the third passage cited above, is spoken of as “the beast THAT ASCENDETH OUT OF THE BOTTOMLESS PIT,” who makes war on the witnesses, and puts them to death? This surely marks the identity between the beast and Apollyon or Abaddon; the latter being styled “THE ANGEL OF THE BOTTOMLESS PIT,” and so styled, we believe, because he will be sent up by Satan from thence as his *angel or messenger*, to wreak his revenge on the witnesses, who will be used by the Lord to put him to death. And again, another proof of identity lies in the fact of his being called in *two languages—in Hebrew and Greek—a destroyer*, this being the signification of *Abaddon and Apollyon*; thereby showing his connection with all in that day, *both Jews and Gentiles*, who will gather together under his standard to make war on the Lamb.

Thus we see that he who is killed in chapter xi. 3—5, is afterwards, through the instrumentality of Satan, who lets him out of the pit, allowed for a season to revisit the earth, and at once to lay his hand upon those,

even the witnesses, whose word had laid hold upon him, and had killed him. All this we have seen; and we now therefore turn to consider its effect upon the dwellers on earth.

THE BEAST AND SATAN WORSHIPPED.

CHAPTER XIII. 3—18.

³And I saw one of his heads as it were wounded to death; and his deadly wound was healed.

And all the world wondered after the beast.

⁴And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? ⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. ⁶And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. ⁷And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸And all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb that was slain.

⁹If any man have an ear, let him hear. ¹⁰He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

¹²And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the FIRST BEAST, WHOSE DEADLY WOUND WAS HEALED. ¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, ¹⁴and deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which HAD THE WOUND BY A SWORD, AND DID LIVE. ¹⁵And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸HERE IS WISDOM. Let him that hath understanding count the NUMBER OF THE BEAST: for it is the NUMBER OF A MAN; and his number is SIX HUNDRED THREESCORE *and* SIX.

Here, seeing in the first beast above named a man raised from the dead, Satan's blasphemous counterfeit of Christ in resurrection, the whole world is drawn into the snare. Deceived both by him and the false prophet who works miracles before him in order to accredit the lie, they wonder and worship. And not only so, but he also who, as men in their blindness will think, had given life to the beast, Satan, the god of the world, he too is worshipped. "GOD," we read in 2 Thessa-

Ionians ii. 11, "GOD SHALL SEND THEM STRONG DELUSION, THAT THEY SHOULD BELIEVE A LIE," even that the man of sin, the wilful king, the first beast, is the Christ: he therefore it is, and not Satan, who will in reality raise him, though the evil one, it is true, will get the credit thereof, and together with the beast will receive the homage of all in that day whose names are not written from the foundation of the world in the book of life of the Lamb that was slain.

This then completes the strong delusion, the lie, which—notwithstanding the testimony of the two witnesses against the beast as a wicked deceiver, and in favour of Christ as the Son of God in resurrection; and notwithstanding also the fact of their being themselves, like their Lord, raised from the dead, and taken to heaven, thereby proving their word to be worthy of credit—will blind the men of that corrupt generation.

Thus, having seen how the beast will be regarded by men, we learn from the following passage what will be the end of his terrible history.

THE BEAST JUDGED.

CHAPTER XIX. 19, 20.

¹⁹And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

²⁰And the BEAST was taken, and with him the FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his

image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE burning with brimstone.* (See Is. lxvi. 24.)

Here, at the close of the week, having run his awful career of iniquity; having actually gone forth to make war on the Lord Christ and His army; he who had claimed to be God, who had been worshipped as such, comes to his end. Unlike his followers, who, as we read in Revelation xix. 21, merely are slain with the sword of him who sits on the horse, and who therefore go into Hades, or the bottomless pit, he, having already been there, is not sent thereinto again. He goes, on the contrary, together with the false prophet, his associate in evil, into perdition, into the lake burning with fire and brimstone. His judgment is final, preceding by the whole length of the millennial kingdom of Christ the final judgment of Satan, the god whom he worships, whom he increases with glory, and from whom he receives his seat and authority.

SATAN CAST INTO THE BOTTOMLESS PIT.

CHAPTER XX. 1—3.

¹ And I saw an angel come down from heaven, having the KEY OF THE BOTTOMLESS PIT and a great chain in his hand. (See chap. ix. 1—11.) ² And he

* The fact of the false prophet, or second beast, being cast alive into the lake of fire, looks as though, like the other beast, he had been *already in the bottomless pit*, as though he had been among the "*enemies*" of the two witnesses, who had been devoured by the fire coming out of their mouths. (Rev. xi. 5.)

laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³and CAST HIM INTO THE BOTTOMLESS PIT, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Here he who had brought up the beast from the bottomless pit is retributively cast thereinto himself: there he is bound and shut up for a limited period, even a thousand years, having at the termination of that period to come forth in order to play a further part in the world, to fill up the measure of his iniquity, before he is finally doomed. Accordingly, in the following passage we read of his being loosed from the pit, of his actings thereon, and of his eternal destruction.

SATAN'S LAST EFFORT AND FINAL JUDGMENT.

CHAPTER XX. 7—10.

⁷And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

⁹And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

¹⁰And the devil that deceived them was CAST INTO

THE LAKE OF FIRE AND BRIMSTONE, WHERE THE BEAST AND THE FALSE PROPHET *are*, and shall be tormented day and night for ever and ever.

Here, the term of his punishment in the bottomless pit being ended, Satan, being loosed from his prison, is allowed to make a last effort to destroy the people of God. He gathers the nations together against the camp of the saints about, and the beloved city, even the land of Canaan, and the holy city Jerusalem. After which, the millennium being ended, he is cast into the lake of fire and brimstone, which had already received his servant and victim, the beast.

Thus we see how the history of the dragon and that of the beast run parallel, or rather are intertwined with each other. In the one case we behold the *God of the world*, in the other *the man of the earth*: we see, in short, the deceiver and the deceived; the beast, deluded himself, being used by the enemy to delude a world given up to his power. Then as to the judgment of both, observe how they correspond with each other. They are both, at different times it is true, confined in the bottomless pit, and both ultimately cast into the lake of fire, where, after having been honoured and worshipped on earth, they meet in the end; a terrible proof of the truth of God's word, "THE TRANSGRESSORS SHALL BE DESTROYED TOGETHER." In the one case we see the bruising of the head of the serpent, according to the sentence of God after he had drawn man into sin; in the other, the terrible end of the flesh—of fallen man—of whom the beast is the great representative and

sample, in fulfilment of the words of the psalmist, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." (Ps. xxxvii. 35, 36.)

And now, in conclusion, let us look at another portion of scripture which we believe to relate to this subject, namely, Isaiah xiv. 4—20. Who, we ask, is the king of Babylon, Lucifer, son of the morning, whom we here see fallen from heaven? Surely the beast. He, and he only of all the children of men, will venture to say, "I will ascend into heaven, I will exalt my throne above the stars of God:" "I will ascend above the heights of the clouds; I will be like the Most High." He therefore it is whom we here find, at the moment when his earthly history has closed, when he has come to his end, when the lake burning with fire and brimstone becomes his eternal abode. Here the curtain for a moment is lifted, and we are given a glimpse of the world of spirits, of the dark realms of the dead: we see him destroyed,—the worm that dieth not, the fire that is not quenched, being his portion: and not only so, but we learn what the kings of the nations will say, how they who belong to the generations of old will be amazed, when they see this great one cast down, and become weak like themselves. "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But

thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet." Thus the chief ones, the kings of the earth, will speak in that day. Others will have wondered, admired, and worshipped, on seeing, as they think, in the beast when he ascends out of the bottomless pit, *a conqueror over death and the grave*: but not so these kings; having had their eyes opened at last to see things as they are, to discern the retributive hand of the Lord in it all, they tell out the truth, and show that that which the world had been admiring and praising was an act of judgment, of wrath, on the part of the Lord. While other great ones of this world had been left to sleep on undisturbed in their sepulchres, he had been *ignominiously cast out of his*; sent forth from thence, as we learn from what we have seen in the Revelation, to be worshipped on earth as a god, therein filling up his measure of evil, ere he comes to his end and is eternally punished.

"Thou shalt not be joined with them in burial," they cry, "because thou hast destroyed thy land, and slain thy people." (Is. xiv. 20.) The grave, the bottomless pit, dark and dreary as they may be, are too good for so great an offender. He has ascended from Hades, has been CAST OUT OF HIS GRAVE, in order to go, after a brief period of greater iniquity, farther than before, into everlasting perdition. The lake burning with fire and brimstone is the only fit place for him.

Such we believe to be the explanation of this highly figurative poetical chapter. It is surely the false Christ

whom we here see, Lucifer, son of the morning, as he impiously styles himself, applying names to himself which belong only to Christ. He it is whom we see, not at the moment when he is killed by the sword, but at that point when he is cast alive into the fiery lake. This conclusion we ground on the three following facts. 1st. That this will be when the house of Israel is delivered from bondage: 2dly, when the whole earth is at rest and is quiet, when they break forth into singing: 3dly, when the sceptre of the rulers, the staff of the wicked, is broken. These three things mark the time, even the opening of the thousand years of Christ's reign, at which period the beast is to suffer in the way above named. And here let me add, that I strongly suspect that the last verse of Isaiah refers to this fact; that the transgressors there named are no less than *the beast and the false prophet*. "And they shall go forth," we here read, "and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Is. lxvi. 24.) Other transgressors will perish, will *die*, by the hand of the Lord: to them therefore this cannot apply, seeing that after they are slain they will be in the place of separate spirits: these two, on the contrary, will *not die*; they will be condemned to suffer *in body* as well as in spirit, and in this way be a spectacle, an abhorring to all flesh; a fearful memento to the millennial dwellers on earth of the Lord's righteous hatred of evil.



THE KEYS OF HADES AND OF DEATH

IN

HIS HANDS WHO HATH ABOLISHED DEATH

AND

BROUGHT LIFE AND INCORRUPTIBILITY TO LIGHT BY
THE GOSPEL.

1 CORINTHIANS XV. 16—28.

CHRIST THE RESURRECTION.

“IF the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now IS Christ risen from the dead, and become the firstfruits of them that slept. For since by MAN came DEATH, by MAN came also the RESURRECTION OF THE DEAD. For as in ADAM all DIE, even so in CHRIST shall all be MADE ALIVE.

“But every man in his own order:

“CHRIST THE FIRSTFRUITS; [see *Leviticus* xxiii. 10, 11.]

“Afterward they that are Christ’s at his coming.”
(*An elliptical sentence, meaning, that they at His coming shall be displayed in resurrection; according to Revelation xx. 5: “This is the first resurrection;” which refers, not to the fact of the saints being raised, but to their subsequent state as the companions of Christ in His glory.*)

THE END, OR ETERNAL STATE.

“THEN COMETH THE END, [*the thousand years of His reign being fulfilled,*] when HE [*Christ*] shall have deli-

vered up the kingdom to God, even the Father [*i.e. He that put all things under Him*]; when HE [*Christ*] shall have put down all rule and all authority and power."

DIGRESSION.

DEATH,
EMPLOYED NOW AS CHRIST'S SERVANT,
BUT DESTROYED AT THE END.

"For HE [*Christ*] must reign, till HE [*by means of death; see Rev. xix. 11—21; Zech. xiv. 16—19; Rev. xx. 7—9*] hath put all enemies under his feet. THE LAST ENEMY THAT SHALL BE DESTROYED BEING DEATH [*HIMSELF*].

"For HE* [*Christ*] hath put all things [*for a season*] under HIS' [*namely Death's*] feet.† But when he saith [*εἰτε—i.e., either the Holy Ghost is here shown as speaking through the apostle himself in this passage, or this expression may be taken as equivalent to "But when it is said,"*] all things are put under him [*Death*], it is manifest that HE [*Christ*] is excepted, which [*having the keys of hades and of death, see Rev. i. 18,*] did put all things under him."

THE END, OR EVERLASTING STATE, RESUMED.

"And when all things shall be subdued unto HIM [*Christ*], then shall the Son also himself [*having delivered up the kingdom*] be subject unto him [*the Father*] that put all things under him, THAT GOD MAY BE ALL IN ALL."

* For reference to this see page 108.

† Ibid.

N.B.—“CHRIST THE FIRSTFRUITS” is surely the antecedent to the pronoun HE, wherever we here find it *printed in capitals*. If this passage be carefully examined, we venture to say that it will be found that by no rule of construction can THE FATHER (according to the ordinary thought) be taken as the antecedent to the FIFTH HE,* where it is said, “For he hath put all things under his feet.” That this latter passage refers to the *Son*, not to the *Father*—being no quotation, as is commonly thought, from Psalm viii. 6—we seek to show in the following note.

† When Christ rose again from the dead, He having through death destroyed him that had the power of death, that is, the devil (Heb. ii. 14), THE KEYS OF HADES AND OF DEATH WERE WRESTED FROM THE ENEMY’S HANDS, AND GIVEN TO HIM. (Rev. i. 18.) Death therefore is now the *servant of Christ*; who, as here stated, “HATH PUT ALL THINGS UNDER HIS FEET.” That He has done so is clear: because, if He, having life in Himself, can abolish death at any moment He pleases, and yet for the present refuses to do so; thereby leaving death to desolate all things on earth; He is to be viewed *virtually*, though *negatively* it is true, as having put all under the enemy’s feet. And what, we ask, is His object in this? It is that He may prove Himself in the end to be the mighty Destroyer of death; and that, as shown in the above passage, in two different ways, and at two different periods: FIRST, when He raises and changes His *saints* (1 Cor. xv. 51; 1 Thess. iv. 16, 17);

* For reference to this see page 107.

† Ibid.

SECONDLY, when, after having, by means of death, avenged Himself on His enemies (Rev. xx. 7—9), He raises the *wicked* (Rev. xx. 13), that is, in the first place, at the resurrection of *life*, and next at the resurrection of *judgment*; a thousand years intervening between them (John v. 25): one being an act of *grace*, the other of *power*, on His part. As to the latter, observe, this is the precursor to death in another and a more terrible form; namely "*the second death*," the doom of the wicked in the lake of fire for ever. (Rev. xx. 12—15.)

As to the millennial saints upon earth; they, being sustained in life by the Son, though in natural mortal bodies, never will die. At the end however, the thousand years having expired, they, like the living saints in 1 Thessalonians iv. 15, will be changed. In common with the rest of creation, they will be *made new* (see Rev. xxi. 5), clothed with immortal spiritual bodies. In this way it is that in their case Christ will SWALLOW UP DEATH IN VICTORY—will put an end to mortality. (See Isaiah xxv. 8; Rev. xxi. 4.)

The reader, we believe, will allow the above statement to be abstractedly true: but whether it is the interpretation of the passage, is the question. All that we plead for is, a careful impartial examination of the latter, in order to ascertain what it really means. We, for our part, do not believe a *verbal coincidence between two texts*, as in the case of Psalm viii. 6 and 1 Corinthians xv. 27, to be of itself alone a sufficient warrant for the interpretation of any passage whatever. We maintain that the *whole scope thereof* ought to be duly considered before we come to any conclusion upon it.

As to the expression "put all things under his feet," this surely is capable of being applied in two ways, and to different persons; to the *Father and the Son*, as in Psalm viii. 6; and also to the *Son and death*, as above in 1 Corinthians xv. 27. In Romans v. 21 we find an analogous case. There we read of *sin* reigning on the one hand; of *grace*, the direct contrast thereto, reigning on the other; the verb REIGN being used in altogether two different connections. The ordinary view of the passage, if we adopt it, we confess, leaves us under the painful impression that the following statement is merely a *truism*: "But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." Who, we ask, needs to be told that the Father is not to take a lower place than the Son? Who expects that under any circumstances God will identify Himself with His own creation—with that which is to be put under Christ's feet—in the way in which the ordinary view of this passage supposes? Surely the fact of the Son of man receiving the kingdom at the hand of the Father, from whom all power emanates, is so utterly inconsistent with the idea of the latter becoming subordinate to the former, that we need not be reminded that such a thing never will be. Whereas, as a plea for our view of the passage, we maintain that Satan having in some cases taken advantage of the truth of Christ's perfect humanity in order to bring in false doctrine as to His person, we *do* need to be reminded that though He is the Son of man in the full sense of the term, He ever was and ever will be entirely free from all taint of mortality; that HE is not to be put under

the feet of the last enemy, Death. The Lord died, it is true; but it was in grace, to make atonement for sin. *He laid down His life of Himself; and in the same way He took it again* (John x. 17, 18); each of these being an act of omnipotence, which He, the God-Man, alone could perform. And not only so; but, having risen again from the dead, never again to be made sin for His people; and having, as we have seen, the keys of hades and of death; He, the mighty conqueror of him who once had the power of death, never can die: He is "*alive for evermore.*" (Rev. i. 18.)



THE PERSON OF CHRIST

PRESENTED TO THE CHURCH OF THE LIVING GOD

BOTH AS THE MYSTERY OF THE FAITH

AND THE MYSTERY AND OBJECT OF WORSHIP.

1 TIMOTHY III. 14—16.

"THESE things write I unto thee, [hoping to come unto thee shortly: but if I tarry long,] that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.

"The pillar and stay of the truth* (and confessedly great) is the mystery of worship" (*ευσεβεια*—see 1 Tim. i. 17; vi. 16. Observe the analogy here between the epithet "GREAT," as applied to the mystery of worship, and the same word in connection with the Church "*the mystery of Christ,*" in Ephesians v. 32: "THIS IS THE GREAT MYSTERY: but I speak concerning Christ and the Church.")

* For reference to this see page 113.

CHRIST

IN THREE ASPECTS; NOT, AS ELSEWHERE PRESENTED, IN ASSOCIATION WITH OTHERS.]

CHRIST

IN THREE ASPECTS IN RELATION TO OTHERS.

(Namely,)

(1.) God was manifest in the flesh, (*Christ, the seed of the woman—Son of God and Son of man—as He was when on earth, and as He will be for ever.*)

(2.) Justified in the Spirit, (*Christ and His work owned by His Father in resurrection:—"Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"* (Rom. i. 4), *after He had exchanged His NATURAL body for that which is spiritual and celestial. This is what this phrase "in the spirit" implies.*)

(1.) Seen of angels, (*these angels or messengers (αγγελοι—see Luke vii. 24; ix. 52; Gal. iv. 14; Rev. i. 20;) were, we believe, the apostles and others of the CIRCUMCISION of whom Christ was seen after He rose from the dead—witnesses by whom He was preached to the Gentiles; the first of whom was Peter, the apostle of the circumcision; the last, Paul himself, the apostle of the Gentiles.—See 1 Cor. xv. 5—8.*)

(2.) Preached unto the Gentiles, (*strangers and foreigners; they of the UNCIRCUMCISION, to whom the above angels or witnesses testified.*)

(3.) Believed on in the world, (*the result of the above testimony in reference to BOTH; even "them which were afar off" and "them that were nigh;" namely, those Jews and Gentiles who form the CHURCH.—See Eph. ii. 17.*)

(3.) Received up into glory. (*Christ seated at the right hand of God.—(Psalm cx. 1.) The result of which is, "THE GOSPEL OF THE GLORY," Ευαγγελιον της δοξης, the heavenly gospel, of which Paul was the minister.*)

CHRIST THE FAITHFUL AND TRUE WITNESS,
OR PILLAR AND STAY OF THE TRUTH.

“Thou, O MAN OF GOD, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast **PROFESSED THE GOOD CONFESSION** [*“a faithful saying”*—*“the truth”*—*“the faith”*—*“the doctrine,”*—1 Tim. i. 15; ii. 4; iv. 1, 16,] before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate **WITNESSED THE GOOD CONFESSION**; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.” (1 Tim. vi. 11—14.)

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I **AM A KING**. To this end was I born, and for this cause came I into the world, that I should **BEAR WITNESS UNTO THE TRUTH**.* (1 Tim. iii. 15.) Every one that is of the truth heareth my voice.” (John xviii. 37.)

N.B.—The above confession of Christ before Pilate is that which we believe to be referred to in 1 Timothy vi. 3, as “wholesome words, even **THE WORDS OF OUR LORD JESUS CHRIST**,” “the doctrine which is according to godliness” (i.e. *εὐσεβεία*, worship). Thus, in the day of His humiliation, He, “the faithful and true witness,” refused not to declare what He really was in

* For reference to this see page 111.

order to shelter Himself. Thus, in the presence of the Roman governor, the representative of Cæsar, the usurper of all that was rightfully His, He asserted His claims, His royal dignity as King of the Jews, and consequently as Lord of the whole world beside. Such He, as "God manifest in the flesh," of necessity was: and not only so; but, by virtue of the divine dignity of His person, He ("the Truth," as He essentially was,) was God's witness, in the face of Satan the father of lies, to THE TRUTH, its "PILLAR AND STAY," let the world, the flesh, and the devil, rage and oppose as they might. May the Lord by His Spirit enable us more and more to own Him as such! Wholly differing from those who lay it down as a law or a principle (*νομιζοντων*) that that which is the source to them of gain, even *the world*, is to be their *object of worship* (*ευσεβεια*), may we feel that He who is the *true object of worship* is the source of great gain! This we believe expresses the meaning of that passage in 1 Timothy vi. 5, 6, which refers to those who suppose *gain to be godliness*. *Ευσεβεια*, be it observed, here as elsewhere, should be rendered "*worship*," not "*godliness*." As to *πορισμος*, "*gain*," this we take to be an *elliptical expression*, meaning that from which profit or gain is derived.

CHRIST THE KING OUR BLESSED OBJECT OF WORSHIP.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Tim. i. 17.)

“The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” (1 Tim. vi. 15, 16.)

N.B.—Since the above was written we have consulted Bengel's observations on 1 Timothy iii. 14—16; and we find that his view of this passage coincides with our own. He shows that the almost universal opinion of the interpreters of his time was, that the subject of which the apostle is treating in chapter iii. ends with the words “the church of the living God” in verse 15; and then that the phrase “The pillar and ground of the truth” in the same verse begins a new paragraph. Besides which, he argues that it is unsuitable to begin a new subject, as in verse 16, with the conjunction “*And*,”—to read, as we do in our version, “*And* without controversy great is the mystery of godliness.” This, we venture to say, has long been our thought on this last point as well as the former.

“**ΗΙΣΤΟΣ Ο ΛΟΓΟΣ.**”

1 Timothy iv. 9.



THE DAY OF ATONEMENT.

LEVITICUS X. 1, 2; XVI.,

SO ARRANGED AS TO SHOW THE ORDINANCES OF THE DAY OF ATONEMENT TO BE TYPICAL OF THE DISPENSATIONAL WAYS OF THE LORD, BOTH FOR THE CHURCH OF GOD AND FOR ISRAEL: WITH EXPLANATORY NOTES AT THE END.

LEVITICUS X. 1, 2.

THE FAILURE OF THE PRIESTHOOD.*

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and OFFERED STRANGE FIRE before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they DIED BEFORE THE LORD.

LEVITICUS XVI.

THE RESULT OF THE ABOVE FAILURE.

(Verses 1, 2.)

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times

* See Note I. page 123.

into the holy place within the vail before the mercy seat, which is upon the ark (Ex. xxvi. 33, 34); that he die not: for I WILL APPEAR IN THE CLOUD UPON THE MERCY SEAT.

[A]* **Aaron and his House.†**

The sin and burnt offerings *chosen*. (Ver. 3.)

Thus shall Aaron come into the holy place: with a young BULLOCK for a *sin* offering, and a RAM for a *burnt* offering.

AARON PUTS ON THE LINEN GARMENTS.

(Verse 4.)

He shall put on the holy linen COAT, and he shall have the linen BREECHES upon his flesh, and shall be girded with a linen GIRDLE, and with the linen MITRE shall he be attired: these are HOLY GARMENTS; therefore shall he wash his flesh in water, and so put them on.

[B]* **The Congregation.**

The sin and burnt offerings *chosen*. (Ver. 5.)

And he shall take of the congregation of the children of Israel TWO kids of the GOATS for a *sin* offering, and one RAM for a *burnt* offering.

* The letters [A] [B] here mark the *alternate*, and also the *simultaneous*, actings of Aaron (*thrice* in each case) for his own house and the people—a point most needful to notice in reading this chapter.

† See Note II. page 125.

[A] Aaron and his House.

The sin offerings *presented*. (Ver. 6.)

And Aaron shall offer his BULLOCK of the *sin* offering, which is for himself, and make an atonement for himself, and for his house.

[B] The Congregation.

The sin offerings *presented*—lots cast. (Ver. 7—10.)

And he shall take the TWO GOATS, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall CAST LOTS upon the two goats; one lot FOR THE LORD, and the other lot for the SCAPEGOAT. [*Azazel*, Hebrew.] And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a *sin* offering [*to be killed*]. But the goat, on which the lot fell to be the scapegoat, shall be *presented alive* before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

[A] Aaron and his House.*

The sin offering *killed*—the blood *with incense* taken within the veil, foreshowing the intercession of Christ for *the Church now*. (Ver. 11—14.)

And Aaron shall bring the BULLOCK of the *sin* offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall

* See Note III. page 126.

take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of SWEET INCENSE beaten small, and BRING IT WITHIN THE VAIL : and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not : and he shall take of the BLOOD of the bullock, and sprinkle it with his finger upon the mercy seat eastward ; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

[B] **The Congregation.**

The sin offering *killed*—the blood taken within the vail, foreshowing the intercession of Christ for *Israel hereafter*. (Ver. 15.)

Then shall he kill the GOAT of the *sin* offering, that is for the people, and BRING HIS BLOOD WITHIN THE VAIL, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

(Verses 16, 17.)

And he shall make an atonement for the HOLY PLACE, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the TABERNACLE OF THE CONGREGATION, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have

made an atonement for HIMSELF, and for his HOUSEHOLD, and for all the CONGREGATION OF ISRAEL.

THE GOLDEN ALTAR OF INCENSE HALLOWED.*

(Verses 18, 19.)

And he shall go out unto the altar that is before the Lord [see Exodus xxx. 1—10], and make an atonement for it; and shall take of the blood of the BULLOCK [for Aaron and his house], and of the blood of the GOAT [for the congregation], and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

SIN CONFESSED—THE SCAPEGOAT SENT FORTH.†

(Verses 20—22.)

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the LIVE GOAT: and Aaron shall lay both his hands upon the head of the live goat, and CONFESS OVER HIM ALL THE INIQUITIES OF THE CHILDREN OF ISRAEL, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man [or "*a man of opportunity*," Hebrew, see margin] into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited [*"of separation*," Hebrew, see margin]: and he shall let go the goat in the wilderness.

* See Note IV. page 128.

† See Note V. page 129.

AARON PUTS ON HIS GARMENTS.*

(Verses 23, 24.)

And Aaron shall come into the tabernacle of the congregation, and shall PUT OFF THE LINEN GARMENTS, which he put on when he went into the holy place, and shall leave them there : and he shall wash his flesh with water in the holy place, and PUT ON HIS GARMENTS, AND COME FORTH.

[A B] Aaron, his House, and the Congregation.†

The burnt offerings killed. (Ver. 24.)

And offer his *burnt* offering [the RAM, *see verse 3*], and the *burnt* offering of the people [the RAM, *see verse 5*], and make an atonement for himself, and for the people.

[A B] Aaron, his House, and the Congregation.

 The *fat* of the sin offering burned. (Ver. 25.)

And the FAT of the *sin* offering [i.e. of the BULLOCK for Aaron and his house, and of the GOAT for the congregation] shall he BURN UPON THE ALTAR.

HE WHO LETS GO THE SCAPEGOAT WASHED.‡

(Verse 26.)

And he that let go the goat for the SCAPEGOAT shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

* See Note VI. page 130.

† See Note VII. page 131.

‡ See Note VIII. page 131.

[A B] **Aaron, his House, and the Congregation.**

The sin offering burned outside the camp. (Ver. 27, 28.)

And the BULLOCK for the *sin* offering, and the GOAT for the *sin* offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. [*See Heb. xiii. 11, 12.*] And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

THE DAY OF ATONEMENT A STATUTE FOR EVER.*

A day of *affliction* and of *rest*. (Ver. 29—31.)

And this shall be a statute for ever unto you: that in the SEVENTH MONTH, ON THE TENTH DAY OF THE MONTH [*i.e. the day on which the year of jubilee fell every forty-ninth year*], ye shall AFFLICT YOUR SOULS, and do NO WORK at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a SABBATH OF REST unto you, and ye shall afflict your souls, by a statute for ever.

AARON'S SUCCESSORS.†

The day of atonement to be "once a year." (Ver. 32—34.)

And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his

* See Note IX. page 132.

† See Note X. page 132.

father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments : and he shall make an atonement for the HOLY SANCTUARY, and he shall make an atonement for the TABERNACLE OF THE CONGREGATION, and for the ALTAR, and he shall make an atonement for the PRIESTS, and for all the PEOPLE OF THE CONGREGATION. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ONCE A YEAR.

AND HE DID AS THE LORD COMMANDED MOSES.

EXPLANATORY NOTES.

NOTE I.

(Leviticus x. 1, 2 ; xvi. 1, 2.)

THE failure of the Aaronical priesthood, fully developed in the person of Caiaphas, when he, together with the Jewish nation, rejected their king, led to the appointment of the unchangeable priesthood of CHRIST. For this cause the sin of Nadab and Abihu appears to be noticed at the opening of Leviticus xvi. This act of the priests, in offering strange fire, was *in embryo* the failure of Aaron's house at the outset. And this it was which led the Lord to appoint a new ordinance (namely the great act of atonement made on this day), wherein, in the services of Aaron once every year, both for HIMSELF AND HIS HOUSE, and at the same time for the PEOPLE,

we discern *in type* the actings of Christ once and for ever, both for His holy priesthood, the CHURCH now upon earth, and hereafter for ISRAEL.

Observe: the action of Caiaphas in rending his garments, a thing strictly forbidden for the high priest to do (see Lev. xxi. 10), is very significant. He did so at the moment when he accused the Holy One of blasphemy; when he, together with the Jewish elders, pronounced Him guilty of death. Hence, in thus rending his garments, he unconsciously showed that the Levitical priesthood was wholly defiled; *that his office was ended*, to be superseded by the priesthood of Him who never will fail, through whom we draw nigh in the full assurance of faith.

The more closely this chapter (Lev. xvi.) is studied, the more clearly the divine order thereof will be seen. Here Aaron is shown acting *alternately for his own house and the people*; the distinction between them being so accurately defined that there is no confusion whatever. All here is in order with regard to the priests and the people, together with the victims offered for each. Here, observe, the sacrifices are of *two kinds*; namely, the *sin*, and the *burnt* offerings: the former being expressive of Christ "made sin" for His people, and therefore forsaken by God on the tree; the latter of the delight which the Father notwithstanding took in His Son, at the very moment when He was bearing the curse for His people.

The above is the more *enlarged dispensational view* of this chapter. In another and more limited sense, regarding it as *exclusively Jewish*, it doubtless applies to

the redemption of Aaron's house and the people hereafter. In this light it is presented in Leviticus xxiii. 26—32; namely, as merely foreshowing *the repentance and forgiveness of Israel*. (See Note IX.)

NOTE II.

(Verses 3—17.)

In the choice, the presentation, and the death of the victims, together with the entrance of Aaron into the holiest, *alternately*, as we here see, for the *priests* and the *people*, we trace Christ, the true offering for sin, chosen by God in the first place (ver. 3—5); next coming forth as the obedient servant on earth (ver. 6—10); and, lastly, laying down his life on the cross; and then, having ascended to heaven, there making intercession both for His *Church* and for *Israel*. (Ver. 11—15.)

Observe: before Aaron is clothed, in verse 4, with the holy linen garments, which show him as the type of Christ coming forth to do the will of His Father, the victims for himself and his house are selected. (Ver. 3.) *Afterwards*, when he has put on his garments, the offerings for the congregation are chosen. (Ver. 5.) Thus, *from everlasting*, before the course of ages began, Christ was set apart to die for His Church. *Within the limits of time*, on the other hand, after He had appeared upon earth, He was fully revealed as the one who was to suffer for Israel. This surely is characteristic of the calling of Israel and of the Church; the history of the

one being connected with *time*, that of the other being linked with *eternity*. (See Deut. xxxii. 8. Rev. xiii. 8; xvii. 8.)

This, it is true, can be shown more in a *negative* than in a positive way. In Ephesians i. 4, 5, we read of the Church of God being chosen in Christ before the foundation of the world; while nothing of the kind is stated of Israel, or of Christ in connection with Israel. True it is, God's counsels are from everlasting to everlasting: but still there is in this way a marked difference in the aspect in which the calling of the Church and of Israel, with regard to *time* and *eternity*, are presented in scripture.

NOTE III.

(Verses 11—17.)

The high priest, having slain the sin offering for *himself and his house*, takes the blood of the victim with sweet incense into the holiest. (Ver. 11—14.) So Christ, having died, having risen and ascended to heaven, there intercedes for His *Church* (*not Israel as yet*) at the right hand of God.

Then, having finished his action within the veil for himself and his house, Aaron comes forth; and, entering the second time into the holiest, there atones for *the people*. (Ver. 15.) So, the intercession of Christ for His Church having closed (she having been caught up to the Lord, 1 Thess. iv. 15—18), His intercession for *Israel* will begin. This gives us a glimpse of the last week of Daniel, the time of Antichrist's power, when Christ

will intercede for, and also in spirit walk and act in the midst of, His suffering remnant, the nucleus of the holy nation for whom the kingdom is destined.

In connection with this we may notice Revelation viii. 1—4, where we read as follows: "And when he [the Lamb] had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Now what does this mean? Perhaps it symbolically describes the *beginning of intercession for Israel* after the Church has disappeared from the earth: the cry also of the remnant answered by judgment on the wicked world, shown by the angel casting fire into the earth. Then again, this "*silence in heaven*" may express an *interruption, a pause* in the intercession of Christ between the ascension of the Church and the calling out of the remnant: and if so, we may imagine this silence, this pause, yea, the rapture of the saints, to occur in Leviticus xvi., in the interval between the services of Aaron for himself and his house in verses 11—14, and his actings in verse 15, for the congregation of Israel.

In the intercession of Aaron for the congregation, it is interesting to observe that there is no mention of *incense* as in the case of himself and his house. This

expresses the deep delight which Christ takes in His CHURCH, His own elect body, the bride, the Lamb's wife ; deeper by far than that which His Jewish people will ever awaken. True it is, the above quotation (Rev. viii. 1—4,) does speak of *incense*, which, whether Israel or the Church be in question, must always accompany the intercession of Christ. Seeing however that Leviticus xvi. presents a *contrast between Israel and the Church*, its being *noticed* in verses 11—14, and not in verse 15, has surely a significant meaning.

Observe: what is said in verses 16, 17, does not describe an *advance in the action of Aaron*; their object being simply to show that the blood of the bullock and that of the goat both avail for the purification not only of the *priests* and the *people*, but also for that of the *sanctuary*; and that thereby the holy *places*, as well as the *persons* of Aaron's house and the congregation, are cleansed.

NOTE IV.

(Verses 18, 19.)

The golden altar of incense, the symbol of worship, thus cleansed with the blood of the bullock for the *priests*, and that of the goat for the *people*, foreshadows the communion of the CHURCH and of ISRAEL hereafter, the former in heaven, the latter on earth, in giving glory to Christ, the Saviour of both. The Church *now*, in spirit, has free access to God through His blood; *here-*

after, the way will be opened through the same blood for Israel.

It is not the brasen altar of burnt offering, observe, but the altar of incense that is here meant. This is evident from Exodus xxx. 1—10. And this being hallowed before either the scapegoat goes forth or Aaron changes his garments, shows that the Jewish remnant will learn the song of redemption; that they will unite with the Church, above in heaven at the time, in praising the Lamb, before Israel *as a nation* is accepted—before Christ appears in His glory. As an instance of this, in Revelation xiv. 1—5, the hundred and forty and four thousand with the Lamb on mount Sion, who had been previously sealed for blessing *on earth* (chap. vii. 1—8), learn their song from others *in heaven*: not that these others, who are heard “harping with their harps,” can be said to be THE CHURCH; but at all events it is clear that their place is *above*, and there with the Church unite in praising the Lamb.

NOTE V.

(Verses 20, 21.)

The Azazel, or scapegoat, let go into the wilderness charged with the sins of the people, expresses the full public declaration of Christ in the sight of heaven and earth, that the sins of the whole house of Israel are forgiven; that they are owned once again God’s people. The goat that was slain, whose blood was taken by Aaron into the holiest, shows the Lord simply dying for Israel: while the scapegoat, on the other hand, presents Him

who had died, as alive again from the dead ; and now, after the lapse of ages of dispersion and sorrow, making an end of the sins of His people. (See Dan. ix. 24.) Thus the great leading doctrines of death and resurrection, of Christ shedding His blood, and the Spirit hereafter applying that blood, are declared through the medium of these two mystical goats.

NOTE VI.

(Verses 23, 24.)

These garments of Aaron, emphatically termed “his garments,” were those, it would seem, which were made “*for glory and for beauty*” (Exod. xxviii. 2) ; and which especially belonged to him as the high priest. Here they are contrasted with the holy linen garments above named, which he exclusively wore while dealing with *sin* ; namely, while offering the sin offerings ; and which, when this part of his work is concluded, he changes, and comes forth arrayed in those garments which mark him as the type of CHRIST IN HIS GLORY. Thus clothed, as we read, he offers the *burnt offering*, the expression, not of God visiting sin on the blessed person of Jesus, but of the delight of the Father in the work of the Son in redemption.

It is blessed to see that the garments of the priests, Aaron’s sons, though simpler and less costly than Aaron’s by far, like his, were made “*for glory and for beauty*” (Exod. xxviii. 40) ; showing thereby the oneness of Christ and His Church in that hope which is laid up for both in the kingdom.

NOTE VII.

(Verses 24, 25.)

Up to this point all the sacrifices were *for sin*; the expression of Christ bearing the wrath of God on the cross. Here, the *burnt offerings* (namely, the *two rams*, together with the *fat* of the bullock and of the goat), the expression of God's infinite delight in His Son, sums up the sacrifices of this mystical day. Observe: "the fat," though part of the animals offered for *sin*, was in itself nevertheless a *burnt offering*, a most full and blessed expression of the intrinsic perfection and excellence of Christ; showing that He who was bearing God's wrath was at the same moment "*a sweet savour unto the Lord.*" (Lev. i. 9.)

NOTE VIII.

(Verses 26—28.)

Christ, having fully completed the work of atonement, having been *made sin* for His people, will appear the second time *without sin* (without the imputation thereof) unto salvation. (Heb. ix. 28.) Typical therefore of this, in verse 24, we have already seen the high priest washing himself in the holy place, putting on his glorious garments, and then coming forth. So now also (in ver. 26, 28), expressive of the same blessed truth, we see him who had let go the Azazel or scapegoat into the wilderness, and him also who burns the sin offering outside, washing their clothes, bathing their flesh in water, and then re-entering the camp.

NOTE IX.

(Verses 29—31.)

In Leviticus xxiii., where the day of atonement occurs at the close of the chapter, only *this last part of the ordinance*, which speaks of the affliction of the souls of the people and of their ceasing from work, is alluded to; no notice whatever being taken of the Levitical services which are here so minutely detailed. The reason for which difference appears to be this; the object of Leviticus xxiii., like the chapter before us, being designed to exhibit the dispensational ways of the Lord from beginning to end, and the day of atonement being there viewed in *one aspect*, and used for one purpose alone, namely, to point to the time in the history of the world when Israel will repent; no more than this especial part of the ordinance, where such repentance is foreshown, where the people are told to afflict their souls on this day of redemption, was needed, in order to fill out the picture which that dispensational chapter presents. This is an instance of the harmony which scripture ever presents of the order and beauty which may be traced in the ways of God with His people.

NOTE X.

(Verses 32—34.)

“*Once every year*” atonement was thus made for the children of Israel: “so Christ was *once* offered to bear the sins of many; and” (as we see foreshown in this most beautiful chapter) “unto them that look for him

shall he appear the second time without sin unto salvation." (Heb. ix. 28.) Here we have a summary of all that was cleansed on this day of atonement; namely, the *holy sanctuary*; the *tabernacle of the congregation*; the *golden altar*; the *priests*; and the *people* (both *places* and *persons*): so *Christ*, having made peace through the blood of His cross, will not finish His work till He has reconciled to God all things which are on earth or in heaven. (Eph. i. 10; Col. i. 20.)

How sweet and emphatic are the closing words of this chapter: "HE DID AS THE LORD COMMANDED MOSES." Thus, at the bidding of Moses, Aaron obeyed: so Christ, the obedient Servant, having finished the work given Him to do upon earth, will never cease till He has fulfilled the whole purpose of God in redemption.

The following analysis will be found an assistance in reviewing this subject, in tracing the order and harmony which this portion of scripture presents.

LEVITICUS X. 1, 2.

THE FAILURE OF THE PRIESTHOOD.

LEVITICUS XVI.

THE RESULT OF THE ABOVE FAILURE.

(Ver. 1, 2.)

[A] **Aaron and his House.**

The sin and burnt offerings *chosen*. (Ver. 3.)

AARON PUTS ON THE LINEN GARMENTS.

(Ver. 4.)

[B] The Congregation.

 The sin and burnt offerings *chosen*. (Ver. 5.)

[A] Aaron and his House.

 The sin offering *presented*. (Ver. 6.)

[B] The Congregation.

 The sin offering *presented*—lots cast. (Ver. 7—10.)

[A] Aaron and his House.

 The sin offering *killed*—the blood with *incense* taken within the vail, foreshowing the intercession of Christ for *the Church now*. (Ver. 11—14.)

[B] The Congregation.

 The sin offering *killed*—the blood taken within the vail, foreshowing the intercession of Christ for *Israel hereafter*. (Ver. 15—17.)

THE GOLDEN ALTAR OF INCENSE HALLOWED.

(Ver. 18, 19.)

SIN CONFESSED—THE SCAPEGOAT SENT FORTH.

(Ver. 20—22.)

AARON PUTS ON HIS GARMENTS.

(Ver. 23, 24.)

[A B] Aaron, his House, and the Congregation.

The burnt offerings killed. (Ver. 24.)

[A B] Aaron, his House, and the Congregation.

The fat of the sin offering burned. (Ver. 25.)

HE WHO LETS GO THE SCAPEGOAT WASHED.

(Ver. 26.)

[A B] Aaron, his House, and the Congregation.

The sin offering burned outside the camp. (Ver. 27, 28.)

THE DAY OF ATONEMENT A STATUTE FOR EVER.

A day of *affliction* and of *rest*. (Ver. 29—31.)

AARON'S SUCCESSORS.

The day of atonement to be "once a year." (Ver. 32—34.)



HEBREWS IX., X. 1—25.*

THE TABERNACLE, WITH THE TWOFOLD DIVISION THEREOF. (Verses 1—5.)

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a TABERNACLE made ;

THE FIRST, wherein was the candlestick, and the table, and the shewbread ; which is called the sanctuary.

And after the SECOND VEIL, the tabernacle which is called the HOLIEST OF ALL ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubims of glory shadowing the mercy seat ; of which we cannot now speak particularly.

PRIESTHOOD.

THE DAY OF ATONEMENT, WITH ITS TYPICAL SACRIFICES. (Verses 6—10.)

Notwithstanding the abolition of the Mosaic economy, those to whom this epistle was addressed were still carrying on the observances of the ancient Jewish ritual : hence the apostle here speaks in the *present* tense, not the *past* : "The priests," he says, "*enter* always into the first tabernacle," &c., &c.

Now these things being thus ordered, the priests enter always into the FIRST TABERNACLE, accomplishing the service of God.

But into the SECOND the high priest alone once every year. Not without blood, which he offers for himself, and for the errors of the people : the Holy Ghost this signifying, that the way into the HOLIEST OF ALL was not yet made manifest, while as the first tabernacle was yet standing : (i.e., kept its standing :) which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service

* [This and the four succeeding papers were not written by the author of the foregoing papers ; but they embody his thoughts communicated to another.]

perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

PRIESTHOOD.

ANTITYPE OR SUBSTANCE OF THE DAY OF ATONEMENT.

(Verses 11—14.)

The object of the *transposition** at the foot of the page is not to alter this passage, but to bring out its meaning a little more clearly.

(1) But Christ being come an high priest of good things to come, (2) by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (3) neither by the blood of goats and calves, but by his own blood (4) he entered in once (5), into the holy place, (6), having (7) obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

DIGRESSION.

MEDIATORSHIP.

CHRIST THE MEDIATOR OF THE NEW COVENANT.

(Verses 15—23.)

And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that

* TRANSPOSITION OF VERSES 11, 12.

(The numbers mark the connection between the transposition and the passage as it stands in the authorized version.)

(1) But Christ being come an high priest of good things to come, (4) entered in once (2) by a greater and more perfect tabernacle not made with hands, that is to say, not of this building, (5) into the holy place, (6) having (3) neither by the blood of goats and calves, but by his own blood, (7) obtained eternal redemption for us.

were under the first covenant, they which are called might receive

the promise of eternal inheritance. For where a covenant is, there must be brought in the death of the covenanter (for the covenant is made valid, or confirmed, over, or in connection with, the

dead, i.e. sacrifices), since it is of no strength at all while the covenanting one continues alive.

That which is briefly referred to in the foregoing *parenthesis* as to the Jewish sacrifices is here more fully brought out. Whereupon neither the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

PRIESTHOOD RESUMED AFTER THE DIGRESSION.

THE ANTITYPE OR SUBSTANCE OF THE DAY OF ATONEMENT.

(Verses 24—28.)

For Christ is not entered into THE HOLY PLACES MADE WITH HANDS, which are figures of the true; but into HEAVEN ITSELF, now to appear in the presence of God for us.

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was

once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

LEVITICAL SACRIFICES

TYPICAL OF THE SACRIFICE OF CHRIST.

(Chapter x. 1—10.)

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified by the offering of the body of Jesus Christ once for all.

THE JEWISH PRIESTS

TYPICAL OF CHRIST, THE TRUE PRIEST.

(Verses 11—18.)

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he

hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then he said, And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

EXHORTATION,

OR ENCOURAGEMENT TO THE SAINTS TO DRAW NIGH.

(Verses 19—25.)

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

EXPLANATION OF THE FOREGOING ARRANGEMENT.

THE character of the whole Epistle to the Hebrews is to present to us the Lord Jesus Christ as the perfection of that of which the types and shadows of Judaism had been but the imperfection: but the chapters before us especially present Him to us as coming forth in respect to those two great questions so necessary to restore the relations of ruined man with God: even those of *atone-*

ment and of *priesthood*: resolving these questions by presenting Himself as the substance of all that had been foreshadowed in the dim light of the Jewish economy. In chapter ix., His coming forth is *for man*; in chapter x., *for God*. Both chapters treat of atonement: but in the former the aspect is that of Christ coming forth on man's behalf; in the latter it is objectively to fulfil and carry out God's will.

We begin with chapter ix: and we shall see in what varied aspects and offices our Lord is there foreshown. The object of the Holy Ghost is to lead our souls into the apprehension of this: and, in order to furnish them with the perfection and the reality as a substitute for the imperfection and the shadow, two subjects are prominently brought before us; viz., the tabernacle, and the covenants; and Christ himself as Priest and Mediator is shown as answering to each: in the former He is antitype of *Aaron on the day of atonement*; and in the latter of *Moses as mediator of the covenant*.

In order the better to understand the bearing of the chapter, let us examine its structure, and the order (for it is perfect) with which the Spirit of God presents these truths to us and instructs us in them.

We shall thus find that verses 1—14 treat of the first subject above named; even the tabernacle, to which belongs the priesthood: therefore Christ is seen in verse 11 as the true High Priest, the antitype of Aaron. As such He is found on the day of atonement satisfying the claims of God's righteousness once and for ever. And the question of atonement then introduces that of mediatorship, which with the covenants is treated of

from verse 15 to the close of verse 23; and at that point priesthood is again resumed.

Such is the general scope of the chapter. Let us now examine it more minutely, returning to verses 1—7 (inclusive). We find that the tabernacle is there spoken of as divided into two parts; the holy and most holy place; designated as the first and second tabernacle; meaning the first and second division of the sanctuary: but when in verse 8 the signification of these figures is given, the inspired writer in treating of “the first tabernacle” passes on to the tabernacle *as a whole*; the expression “first” there contrasting with the “greater and more perfect” that was to come, and not with the second part or inner division of the sanctuary, as in verse 7. Therefore, when he says “while the first tabernacle was yet standing,” he means Moses’s tabernacle, comprising all its parts.

Now this tabernacle had a twofold signification. It set forth, on the one hand, the person of Christ; and on the other the heavens; the second or inner division representing the place of God’s throne of majesty; and the first or outer one the way of approach thereto. Both are spoken of as “patterns of things in the heavens” (ver. 23); and as the “holy places made with hands, figures of the true,” i.e. heaven itself (ver. 24). The great point of prominence was the ark and mercy seat in the holiest, the seat of God’s presence. To this all the rest led, and stood in relation; though the high priest alone had access to it, and that but once a year: but it was *all God’s dwelling*, and represented morally and locally the heavens, through which Christ our great High Priest passed up

by His own blood to the throne of the Majesty on high. The tabernacle itself, i.e. the tent with its two divisions, is the only part of it treated of in this chapter: but in Exodus we have, not the tent only, but also the outer court, which contained the brasen altar and the laver; and around which the tribes pitched. This is as it were the base of that figurative structure of which the summit only is given in Hebrews ix., and represents in type the earth, the region in which God meets man as a *sinner*; as the tent itself represents the heavens, the region to which He brings man as reconciled: so that, taking the two together, we have in figure the whole circle of heaven and earth viewed morally in its relation to God.

The outer court was where man as a sinner drew nigh to God; and there was the altar of burnt offering, and the laver, the vessel at which the priests must wash ere they approached the tabernacle. Inside the tent, in the first division of the sanctuary, was where man in his priestly character drew nigh to God; and thither the priests went always, accomplishing the service of God. Further still; in the second division, within the veil, was where God dwelt on His throne of judgment, from which man was excluded, save in the person of the high priest. Thus the whole is a complete picture of the universe as God's house; which signification it bears in Hebrews iii. 3, 4; the typical house of Him who created all things, who is God.

Now the two significations of these symbols, viz. the person of Christ, and the heavens, as to the tabernacle itself—or, including the outer court, the universal system

of heaven and earth—are closely allied ; for everything in heaven and earth is but a delineation of the mind of Christ. If we enter the room of one who has furnished and laid it out according to his own purpose and taste, do we not discern in all we see the mind of him who has thus fashioned it? How much more truly may this be said of the workmanship of the Divine Architect, whose ways and works have all some special and eternal object! His order and means for bringing man near unto Himself, set forth to us in type in the tabernacle and its courts, is but the reflection of that far more glorious manifestation in Christ ; so that one signification is but the counterpart of the other ; just as a photograph is a counterpart of the original, though so far less perfect. The blessed original, Christ himself, was typically represented in every part of “this building,” as the apostle calls it, while going on to declare that He, the Antitype—the “greater and more perfect tabernacle,” “not of this building,” though typified in it—was now come. His wondrous person embodied all and a great deal more than the tabernacle had prefigured ; and this, even Himself, He offered up without spot to God ; the work being sustained by the value of the Person. In virtue of that work He becomes, instead of the first tabernacle, the means of man’s approach to God : in other words, He takes the place of that system of gifts and sacrifices, rites and ordinances, through which alone man could draw near in the old dispensation.

But not only was the blessed Lord foreshown in the tabernacle and its furniture, which, as we have

seen, set forth His person as the way of access to God ; but He was also typified in the one who transacted the business of the sanctuary, so to speak, the high priest : therefore verse 6 brings forward the question of priesthood, showing us that as Aaron passed through the tabernacle up to the mercy seat on the day of atonement, he only dimly prefigured the great High Priest who has now passed into the heavens by His own blood, having obtained eternal redemption for us.

In that day of wondrous signification, that day of atonement recurring year after year, when the high priest entered into the holiest with the blood of the sin offering, how manifold were the foreshadowings of the Lord Jesus in the whole scene and action ! The sin offering prefigured Him as made sin and offered without the camp ; the tabernacle through which the high priest passed into the holiest prefigured Him in His personal perfection. The high priest bearing the blood within the veil prefigured Him as passing through the heavens up to the throne of the Majesty on high by His own blood ; entering as the righteous One ; presenting to God the tokens of His death, and thereby becoming the new and living way for us to follow Him into the henceforth unveiled and unclouded presence of God. Each and all found their answer in Him. He came as the victim instead of bulls and goats. He came as the greater and more perfect tabernacle, instead of the earthly sanctuary with its rites and ordinances, within which God was in concealed majesty. He came as the High Priest, entering with full title into the presence of God, and there presenting the tokens of

a work accomplished *once and for ever*. Rending the veil by the breaking of His body, the yielding up of His life without the camp, He, having risen out of judgment, passed from the earthly court through the heavenlies up to the throne of God, throwing open door after door, as it were, and filling up in Himself as He passed onward every thing, every place, every person, from the bullock of the sin offering to the high priest himself, and entering into the very presence chamber by the shed blood—pledge of *our* title to that region, as the excellency of His person was of His *own*.

And here, as in each case, He presents a contrast as well as an antitype to the Aaronic type. Like Aaron, He entered by blood; but, unlike him, it was by His own blood, and that once and for ever. Like him He approached God's hitherto concealed majesty through a tabernacle; but, unlike him, it was by the greater and more perfect tabernacle of His own flesh; and into, not the holy places made with hands, but heaven itself. And moreover, instead of the portal into that region closing after Him, as with Aaron, whom none could follow, it was not only opened, but could find its place no more. He, the great Forerunner, by passing through it as the risen One, became its end and substitute; He Himself being henceforth the new and living way into the presence of God, which is now to be entered in full assurance of faith, as the home of the purged conscience.

We now come to the *second subject of our chapter, the second aspect in which the Lord is presented to us*; and of this verses 15—24 treat. “For this cause he is the

MEDIATOR OF THE NEW COVENANT." For what cause? For the purging of the conscience. Antitype of *Moses*, as He has already been shown to be of *Aaron*, it is of the new covenant that He is Mediator: not of the Sinai covenant, as was Moses, and where man was a contracting party, and which could only bring man to nothing, and prove the impossibility of any such covenant standing; but of the covenant which, as we read in Galatians iii., was confirmed beforehand by God to Christ, and which the law could not disannul.

Now in passing on to consider this digressive passage, let us note well that in the nature of things *there cannot be by any possibility a real covenant between God and man as man*. A covenanting one must have full power to maintain, to carry out, that which he undertakes. This, we need hardly say, no man has: he has no more power to keep than he has power to make a promise; therefore a covenant between God and man was nothing more than a promise, a disposition on God's part. It was *wholly one sided*; its security depending on God, and in no wise on man. Thus the bow in the cloud is called a token of God's covenant with the earth; which means that it was a token of promise that God would not again smite the earth. This too was the order of His covenant with Abraham. God gave him a promise: Abraham entered into no engagement with God, but simply believed the promise. True, at Sinai man *did* presume to enter into covenant with God; but what was the result? Only the proved insufficiency of man, and the impossibility of any attempt on his part to keep treaty with God. But

was there then no covenant in the real sense of the word? Not with man, though there was promise and disposition from God towards him : but there *was* a covenant between *God and Christ*, the only one which stood or could stand. And this we find brought out in Galatians iii. 17: "And this I say, that the covenant, that was confirmed before of God in (or to) Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The promise was made to Abraham, but it was confirmed to Christ; and this is the argument for its immutability, for a covenant once confirmed no man disannulleth. God in making promise to Abraham had His eye on the one Seed, even Christ. He was the ground of the ratification of the promise. Four hundred and thirty years afterwards the Sinai covenant, which gendereth to bondage, and of which Hagar the bondwoman was a type, was entered on; but that was destined to decay, wax old, and vanish away. The true covenant, called the "new," though in reality it preceded the old, was that confirmed of God to Christ, which Christ, the one Seed, is not only party to, but mediator of; and we, as Isaac, are children of promise.

Of this (the two covenants) we believe verses 15—23 treat. It is a sort of digression between verses 14 and 24, which would seem naturally to follow one another; but what comes between is brought forward in order to show that mediation as well as priesthood must be founded on death. To prove this point, both covenants, the old and the new, are presented as bearing analogy one to the other, in the fact of *death being necessary to both*. Other

covenants, human ones, might be confirmed without death; but one of this nature, in which sin was in question between God and man, could not be valid apart from death; so that the argument is, that as death was necessary to the inauguration of the old covenant, even so was it necessary to that of the new.

This great fact and truth is set forth in verses 16, 17. We here give the passage in Greek, with its translation according to our authorized version: "Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου, (διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία,) ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Now this passage, we venture to say, is wrongly rendered; the translators not having apprehended the apostle's object therein, nor seen that there is a *parenthesis* here of the utmost importance; and, lastly, having altered the rendering of the word *διαθήκη* from "covenant" to "testament," thereby making the passage refer to the act of a testator whose will does not become valid till after his death. Now why, we ask, give this word a different signification from that which it bears in the early part of the chapter? If it be the one term, *διαθήκη*, all through, we ask, why not allow it to mean a covenant made between two parties, and not a will left for execution after death? That the former and not the latter is here meant we fully believe; and not only so, but that it refers to the new covenant, even the covenant of grace; the chief object herein being to show this to be in strict analogy with

the old covenant ; both of them being founded on and confirmed by death.

And now as to the *parenthesis* referred to above. This occurs in the first clause of verse 17, the Greek of which, *Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία*, in our version is rendered, "For a testament is of force after men are dead ;" but which we believe should be, "FOR THE COVENANT IS CONFIRMED OVER THE DEAD ;" the object therein, as we here seek to show, being to prove how the dead victims over which the old covenant was enjoined testified to the necessity of death in the confirmation of the new.

The whole passage we believe may be rendered as follows : "FOR WHERE A COVENANT IS, THERE MUST BE BROUGHT IN THE DEATH OF THE COVENANTING ONE, (FOR THE COVENANT IS VALID OVER THE DEAD,) SINCE IT IS OF NO FORCE WHILE THE COVENANTING ONE LIVES." And "the covenanting one," that is, one of the contracting parties, we believe to be CHRIST, the one to who mit was confirmed, according to Galatians iii. ; who, in order to fulfil, to carry out this covenant, *must die*.

Thus the consistency of God's ways throughout is clearly proved. Every covenant of His man-ward, be it one of grace—as the Noachic and Abrahamic, in which, as we have seen, it was virtually a promise on God's part—or one of law, as at Sinai, where man took on himself the responsibility of keeping it ; in every case it was "confirmed over the dead." It was over the sacrifices offered by Noah that God confirmed the covenant or promise to him as the head of the new earth. (Gen. viii. ix.) It was over the sacrifices offered by Abraham (Gen. xv.) that Jehovah confirmed the cove-

nant to him and to his seed, ensuring it by *death*; and here too we learn that, in the confirmation of the Sinai covenant, "Moses took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." "It was not dedicated without blood." Thus we are taught that to every covenant *death has been the grand necessity*; and the passage before us is to show that the new covenant, confirmed by God to Christ (which is really the confirmation of the Abrahamic) is no exception; nay, that the blood of bulls and of goats, the dead victims of inferior value on all previous occasions, only pointed to the *one great Victim* who was by death to purge away sin and become the mediator of a better covenant, established on better promises. He who offered Himself through the eternal Spirit without spot to God thus sealing the new covenant with His death, a death enhanced by all the value and glory of His person.

Verses 24—27 *resume the subject of priesthood*, transferring our gaze from the Mediator sealing the covenant, to the great High Priest entering into the heavens, there to *appear in the presence of God for us*. Nor is this the only "appearing." Mediation, priesthood, and "salvation," are each announced by the three distinct appearings here brought forward. Once, as the Mediator He "*hath appeared*" in the consummation of ages, to put away sin by the sacrifice of Himself. *Now* as the great High Priest He "*doth appear*" in that presence into which He has entered, and where He ever liveth to make intercession for us. And once more He.

“*shall* appear,” the question of atonement and mediation being eternally settled, “apart from sin unto salvation.” Then He will appear fully in His Melchisedec character, for His earthly as well as His heavenly people, the “high priest of good things to come,” things which can only have their full range and development then ; when the whole circle of blessing in heaven and earth is filled up in and through Him.

We have now only to notice briefly the first eighteen verses of chapter x., which properly belong to what we have been considering, being but another aspect of the subject of atonement. Here it is not the mediator nor the priest which we have brought before us, but the *sacrifice*, and that as demanded by the *will of God*. Great and wonderful as atonement appears as presented in chapter ix., in all that it has wrought for man, such is not the only or the greatest aspect of it. There was a still deeper thing, even that from which it sprung, even the mind and heart of God and Christ: and in order to bring this out, the apostle, when in chapter ix. 28 he comes to the point of Christ having once offered Himself to bear the sins of many, goes back in chapter x. to show how imperfect the sacrifices under the law were, making a remembrance of sins every year. Therefore “sacrifice and offering thou wouldest not, neither hadst pleasure therein, which are offered by law. *Then said I, Lo, I come to do thy will, O God.*” “A body hast thou prepared me.” This was the transaction between God and Christ. God’s will was the taking away of sins (ver. 4) ; and to do so demanded a greater sacrifice than those offered by law. Christ was the ready instru-

ment for carrying out that will; and a body was prepared Him of God. The first, the imperfect, "he taketh away, that he may establish the second." Here then, as in the preceding chapter, the type is lost in the anti-type. The offering of the body of Jesus once for all takes the place of the yearly sacrifices; and it is through this offering that we are sanctified by the will of God, which was the spring of action all through. Here too atonement and priesthood find their answer in Him: for, instead of the priest who standeth daily ministering and offering oftentimes the same sacrifices, "*this man*, after he had offered one sacrifice for sins, for ever sat down at the right hand of God," in the victorious sense of the full perfection with which He had carried out and completed God's will. And of this perfection the Holy Ghost witnesses to us; for "where remission of sins is, there is no more offering for sin."

What a summary of glories do these chapters present to us! What great and momentous questions are therein settled between God and His Christ! The Spirit, conducting us first through the tabernacle, and furnishing us as we move onward with the substance instead of the shadow, introduces us to our great High Priest entering by His own blood within the veil; there pauses, in order to show Him to us as the Mediator sealing the covenant, and to prove that death is the basis of both atonement and priesthood. This point being settled, we again follow Him (verse 24) as the great High Priest passing into the heavens—into the presence of God, there to appear for us now, and again to appear for them that look for Him. Nor this alone. We are then

(chap. x.) admitted into the *secret*;—shown the source of all this. The veil is lifted as it were, and the heart of heaven laid bare, to show how deep are the springs of that fountain from whence we draw all our trust and assurance. Not only does all that we have in these chapters of figure, type, and antitype, evidence the mind and interest of God and of Christ about us, redeeming us, and maintaining us in that high position in which redemption places us; but we are allowed to *overhear*, as it were, that mind and heart expressed in the deep fellowship between the Father and the Son. The will of God determined what sin demanded, and what His purpose for the sinner was and the Son as the perfect Servant comes forth *from God* to do His will, and returns to Him bearing the pledges of the complete and all-satisfying execution of His work and mission. The interior of heaven, its springs of action, its moral furniture, so to speak, is laid before us, in order that our consciences may find a home in the full light of God's presence.

Therefore is it that all this grand history of atonement and priesthood is summed up with the admonition to us to enter on our rights with "*full assurance*." For it is to no sealed or guarded precincts that we are introduced; but to one, the doors of which, thrown open by the re-entrance of the Conqueror, present a clear and unobstructed entrance for us. Everything we see therein tells us how at home we may be, and how fully we may appropriate it; for everything tells of a finished redemption founded on death, the evidence of which is

the blood. If it be a question of mediation, the covenant is ratified once and for ever; and the heavenly things purged with blood proclaim it. If it be priesthood, the great High Priest, "the Son consecrated for evermore," is there, having entered by His own blood through the rent veil.

Faint shadows of these wonders were given in the Jewish ritual. We have seen how the tabernacle and its service, the priest and his office, the altar and its victims, set forth the person and work of Christ; for, in the light of these chapters, all that which otherwise would have appeared but dead form and ceremony wakes up into life and beauty in the reflection cast back on it by the glorious reality which has superseded it, and in which all its value consists.

Well may we exclaim to our God, "Great and marvellous are thy works; just and true are thy ways!" And what is man, that God should be thus mindful of him? should not only entitle him to such a region as His own presence, but should take such *pains* to make him feel at home there, by presenting to him everything that could contribute to his consolation and assurance?

The only answer is, that God finds His highest glory in the triumphs of His grace toward the sinner; and that all the ruin and degradation of man has been made to redound to His glory through His Son the perfect Man, the joy of His heart,—the Saviour, the great High Priest, the Lord of glory, who has brought us into the unclouded light of His presence for evermore.



THOUGHTS ON VARIOUS TEXTS.

I.—THE VOLUME OF THE BOOK.

(Ex. xxi. 5, 6; Ps. xl. 6—8.)

“If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.” (Ex. xxi. 5, 6.) In this passage we see, in the case of the Hebrew servant whose ear was *bored through with an awl* in token of his engagement to serve his master for ever, the principle of willing loving obedience: and this is commonly (and rightly, I believe) thought to explain the following word of Christ in Psalm xl.: “Sacrifice and offering thou didst not desire; *mine ears hast thou opened* [or *digged*, see margin]: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” The truth is, our blessed Lord Himself was the antitype of the Hebrew servant of Exodus xxi., devoted as He was to God’s service, the one who offered Himself as a victim to die on the cross for the redemption of sinners. This then being the case, may we not gather from hence what “volume” it is of which the psalmist here speaks? To my mind it is a simpler idea than is commonly thought. “THE VOLUME OF THE BOOK” wherein these things are written of Christ I believe to

be, not the volume of the eternal counsels of God, as some have supposed, but THE BOOK OF THE LAW, bearing reference, as it typically does in this Exodus xxi., to our blessed Lord, as the only Hebrew servant who ever did or ever could without imperfection or failure do the will of his Master ; within whose heart the law of God was ; whose love to His God and Father was such as to lead Him to give himself up, without any reserve, to serve Him for ever.

II.—WRATH AND DOUBTING.

“I WILL therefore that men [or *the* men] pray every where, lifting up holy hands, without wrath and doubting.” (1 Tim. ii. 8.) The apostle Paul, in writing to Timothy, begins the epistle whence this passage is quoted with *grace*. Contending with those who were upholding the *law*, he speaks of himself, blasphemer and persecutor as he had been, as a signal example of this—of the *grace of God to poor sinners, without any distinction as to nation or name*. (1 Tim. i. 3—18.) Next he exhorts, because of this outflow of love to the world, that supplications, prayers, intercessions, and giving of thanks, should henceforth be made for *all*, and no longer confined, as in the times of the law, to the holy land and the temple. “*Every where*” prayer was to be made. (1 Tim. ii. 1—8.) Thus we have the clue to the closing words of the above passage ; “*without wrath and doubting* :” here the apostle evidently glances at two distinct states of mind, which, in the case of disciples *born under the law and still cleaving thereto*, would in a measure hinder their sympathy with such a precept as this.

“WITHOUT WRATH”—here he hints at the natural opposition of the Jewish mind to the thought of God showing grace to the Gentiles; as seen in 1 Thessalonians ii. 16, “Forbidding us to speak to the Gentiles, that they might be saved.” “AND DOUBTING.”—Observe how in Acts x. we have an example of this; I mean of one born a Jew, even Peter, not exactly *opposing*, but *doubting*, in the case of Cornelius, the goodness of God in converting the Gentiles: and then mark on the other hand how the Lord meets and sets aside his misgivings, on the occasion of Cornelius sending for him to teach him the truth: “The Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, *doubting nothing*.” (Acts x. 19, 20.)

III.—THE PASCHAL EVENING ANTICIPATED.

THE Passover, according to the Levitical law, was kept by the Jews on the *fourteenth day* of the first month, at even. It is evident however that Christ, in the especial year that he suffered, *anticipated the day of this feast*; that He and His disciples kept it together *the evening before*, at the close of the *thirteenth day*. If it be asked how He came to do this; and whether in thus altering the time He was not breaking the law, which even He as a son of Abraham was bound to obey; we answer, that He was also the Jehovah of Israel, and therefore that He had full title to set aside the law as He pleased. In this case however, while He seemed to be *transgressing*, He was in reality *keeping* it; that is *antitypically* doing so; inasmuch as He Himself was

the *true paschal Lamb*; so that by this arrangement on His part as to the feast He was offered up on the *fourteenth* day, the day appointed by Moses. Thus the *type* and the *antitype* met; so that, while the nation, lost and degraded as they were, were merely observing a powerless ordinance, the faithful among them (though not as yet realizing it themselves, it is true,) were spiritually feeding on Him who had already died for their sins, and who was, at that solemn moment of darkness in Israel, lying dead in the sepulchre.

And now, in proof that the day was thus changed, I cite the following passage. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but *that they might eat the passover*. (John xviii. 28.) Then again we read, "And it was the *preparation of the passover*, and about the sixth hour: and he saith unto the Jews, Behold your King!" (John xix. 14.) Now here the passover is spoken of as *not eaten as yet by the Jews*, but as that for which they were *making preparation*; whereas, as we know, *Christ had eaten it already, even before His betrayal*. This then explains the following passage: "Now *before the feast of the passover*, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And *supper being ended*, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to

God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself," &c. (John xiii. 1—4.) Here observe, that it was *after the paschal supper eaten by Himself and the twelve*, but at the same time *before the feast kept by the Jews*, that He rose from the table in order to serve His disciples. Thus we see how a comparison between the above three passages, namely, John xiii. 1—4, xviii. 28, xix. 14, clearly establishes the fact that Christ acted in this case in the sovereignty of His own power in thus changing the day, with a view to the fulfilment of the eternal counsels of God as to the time of His death.

IV.—THE GREATER SIN.

"THEN saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (John xix. 10, 11.) "*The greater sin*" here referred to, of which Israel was guilty in delivering Jesus to Pilate, was that of making use of the power of the Gentiles in carrying out their designs against the Lord's life. Had they, as they ought to have done, received Him as their Messiah, their King; then Cæsar, and Pilate his representative in Judea, would have been deprived of that power, which at the time of the Babylonish captivity had been given from above to the Gentiles; and Israel, as the people of God, would have recovered their proper place in the earth. But instead of this they enlisted the power of

Cæsar against Him. Hence the authority was still left in the hands of the Gentiles, to be used at this critical juncture in fulfilling God's purpose as to the crucifixion of Christ ; so that Pilate, however presumptuously, yet in a certain sense could with truth say to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John xix. 10.) In all this we see how this unhappy people were sunk in iniquity. They hated the Just One ; they plotted His death ; and, more than this, they delivered Him up to the Gentiles, the enemies of God, the oppressors of Israel, those from whose yoke the Lord came to save them. Had it been otherwise, Pilate could have had no power against Him ; but as it was, that which had been originally given from above to the Gentiles was now to be used on the side of the enemy. In all this then we see a fearful *aggravation of Israel's guilt*—"the greater sin" of which they were guilty—*greater than if they had themselves, without the aid of the Gentiles, put Him to death.* Of this it is that Jesus here accuses the nation, or rather Caiaphas the high priest, their adviser and leader in the act of rejecting the Lord and casting Him into the hands of His murderers.

V.—LOVE TAKING THOUGHT FOR THE WEAK.

"PRAY ye that your flight be not in the winter, neither on the sabbath day." (Matt. xxiv. 20.) As to this passage observe, that to take flight in the *winter* would be trying to the body ; while to fly on the *sabbath day*, being a breach of the Levitical law, would bring guilt and distress on the *consciences* of those whom the Lord

had in view in this chapter; namely, the Jewish remnant during the great tribulation under the beast. (Rev. xiii.) How considerate therefore in Him! how did it show his love, the deep and tender sympathy of His heart, at such a distance of time to take thought in this *twofold way* for His suffering people; to counsel them in such explicit terms to pray that their *persons*, and at the same time their *consciences*, in those days of amazement and terror, might be sheltered from evil! How sweet, how encouraging may this be to us! Let the heart that quails at the prospect of suffering—let the sensitive conscience—take comfort. Here the Lord allows us to pray that that which we feel ourselves ill able to meet because of weak faith may be averted. True, we, as members of Christ and as indwelt by the Spirit of God, have in reality power to rise above suffering of every kind. Still, in a passage like this we see the condescension of love to the weak, the Lord's tender considerate care for the timid tempted disciple.



THE
MAN-CHILD AND THE DRAGON;
SHOWING THE HOSTILITY OF SATAN TO CHRIST
AS KING OF THE JEWS.

REVELATION XII.

IT is constantly God's way throughout scripture, and especially in the Apocalypse, to unfold His ways to us under the form of visions.

Truths, under symbolic forms and personifications, are presented to the eye of faith, and thereby are we taught, not only the bearing and relation of those truths thus symbolized to all other things, but also the exact proportion and relation which the parts and elements of the scene bear to one another, and that according to the estimate of God, and not of man.

Who then can limit the importance of this divine mode of instruction?

It was thus that Ezekiel was shown the glory of God, whether in judgment in relation to Jerusalem, or in the ultimate bringing in of millennial blessing. It was thus that Daniel was made to perceive and comprehend what was God's estimate of the kingdoms of the earth, Jew and Gentile, throughout thousands of years; it was thus that Peter, Paul, and John were instructed in many of the deepest counsels of God. Those revealed to the

latter are largely developed in this book, under the form of visions, embodying a wide range of truth relative to Israel, the nations, and (at the conclusion) the Church; and what we find unfolded to us in the vision of chapter xii., is one of the most prominent, in that portion of the counsel of God which relates to the *earth*; that is to say, that which is connected with His earthly people, and with regard to which the earth is the scene of action. In fact, it is that from which all other such counsels emanate, the centre round which they revolve, the pivot which sustains them: for what does this vision reveal to us? what is its aim and object? IS IT NOT CHRIST, THE CENTRE OF GOD'S EARTHLY COUNSELS, ON THE ONE HAND, AND THE OBJECT OF SATAN'S RAGE AND ANTAGONISM ON THE OTHER?

It is not a *heavenly Christ*, in *His relation to the Church*, that we have here. That, or rather her association with Him in this central position, is given elsewhere; but in this vision He is seen in His character of MESSIAH, AND IN HIS RELATION TO THE JEWISH PEOPLE, from whom He springs as to His earthly association.*

In fact, the whole scene is essentially Jewish, and does not extend to His connection with man universally. He, the man-child, is born of, for, and in relation to, the woman; and, though the facts herein represented are a striking fulfilment of the sentence which God pronounced

* This shows that the catching up of the man-child unto God in no way involves, or includes, the future catching up of the *Church*. The Church has evidently no place at all in this chapter.

on the serpent with reference to the woman's seed, "It shall bruise thy head, and thou shalt bruise his heel," it is more an accomplishment of it in connection with *Israel* than with *man* in the broad sense of the race of Adam; with the *Jewish*, rather than with the *human*, seed.

The symbols under which this is represented are most expressive. Let us examine them.

The first object which John sees is "a great wonder," which appears "*in heaven*." The scene is an earthly one, yet it is presented to the eye of the prophet as *in heaven*; and why so? Because it is to be revealed to him as it stands in the mind and purpose of God; he must not see it as on earth, i.e., in man's view and estimate, for in that case a very different aspect would have been presented—the whole character of the scene would have been changed; but it is shown to him in heaven, in God's holy perfect estimate and mind, and the colours of the picture are dark or bright in their *moral* bearing as *He* sees them, and not as the natural eye would regard them.

The scene, then, is laid in *heaven*; but what does the prophet behold? "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This striking figure presents to us Judah the royal tribe, and is one in full keeping with the symbolism of scripture; for the nation of Israel in connection with the Lord is continually represented to us thus, not (it is true) elsewhere in *this investiture*, but the simile of a *woman* is made use of to represent the earthly bride, as well as the heavenly one. Here, however, it

is Christ's *humanity*, or rather His incarnate connection with Israel, that is to be developed; and consequently it is in a *maternal* and not in a *bridal* character that she appears. She is presented, not as that which He draws into relation with Himself, but as that from which *He springs*. And from whence did He spring? Was it not from Judah, the royal tribe, here typified by this glorious woman? That she represents Judah exclusively, and not the whole nation, we shall find proof of as we proceed farther in the details of the chapter, where we shall find her in scenes in which no part of the nation except Judah will move in the last days.

But ere we proceed farther, it will be interesting to note the figures of glory and dignity with which she is invested; symbols very frequently made use of in scripture in Jewish connection, and which would seem to bear a double signification here.

In the first place, the sun, moon, and stars, as the three orders of the heavenly bodies, and comprising "the host of heaven" (Deut. iv. 19) are, in their *individual attributes*, the expression of light and glory; and in their *relation* to the system which they form, of the stability of God's will and counsel by which they are upheld. Conferring and reflecting light, they are a very fit symbolic investiture for that royal house which in God's mind is the centre of earthly glory and blessing, and which will confer on the earth that light which she reflects from her Lord and King. Thus, also, the sun which clothes her may, in another aspect, be regarded as Christ Himself. He the "Sun of Righteousness" is indeed her true glory and covering, her "sun and

shield;" and in this aspect the earthly glory, even the glory of Israel hereafter, which is but a reflection of Him, is "under her feet," while the stars form her crown. The *number* of these stars is significant, and would lead us to think that the symbol conveys more than (as has been stated above) a part of the glory necessary to the woman's position. The number twelve is that of the tribes which actually form the crown of Judah, and in God's mind adorn it thus gloriously. The *crown* designates her as royal; that which *forms the crown* declares of what her royalty consists.

Many passages of scripture might be adduced to corroborate the signification here given to these symbols, which seem to be peculiarly linked with the throne of David. In Psalm lxxxix. 36, 37, they are used to designate the stability of that throne: "His seed shall endure for ever, and his throne *as the sun* before me. It shall be established for ever *as the moon*, and as a faithful witness in heaven." In Canticles, where Judah (though *there* it is *bridal* Judah) is spoken of, she appears in the king's eyes "fair as the *moon*, clear as the *sun*."

In Genesis xxxvii. 9—11, when Joseph dreams, and dreams in communion with the mind of God, the whole nation, of which Jacob's family was the nucleus, is pre-figured by these heavenly bodies; the sun, moon, and eleven stars typifying the nation in obeisance to him in his anticipative and Christ-like exaltation, consequent on his humiliation. So far, then, we can understand the bearing of these symbols, and also how truly the scene is in heaven, i.e., in God's estimate. He always views this woman as thus clothed and mantled, although His

manifested favour to her, her regal rights and her earthly glory, waned since the days of Solomon, and have now totally disappeared to human sight; but to her shall it yet be said, "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*" How truly do these words describe her as she here appears to John! what she once was, and still more *will yet be to man's eye*, and what she always is to the eye of *God*.

But her intermediate history is also to be set forth for our instruction, so verse 2 continues, "And she, being with child, cried, travailing in birth, and pained to be delivered." In her is the seed, the hope of the nation, but not yet brought forth. This verse describes the condition of the godly part of the nation from the time of its earliest existence to the first coming of Christ—the Messiah. It was in throes of travail, as it were, yearning for "that holy thing" which was to be born, in which all hopes centred. And beautiful is it to notice from the first call of scripture history, this pulse of the elect nation, this pulse (if we may so say) *ever beating*, as evidenced by the throbs of it, which we meet with here and there, from time to time, as we trace the history onward from the moment when God pronounced those significant words to Abraham, "*In Isaac shall thy seed be called.*" It beat in the heart of every godly mother in Israel, and produced that remarkable desire to be the channel of the fulfilment of the promise which was so strong in the Sarahs, the Rebekahs, the Rachels, the Hannahs, the Ruths, the Marys, the Elizabeths. Isaiah gave expression to this national throb when, in anticipa-

tion, he bursts forth, "For unto us a child is born, unto us a son is given." (See Is. ix. 6.) And as the time of the realization of the hope drew nigh, it became stronger and more distinct, though the circle in which it was found became more and more contracted; the greater part of the nation having, through ungodliness and unfaithfulness, fallen off from the line of God's promise and her true hopes; so that at last it was concentrated in that little remnant which "waited for the consolation of Israel." Strong and clear did this pulse beat in the hearts of such as Zacharias, Simeon, Anna, who, *indeed*, "travailed" in expectation of this desire of their hearts, which broke forth in accents of joy when the birth of the babe laid in the manger pointed on to its resurrection-birth from the tomb—communicating the glad tidings to all who looked for "redemption in Israel." As truly, if not so intelligently, did it linger in the hearts of the shepherds, who, on the announcement of the angelic host, gave vent to a gladness which evinced what had been the hope of their souls; a hope which, more or less distinctly, had buoyed up every godly Jewish heart, and which even the Gentiles, represented by the wise men, felt the influence of, when, guided by the star, they came to Jerusalem from the distant lands of the East, in search of the new-born king.

But before the consummation arrived, during this period of expectation and travail, "*another wonder*" is introduced on the scene; and in relation also to that object towards which all eyes were turned: "And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and

seven crowns upon his heads." (Ver. 3.) "In heaven" also,—in the mind of God, is this other wonder seen of the prophet. In that mind and estimate, however fair its form on the earth, it is a dragon, "that old serpent the devil," here seen as embodying the perfection of Gentile power and evil. Seven heads and ten horns are seen on the beast of chapters xiii. and xvii. the heads designating *seven kings in successive*, and the horns, *ten kings in contemporary power*; the former showing *its course and progress* from beginning to end; the latter, the last form which it assumes.* Now these seven heads, succeeding one another during the whole period of the beast's existence, are evidently those who acted a prominent part with reference to the Holy Land, that land which is ever in God's mind the centre of earthly blessing, and in relation to which He judges all the kingdoms of the earth. By both scriptural and historical evidence we find that there were seven, and seven only; namely, NEBUCHADNEZZAR, CYRUS, ALEXANDER, ANTIOCHUS THE GREAT, ANTIOCHUS EPIPHANES, CÆSAR, and lastly THE BEAST the man of sin, who is the "seventh and also the eighth."† (Chap. xvii. 10—18.) Thus we find that this beast had its existence from the time that Gentile power

* This shows why the *heads* are crowned in this chapter; and why in chapter xiii. the *horns* are crowned.

† We here see *four kings* and *three*—the former the heads of the four Gentile empires; the latter three from among the kings of the north, i.e., Syria. That the beast or wilful king will be the last king of the north, previous to his being given the kingdom by the dragon (Rev. xiii. 4), we believe may be proved from Daniel xi. 36—45.

was first vested in Nebuchadnezzar; and also, that it will revive, and, before its existence terminates, that it will wear the form of ten kingdoms, ruled by kings subordinate to itself. So much for the beast of chapters xiii. and xvii. But why, it may be asked, are these heads and horns seen on the dragon? what connection have they with *him*? The answer is solemn and teaches us that it is he (the dragon) who really wields Gentile power, the origin of which is here seen as diabolical; the human aspect of it being given elsewhere. Embodying the very essence and spirit of the beast, we find in *figure* here a fact which chapter xiii. 2 relates in language, "and the dragon gave him his power, and his seat, and great authority." The heads are crowned, because the whole period of their actual rule is contemplated; God's eye ranging over that mighty lapse of time in a moment, and gathering up (as it were) all the activities and exponents of its evil rule, in order to present to us under this terrible symbol of a *seven-headed ten-horned dragon*, not only the power itself, but also its origin and animus.

Verse 4. The dragon, seeing the royal woman in this state of expectancy, travailing to bring forth that wondrous child and king who was to bruise his head and take away his dominion, stands "ready to devour it as soon as it is born;" and in the strength of this malice with which he is animated, he assails the whole line from whence the expected one should spring: "His tail drew the third part of the stars of heaven and did cast them to the earth." The faithful are very frequently spoken of in scripture under the similitude of stars: we read in

Daniel viii. 10, of the little horn, that it "cast down some of the host, and of the STARS [the faithful ones] to the ground;" again, "they shall shine as the stars," &c. So, in this vision, Satan is presented as acting with his own evil power upon the stars, that faithful portion of the royal seed who kept up the hope and faith of the nation. This verse comprises in a few words the whole history of his wiles, his rage, and his malice against the holy seed, the godly ones, which may be traced as a vein running throughout the Old Testament. Various were his ways and means; but if we examine the Lord's genealogy, we shall find that from Judah downwards there is some flaw or escape, as it were, in all the individuals through whom the royal seed was borne onwards; and this increasing as the time drew on. How far he succeeded in drawing so many of the stars to the earth, that is, in alluring them from their high moral estate, the books of Kings and Chronicles fully unfold.

From David onwards most of the kings of Judah were servants of God, but all without exception fell in one manner or another under temptation.

David we know was not proof against it.

Solomon turned to idols.

Asa made a league with Benhadad.

Jehoshaphat joined with Ahab and Ahaziah.

Joash, at first faithful, became idolatrous.

Amaziah "did right in the sight of the Lord," but his heart was not perfect.

Uzziah also, but his heart was lifted up, and he offered incense in the temple.

Jotham walked with the Lord, but did not throw down the high places.

Josiah fell in battle for not heeding the word of the Lord through Pharaoh Necho. But most strikingly do we see the effect of the dragon's wiles with

Hezekiah; for to him is the sentence pronounced that the "crown was to be profaned and cast to the ground." Sadly does that blotted page in *Hezekiah's* history illustrate the success of the dragon's allurements on these stars of heaven. He had walked before God in rectitude during all the previous part of his reign, but when the Babylonian ambassadors were sent to congratulate him on his recovery, his heart was lifted up, and he made a display of those treasures which were only given him for God's glory. Who impelled him to this but the dragon, who doubtless knew well what would result from his falling from that high place of witness for God, to the vain glory and flattery of the world? "Behold," says *Isaiah*, "the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord" (2 Kings xx.), and *Hezekiah* must admit that "good is the word of the Lord."

So far was the dragon successful when these predictions took place, and the utterance of the royal woman at this epoch must have been that so finely expressed by *David* in Psalm lxxxix. 38, 39, 44, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the

ground.” “Thou hast made his glory to cease and cast his throne down to the ground.”

But then the TRUE “Anointed” had not yet come. She still travailed in expectancy of this long looked-for child, whom the dragon now stands ready to devour. This attitude is one which Satan constantly bore towards Judah in her royal and holy character. He was the animus of Saul in his deadly and determined hostility against the life of David, who was to found the kingdom, and the hair-breadth escapes which he experienced evince how inveterate was Satan’s desire to destroy him. Another remarkable instance of this we find in 2 Chronicles xxii. when Athaliah destroys all the seed royal, *all but one*, Joash, who was concealed in the house of God for six years. Who but the dragon prompted her to this? and who but God could have thwarted the attempt thus? On that single life depended (speaking as to the necessity of God’s counsels preserving their thread and consistency throughout), not only the preservation of David’s throne, but the ultimate bruising of the serpent’s head and the salvation of the world; for from him the Messiah, the woman’s seed, the bruiser of Satan, was to spring. Again, we find the dragon in this attitude towards the woman in the person of Herod, who, on the report of the birth of the King of the Jews, sent forth in exceeding wrath to slay all the children of Bethlehem.

But, however implacable the dragon’s enmity, he could not succeed, either by means of Saul, Athaliah, or Herod. His last effort against Him was ON THE CROSS, but his apparent triumph there was his most dire defeat, and

in the due course of God's counsels, this wondrous child *is born from the tomb; brought forth in resurrection.* "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne."

We cannot doubt, though the interpretation of this figure may *include* the actual birth of the Lord, that the truth primarily intended to be revealed here is His resurrection; for *then* was it that He, having put away sin, was presented as the Messiah, and then did God say unto Him, "Thou art my Son, this day have I begotten thee." It is in RESURRECTION that He is presented to the nation as "both Lord and Christ," the fruit of David's loins according to the flesh; raised up to sit on David's throne. How fitly is such an event represented in vision by the *resurrection-birth of the man-child*, who was to rule all nations with a rod of iron, but who is caught up unto God and to His throne, the heavens receiving Him till the restitution of all things. The life of Christ on earth, His rejection and death, is not contemplated here, though silently implied by the intimation that the dragon stood ready to devour Him, which of course includes the whole course of his enmity from first to last; but we have only a child born and caught away. No doubt it was His actual birth that the dragon watched in malice, as he had the royal line from the beginning; but it is in resurrection that He is here seen as brought forth, and the heavens receiving Him, as well as His ultimate rule of all nations, is consequent on this. This exaltation and rule is not entered on in the chapter

before us, the catching up of the child being merely introduced to meet the enmity of the dragon towards Him; but, in the clause which reveals His destiny, viz. as the ruler of all nations, we have a link to that which other scriptures so fully develope. For instance, in Psalm ii. the sequel of this scene is finely set forth. The kings of the earth, and the rulers, impelled by the dragon, had set themselves against this “man child” the Lord’s anointed; but Jehovah had set Him on Zion—had declared the decree, and anticipatively given Him the heathen for an inheritance. The apostle Paul, quoting this psalm in Acts xiii. 32—34, sets forth the doctrine of this 5th verse of our chapter in other words; for he declares the glad tidings “how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written, in the second psalm, Thou art my son, this day have I begotten thee: and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.” Here was the fulfilment of the promise for which the nation had yearned, the man-child brought forth, and caught up to heaven.

This 5th verse concludes the first division of the chapter, the first phase of the vision; and the succeeding one passes rapidly onward, and presents to us a scene *still future*; the whole of the present dispensation, that time which elapses between the heavens’ reception of the woman’s offspring, and her own re-appearance on the scene—during the last week of Jewish history—coming

between, and being silently passed over. The reason of this omission is evident: the vision relates solely to the woman and her child; therefore that period, during which *she is lost sight of on earth and He is hid in the heavens*, has no reference to it, but relates to the Church, the dispensation of grace, which is not treated of here. We must therefore pass on in spirit to that period which the Apocalypse specially unfolds; viz., the last week of Daniel, which is very fitly entered on in unbroken succession with the previous phase of the vision: for, although ages elapse between the two, it succeeds in strict *moral order and identity*, and is consequent thereon.

Here then (ver. 6) we find this same woman—she who had appeared in such glorious investiture, now in a fugitive (morally fugitive) character—fleeing into the wilderness for the significant period of twelve hundred and sixty days, “where she hath a place prepared of God, that they should feed her there,” i.e., during the first half of the week. That this event is moral separation and not actual flight from persecution is plain; because there is no active persecution or enmity during this period to flee from. The rage of the dragon had been against the *child*: He being caught away, and the object of his malice removed, he is in no openly hostile attitude towards the woman *as yet*. We find also from other parts that these twelve hundred and sixty days—this first half of the week—will be days of deception and allurement, and not of violence or persecution. From the deceptive and ensnaring condition of things, the woman—the godly remnant of Judah which now com-

prises the royal tribe—withdraws herself morally ; and is sustained by God in this moral separation. She is in spirit in the wilderness, even as the Lord declared when speaking of this day by the mouth of Hosea. “I will allure her, and bring her into the wilderness, and speak comfortably unto her,” &c. *Dissociated from the defiled and guilty condition of things around her, even as the heavenly saints are now, or ought to be, she truly sings there as in the days of her youth, and finds her vineyards from thence, and the valley of Achor—of humiliation—“a door of hope;” for in the power of that separation she is borne through that terrible period when the waters of judgment deluge the earth, and is reserved for millennial blessing and rule, when she shall know Her Lord as “Ishi,” and be betrothed unto Him “in righteousness, and in judgment, and in lovingkindness, and in mercies.”*

But to return to verse 6, which only treats of the first half week of moral separation. This is her position on *earth* ; and while such is the case with her, verse 7 goes on to tell us how it is with her old enemy the dragon. A wondrous scene is being enacted with regard to him. There is war in heaven. Michael (that great prince which standeth for the children of the Jewish people Dan. xii. 1,) and his angels war with the dragon and his angels ; and the result is that the latter is cast out, and his place is found no more in heaven.

That great fact, which the Lord Jesus saw in anticipation when He says, “I beheld Satan as lightning fall from heaven,” now takes place. He (the prince of the power of the air) who hitherto has had access to the

heavenly places, is *found there no more* : his power from henceforth is confined to the earth, and is all the more terrible therein from its concentration. He is the "star called Wormwood," who in chapter viii. 11, falls on the rivers and fountains of waters, and who in chapter ix. opens the bottomless pit and lets forth its contents. We are not told at what precise period during the first half of the week this event takes place ; but it must be during the first twelve hundred and sixty days, for it is the action of the star that *had previously fallen*, and not of *another star*, which in chapter ix. ushers in the last half by opening the bottomless pit. And what is the mind and spirit of heaven with regard to this transition, verse 10 — 13 tells us : "A loud voice," swelled no doubt by that of all the heavenly saints, falls on the prophet's ear, to let him know what is heaven's estimate of that terrible moment : "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night : and they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

This utterance must not be regarded as one immediately consequent on the fall of the dragon, or at least confined to that moment ; for the victory of the martyrs

who had not then laid down their lives is celebrated therein. It is more a continuous expression of the mind of heaven with reference to this event—extending throughout the remainder of the week: the heavenly saints give expression to their estimate of the joy of heaven and the woe for earth by the casting down of the dragon, and the honour and victory of their brethren who were to suffer thereby.

Suffer indeed they would; but the cry of “woe” is not for them, but for the inhabitants of the earth, “those whose rest and dwellingplace being there, are emphatically *dwellers*” therein. And well may the cry be “woe” for them who dwelt where all his power was now concentrated. This is the “woe,” the *threefold* “woe,” which is consequent on the fall of the star Wormwood in chapter viii. 13, which is the same event as that in this chapter; namely, the casting out of the dragon from heaven. These *three woes* are the contents of the *three last trumpets*—*four* having been sounded during the first half of the week, and the last three during the latter half, the fifth ushering in the devil’s concentrated power in exasperated violence, and with the sixth and seventh heralding “woe.” Verse 13 shows the enmity of the dragon to the woman which brought forth the man-child; his object on finding himself cast to the earth being to persecute her. The *child* is beyond his reach; but she, the godly portion of the tribe, is not; for her moral flight or separation only exposed her the more to his malice: and mark, it is still as the *mother of the child* that his rage is exhibited against her. Here however God interposes, and provides

her with means, namely, "the wings of a great eagle," which symbolically express rapidity of flight, and she, not *morally* as before, but *actually* flies into the wilderness for time, times, and half a time [three years and a half], from the face of the serpent." This is what we read of in Matthew xxiv. 16, where the Lord, addressing the disciples as in moral identity with the holy remnant of the latter day, says, "Then let them which be in Judea flee unto the mountains," &c. This was to be on the setting up of the abomination of desolation at the opening of the last half week of Daniel, which was to be marked by great tribulation, such as had not been from the beginning of the world. The woman however escapes: she is part of the company which we find sealed for preservation in chapter vii.; in fact the twelve thousand from the tribe of Judah; and is borne away from the scene of the dragon's activity, to be nourished for time, times, and half a time.

This winds up the week *as to her*; but verse 15 retrogrades a little as to the narrative, and tells us the action of the serpent when the woman was out of his reach. This is his final effort against her: he casts "out of his mouth water as a flood, that he might cause her to be carried away of the flood"—doubtless raises up a people to pursue her: but again God interposes miraculously on her behalf, "and the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." These pursuers are destroyed by an earthquake, possibly that which we read of in Zechariah xiv. 4, 5, at the Lord's coming: "And his feet shall stand in that day

upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.*"

In the above passage we learn, that on the eve of the Lord's coming there will be an earthquake, which will form a valley through which the believing remnant will flee from their foes. In Revelation xii. 16 we have seen an earthquake also, the effect of which is to swallow up the flood or pursuers which the dragon had impelled after the remnant. Both occur at the very end of the week; and if the earthquake be identical, it may answer the double purpose of destroying the woman's enemies and forming a passage for her escape. In Zechariah the Lord appears on the scene just as the remnant are fleeing; appears for their deliverance. In Revelation xii. the vision does not *extend* to this last: so the precise time of the earthquake cannot be fixed; but they *appear* very similar. At any rate, in both instances the earth helps the woman, or the remnant.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ." This passage must not be regarded as

continuous in occurrence to the previous verses, which relate the dragon's final effort against the woman, and wind up the week: verse 17, recurring to that period thus wound up, only designs to show us how he bore himself towards those *individuals* who were not in the place of preservation and concealment with the woman. She was in the wilderness; they still exposed to the dragon's fury; and with *them* he makes war. They were "the remnant of her seed," a second company of martyrs who suffered later in the last half of the week, even as the witnesses and the first company (the souls under the altar of chapter vi.) were martyred in the middle of it. "They are those who keep the commandments of God, and have the testimony of Jesus Christ." Faithful to this testimony, they lay down their lives and enter into heavenly glory; while the woman is preserved for the earth, and forms the *crowning* portion of that company, the hundred and forty-four thousand, which is sealed, not only from Judah, but from *every* tribe; and enters into earthly blessing and joy. She is the *royal* part of that company, and the whole nation *will be gathered unto her*; or at least the elect remnant in each tribe, the twelve thousand sealed ones, will together form that redeemed people, that holy nation, who will constitute the kingdom during the millennial age. Judah, this royal woman, no longer in a fugitive suffering character; but she appears first to the eye of the prophet adorned with her crown of twelve stars, swaying the realm of earthly glory, and clothed with *Him* the "Sun of righteousness," from whom she derives all her royalty and glory; and (whom having long

yearned in expectation for) she now owns His sway, and finds herself lost in Him.

In recapitulation we may add that these last verses 14—17, disclose to us what takes place during the last half of the week. *Not in consecutive order by any means*, but merely in the light of cause and effect. The woman out of the dragon's reach, he makes war with the remnant of her seed, and also makes a final effort against her. The *former* God allows, and gives the honour of martyrdom to one portion of His own, designed for heavenly glory; the *latter* He prevents by miraculous interposition, in order to mark off another portion for the earthly glory designed for *them*. Neither of these glories is entered on here; but the week is fully wound up, the period of the woman's concealed security in the wilderness having run out; but the dragon is not yet destroyed, and the man-child is on the throne, *ready* to be revealed. The object of the vision being attained, it closes. That object is, as we have seen, to show forth in strong colours, by means of these powerful symbols, not the *revelation* of Christ—the man-child, but His *origin*, *earthly relations*, destiny, and Satan's enmity to Him in His royal, Jewish, Messianic character. He and the dragon are the two objective features in the vision: all the rest hang upon these, and serve to illustrate them. True the woman appears to be the most prominent personage; but it is her maternal relation to this royal child that gives her the prominence. It is against *Him* that the dragon's rage is excited: the "stars of heaven" are only objects of interest to this evil one because of their connection with *Him*;—the woman, because she

travailed to bring Him forth. He who was to supplant the dragon's rule and dominion—the child—being caught up, the serpent and the woman do not come in contact again until the former is cast out of heaven and finds his power confined to the earth, and that for a short time. *Then*, it is true, he assails her, and the remnant of her seed, as the only remaining witness for the object of his hatred and fear.

This scene is one of most comprehensive range, embracing the whole period of the woman's existence, from the time of her endowment by God with earthly glory, authority, and rule, until the *verge* of that moment when her root and offspring—this royal child, on which all her heart and hopes were centred—shall merge her in His own person, and actually take that rule which His birth from the tomb entitled Him to as “both Lord and Christ.”

In conclusion, we may add, is it not plain that the woman must symbolize the royal tribe, and not the nation as a whole?

She retains her identity and personality throughout all the shifting scenes of this vision, and bears a prominent part in that closing week which the nation as a whole will have nothing to do with. The house of Israel will still be lost to human sight and prophetic action, while the house of Judah—this woman—will be on the scene, separating herself morally, assailed by the dragon, fleeing, escaping; and not till after the three years and a half (during which she is nourished in concealment) have expired, will the rest of the nation, the ten tribes, be brought back. Before this last takes place, the man-

child, the offspring of this royal woman, born in resurrection, received into the heavens for a season, will have come forth from the throne, for her deliverance, for the destruction of that power so inimical to her, and the resumption to Himself of those royal rights which He had in *grace derived from*, though in divine right *conferred on*, the house of David.



JOHN XVII. 5.

“AND now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

PARAPHRASE.

And now, O Father, glorify thou me with thine own self, (i.e., at thy right hand on the throne,) with the glory which, as head of the elect Church, I, *not actually, but in purpose*, had with thee before the world was.

N.B.—This cannot be His essential glory *as God—as the eternal Son*. He could not ask His Father to glorify Him with *that*, it was eternally His, without any diminution or change. He never laid it aside, hence He could not resume it.



JACOB'S LAST WORDS.

A COMPLETE HISTORY OF ISRAEL AS A NATION
IN THE PRE-MILLENNIAL EARTH.

GENESIS xlviii. and xlix. introduce us to a scene of great moral beauty; every element of which tells us how divine is its order, depth, and harmony. Not only does it present to us a comprehensive range of the counsels of God in connection with His earthly people, but it is invested with an additional interest if we consider the *one* who declares these counsels, and the circumstances under which he declares them. It was a moment when life was ebbing fast, and earth receding from the view of the dying patriarch; he whose previous course had not been bright, but whose end is here marked with all the brilliancy of a sunset—calm, blessed, and full of light and glory.

The history of Jacob had been eventful, chequered, and strongly marked with crookedness; but he had nevertheless held fast the promises of God, and grounded his line of conduct thereon; though the means he had taken to reach them were for the most part carnal. He had passed from stage to stage in the divine school; Bethel, Peniel, and Beersheba had followed one another; the anguish of the loss of Joseph had been succeeded by his resurrection from the dead (as it were); and from thence a marked restoration is discernible in his soul.

The light then waxed brighter and brighter, until such a flood of illumination envelopes his deathbed, that, in company with the mind of the Lord, his gaze, after first resting on the promised land, and then reviewing his own course and taking his position from thence, stretches far out into future ages and dispensations, and rests not till it has scanned the whole history of God's people, from the time of their redemption out of Egypt till Christ shall appear as their Deliverer: in fact it embraces the whole range of Jewish history, from Exodus to Revelation xix.

Let us review this wondrous scene in detail. It is divided into three parts: the oath, the reviewal, and the blessing, or rather prophecy. The first seems to have taken place shortly before his death (chap. xlvii. 29); the last two are properly the deathbed scene, with which we have to do.

Israel is about to die; and on the approach of Joseph he strengthens himself, and sits on the bed, in preparation for what was to follow: but ere *Israel* (the prince with God) can declare God's mind, *Jacob*, the man in nature, must review his own individual course, and acknowledge God's faithfulness therein. Thus we read, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me." This was the starting-point of his course. Luz (signifying separation or departure), turned into Bethel (the house of God) by the Lord's manifestation to him, was where the Lord had met and blessed him. The scope of that blessing related to the earth: "Behold, I will make thee fruitful, and multiply thee; and I will make of thee a multitude

of people; and will give this land to thy seed after thee for an everlasting possession." And on the ground of this (dropping the narrative of his own history for a moment,) he takes Joseph's two sons, Ephraim and Manasseh, as his own; he declares that as Reuben and Simeon they shall be his; and then he defines their relative positions, and marks out their portion and inheritance in the earth. But, ere he proceeds, one epoch more in his own personal history is to be reviewed; one indeed which was the pivot on which all the rest turned, and which is introduced here on account of its moral connection with the moment. He had been detailing the earthly future of his grandsons, mapping out their respective allotments; and in the midst of it his own position and experience seem to rise before him *in contrast*, as he turns for a moment from them and says, "*As for me.*" It *was* a contrast; for in these Israel *individually* had no part. He was passing away from the earth, after having undergone experiences which had blighted it to him; and he says, "As for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath." How beautiful are those words, "*As for me!*" What a tale they unfold of a heart which has emerged from the crucible of suffering, which has been brought in spirit to the tomb; and has left there all most dear to its natural affections and instincts; but which is content to leave them there, and seeks no more for an outlet for them below. And how strikingly the manner and moment in which the dying

Jacob utters this brief clause throws out into relief the contrast which we have noticed above! It is as if he said, "*You have hopes and interests here; but as for me, mine were buried at Ephrath.*" In Rachel all his human affections and desires were centred: he had served seven years for her, and they "seemed but a few days for the love he had for her." In every subsequent action of his life, whether at the "brook Jabbok" or in his extreme fondness for her two sons, it is evident that she commanded his heart. She died; and his earthly hopes died with her. But what then? Almost in the same breath he adds, "the same is Bethlehem:" the very spot which had entombed his earthly affections was that from whence He should arise on whom all the promises were based, and who should be the hope and satisfaction of every renewed heart. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah v. 2; Psalm cxxxii. 6.) The royal seed, the hope of the nation, did not spring from Rachel. Judah, the royal tribe, was Leah's offspring; but the place which enclosed the tomb of Rachel was the spot from whence that seed arose, and was preserved from generation to generation. Bethlehem was the birthplace of Jesse, who sprang from Ruth the Moabitess: and the blessing pronounced on Boaz in Ruth iv. 11 (margin) is beautifully illustrative of the connection: "Get thee riches in Ephratah, and proclaim thy name in Bethlehem." There also was David born; and there arose the greater

than David, on whom the prophetic eye of Jacob doubtless rested (if not intelligently, the Spirit in him pointed thereto), when he said "the same is Bethlehem:" the tomb of his earthly hopes was the birthplace of his heavenly ones: Ephrath and Bethlehem were one and the same place. Death and resurrection go together in the counsels of God and the experience of His people. As surely as Ephrath does the work of death for us, so surely will it become a Bethlehem to us.

This episode is a precious link in the chain of Jacob's utterances. Standing in remembrance on Bethlehem Ephratah—the scene of death and resurrection, the earth receding before him—he takes the place of a heavenly man, and from this elevated position declares "things to come." He can *now* turn again to the earthly expectants, as above them, but still identifying himself with them, as one who has done with *self* best can: "And he said, Bring them, I pray thee, unto me, and I will bless them. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees." It is well to observe the attitude here described. Israel, having arisen at the approach of Joseph, was sitting on the bed while all that has been recounted took place; and when he desired his grandsons to be brought to him, they must have been placed "between his knees" while he embraced them. But from this endearing position Joseph now removes them; for Israel is about to worship. He is going to perform that act which the Spirit of God

takes special note of in Hebrews xi. ; and, every touch of this scene being in harmony, Joseph, it seems instinctively, draws the children aside, and he (i.e. Israel) bows himself with his face to the earth. Israel had often bowed himself before. In the close of the previous chapter we read, "he bowed himself upon the bed's head:" but that *this* special instance was an act of faith is plain, by the Holy Ghost's comment on it: "*By faith* Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Moreover he bowed himself with his *face to the earth*. May we not say that it was at this moment that the counsel of God was imparted to him; at least that full disclosure of it which his subsequent utterances declare? In the attitude of subjection to God's mind and will—having reviewed his own life, scanned the tomb of his hopes, and discerned in the spring-light the green blade that was to arise from thence—he now worships, leaning on his staff, the emblem of his pilgrimage, in which he had learned that God whose counsel he was about to declare. His action is emblematic of his mind, will, heart, and affections, being in abeyance to God; and he is therefore a fit vessel for God's counsels, which the Spirit now reveals to him. *Now* he knows well how to place Ephraim and Manasseh, though "his eyes were dim that he could not see." Joseph is far behind him in intelligence: *he* may place them in the order of nature, but Israel in the power of the Spirit will thwart his arrangement, and God's order must be preserved: Ephraim, the younger, must be first.

Israel continues: "Behold I die: but God shall be

with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." What portion was this? Was it not that parcel of ground in Shechem which he bought from Hamor? (chap. xxxiii. 19.) This seems probable from Joshua xxiv. 32, where we find that this purchase "became the inheritance of the children of Joseph;" and again, in John iv., we read of Sychar or Sychem, "that parcel of ground which Jacob gave to his son Joseph." But why does he say "which I took out of the hand of the Amorite with my *sword and my bow*"? This may be explained by remembering the quarrel between Jacob's sons and the Shechemites in Genesis xxxiv., which *may* have occasioned the forfeiture of the possession. And if so, he must have regained it by force; i.e., by "sword and by bow."

This bequest closes the *private* part of the scene, viz., that which took place between Israel, Joseph, and Joseph's sons. But now it enlarges into one of *wider* range; and Jacob, ceasing to address Joseph exclusively, but still retaining the same attitude, summons *all his sons* to hear the purposes of God committed to him concerning themselves. They were the nucleus of the nation; consequently we have in his utterance a full epitome of the history of the Jewish nation, from its call to its future restoration. His words are more a prophecy than a blessing: he is going to tell "that which should befall them in the last days."

"Gather yourselves together, and hear, ye *sons of*

Jacob; and hearken unto *Israel* your father." Mark the double appellation he gives himself, indicative of the double communication about to be made. They were indeed the sons of *Jacob*; the failing, crooked *Jacob*; the supplanter; and the history of their own evil and corruption well attested their origin: but it was from *Israel*—the one who had "prevailed with God"—that they were to receive God's counsel, which was to drop from his lips; and in the light of that counsel they might descry the bright end and consummation of their blessing, though the intervening parts were to be so dimmed and clouded by sin.

"*Reuben*, my firstborn, my might, and the beginning of my strength," etc., etc. Here we have the nation as son of *Israel*: God's firstborn, called and chosen. "Thus saith the Lord: *Israel* is my son, even my first-born." (Exodus iv. 22.) But immediately failure and defilement come in: *Reuben*, son of *Israel*, is God's chosen and firstborn; *Reuben*, son of *Jacob*, is "unstable as water," etc. And so it proved. No sooner had the people been redeemed from Egypt, and ere the song of deliverance had died away on the banks of the Red Sea, than evil comes in; idolatry and defilement of every form succeed, and continue during the whole period of their occupation of the land of their inheritance.

Simeon and *Levi*. (Ver. 5—7.) *Israel* (the nation), a step farther in sin, having committed a deed of murder, even that of their Messiah, of which the bloody deed of *Simeon* and *Levi* towards the *Shechemites* (chap. xxxiv.) was the type. The penalty uttered consequent on this

is, "I will divide them in Jacob, and scatter them in Israel." This double prediction has been literally fulfilled in the double sense in which it was uttered. As sons of Jacob; i.e., regarded as individuals, men in natural brotherhood; they *were* "divided:" their league, formed in sin, was not kept up by proximity or unity of inheritance. Simeon, we find by Joshua xix. 1—9, had no distinct inheritance; the portion allotted to him being within the precincts of Judah; while Levi's portion was among all the tribes. On the other hand they were "scattered in Israel;" that is, regarding them, not as individuals but as a type of the whole nation, to which the murder of Christ bore the same relation as that of the Shechemites to Simeon and Levi personally. This deed filled up the measure of the nation's sin, and they were dispersed and scattered from that land which was their rightful inheritance, not through their *Jacob-nature*, but through their *Israel-calling*.

Judah. (Ver. 8—12.) Here we have the nation at that stage of its history which it occupied at the Lord's first coming. Christ personifies the tribe in its royal character; therefore the blessing and prophecy opens with Him, who is the root and offspring of David. "Thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." He is the "lion's whelp," the "lion of the tribe of Judah," who, after leading captivity captive, ascended, and rests at God's right hand. "From the prey, my son, thou art gone up: he couched as a lion; who shall rouse him up?"

Verse 10 drops the personal aspect, and takes up the

history of the tribe; and intimates that the sceptre shall not depart from Judah until the Shiloh come. Shiloh is Christ in another character; not as the Lion, but the *sent one*—the Saviour; not as *embodying* the tribe, but *springing out* of it. Thus we learn that the tribe should preserve its tribal character until the Saviour should come: שֵׁבֶט translated “sceptre,” literally means “rod;” taken from Numbers xvii., where all the tribes had rods, and each rod was emblematic of its respective tribe. Judah, then, should not lose his rod or tribal character until the Lord appeared: and this was what actually took place. “And unto him shall the gathering of the people be:” the whole of the present age is passed over between these last two clauses, and the two comings of Christ are linked together, showing their close connection one with the other. The “gathering of the people” ought to have been to Him at His first appearing; but it was not so; He was rejected; and the prophecy, omitting the notice of this, passes on to the day of His power, when it will be so; and still farther (ver. 11), to the day of millennial blessing, resulting from Christ’s power and rule, of which verses 11, 12, give us a vivid picture. Thus the prophecy of Judah is that of Israel in its royal character; Christ being the rightful heir to the throne, it opens by the tribe or nation being merged in His person. All who had rightfully occupied the throne of David were but types of Him who is to fill it throughout the millennial age: so that the real gist of the prophecy relates to Him.

Zebulun returns to the historical narrative which Judah had stretched beyond, and presents Israel mingled with

the nations, trafficking among them, as they are now, and have been ever since their dispersion.

Issachar intensifies the picture, and shows us Israel in servile submission to the Gentile, "couching between two burdens." For the sake of ease and gain, he has "bowed his shoulder to bear, and become a servant to tribute."

The rest of the prophecies reach on to the end; and the remaining five severally personate those who will bear the most prominent part in the scene during the last week of Daniel—"the end of the age"—which will wind up the seventy weeks of Jewish history.

Thus we find typified in them the wilful king—the offspring (it may be) and the antitype of Dan; Christ, the suffering Lamb—the true Joseph. And *between* these two, the godly remnant (Gad, Asher, and Naphtali), under the pressure and persecution of Antichrist on the one hand, but sustained by the sympathies of Christ on the other. The position which these three tribes occupy in the order of Jacob's utterances is indicative of that moral position which their antitypes will occupy during this period: exposed, yet sheltered; crushed, yet sustained; overcome, yet victorious.

We now return to the detail.

Dan, the nation under the wilful king. A fearful phase in Israel's history is now reached; and, ere it is unfolded, the Spirit of God, by way of relief, reveals what shall follow: "Dan shall judge his people as one of the tribes of Israel." Notwithstanding the iniquitous picture about to be portrayed, grace shall triumph in the

end : Dan shall recover himself and share in millennial blessing and rule.

Thus we find in Ezekiel xxviii., after the vision of the holy waters, and when the earth becomes a scene of peace and blessing instead of violence and evil, "a portion for Dan" is marked out in spite of his past history. But in the interval—during that period of which these prophecies treat—Dan develops that vein of blasphemy and idolatry which has been discovered early in his history. It was an offspring of Dan who "blasphemed the name of the Lord and cursed" (Lev. xxiv. 11), and who in consequence was doomed by the express word of the Lord to be stoned, and "*to bear his sin.*" It was "children of Dan" who set up a graven image (Judges xviii.) while "the house of God was in Shiloh." And it is probable that the "man of sin," the fullblown fruit of blasphemy and idolatry, will arise from this tribe, which is the only one of the twelve from which a company of holy ones—"servants of our God"—is not sealed or set apart for preservation in Revelation vii. At any rate, Dan is here presented as typifying that evil one who characterizes and leads the ungodly part of the nation during this fearful period, and is very fitly described as "a serpent by the way, an adder in the path." Deceit and treachery attend his steps, and entrap all who are not kept by divine power.

At this point the Spirit in the dying prophet breaks forth, "I have waited for thy salvation, O Lord!" This is the relief from man's fullblown and matured iniquity—God and His salvation. This will be the utterance of the holy remnant—that part of the nation which will be

exposed through their godliness and faithfulness to the fury of Dan's offspring; and Jacob, in spirit with them, utters this ejaculation; to the human eye, a break in the narrative; but to the spiritual mind, how beautiful a link! This brief clause lifts the veil, and shows us what is so often found in the Psalms; viz., the inner life, the experience, of these godly sufferers, as well as their outward position and character.

Gad, Asher, Naphtali, present the faithful Jewish remnant under different aspects. In Gad we see it in its suffering aspect, under pressure and persecution from the evil one; "overcome by a troop" in the first instance, but with the assurance given that he "shall overcome at last." However the enemy's power may prosper for a time, Gad shall overcome "through the blood of the Lamb."

In Naphtali we find the same company delivered: the victory promised to Gad is celebrated in Naphtali. He is "a hind let loose, and giveth *goodly words*." His lips open in testimony and praise. The victory has been accomplished "through the blood of the Lamb, and the word of their testimony;" and on the sea of glass these victorious ones sing the song of Moses, and the song of the Lamb. (Rev. xv.)

Asher gives us another aspect of the remnant. The fatness of the earth shall be his.

JOSEPH: in him the Lamb on mount Sion is seen, (Rev. vii.,) the hope and sustainer of these godly ones through the strife. In communion with Him throughout that week of suffering, they know that He was once "sorely grieved and shot at;" but

His bow abode in strength, and the arms of His hands were made strong by the hands of the mighty God of Jacob." And "*from thence* is the shepherd, the stone of Israel." Mark those words, "*from thence.*" The suffering Messiah becomes the glorified Messiah; even as the suffering Joseph became the shepherd of Israel. "The stone which the builders refused has become the head of the corner." Thus we find this rich cluster of blessings for Christ are all in connection with His rejection and suffering. They are poured "on the head of Joseph, and on the crown of the head of him who was separate from his brethren." All blessings are his, whether of the heights above or the depths beneath. (Ver. 26.) Moreover the blessings brought in by Him prevail even over those of Abraham. Unlimited to earth and to earthly kingdoms, "they extend unto the utmost bounds of the everlasting hills"—the heavenly regions; and all are centred in Him, the once suffering and rejected, the sanctified and consecrated One.

Benjamin presents to us Christ in another character; not as associating Himself with the sufferers in sympathy, but associating them with Him in victory. He comes for the deliverance of His people; and they, identified with Him in victory, form part of the anti-type; that is, the prophecy to Benjamin points on to the nation (or the godly part of it) as victorious, merged in the person of Christ, who bears the character of conqueror and avenger. This is the action of Isaiah lxiii. and Revelation xix. He comes forth "glorious in his apparel in the greatness of his strength," etc. "In the

morning he will devour the prey, and at night he will divide the spoil."

Thus we have in this very comprehensive scripture the whole historical narrative of Israel. It commences with the calling of the firstborn out of Egypt; and pursues the history throughout the subsequent evil and corruption; the coming of Shiloh; the dispersion and mingling among the Gentiles; the nation under Antichrist; the remnant in suffering, testimony, and moral victory; and finally, the whole nation victorious in Christ, associated with Him in the day of His power; the gathering of the people to Him; and full millennial blessing brought in.

We have also the Lord in three different aspects; and in each aspect He is presented in full identification with the people at *that* stage of their history, and as the perfect expression of what they should be. He is the lion's whelp of Judah (the royal tribe); the Lamb; the Shepherd; the Nazarite of Joseph; the Conqueror, Avenger, and Deliverer of Benjamin.

Here this interesting scene closes, and the voice of the inspired patriarch is hushed in death after delivering the oracles of God; oracles which must have surpassed his own intelligence, but with which his spirit was in full company, and his lips a ready and fitting instrument for the Holy Ghost to use in giving utterance to them.

It may be interesting, in connection with the above, to glance for a moment at Deuteronomy xxxiii., where we find the same people made the subject of dying utterance and blessings, but in a very different aspect

and connection. Moses was about to die *also*; and he knew well the character of the people whom he had led. Their evil and corruption he enters into fully in his song; but in his blessing (chap. xxxiii.) he views them from the height of God's thoughts and purposes, and in contrast to the actual history of the nation in its sin and failure as declared by Jacob: he travels on in spirit to that age when a King shall reign in righteousness, and the law shall be in the people's hearts.

No doubt this blessing had a partial fulfilment in the possession of the land by the tribes under Joshua: Moses, on the borders of Canaan, views the people as already there under God's government: but this was but a shadow of that full consummation which his eye of faith saw in the distance.

Thus the sentence on *Reuben* is exchanged for a blessing: "Let Reuben live, and not die," etc.

Judah comes next; for the order of nature and of seniority is disregarded here, though carefully preserved in Genesis xlix. He is not viewed in connection with the Lord as the Lion, or Shiloh, but in his place among the tribes.

Simeon is omitted; his guilty league with Levi is dissolved (Gen. xlix.); and *Levi* gets the honourable place of priesthood and separation.

Benjamin is in the place of safety, favour, and privilege.

Joseph is regarded in millennial blessing, the result of the suffering and separation portrayed by Jacob.

Zebulun and *Issachar* are freed from the yoke of the Gentile, and rejoice in liberty and plenty.

Gad is "enlarged" and delivered from his distress, and has "overcome at last."

Dan is no longer an "adder in the path," but a "lion's whelp." The simile of the wilful king is exchanged for that of the King of righteousness.

Naphtali and *Asher*, satisfied with favour, and replete with earthly blessing.

"Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine. Also his heavens shall drop down dew." The nation is here seen in the enjoyment of full millennial blessing. The Jacob-nature is lost in the Israel-calling. These are the days in which a "King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." (Jer. xxiii. 5, 6.)



THE TRUE DAY OF ATONEMENT.

ZECH. XII. 9—14, XIII. 1—9.

IN this brief passage the Spirit of God has portrayed a scene of surpassing beauty and depth, comprising in a few words what the human pen would have taken pages to give expression to, and evidencing by every touch that the sketch is wholly divine. It is a scene of no human action or exploit; or even such as we find in other parts of scripture where man is made an instrument in God's hand for His work.

What we have here presented to us is a still deeper thing: that of souls already renewed, wrought on by God.

Thus its interest is wholly moral and spiritual: it is the exercise of hearts acted on by the Spirit of God; a picture such as the Lord in His word delights to delineate for us; and to represent the effect produced by such action in all its variety, be it that of joy, gladness, conviction, sorrow, or exercise, as the case may be.

Here it is that of mourning and affliction; but affliction of a high order, because not produced by any fear of judgment or retribution; not impaired in its character by any personal anxiety; but in all the depth of that "godly sorrow which worketh repentance;" that which the Holy Ghost produces when He ploughs up the heart and conscience to an estimate of sin, in the light, not

only of holiness, but of love ; when personal conviction produces sorrow of that truth and character, which, though aware that all judgment is borne, melts the heart in the sense of what it has been toward love, goodness, perfection ; which adores that love, that perfection, as in exercise towards itself ; and, while relieving it from all sense of condemnation, probes it in its deepest affections, and awakens its fullest adoration.

We know, or should know, what this is in individual experience. We know that it is the Lord's way, to deal with our hearts about their sin and failure in the most searching manner, *after we are at home with Him* and all sense of judgment or retribution is removed. We know that the purification of the affections is not only a subsequent, but in one sense a deeper and more painful process than that of the conscience. More painful to the heart that loves, though less anxious and personal ; because it grieves, not in fear of loss or forfeiture, but in the presence of Love, which "heaps coals of fire on its head."

In order to bear this process, the affections must be prepared by the conscience being previously set at rest : but when all is passed through, *then* comes the power, the joy, the communion ; the renewed bindings, and consecration of the heart to Christ, under a sense of what He is in His intrinsic worth, and what He is and has been to us amid all our sin.

All God's ways preserve such perfect harmony and consistency, that His education of the individual soul is but a miniature of His large dispensational plans. While the variety of His dealings with His people is

boundless, the variety is only in means and adaptation : the aim, purpose, bearing, and moral order, are ever the same : so that, be the circle large or small, be it an individual or a class, a company or a nation, the same lines can be traced throughout : the human heart is the same, and God's purpose to bring it near to Himself never changing.

Here then is a scene of this character. We find a whole nation put into that crucible which God so constantly employs for individuals. It is not a work of CONVERSION ; *that had all been gone through before*. It is the probing and deepening of affections already renewed ; the judging of sin in the light of a presence not unknown, but brought into closer proximity.

In view of such a scene, we naturally ask, *When and where* does it take place ? What is the subject of it ? Who are the actors therein ? And the answer to each of these queries greatly increases the interest of the whole. As to the first inquiry, we learn by verse 9, that it will take place after all nations which shall come up against Jerusalem have been destroyed : which event we know will be the winding up of the last week of judgment, when Christ shall come forth for the deliverance of His suffering people, according to the details of Isaiah lxiii. and Revelation xix. : so that this passage (ver. 9) at once carries us on beyond that era.

As to the second, we also learn that it takes place in *Jerusalem*, that centre of Jewish association and blessing.

As to the third, what gives rise to the mourning is the sight of *one* who "was wounded in the house of his friends." (Rom. xiii. 6.)

Then lastly, as to the fourth, the mourners consist of a body of people—a nation; every part, class, and moral element of which is expressed by four individuals, the history and calling of whom represent the different parts of the whole, as well as the implication of each in the perpetration of some great deed of blood, the remembrance of which awakens the feelings and emotions here described.

And what is the character of these feelings? It is “bitterness,” such as is felt for an “only one,” a “first-born;” a fit expression for Him who was at once the *first, last, and centre* of the hearts of these convicted and sorrowing ones! In a word, we have here *the whole Jewish nation*, already quickened and delivered, but acted on thus by the personal presence and a nearer view of Christ, their once rejected Messiah, and thus brought to estimate in their hearts and affections what was the depth of their sin in rejecting and crucifying Him.

It is generally thought that the action here described is one of *conversion*; that of a heretofore unbelieving people, renewed on the personal appearance of Christ as their Messiah. *But that cannot be.* For what is “the nation”—the earthly people, at least what is owned as such by God—but the “remnant,” “the residue,” “the third part brought through the fire,” “the shaking of the olive tree,” “the new wine in the cluster”? And this remnant we find in the Revelation sealed for preservation *before the week opens; converted during the week; delivered at the close of it:* so that what is here described must be subsequent to the above events, and

an additional outpouring of the "spirit of grace and supplication on the house of David and the inhabitants of Jerusalem." And still *more*, we find here the whole nation—not only Judah, but Israel also—uniting in the mourning. Now we know that Israel, the ten tribes, will not have returned to the land, as described in Isaiah xi. 11—16, until after the Lord has appeared for the deliverance of Judah; until the 1290 days which we read of in Daniel xii. 11, have expired. The *whole* nation is here *most completely* represented by the four individual houses and their families, which are seen mourning apart. "The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei [or Simeon] apart, and their wives apart. All the families that remain, every family apart, and their wives apart." Here is an epitome of the nation in its moral standing: the king and the prophet, the priest and the people, all mourning individually; each of whom represents an element of the nation, and, taken together, comprise it in its civil, political, and ecclesiastical aspect. What other element could be found in the Jewish nation besides the king and the people, the prophet and the priest? Each of these is a representative of a component part of the whole; and each and all are brought before us here, "mourning apart," as God's way of teaching us that the whole redeemed nation, *without any exception*, will in that day be brought under this searching process.

But, still more: Why, we may ask, are these four particular houses chosen as representatives of their

class? Why is David chosen out of the kings, and Nathan out of the prophets, Simeon and Levi out of the tribes? Because the relation of the mourners here to the sin mourned for is not only *national*, but also *personal*. It is a case of *personal* conviction, and therefore it not only overrides in its individuality natural relationships (for their families are mourning apart, and their wives apart), but four individuals are introduced as representatives who had direct connection with deeds of blood, which were typical of that great national iniquity the remembrance of which had called this scene into existence, even the murder of Christ.

David had steeped his hands in blood-guiltiness by the murder of Uriah. Nathan the prophet had been sent of God to convict him of his sin. Simeon and Levi were guilty of the treacherous massacre of the Shechemites, for which Jacob had pronounced sentence and judgment on them on his deathbed. Both these acts pointed to that deed of blood which Israel as a nation perpetrated and in which every class—every individual shared in the sight of God. Mark; all these were not actually equal in guilt. Nathan's connection with David's sin was honourable; but he is here seen on a level with the rest, to show that in the antitype all are on a par. The shaft of conviction has entered into every heart, and made the sin its own. The prophet is as guilty as the king—the reprover as the reprovèd—the priest as the people.

Simeon we may regard as representative of the latter, and so chosen on account of his guilty league with Levi. Truly were the priest and the people in league and co-

operation in the murder of the blessed One, and here Levi has a double connection with the subject, both on account of his history and his calling; the former being stained with blood, and the latter representing the priesthood; and both taken together indicating that the Levitical priesthood is wholly defiled.

Caiaphas had unconsciously expressed the same fact when he rent his garments (a thing strictly forbidden for the high priest to do,) at the moment that he accused the holy One of blasphemy. And here Levi, the root and stem of the priesthood, and Levi the murderer, the son of Jacob, is brought before us as expressing, through divine grace, the defilement of himself personally, and of his order in the presence of Him who had purged it away.

Thuse very element of the nation is brought under this searching process; the families apart, and their wives apart. All—all must pass through individual sifting, while they behold in Him their Messiah, a living witness of their sin, as well as of that sin being borne by Him.

What a day of atonement will this be! that day which the tenth day of Tizri every year prefigured! On that day, year by year, from the time Israel was first established in the land, was every soul to be afflicted, under the penalty of being "cut off from his people." In the victims offered up on these occasions, the true Israelite saw the type of the one great sacrifice; and it was a season both of rest and of affliction; a sabbath, and a day of mourning. But here, in the antitype, the restored Israelite sees, not ceremonially but in *reality*, his Saviour and Messiah: and not only so, but Him whom his own hands have pierced: and while it is a

sabbath too in the knowledge that those wounds had atoned for his guilt, it is also a day of great mourning and bitterness as applied by Him who had covered it all.

Here then do we find Israel assembled to this solemn fast, as we read in Zephaniah iii. 18: "I will gather them that are sorrowful for the solemn assembly."

The feast of trumpets had ushered in the month; and now on this tenth day, the day of atonement, the nation is brought to humiliation in the presence of Christ ere the full joy of the kingdom is established.

The mourning is said to be like that of Hadadrimmon in the valley of Megiddo. Now the only place in which we find this valley of Megiddo spoken of elsewhere in scripture is in 2 Chronicles xxxv. 22, as the spot in which Josiah the anointed of the Lord was slain, and from whence arose a great mourning; for "all Judah and Jerusalem mourned for Josiah; and Jeremiah lamented for Josiah; and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." It can hardly be doubted that it is to this scene that the mourning which we have been considering in Zechariah is compared: and the fact of an analogy being drawn between the two occasions, and their being linked together by the mention of the *valley of Megiddo*, is additional proof (were that needed) that the exercise of heart here described is that of the remnant of a future day, whom Jeremiah and his mourning company foreshadowed when they lamented their slain king in the same spot—even Jerusalem.

But deeper still was the probe to penetrate; and that, guided by a hand unerring as none other but Christ's could be. He is with these convicted ones in their exercise; and He draws out their hearts to a deeper and fuller view of His sufferings. To the remnant of an earlier day He had, after His resurrection, and in order to make His death and resurrection—hitherto unapprehended fully—a reality to them, shown them His hands and His side, and said, "Behold my hands and my feet, that it is I *myself*." And again, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." Here He is found in nearly similar circumstances, and with wholly similar purposes with regard to another remnant (later, but in strict moral identity with the earlier one); and His own grace acting in their hearts causes them to inquire, "What are these wounds in thine hands?" And He replies, with touching grace, "Those with which I was wounded in the house of my friends." This was as though He said, "Behold and see if there be any sorrow like unto my sorrow." Though at the same time, while wishing them to estimate all His sufferings fully in the light of a revealed presence, not to distance them from Himself, but to bring them *all the nearer*. Like Joseph, who after saying to his brethren "Come near unto me, I pray you," says, "I am Joseph *whom ye sold into Egypt*:" but "be not grieved and angry with yourselves." So here, in a deeper and far more perfect measure, the gracious Saviour seeks, not to distress or cast them from Him while He shows Himself as wounded for their transgressions, and *that by them-*

selves—"in the house of His friends," but to bring them into a place of nearness, by giving them to know in their measure the fellowship of His sufferings and the power of His resurrection.

This sixth verse of chapter xiii. is in connection with the previous chapter, verses 1—5 being a digression, consequent on the former, but still an interruption of the action of the scene; while verse 7 goes on to show how all this came about (as it were). "Awake, O sword, against my shepherd, and against the man that is my fellow." Here another aspect of Christ's death is set forth. Not only is He "wounded in the house of his friends," but He is smitten of *God*; and the testimony of being God's fellow is given to Him in answer to His deep humiliation. Moreover these mourners are the "third part brought through the fire" (ver. 9), of whom God shall say "It is my people," and they shall say "The Lord is my God."

And now let us turn to the digression, verses 1—5, closely connected as it is with the above scene, and consequent on it. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Here we have practical cleansing for those whose faith in God has been already established. The day of atonement was one of cleansing of the people; the holy sanctuary, the tabernacle, the altar, priesthood, and all; as we read (Lev. xvi. 30), "to cleanse you, that ye may be clean from all your sins before the Lord." In former times this had been type and ceremony; *now*, "in *this* day," it is *actually fulfilled*. This is the

“cleansing of the sanctuary” which the angel spoke of to Daniel, chapter viii. 14: “How long shall be the vision concerning the daily sacrifice and the transgression of desolation?” “And he said unto me, Unto 2,300 days, *then shall the sanctuary be cleansed.*” Thus the whole Jewish people are established in the right relation with God. The effect of this humiliation and this opened fountain is detailed in verses 2—5. All evil is put away; idolatry and false prophecy are not tolerated even in the closest natural relationship; the very mother shall thrust through the son whom she has borne rather than allow God to be dishonoured. Sin judged in the heart before God is easily dealt with in the walk.

Nothing now remained but the renewal of blessing and joy. This is expressed by the feast of tabernacles, which immediately followed, and which figuratively extends throughout the whole of the millennium; the *seven days and the eighth* expressing the perfection (comparative perfection) of that blessed period. It is not entered on in the scripture before us, except implied in the established and enjoyed relationship of the people with God (ver. 9); and we only mention it in its moral connection with the day of atonement, which is the grand subject this scripture treats of; and that, not in the aspect of its place in the order of events, but the state of the nation’s heart, and its exercises at this significant time. It is in God’s hand and under His dealing, preparatory to the full establishment of the glory in their midst. In a word, it is not *position* we have here, but *condition*, and the consequences flowing therefrom. Israel is *assumed* to be a gathered assembly before God, and as such under-

goes this process. The *Judah* part of it had gone through deep and varied exercises before, throughout the week. She had morally separated herself from the condition of things around her, had been assailed by persecution, had fled and been sheltered from it, and in the end delivered by the coming of her Lord. The Israel portion, the 120,000 lost ones, who were also sealed (Rev. vii.), had been restored to the land after the deliverance of Judah, and had taken their place and *kept the passover* as God's people: and here they are all together—the 144,000—the nucleus of the earthly people. But more than this was needed for the exercise of their souls. They must learn more deeply the reality of the death of Christ. They had not passed through the furnace of martyrdom, as had the other portion of the remnant now in heavenly glory: they must feel their sin in its reality; and, even as an earthly people, be put into the crucible. Their experience was very much like that of the two disciples whom we read of in Luke xxiv, who trusted in the one who should redeem Israel; and still more, *who had known Him as deliverer and redeemer*, but had not by any means entered into the *depth* of His death and resurrection.

THEREFORE—this process. All Israel, without any distinction of large or small measure, is brought to a level of humiliation before God on this day of atonement; a day dispensationally necessary in the ordinances of God, and morally necessary as to His ways and purpose with the hearts of His people. Truly we may say that this brief portion contains a wondrous display of both the grace and the righteousness of our God—a

blessed picture truly of His unchanging dealings with *all His own* ! The moral order is identical ; quickening, deliverance, humiliation, practical cleansing, communion, and joy : and happy is the soul, whether it be that of an individual or a nation, who *experimentally* passes from the day of atonement to the feast of tabernacles.



JOHN XVII. 24.

“ FATHER, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.”

N.B.—This glory which we are to behold cannot be His essential glory as the eternal Son, but His glory as the incarnate one, God manifest in the flesh : and for this reason : it is *given to him of the Father*. Now we read in the foregoing verse, “ *The glory which thou gavest me I have given them ;*” which shows that the glory here spoken of is that which we, as one with Him, are to *participate* as well as *behold* ; which certainly is not the case with the glory which as one with the Father in the Godhead He had from the beginning.



THE COMING OF CHRIST WITH HIS SAINTS,

PRECEDED BY THE

RESURRECTION AND RAPTURE OF THE CHURCH;

GOD'S WAY OF BRINGING THE DEAD IN COMPANY WITH THE LIVING
INTO THE KINGDOM WITH HIM.

1 THESSALONIANS IV. 13—18.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

ON entering upon the consideration of the above passage, the first question is, What were these saints of Thessalonica sorrowing about? They were not, I believe,

* The apostle does not mean to accuse the Thessalonians, either as regards themselves or their brethren, of being "*without hope*." He only compares them to those who are actually so, the unregenerate world, those who have no part in the first resurrection,

mourning because they feared lest their brethren might possibly have perished: they knew them to be believers; and hence such a suspicion could not enter their minds. Neither were they indulging in mere natural grief because of their loss. This with them was altogether a secondary point. Their sorrow arose from neither of these two causes. From whence then did it arise? It arose, I believe, as the apostle intimates, from their being ignorant, with regard to these saints, of something touching THE HOPE OF THE KINGDOM. They did not in truth understand how they who had fallen asleep could partake with themselves of the coming glory of Christ. This fear therefore the apostle meets in a twofold way—*positive* as to some, *negative* as to others. First he shows them, so far from their brethren who had fallen asleep in any measure coming short of the blessing, that when God bringeth in the first begotten into the world, when He introduces Christ to that kingdom which He is to receive as the meed of His humiliation on earth, He (*God*) will bring with Him (*Christ*) those who previous thereto shall have died in the faith. Secondly he tells them that, as a necessary consequence, the survivors, those whom death will not touch, who are to live on to the coming of the Lord*—namely, the point of time

and hence *have no title to hope*. By thus sorrowing over their brethren, they were putting them on a level with those who are to stand before the great white throne of Revelation xx. 11, there to be judged; quite losing sight of their standing as children of the light, children of the day, whom the darkness of the day of the Lord is not to overtake as a thief in the night.

* "The coming of the Lord" (*παρουσία*), in verse 15, does not refer to His *descent into the air*, but to His *coming in glory*.

when Christ comes in glory—shall not prevent, that is, anticipate or get the start of, the others, by entering into

What the Thessalonians were doing was this: They were drawing a false contrast between those who should be “alive and remain” up to the time of the kingdom, and those who had died. This was the mistake which the apostle was here called to meet. Hence the “coming” in question must be His coming to reign. Of His previous descent, too often viewed as *His coming*, and the ascent of the Church, they knew nothing as yet. He had not taught them the truth revealed in the two subsequent verses (16, 17); *hence he would not surely refer to it here as though they were already instructed therein.*

Observe, the words “we which are alive and remain,” which may also be read, “we, the living, the left,” (*ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι*), determine nothing, as the word “*remain*” might incline us to think, as to *the place where these saints will be at the time*. They merely show that they, in contrast with those who are asleep, will be *exempted from dying*. The same phrase occurs twice in this passage; in verses 15 and 17: connected in the former with the Lord’s coming in glory; in the latter with His previous descent into the air: the object, in both cases, being merely to designate those who are thus left, as destined to enter the kingdom without passing through death; the interval between these two events, and the change which is to pass on their bodies, making no difference as to this—not being taken into account in the mind of the Spirit: in both cases they are truly spoken of as those who “are alive and remain,” that is, living and left, in the sense given above.

True it is, that in verse 15 they are *on earth*, and in verse 17 *in heaven* (they having been caught up and changed in the interim); still we maintain that *locality does not in either case enter into the question*; the real object being to mark such as are destined to put on immortality without passing through death, and who will for ever be known and distinguished as those who had outlived the rest of the Church who had fallen asleep.

To make it more simple, verse 15 may be paraphrased thus:

life a thousand years* before them. He then proceeds to explain the means by which the *former* will be effected, the *latter* averted. He shows them, in verses 16, 17, that in order to come with Him they must be previously raised; that—as in the case of a sovereign visiting some city or province of his dominions, the nobles dwelling therein must go forth to meet him, in order to mingle among his retinue as he enters the place—so the saints (at least those of whom he is speaking—those who have fallen asleep—) must *ascend* in order to *descend* with the Lord when He comes in His glory. Having, in verse 14, spoken of the *ultimate thing*, he then turns back; and in verses 16, 17, he shows what, *previous thereto*, must of necessity happen. Observe, the resurrection meets the whole difficulty: it marshals them all, as it were—sets them all in their right places. They are *both* by this means brought into blessing together; and not, according to the fears of the Thessalonians, the former at the *beginning* the latter at the *close* of the day of the Lord.

The point on which the Thessalonians were ignorant, and on which they needed to be thus enlightened, was

“We, who are at present alive, in the event of our remaining or living on to the coming of Christ, shall not, as you Thessalonians imagine, prevent or get the start of those who are asleep, so as that while we are living and reigning with Christ they will continue to sleep, and not rise again till the last day, after the kingdom is ended.”

* A thousand years it will be, as we now know from Revelation **xx.** 6. This however was not known to those here addressed; though, for the sake of our argument, we thus speak as though they were cognizant of it.

the doctrine of a "*first resurrection*." Like Martha, when she said of her brother, "I know that he shall rise again in the resurrection at the last day," and like many in our own day, they had some vague thoughts of a general resurrection of the righteous and the wicked at the end; but of "*the resurrection of life*" contrasted with "*the resurrection of judgment*" they knew nothing.* They thought that the dead and the living would meet and be equally blessed in the end; but that in the interim there would be a difference: they fancied that they who were alive would "prevent"† or get the start of the

* From the Lord's word in Luke xx. 27—38, especially verse 35, I allow that they ought to have known something of the resurrection, restricted as it there is to a mere *earthly hope*, even "*the resurrection from among the dead*" (τῆς ἀναστάσεως τῆς ἐκ νεκρῶν) in connection with the kingdom. But they did not know it; and therefore they sorrowed over their brethren "even as others which have *no hope*;" showing how completely they were without the prospect of meeting them again till the age of the kingdom was ended. Hence the apostle takes occasion, from the ignorance of these Thessalonians, to bring out, both for their instruction and ours, the truth here revealed; which goes far beyond anything taught by the Lord as above, inasmuch as it shows in a very definite way the resurrection, and with it the hope of the saints, in harmony with all that concerns THE CHURCH, to be a *heavenly thing*; that while, as seen in Zechariah xiv. 4, *the mount of Olives* is the spot where Christ and His EARTHLY PEOPLE, THE JEWS, will first come in contact, "*the air*" is the place where the Bride and the Lamb are to meet: and not only so, but that when He comes in His kingdom, she at the same time will *come with Him from heaven*.

† Observe, this word "prevent," in the minds of many, is connected with and limited to the resurrection—namely, the fact of *the dead in Christ rising first*. But this is quite a mistake: in

others; so that in proportion to the duration of the kingdom, of which, as we have said, they knew nothing as yet, the latter would lose the honour reserved for the former.

Probably indeed they had little or no idea of any of the saints, either the dead or the living, coming with Christ; but supposed, according to the notion of many at present, that He is to come and establish His kingdom in connection with *a people on earth* already prepared to receive Him; as we know will really be the case with regard to His ancient people the Jews; while His Church will at the same time be manifested in heavenly glory, reigning with Him over the earth in close connection therewith. All this then the apostle was called on to meet: and he does meet it, as I have said, in this passage.

But it may be objected that verse 14 cannot apply to the Lord coming in His kingdom, because the saints spoken of here are only *a part of those who are to accompany Him then*. True it is that they are but a part; but this does not at all interfere with the interpretation here given. The fears of the Thessalonians, be it remembered, concerned *the dead*, not *the living*; for which cause St. Paul confines himself to the former, without (ver. 14) alluding at all to the latter: he speaks of those which sleep in Jesus, without deeming it needful to say, what is true, that God will bring with His Son *the rest of the*

reality it relates to the thousand years of the kingdom between the coming of Christ and "the end;" and not, as is often supposed, to the brief space of time between the resurrection and the catching up of the saints to meet the Lord in the air.

redeemed, even the living, as well as those who have died, at the very same time.

True it is, when he comes to treat of the rapture of the saints in verses 16, 17, he speaks of the *living* as well as the *dead*. But why does he do so? Because the time was come for a new revelation to be made, not to these Thessalonians alone, but to the whole Church of God. And hence he takes occasion, from the circumstances of their sorrow, to bring this new unrevealed truth to light. Having shown them "by the word of the Lord" that the dead and the living will equally share the glory of Christ, he goes on to detail the order of events in reference to the resurrection and ascension of both—those who sleep in Jesus, and those who are left alive without dying. He tells them, that when Christ descends into the air, the first thing which will happen will be that the dead will be raised; next that the living will be changed; and then that they will, in their glorified bodies, both be caught up together to heaven; all which, we might be tempted to think, would take some time to effect, but which, being God's work, will be done, as we read, "in the twinkling of an eye"—will be the work of a moment.

The foregoing remarks were written for the purpose of meeting a view of this passage which I find is more general among Christians than I was at all prepared to expect, and which, I must own, greatly surprised me. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This, it has been said, applies to the coming of Jesus when He shall descend from heaven into the air,

accompanied, as is thought, by the *spirits* or *souls* of those who have fallen asleep. Now after what I have said, it is needless for me to add that I believe this view of the passage to be wholly mistaken; and that unless we allow that verse 14 applies to the ultimate thing, as I have said, even the coming of Christ when He appears in His kingdom, and verses 16, 17, to what will previously happen, namely, the resurrection, the change, and ascension of the saints; we do not catch the object and mind of the Spirit through the apostle in this passage.

And here, with regard to *the separate spirit*, before I conclude I would say a few words. True it is that the souls of those who are asleep are now with the Lord; and equally true that when Christ descends from heaven they will take possession again of their bodies. But observe, the apostle says nothing at all in this passage of *spirits*. He speaks of the saints *as individuals*, neither viewing the spirit apart from the body, nor the body apart from the spirit. What he treats of is the *whole man—the believer*. His word is, not “*the spirits of them* which sleep in Jesus,” but “*them* that sleep in Jesus will God bring with him.” If indeed he at all speaks of one more than the other, it must be of the *body*, *that part of us which dies*, which ceases to act, in contrast with the spirit, which we know cannot sleep, but which becomes more actively alive, more energetic than before, as soon as it is freed from our present bodies of sin and death. This however I say, merely to strengthen my assertion as to the silence of scripture with regard to the re-entrance of the spirit into the body; because, whether

St. Paul speaks in verse 14 of the coming of these saints with the Lord, or in verses 16, 17, of their previously leaving their graves, he views them, as I have said, *in the totality of their existence—as men raised to life—as beings composed both of body and spirit.*

To me, I confess, the thought which I here venture to combat seems to lead to the conclusion that the soul sleeps while apart from the body; a thing which we cannot for a moment allow, but which notwithstanding we have no right to deny if we once admit that it is the *soul*, not the *body*, that is spoken of here; simply because that which “God will bring with him” is to *sleep*; and if this be the *spirit*, then the conclusion of necessity is, that *the soul sleeps as well as the body.*

Far be it from me to accuse any one holding this view of believing anything so false, so unscriptural, as the sleep of the separate spirit. I have no such thought or suspicion, I can truly say. Still, I repeat, that the view, if duly considered, will be found to involve this conclusion; just as the denial of the resurrection of *the dead* (1 Cor. xv.) involves nothing less than the denial of the *resurrection of Christ*. The apostle never meant, because the Corinthians failed in understanding this doctrine in reference to themselves, to accuse them of saying that Christ their living Head was not raised; because in so doing he could scarcely have owned them as Christians. He deals plainly and candidly with them, however: he exposes the error of the views they were actually holding, by showing the conclusion to which, if followed out, they must of necessity lead.

Where the heart is right and the eye is single, the

Lord in His mercy keeps us from the consequences of many a mistake in the understanding of scripture into which the wisest among us may fall. This is comforting, considering that now at best we see through a glass darkly. Still, as in the present case, we should be careful as to what views we are holding; not knowing what advantage the enemy may thereby gain over us, as he sometimes has done, by leading the saints to push their conclusions so far as in the end to get into positive error. May the Lord keep us from this: may He keep us simple, humble, and dependent, in the study of scripture, on the teaching of His own blessed Spirit!

A BRIEF ABSTRACT OF THE FOREGOING.

1 THESSALONIANS IV. 13—18; V. 1—6.

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” (Ver. 13.)

THE DAY OF CHRIST.

CHRIST COMES WITH THE CHURCH.

GOD'S PURPOSE AS TO THE CHURCH, CONTRASTED WITH THE MISTAKE OF THE THESSALONIANS.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him,” (i.e. *with Jesus, at His coming in glory, namely, His παρουσία*, referred to in the following verse.) (Ver. 14.)

“For this we say unto you by the word of the Lord,

that we which are alive and remain (i. e. *the living, the left or surviving ones*) unto the coming (*παρουσία*) of the Lord (i. e. *His revelation in glory at the end of Daniel's last week*) shall not (*as you falsely imagine*) prevent (i. e. *forestall or anticipate*) them which are asleep." (Ver. 15.)

THE PREVIOUS RAPTURE.

CHRIST COMES FOR THE CHURCH.

"For the Lord himself shall (1st) descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and (2ndly) the dead in Christ shall rise first; then (3rdly) we which are alive and remain (i. e. *we, the living, the left or surviving ones,*) shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. (Ver. 16, 17.)

"Wherefore comfort one another with these words." (Ver. 18.)

THE DAY OF CHRIST.

THE CHURCH EXEMPTED FROM JUDGMENT.

"But of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness," &c. (Ver. 1—5.)

What troubled the Thessalonians as to their brethren

was, the fear that they who had fallen asleep would for a season be excluded from blessing. They thought, it is true, that they would rise "*at the last day*;" but that *in the interim*, namely, during the time of the kingdom, they would still be asleep; and in this way that the survivors would "prevent" or anticipate those who had died; that is, that the former would enter into life at the *beginning*, the others not until the *close* of the day of the Lord. The apostle therefore begins by declaring two facts: FIRST, that, so far from this, when Christ comes in glory the dead will come with Him (ver. 14); and SECONDLY, that they who are alive at this juncture, having escaped death altogether, will not in the way above shown get the start of the others. (Ver. 15.) According to which, BOTH PARTIES WILL THEN BE ALIVE, AND BOTH WILL COME WITH HIM FROM HEAVEN. After which he proceeds, in verses 16, 17, to explain the means by which this is to be effected. The Lord, he gives them to know, before then will descend into the air, with the voice of the archangel and with the trump of God; on which the dead will awake, and in company with the living be caught up to heaven, there to wait till the time shall arrive for them both to come in glory with Christ.

This, we feel assured, is the interpretation of 1 Thesalonians iv. 13—18; by which it appears that verses 13—15 refer to the *day of the Lord*, while verses 16—18 relate to the *previous rapture*; so that the *coming of the Lord*, of which the apostle speaks in verses 13—15, is not, as many suppose, that of which Jesus tells His disciples in John xiv. 3, namely; *his coming for them from*

heaven, but His coming *with them* in His day.* And observe, it is to this point that the survivors are here spoken of as living, not merely to the rapture, as shown in verse 17, but to the day of the Lord. They do not, in fact, die at all. They are changed, it is true; but this is *not death*; it is *passing from natural into resurrection life*: and hence their being alive and remaining unto the coming of the Lord means simply that they will be alive at the point of time when the kingdom begins. Observe, the apostle does not explain to them the doctrine of the *resurrection* (a truth which they had not hitherto known,) till verse 16; therefore, anticipatively to touch on it in the foregoing verse, as he is

* Wherever the word *παρουσία* (coming) occurs, it always means this—namely, THE LORD'S COMING IN GLORY. (See 1 Thess. ii. 19, iii. 13, v. 23; also Matt. xxiv. 27; 2 Peter i. 16.) Even in 2 Thessalonians ii. 1, we venture to say that it is so, where the fears of the saints as to being involved in the judgments are dispelled; not by their being told that they will be taken away before they begin, but by hearing that they will accompany the Judge when He comes to take vengeance, they having been previously gathered to Him. It is the same, we believe, as to 1 Corinthians xv. 23, "AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING." This does not speak of the saints being actually *raised*, but of their being *manifested in resurrection* together with Christ at His coming, according to Revelation xx. 5, "THIS IS THE FIRST RESURRECTION."

Then there is another point: the COMING (*παρουσία*) and EPIPHANY (*ἐπιφάνεια*), though not the same thing, are *contemporaneous*. The *first* coming of Christ (save on the mount of transfiguration) was without any manifest visible epiphany. He came in humiliation, therefore His glory was hidden: His *second* coming will comprehend both: it will be "the epiphany, or brightness, of his coming" (*τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ*).

thought by many to do, would be altogether beside the whole line of his argument.

Then there is another point. In chapter v. 1—5, the Church is cheered with the assurance, that being in this wonderful manner taken out of the sphere and region of death, they will wholly escape all that which in the dark interval between her ascension and the day of blessing that follows will come on the wicked. Children of light and children of the day, as they are, and, as we elsewhere are given to know, being associated with Him in the act of judging the world, (1 Cor. vi. 2 ; Rev. ii. 26, 27 ; xix. 14,) they have no more occasion to fear than Himself. They are not in darkness ; and therefore that day will not come on *them* as a thief. A powerful motive this, as we here find, to the saints not to sleep, but to watch and to wait for His coming.



JOHN XV. 6.

“ If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.”

N.B. If this applies, as it does, to a fruitless branch of the true vine, a saint not abiding in Christ, the *casting into the fire and burning* relate, not to *him*, but to the *fruitless, good-for-nothing branch to which he is compared.*

THE CYCLE OF SEVENTY WEEKS.*

THOSE who are acquainted with the TWO CHARTS which I have published together, one of which treats of "THE SEVENTY WEEKS OF DANIEL," the other of the "CYCLE OF SEVENTY WEEKS," are aware of the order in which I have presented these subjects. In PLATE 1. I have confined myself to the ninth chapter of Daniel and other portions of scripture connected therewith; while in PLATE 2. I have endeavoured to show seventy weeks to be a great dispensational cycle, with Israel in the first place, and next with man universally. Now, without attempting to add to what I have already brought out in the explanatory Key, or "COMPANION"—without indeed wishing much to vary my mode of expression, or in some cases to do more than to repeat verbatim what I have written—I purpose to take up the subject in a somewhat different order; not to speak, as before, in the first place, of the ninth chapter of Daniel, but to commence with the cycles in connection with Israel; then, in passing along, to speak of the seventy weeks of Daniel especially; and lastly, to treat of the cycle in reference to the whole course of time, from the creation down to "the end." This mode of treating the subject, I have reason to know from experience, will greatly help to show that the interpretation which I have offered of the seventy weeks of Daniel is nothing overstrained or extraordinary; but, on the contrary, that it falls in, in a most simple, easy, and natural manner, with the views

* Reprinted from the "Prospect."

held by all Christians rightly instructed in prophecy, of God's dealings with Israel, and with the world at large.

I now turn to consider the Jewish arrangement of time, as presented in scripture; and on looking at Leviticus xxv. I find, in addition to the primeval order established by God when He created the heavens and the earth, that the law of Moses presents us with two great septenary divisions thereof: namely, *first*, seven years, or a week, that is, six years of labour followed by the seventh or sabbatical year; *secondly*, seven times seven, or forty-nine years, between every jubilee. Thus the Jewish division of time was regulated according to the sabbatical or septenary principle; namely weeks of years, in the first place, and then weeks of weeks of years in the next.

This statement prepares us for the discovery which the Lord, in His goodness, has allowed me to make with regard to the whole course of time in connection with Israel. It is this: that 490 years, or seventy of the Levitical weeks above named—which, observe, is the *decimal* of the forty-nine, or seven times seven years between every jubilee—formed a great dispensational probationary cycle, as it were, with regard to the Jews; and, though we never read in the Word of any such period, save in the ninth chapter of Daniel, that, reckoning from *Abraham* to *Christ*, no less than *four* of these septenary circles of time may be traced.

The whole Jewish nation lay hid in the loins of their forefather Abraham; so that his birth may be viewed as the birth of the nation. From this point then we start, and count our four cycles from thence; at the termina-

tion of each of which we come to a great SABBATICAL CRISIS—a point when the hand of the Lord was outstretched in behalf of His people; when an offer of blessing was made on His part, only to be slighted and lost by the nation. These four offers occurred in the days of MOSES, of SOLOMON, of NEHEMIAH, and of CHRIST: and this, let me observe, is consistent with Christ's answer to Peter (Matt. xviii. 21, 22), showing the number in question, "*seventy times seven*," to be linked with the great principle of *grace* in the mind of the Lord. "How oft," said the apostle, "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*."

Now then, starting from ABRAHAM'S BIRTH, after the lapse of the *first* period of seventy weeks, we reach the point when his seed, conducted by MOSES, were delivered from bondage; namely, from under the power of Pharaoh. Here then, at the time of the exodus, the first crisis occurs, the first offer of blessing is made. The question is now, Will the people be faithful? Will they trust in His love who had redeemed them from Egypt? No: their hearts were unchanged, and hence this could not be: the golden calf set up at the foot of Mount Horeb as an object of worship was a sorrowful proof that they had sadly declined from the faith of their fathers. The goodness of God being, however, unwearied, another, a *second* cycle begins, continues, and closes, with another, even a second such crisis as that above named in the history of Israel, namely, the dedication of the temple of God in Jerusalem. SOLOMON,

the wisest of men, was at this time exalted by God to the throne which hereafter will be filled by the blessed Messiah. He was a type, it is true, of Messiah; but he soon showed that he was not the Messiah himself. The glory being too much for so weak a vessel to bear, he failed, as we read; he fell into the sin of idolatry; and hence the time of Israel's blessing is deferred; and after the same lapse of time as before, at the close of the *third* cycle of weeks (three decrees having been previously issued by the court of Persia with regard to the temple), NEHEMIAH receives from king Artaxerxes, in the twentieth year of his reign, a commission to restore and to build the street and the wall of the city, then lying in ruins. Here then, for the third time, blessing is offered, but only to be slighted and lost as before. The sabbath in Israel, the great sign between God and his people, is despised; while at the same time the nobles are found allying themselves, like king Solomon before them, with the children of strangers. Thus then the Lord, in His wonderful goodness, has (seeing that He is still unweariedly bent upon blessing them) to give them a fourth and last trial—to prove them once more. Reckoning, therefore, from thence down to the close of a *fourth* septenary cycle, we reach the great moment when CHRIST, the true Deliverer of Israel, its King, its Restorer—greater by far than either Moses, Solomon, or Nehemiah—was offered to Israel. Now then, “the Messiah the Prince” first appears on the scene. By the mouth of John the Baptist, His messenger, and next in His own blessed person, the Lord is made known to His people—made known, however, only

to be despised and rejected—to end that life which He had spent in works of mercy and love, on the cross. In this way the fourth and last cycle closes with the cutting off of Messiah. And hence for a season the Jews are cast off, and a NEW WITNESS on earth, even the CHURCH OF GOD IN THIS AGE, fills up the wide space, the long and dreary blank occasioned by the rejection of Jesus, and of Israel in consequence, and their restoration hereafter to the favour of God.

And now, having come to this wonderful crisis, to the close of this cycle, the most important of all, I call my reader's attention to what I am now about to explain; showing how the prophetical period of Daniel, *the only cycle of seventy weeks actually named in the word*, is linked with this fourth and last period; both of them starting from one and the same point of time, though not having, as we shall presently see, the same termination.

And now, with a view to make my explanation more clear, I must quote, in the first place, the whole prophecy, divided, according to the arrangement given in PLATE 1, into *eight* distinct sections, under *four* leading heads.

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 these 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 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 Messiah be cut off, but not for himself. (*The article "the" is here introduced, being found in the original, showing that this is the period named in the foregoing verse.*)

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 desolation 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.

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—viz. the acceptable year of the Lord, the time of Israel's blessing 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 the 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.

Thus, at the close of the Babylonish captivity, the angel Gabriel addresses the prophet. Daniel had confessed the sins of the nation; he had prayed for his city and his people; and now the purpose of God is made known to His servant. Seventy weeks, he is told, is the time set apart in the counsels of God, which is to end with the forgiveness and blessing of Israel. Accordingly, reckoning from the days of Nehemiah, seventy-nine years after the Jews had returned from Babylon, when seventy weeks had nearly expired, that is, when the sixty-ninth week had ended and the seventieth week had begun, "*the fulness of the time*" being come. (Gal. iv. 4.) John the Baptist is heard as the voice in the wilderness, proclaiming the approach of the coming Deliverer, of "the Messiah the Prince." "*The time is fulfilled,*" said the prophet, meaning "*the set time,*" (Ps. cii. 13,) when Israel through Daniel had learned to look for redemption and blessing, and *for three years and a half* John proclaims Him as such; after which,

for another three years and a half, down to the close of *the seventieth week*, we read in the Gospels of the blessed Messiah Himself walking up and down through the land, from city to city, doing wonders of grace, revealing the name of the Father; till at last, having accomplished this part of His work, at the close of the week He is rejected: He ends His labours of love by laying down His life for His people, by shedding that blood which will hereafter avail for the redemption and blessing of Israel. And now, as to this week of the testimony of John and of Jesus, it will be asked whether this is the last, namely, the "ONE WEEK" of Daniel ix. 27. In answer to which I reply, that it *surely is not*; inasmuch as the termination thereof will also be the close of the prophetical cycle revealed to the prophet, which is to end, not with the *rejection*; but on the contrary with the *restoration* and the full and final forgiveness and glory of Israel. Israel, it is needless to say, having cut off their Messiah, is not yet redeemed: the Jewish people are scattered, their land is a wilderness, the holy city and temple are both defiled and trodden down for the present under the foot of the Gentiles.

This being the case, it is quite a mistake to suppose that the seventy weeks of Daniel have ever yet been fulfilled. True it is, the period, *historically and chronologically speaking*, has reached its close, seeing that the week above named—the time of John and of Jesus, being added on to the seven and threescore and two weeks—did actually perfect the cycle. This has led some, uninstructed as to the fact of the restoration of Israel, to imagine that it has been fulfilled in a

prophetical sense. But this cannot be, for the reason aforesaid. And now the question is, in the next place, What becomes of this week, if it be not that referred to in Daniel? The answer is simple, involving a principle with which we all are familiar, connected with the past sin and the future forgiveness of Israel; namely, THE TWOFOLD FULFILMENT OF PROPHECY—one fulfilment at the *first*, another at the *second* advent of Christ. This principle, be it remembered, is true with regard to John the Baptist and the Elijah of Malachi iv. 5,—the Elias who has come, and the Elias who hereafter is to come and restore all things, as predicted by Jesus Himself. (See Matt. xvii. 10, 11.) Had Israel received their Messiah, this week would have been that which it was ostensibly destined to be, “THE END OF THE AGE,”* the “*one week*” of our prophecy. But instead of receiving they slew their Deliverer; and hence, the time being deferred, the *week of grace*—namely, of God’s offer to Israel (followed, say, by two thousand years of dispersion and blindness)—*is lost; blotted out*, as it were, by the hand of the Lord from amongst the times and the seasons which were anciently linked with the annals of Israel. The week did exist, I believe; but, witnessing only the failure of Israel, it is not owned as such—not suffered to stand, as it otherwise ought to have done,

* In pages 36—40 of the “Companion,” it has been my object to show that “the end of the age” (*αἰῶνος*), wrongly translated ‘*world*,’ (see Matt. xxiv. 3,) means, not the end of *this dispensation*, but the detached week of Daniel, the closing part of that age (interrupted at present) which is to end with the redemption of Israel.

as the last of the seventy. This accounts for no notice whatever being taken of this period. Full space is left, it is true, in the prophecy for the week to come in, as I shall presently show; *but the week itself is not named.* The Lord, from the outset, foresaw what He would be constrained, owing to the rejection of Jesus, to do—namely, to cancel this period: He leaves it therefore unnamed and unnoticed, passes it by altogether, and everything connected therewith, saving the coming of “the Messiah the Prince” at its close. There is wonderful skill displayed by the Lord with regard to this week. In order to see it, we must quote the two following parts of our prophecy, on which this reasoning is founded. In verse 25 it is written as follows: “*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;*” then, in verse 26, we read, “*And AFTER (the) threescore and two weeks shall Messiah be cut off.*” Observe here the distinction between the words “UNTO” and “AFTER.” This is important; seeing that the question of the true interpretation rests upon this, as I have before said. I explain it as follows: CRITICALLY, AT THE CLOSE OF the seven and threescore and two weeks, Messiah was announced by John, His forerunner. Then, AFTER the same threescore and two weeks, He was slain. Observe the force of the word “UNTO:” definite in its meaning, it shows that as soon as the sixty-ninth week had ended, then the Messiah the Prince was announced. Then, on the other hand, observe the value of the word “AFTER”

ERRATUM.

Read (page 240, line 9) saving the *coming* of “the Messiah the prince” at the beginning, and the *cutting off* of “the Messiah the prince” at the close.

in the following verse. *Indefinite* in its character, 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 expressed in the chart (see Plate 1), though unnoticed by Daniel; namely, the cancelled or last time of Messiah's rejection, *which actually and historically, though not prophetically, was the seventieth week, reckoning from Nehemiah to the death of the Mediator.*

And now as to the future week of our prophecy; for *future* it must be, seeing that the time of Israel's blessing at the close of the seventy weeks of Daniel is not yet arrived. The week of grace being thus lost, after a long interregnum (beginning to reckon from the close of the sixty-ninth week,) formed both by the cancelled week and the present period of Israel's rejection from the land of their fathers, the week, as it were, *will revive*; its place, in a word, being supplied by a week of a very different character;—a week, not of *grace*, as before, but of *retributive judgment*, when no second offer will be made, but when the false Messiah, “the prince that shall come,” (Dan. ix. 26,) will be suffered to deceive his victims at first, and then, having broken his blasphemous covenant “in the midst of the week,” to oppress them. For seven years they rejected their King; first in the person of His messenger, John, and then in His own blessed person; and now, for the same space of time, they will have to rue their rejection of Him and His grace. This child of the devil, this “man of the earth, “*the Antichrist*” (1 John ii. 18), as he is termed in order to distinguish him, the chief and last

of his kind, from all others bearing this title, will be used by the Lord as a scourge, as "the enemy and avenger" (Ps. viii. 2) on Israel, for the wrong done to the "just One," the true but rejected Heir of the vineyard.

And now, as to the two weeks above mentioned, let me observe, that there is a *resemblance*, a *correspondence*, and at the same time a marked *contrast* between them. In the one case we trace the actings of the true Messiah of Israel, the One whom His people have rejected and slain; in the other, those of the false Christ, who is yet to come in his own name, and will be owned and received as though he were the hope of the nation. Then again, they are divided exactly alike; namely, "*in the midst of the week.*" As to the past week, the first half thereof was marked by *deceit*, the other half by *violence* on the part of the Jews; deceit being shown in their false-hearted reception of John, who at the very time that they were pressing in to his baptism, aware that this was merely hypocrisy, told them that they were, notwithstanding all their profession, a "generation of vipers;" while violence appears in their treatment of Jesus, whom from the outset they doomed to destruction, and whom in the end they put to death on the cross. Now mark the *correspondence*, and at the same time the *contrast*, between this past week and the last week of Daniel, with regard to the two characteristic sins of the nation. The prince or wilful king, we find, will come in with flatteries, will offer himself to the Jews; then, having established himself on the throne, "*in the midst of the week*" he will break the covenant which he

will make at the outset. At his bidding the oblation and sacrifice cease; namely, the Jewish ordinances, which he himself will revive, will be all set aside, and his image, the abomination spoken of in Daniel ix. 27, xi. 31, and Matt. xxiv. 15, will become an object of worship; and all, including both Gentiles and Jews, will be called on to bow down to the idol, or perish. Thus then we see, as in the case of the cancelled week, *deceit* in the first place, and *violence* next, characterized the ways of this people: so *delusion*, at the outset, and then *persecution*, will mark the career of this mighty avenger. At the termination, however, of this time of retributive vengeance, in answer to the cry of His remnant, namely, an election out of the infidel nation who will be led by the Spirit to look for their Lord, the Deliverer will come—the true Messiah Himself will appear, to destroy their oppressor and rescue His people; thereby fulfilling the promises made of old to their fathers, to Abraham at first, and now, in the next place, to Daniel the prophet.

Now then, leaving the consideration of the seventy weeks of Daniel, I turn again to the cycles. And here I must answer a question very frequently asked with regard to this subject: it is this—Whether the four periods between the birth of *Abraham*, the exodus of *Moses*, the dedication of the temple by *Solomon*, the return of *Nehemiah*, and the death of *Christ*, amounted each of them precisely to four hundred and ninety years. To this I reply, that I believe *they did not*, but, on the contrary, that they were each of them *considerably longer than this*. In admitting this fact, however, I am by no means

retreating from what I have already advanced, but am thereby rather confirmed than otherwise in what I have said. To make myself clear, let me observe that *time* in scripture is viewed in two distinct aspects; that with God there is *natural*, and also *dispensational*, time. To find an example of this, we need go no farther than the prophecy of the seventy weeks of Daniel: there the period from Nehemiah to the second coming of Christ, *prophetically* speaking, is only FOUR HUNDRED AND NINETY YEARS; whereas, if we reckon in the present period of Jewish dispersion, it is ABOUT TWO THOUSAND YEARS LONGER. On the very same principle it is, then, that, while dispensationally viewed, four distinct cycles occurred between Abraham and Christ, actually and historically each period was longer. And the reason is this; that during the course of each cycle (the first three at least,) there were certain periods or intervals not counted in time, but treated by the Lord as *blanks*; not taken into account in His reckoning just in the same way, as I have said, that *now* there is a *pause in time*, as it were a parenthetical interval, during which Jewish time is suspended. The present blank interval—what does it mark? It assuredly shows that God is estranged from His people; that the Jews are rejected. And so it was ever of old. Whenever Abraham or his seed was disobedient, time, in a sense, was suspended. Now, then, let us look at the FIRST period. This was actually five hundred and five years; but, by deducting from thence the fifteen years between the birth of Ishmael and the weaning of Isaac—the time of the bondwoman and her son, the period of Abraham's

failure—it was just seventy weeks, or four hundred and ninety years. As to the SECOND period, this was actually six hundred and twenty-one years; but the seven periods of servitude in the days of the Judges and Samuel, amounting to one hundred and thirty-one years, being deducted from thence, this in like manner, is reduced to four hundred and ninety years. And this, let me observe, accounts for the difficulty which chronologists have long found with regard to the dates between Moses and Solomon. So great, that the 480 years in 1 Kings vi. 1 has by some been thought to be *spurious*, being introduced by the Jewish Rabbis into the text. And now with regard to the THIRD cycle, this amounted to five hundred and sixty years; but, the seventy years of the Babylonish captivity being deducted, this, as before, only amounts to the same number of years, namely four hundred and ninety. Now then we reach the FOURTH cycle; and here we find something peculiar. No break, no interruption appears in this period. No: but the cancelled week, which we have considered already, comes in at the close:—observe, I say *at the close, not during the course of the cycle*, involving a wonderful principle, seeing that the Lord is thereby enabled, while He lets the week drop for a season, to resume it again, to bring in the last, the “one week,” and so, after all, at the termination of seventy weeks, His own great dispensational period, to bestow on His people those blessings which they, when left to themselves, were wholly unable to accept or to value. And here I would first direct my reader’s attention to the

moral resemblance between these blank periods and the cancelled week aforesaid. If he admits the truth of the former, he will be the more free to receive the latter as true. Time, in both cases, because of Israel's failure, was expunged by the hand of the Lord; not but that with regard to the week there is something especial—something that, with far deeper emphasis than in the other case, marks the indignation, and at the same time the lovingkindness, of God.

And now, before leaving this part of the subject, let it be distinctly understood that here—inasmuch as my present object is not to enter into detail, but merely to exhibit these views *as a whole*, leaving them to be considered in the light of their moral consistency—I do not attempt, by any reference to scripture chronology, to show that such cycles actually existed. This I have done in the “COMPANION” to my two Charts on the Seventy Weeks of Daniel, and the Cycles, where I have endeavoured to *prove* what I have merely *stated* above.

Thus, having treated of the Four Jewish Cycles, in the first place, then of the Seventy Weeks of Daniel especially, I now turn to glance at the whole course of time. And what do I find? To my surprise I discover seventy weeks to be a cycle, in connection, not with the seed of Abraham alone, but with all the children of Adam—with man universally; and that, in tracing the years from the creation down to the close of the millennial age, no less than *fourteen* of such cycles are found to exist. This, to my mind, appears a most interesting discovery; seeing that it links the mystical number of

SEVENTY TIMES SEVEN—the number of *grace*, as we may term it (see *again* Matt. xviii. 21, 22)—with the whole human family. Then again it helps to throw considerable light on other parts of the word, especially on the prophecy of Daniel—a prophecy which all who read it aright will agree is one of paramount moment, connected as it is with the hopes of the Jews, and also, though more indirectly, with those of the Church. Now, then, I turn to prove by *two methods* what I have just said of the universal character of the great cycle in question. *First*, the whole course of time, it will be allowed, is a grand septenary cycle, a great week of millenaries as it were, from the creation down to the close of the millennial age of Messiah, the sabbatical thousand being the last of the seven, as foreshown by the sabbath day, the sabbatical year, and the Jubilee. Now, if I can show that seventy weeks, in a sense, is equal to *five hundred years*, then I shall have succeeded in proving that this also is a universal cyclical period, as well as the millenary of which it forms the half. And here, as the proof of this question depends on the peculiar manner in which the YEAR OF JUBILEE, the great type, as we know, of the times of restitution of all things, was formed, and connected with the Mosaic order of time, let us turn to Leviticus xxv. 8—10, where we find it spoken of in the following terms: “*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, [of the FORTY-NINTH YEAR, observe,] 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., &c. Thus we see that the year of jubilee was a year altogether peculiar : 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*—a species of *composite year* as it were. It was, we may truly say, a year of its own kind, independent altogether of the Jewish order of time, which rolled 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 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 four hundred and ninety years. But if, on the other hand, we view it in a mystical light, as I feel assured in the present case to be the mind of the Lord, taking these ten years into account ; then what is ACTUALLY ONLY FOUR HUNDRED AND NINETY becomes MYSTICALLY FIVE HUNDRED YEARS. The jubilee, observe, is termed in scripture "*the fiftieth year ;*" which to me seems a clear intimation that the Lord would have us consider the whole cycle, of which the space between every jubilee is the tenth part, as *five hundred years*. And now, to return to the argument used at the outset,—What is five hundred years ? It is the half of a millenary. And again, Into how many millenaries do we by universal consent allow the whole course of time to be divided ? Into seven, all will allow, as foreshown by the week of

creation, as also by the septenary divisions of time under the law, as expressed in these charts. What then do we deduce from all this? Simply this: that when the Lord, at the outset, divided the whole course of time, He did so in two distinct ways: *first*, He divided it into SEVEN MILLENARIES, on the one hand; *secondly*, into double that number of the lesser cycles—namely, into FOURTEEN PERIODS OF SEVENTY WEEKS, on the other. All this is expressed in Plate 2, figure 7, where, on one side of the column, the *millennial*, and on the other the *septenary*, order of time is presented.*

And now, *secondly*, as to the other mode of proving this fact, 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, in fact, but the annals of God's elect nation, the only nation on earth that was ever called by His name? Now then, in connection with this, let us remember—what we already have seen—how the whole period from Abraham to Christ was broken into four distinct cycles, each marked at the close by an offer of blessing on the part of the Lord to His people. 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 way of the Lord, which ever exhibits the most beautiful

* This agrees with the popular view of the subject; which I venture to say I do not believe to be strictly correct as far as the *actual history* of the world is concerned. In my paper on "the age of the world at the first advent of Christ," I have suggested that the Lord could not consistently have come *so early* as He is commonly thought to have done.

order, the most perfect consistency, that the arrangement of time, both *previous* and *subsequent* to the existence of Israel as a people, must have been divided by Him, when in secret He ordered the ages, according to the very same principle? The four periods above named, what were they but *four links in the great chain of time*? and though only these four, 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: still, for the simple reason here given, I for my part cannot escape the conclusion that seventy weeks must have been from the outset, and must still be (*in secret* of course, seeing that time *now* is not reckoned), as much a dispensational cycle with God in his dealings with the world at large, as it was during the days of Israel's history.

Such, then, are my views on this subject. Many a difficulty, I doubt not, will occur to my reader, which here I have neither touched on nor solved. I beg, therefore, to refer him to the "COMPANION" aforesaid, of which this paper is merely an abstract: there, it is probable, he may find what it is impossible to give in so brief a sketch as the present; and thankful, let me say, I shall be, if he has the patience to travel with me through the mazes of this interesting question, to which the foregoing pages are designed as a clue.

APPENDIX.

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 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 stated—A WEEK. This I believe to be true; and hence it has

been my object to prove that the prophecy of the seventy weeks involves a deep moral principle connected with the character and government of God. This fact, however, is not commonly recognized ; and hence it is treated as little more than a mere chronological question. This I believe lies at the root of the objection made to "THE CANCELLED WEEK." Some object to it because of the want (to their mind) of scripture proof on my part. Now I, for my part, do not hesitate to say that the subject, when viewed—not in detached parts, but as a *whole* (the subject presented in *the two charts together* I mean), and judged of, moreover, by the spiritual mind, in the light of the sanctuary,—will be found to be a great moral chain, so consistent in every part, so aptly fitted together, that it is absolutely impossible that it can be a human invention, or anything less than the work of HIM who is the Parent of all that is harmonious and beautiful. This is not my judgment alone, but that also of many deeply taught in the word, to whom I have submitted my views of "The Cycles," together with those on the "Seventy Weeks of Daniel." Well, then, this week forms an integral part of this chain: take that away and the chain falls asunder. Some, however, would set the whole thing aside, allowing, it is true, that it is an ingenious fabric on my part, and thus showing that they are conscious of something consistent therein, but still rejecting it. And why? because, in the *first* place, no actual notice is taken in the Gospels of the length of John's ministry ; and *secondly*, because it conflicts with the views of certain chronologists as to the time of Christ's death. This is surely not a true principle: this

is using human chronology as a test whereby to interpret the word, instead of keeping human chronology in subservience to scripture. Now, a true interpretation of scripture I believe to be the very thing to set chronologists right in many a question of this kind, and enable them to—

“Correct, erroneous oft,
The clock of history, facts and events
Timing more punctual.”

And what if it be so with regard to this prophecy? What, too, if the cancelled week be actually needed in order to fill out the purpose of God with regard to His ancient people the Jews, and make them fully responsible for their rejection of Christ? And what, let me add, if the enemy, in order to hinder this week from being perceived, thereby preventing this important portion of scripture from being understood, has intentionally confused the minds of men with regard to chronology? This of course he could easily do in the case of so brief a period as a week, or seven years, so far back as nearly two thousand years. I believe all this to be the case. I therefore again ask my reader to suspend his judgment awhile; to come to no conclusion, till he has patiently, impartially, prayerfully considered this and the following paper; and, I may add, if he has them at hand, till he has studied my charts: having done this he will be able to form a judgment about it, and not (I trust I am not presumptuous in saying) till then. And now, having said this much, I turn to remind my reader of three leading points.

FIRST, I have endeavoured to show that between the

birth of Abraham and Christ there were *four dispensational cycles of seventy weeks*. Does this, let me ask, commend itself to my reader? If it does, and 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 THE 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 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 last week of grace and the week of retributive judgment, both as to *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

* The same thing, observe, may be said with regard to the *fourteen cycles* through the whole course of time. These cycles cannot be made out without this week: it forms, as we have said, *a link in the chain*.

can be fortuitous. At this I have, however, hinted before: I will therefore merely observe, that to me the 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 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 deducible from these acknowledged truths, unless it can be clearly or equally proved to the contrary. 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 meantime 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 about thirty-three years ago with regard to THIS VERY WEEK:* the others ori-

* 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 had been pre-

ginated with this. This may be compared to the first circle caused by a stone cast into water ; the others were like circle after circle succeeding the first. To use a different figure, this may I term the keystone on which the whole theory rests, so coherent in every respect as

viously taught to believe, it occurred to me that I would look into SCOTT'S COMMENTARY, (a very unlikely book to supply a 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 Dr. 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 respecting their King, *to view it as cancelled, set it aside altogether, its place to be supplied by another week at the end?* This thought, which suddenly struck me, was considerably strengthened on my turning to the passage itself: "After (the) threescore and two weeks shall Messiah be cut off;" (Dan. ix. 26;) and discovering therein the force, the indefinite character of the word "AFTER," which, as I have already 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 moreover to others, the more was I convinced that it was no speculation of mine, but simply the truth, quite in accordance with what we all are familiar with, being, *as to time*, an example of the double fulfilment of prophecy—that is, *an initial, a germinant fulfilment at the first, and then a perfect, matured fulfilment at the second coming of Christ.*

this theory is, so aptly fitted together, without 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 harmonious and 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.



ROMANS VIII. 31—39.

WHAT shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay anything to the charge of God's elect?

It is God that justifieth.

It is God that justifieth.

Who is he that condemneth?

Who is he that condemneth?

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD.

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 A SPECIES OF TWOFOLD FULFILMENT OF THE PROPHECY.

Within this period there were FOUR DECRETES issued by the Kings of 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.)



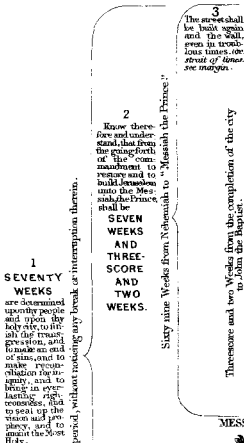
The period of Seventy Weeks, divided into three distinct parts, for the sake of distinction, is here coloured red.

SEVENTY YEARS,
the time of the Babylonish captivity.

—Here the revelation with regard to the **SEVENTY WEEKS** was made to the Prophet.

SEVENTY-NINE YEARS, the interval between the captivity and the opening of the Seventy Weeks.

HERE THE SEVENTY WEEKS BEGIN WITH NEHEMIAH'S COMMISSION.



SEVEN WEEKS the time of building the city.

THE PROPHECY.

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 THREE SCORE 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 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.

MESSIAH ANNOUNCED by John the Baptist, his messenger.



The unnoticed cancelled week of Messiah's rejection.

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 end of Seventy Weeks

* At the close of the Threescore and Two Weeks Messiah was announced by John, his forerunner. Then, after the Threescore and Two Weeks were 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 *involved 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 270.

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 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.

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, or lost week.



ARRIVED AS KING.

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

THE MILLENNIAL AGE.

THE

SEVENTY WEEKS OF DANIEL.*

IN a former number of "The Prospect" (vol. ii. part 1,) a paper of mine appeared, entitled "THE CYCLE OF SEVENTY WEEKS," wherein I endeavoured to prove seventy weeks or heptomads of years (namely, the half of a millenary,) to be a *great dispensational cycle* in reference to Israel, and also to the whole human race. In the course of the argument I there spoke of the seventy weeks of Daniel, but without entering into the details of that prophecy; my subject leading me to dwell chiefly on one feature in it, namely, "*the unnoticed cancelled week of Messiah's rejection.*"

My present object is to offer a view of this prophecy itself, in its several parts and as a whole. And here let me add, that although much that I shall say has already appeared in "THE COMPANION" to my Charts on the Seventy Weeks of Daniel, and the Cycle of Seventy Weeks, I have repeated it here; it being my object to bring some of the leading subjects therein under the notice of the readers of "The Prospect."

Before I proceed I will make a few observations on the state of the Jews, in connection with the circumstances and the times of our prophet.

In the reign of Nebuchadnezzar king of Babylon, the throne of Judah was cast down to the ground, and the times of the Gentiles began. By the term "Times of the

* Reprinted from "The Prospect."

Gentiles" we are to understand the whole period from the Babylonish captivity to the Lord's second coming: during which period, instead of the Jews holding their proper place upon earth as God's elect nation, four Gentile dynasties, namely, the BABYLONIAN, the MEDO-PERSIAN, the GRECIAN, and lastly the ROMAN, were destined to arise and to exist one after another; to each of which in succession the Jews were bound to pay tribute. It was the unfaithfulness of the house of David which brought this trouble upon them; and (faithful as he had been in general,) it was on the occasion of failure in king Hezekiah when he showed his treasures to the Chaldean ambassadors, that the prophet announced the removal of the throne of the Lord from Jerusalem, and the transfer of power from that time to the hands of their enemies.

When Hezekiah had failed, as above, the prophet Isaiah was sent to him with the following message: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." (2 Kings xx. 17, 18.) But then there was to be a *limit to this*. "It shall come to pass," as we read, "when SEVENTY YEARS ARE ACCOMPLISHED, THAT I WILL PUNISH THE KING OF BABYLON, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. xxv. 12.) And then again: "Thus saith the Lord, that AFTER SEVENTY YEARS BE ACCOMPLISHED AT BABYLON I

WILL VISIT YOU,* and perform my good word toward you, in causing you to return to this place.” (Jer. xxix. 10.)

Accordingly, when the seventy years had expired, deliverance being sent to them through Cyrus king of Persia, they were free to return home. Let me however add, that although in their own land again, from the period of their deliverance from Babylon to the first coming of Christ, and after that to the time of the invasion of Titus, they were there only *on sufferance*, being subject to one Gentile power after another, till at last they were scattered, not to return again till the Lord’s second coming at the termination, as we shall see, of the seventy weeks of Daniel.

And now as to the seventy weeks: The wondrous revelation connected therewith (deeply interesting and important as it is to all the Lord’s people, namely, both to the Church of God and the Jews,) was made to the prophet Daniel when the seventy years above named were nearly accomplished, and when the Chaldean empire, which began with Nebuchadnezzar, had passed out of the hands of his grandson Belshazzar, into those of Darius the Median, and was now about to be supplanted by the kingdom of Media and Persia.

In the first year then of Darius the Median, now become king over the realm of Chaldea, we find Daniel the captive, (see Dan. ix.) himself, it may be, one of the seed royal of David, which, as we have seen, had involved the nation in trouble, discovering, probably through the

* There is more connection between these *seventy years* and the period of *seventy weeks* than perhaps is generally supposed. In the Companion to my Chart on the Seventy Weeks I have sought to explain this connection. (See pages 88—91.)

above-cited words of Jeremiah the prophet, that seventy years was the time appointed by God for His people to groan under the dominion of Babylon ; and seeing that this period had now well-nigh expired, we find him, as a true son of Abraham, setting himself to seek the good of his people, to pray for the peace of Jerusalem. The discovery to him was both happy and humbling : happy, because it told of the unchangeable goodness of God ; humbling, because that goodness at once brought before him, in the strongest relief, the long-standing sins of the nation : and hence, as representing the whole house of Israel, he makes his confession ; he offers his prayer, and is answered accordingly.

In verses 3—15, we read his *confession* ; in verses 16—19, his *prayer* and supplications ; and from verse 20, on to the end of the chapter, *the answer*, namely, the vision of the angel, with the prophecy of THE SEVENTY WEEKS.

“And 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 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 show thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision.”

THE PROPHECY.

DANIEL ix. 24-27.

- | | | | | |
|----|---|--------------------------|---|--|
| 1. | { | THE WHOLE PERIOD. | { | <p>1.—“SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish (<i>or restrain</i>) 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 (<i>or Holy of holies</i>).</p> |
| 2. | { | FROM NEHEMIAH TO CHRIST. | { | <p>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 :</p> <p>3.—The street shall be built again, and the wall, even in STRAIT OF TIMES. (<i>SEVEN WEEKS, contrasted with the threescore and two weeks before named; it being the shortest, most “strait” or contracted, of these periods. This appears to be the true sense of this passage.—See margin.</i>)</p> <p>4.—And AFTER THE* THREESCORE AND TWO WEEKS (<i>above named</i>) shall Messiah be cut off, but not for Himself.</p> |

* In the Hebrew we read as above, “after *the* threescore and two weeks.”

3. THE TIME OF ISRAEL'S PUNISHMENT. {
- 5.—And the people (*the Romans*) 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.
4. THE LAST WEEK. {
- 7.—And HE (“*the prince*” *above named*) shall confirm the covenant with many for ONE WEEK :
- 8.—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 (*desolator.—See margin*).

Now the plan which I propose to adopt is as follows : Having first thrown this prophecy into a certain order, which lately from experience I have found to be of the greatest assistance in showing the *connection*, and at the same time the *distinction*, between the different parts, in reference to time and events ; I shall suppose the angel Gabriel, after having delivered his message, commencing again, and taking up each of *the eight parts in succession*, interpreting it for the satisfaction of Daniel.

This method of showing how one part bears on another, and of giving in a brief space a connected view of the whole, is as follows :—

The whole period, without noticing either the threefold division or the break therein.

1.
SEVENTY
WEEKS
are determined 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, and to seal up the vision and prophecy, and to anoint the most Holy (*or Holy of holies*).

The seven weeks, and the threescore and two (or 62) weeks.

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,

The seven weeks.

3.
The street shall be built again, and the wall, even in STRAIT OF TIMES. (*SEVEN WEEKS, contracted with the threescore and two weeks before named; it being the shortest, most "strait" or contracted, of these periods. This appears to be the true sense of this passage.—See margin.*)

AND
THREESCORE
AND
TWO WEEKS:

The 62 weeks, with the unnoted week.

4.
And AFTER THE THREESCORE AND TWO WEEKS shall Messiah be cut off, but not for Himself:

The time of Israel's punishment.

5.
And the people (*the Romans*) 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.

The last week.

7.
And HE (*the prince above named*) shall confirm the covenant with many for ONE WEEK:

The half week.

8.
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 (*desolator. See margin.*)

Thus having as it were listened to the voice of the heavenly messenger, let us now fancy "the man Gabriel" speaking again, and explaining himself. In doing

so, however, we must bear in mind that Daniel, notwithstanding all the wondrous revelations which were made to him by the Lord touching His purposes, had not the light which we in this dispensation, who have the whole word of God, together with the indwelling of the Holy Ghost, possess, if we will but use it aright. Therefore in this I am supposing him to be let more into the secret purposes of God than properly belonged to him as a *Jew dispensationally under the law*. This, however, is only a mode which I adopt for the sake of greater perspicuity, order, and brevity. Now then, to proceed:—

INTERPRETATION.

FIRST DIVISION.

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).

SEVENTY weeks, or four hundred and ninety years, so it is decreed by the Lord, are to elapse before thy people and city are blest; before reconciliation is made for iniquity, everlasting righteousness brought in, and all that has been foreshown and foretold, both in vision and prophecy, accomplished, and the temple of God anointed; that is, before it becomes once again the abode of the shechinah, or glory, which has been absent from thence for seventy years, and will continue to be absent for nearly two thousand six hundred years longer.

How or when this period is to commence I do not now say; but when I enter into the details connected therewith, which I shall presently do, thou shalt hear. And now, before I proceed, there are *four things* which I will notice. 1st, That although I have spoken of the seventy weeks as though it were an *unbroken continuous period*, I shall have occasion, in tracing the history of the Jews during this portion of time, to divide it into *three distinct parts*; namely, SEVEN WEEKS, THREESCORE AND TWO WEEKS, (making sixty-nine weeks together,) and ONE WEEK. 2dly, That while the seven weeks, and threescore and two weeks form a *continuous period*; on the other hand, between the threescore and two weeks, and the one week, a *pause* as it were in the Jewish division of time into weeks (Lev. xxv.) will occur; a period of years will elapse, which the Lord in His reckoning will count as a *blank in the history of his people*. 3dly, That while the prophecy will be *completely fulfilled* at the close of the SEVENTIETH WEEK, it will have a *partial, an initial, a sort of germinant fulfilment*, “AFTER” THE SIXTY-NINTH WEEK, and at the beginning of the blank period above named. And 4thly, That while blessing will be *secured* to thy people at the close of the seventieth week, blessing will be *proposed to them (and rejected)* at the termination of the sixty-ninth week, and for a brief space of time after that, (a period, though brief, of the deepest importance,) showing in the one case that man is a failing impotent creature; in the other that, let him fail as he may, the blessed God cannot fail; that He must and will be true to His promise.

SECOND DIVISION.

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.

Now then I proceed with the details of the prophecy : And first, learn what I have not told thee as yet, namely, that the seventy weeks will commence with the going forth of a decree, which Artaxerxes the king of Persia of that day will issue in the *twentieth* year of his reign with regard to thy people, (subject then, as they will be, to Persia, as they now are to Babylon,) empowering one of thy people, a certain faithful servant of God named NEHEMIAH, to return home, and to rebuild (*not the temple*, observe, which will have been previously rebuilt by EZRA, a certain priest, in the *seventh* year of that reign, but) *the city*—even the holy city Jerusalem. And next learn, that between Nehemiah's return and "the beginning of the Gospel of Jesus Christ the Son of God," (See Mark i. 1,) even the announcement of the promised Messiah the Prince, the true Son of David, the heir of his throne, by a certain prophet named John, his forerunner and witness, SEVEN AND THREESCORE AND TWO WEEKS (that is, sixty-nine weeks in all) will elapse.

THIRD DIVISION.

The street shall be built again, and the wall, even IN STRAIT OF TIMES. (SEVEN WEEKS, contrasted with the THREESCORE AND TWO WEEKS before named ; it being the shortest, most "strait" or contracted, of these periods. This appears to be the true sense of this passage.—See margin.)

And now, having heard of the going forth of the decree

of the king of Persia with regard to the city, learn further how long it will take to rebuild it. "The street shall be built again, and the wall, in STRAIT OF TIMES." (*See margin.*) Now do not mistake me. By this I do not mean times of *straitness, perplexity, danger*. "TROUBLOUS TIMES," it is true, they will be, because of the opposition of the heathen to God in the work of rebuilding His city. But of *this* it is not now my object to speak: my present purpose being to instruct thee as to the disposal of the threefold division of the great prophetic period of seventy weeks. And what I am speaking of now is the *period within which Nehemiah will accomplish his work*; namely, the SEVEN WEEKS of which I have spoken before, and which I now turn, before I proceed, to notice again. This (being the space of forty-nine years between two years of jubilee,) will be the *shortest, most "strait" or contracted, of the two periods above named*—SEVEN WEEKS, as contrasted with THREESCORE AND TWO WEEKS. And this, let me add, will account to you for the BREAK which occurs in the interval between the going forth of the command of the king of Persia and the announcement that Christ is at hand; otherwise I should have spoken of it simply as *sixty-nine weeks, without any interruption*.*

* N.B. Here it may be thought that I have assumed almost the tone of *infallibility*. This however is far from my desire to do. But, having clothed my interpretation in this peculiar form, it was necessary, in thus supposing an angel from heaven to speak, in order to preserve the unity of the subject, to represent him as doing so in the language of the fullest authority. I, for my part, believe "troubulous times" not to be the true rendering. Others

FOURTH DIVISION.

And after the THREESCORE AND TWO WEEKS shall Messiah be cut off, but not for himself.*

I come now to that part of my subject which claims the closest attention: therefore listen O Daniel, and mark what I say. "After threescore and two weeks shall Messiah be cut off." Thou hast before heard that at the close of this period Christ will be offered to Israel; that between the edict as to the city and His proclamation by John, seven weeks and threescore and two (that is sixty-nine) weeks shall elapse. And now thou art told that Christ is to die, to be cut off: and when? 'after' this period: yes; but not *immediately after*. No; because, seeing that John is first to witness to Christ, and that Christ is then to declare the name of the Father, you must of necessity allow for an *interval* between the going forth of John as his messenger and the death of the Mediator: and this space must neces-

may see it in a different light; and thus it lies open to candid and prayerful inquiry.

I here add the various translations which have been given of these words; all agreeing more or less with each other. "In strait of times," *margin*.—"In angustia temporum, *i.e.*, in the narrowness or narrow period of the times," *Vulgate*.—"In coarctatione temporum," *i.e.*, "the contraction of times," *Montanus*.—"In the narrow limit of the times," *Wintle*.—"Dans le peu de temps," *Encyclopedie*.

Observe, the *general* sense of the prophecy is the same, whether we read "*troubulous times*" or "*strait of time*."

* In the Hebrew, as before said, we read as above, "after the threescore and two weeks."

sarily be neither more nor less than a week ; because, if the Jewish people were to receive instead of rejecting their Messiah, the prophecy of blessing would be fully accomplished—which could not take place before the seventy weeks have elapsed. So that, according to this, by adding these three periods together, namely, SEVEN WEEKS, THREESCORE AND TWO WEEKS, and THIS LAST WEEK, you reach the close of the SEVENTIETH WEEK.

And now, O Daniel, the thought of thine heart assuredly is, that I have reached the point in the history of thy people when the kingdom of Christ will begin. But, alas ! it is not so. About two thousand years from this point (*an utter blank in their history*) must roll on ere an end shall be made of their sin ; before my prophecy is accomplished ; before the reign of Messiah begins. Dost thou ask, Why is this ? Surely thine own heart should answer the question. Messiah, as I have said, is here to be slain. His people, having no eye for His beauty, no heart for His grace, will put their King, their Deliverer, to death. And hence, from this time they will be disowned, cut off by Jehovah, and left as a prey to their Gentile oppressors. “How is this ?” thou wilt say : “seventy weeks is ‘the set time’ which is to end with the redemption of Israel ; and now, seventy weeks having run out, instead of being blest I find they are cut off !” “How,” thou wilt say, “is God true to His promise in this ?” Now then mark me : Seventy weeks, it is true, *is* ‘the set time’ which is to elapse before Christ comes in His glory : accordingly, when the sixty-ninth week shall end and the seventieth

*
begin, *all things being ready*, a voice will be heard in the wilderness proclaiming the King, and saying, "THE KINGDOM OF HEAVEN IS AT HAND."* And then, after three years and a half, in the midst of the week, the King Himself will come forth, declaring that "THE TIME IS FULFILLED."† But at the end of the week, instead of ascending the throne, as He should do, He will die on the cross: His people will hate, will despise, and will slay Him. What then becomes of the Jews after this thou hast heard: but what becomes of *the week* I have not told thee. Mark then how the Lord will act in reference thereto. It will be a PROBATIONARY PERIOD, during which, for twice three years and a half, the question will hang in the balance whether the Jews will repent, whether they will accept of the Lord's goodness or not. It will be, in an especial sense, a time of long-suffering, a season of mercy, when the Lord, for the last time; will give Israel a trial when the voice of the Baptist, as foretold by Isaiah, (chap. xl. 3—5; Luke iii. 3—6,) the voice of him who will be more than a prophet, even the very herald of the kingdom if they would but receive him, shall be lifted up in the wilderness, calling on Israel to repent. It will be the time too, when, according to Isaiah again, (chap. lxi. 1—3; Luke iv. 17—21,) the blessed Jesus Himself, after John has been imprisoned, will come forth as the Lord's Anointed, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim "THE ACCEPTABLE YEAR OF THE LORD," the true year of jubilee. But

* Matthew iii. 2.

† Mark i. 15.

all will be in vain. John will be beheaded ; Messiah will be cut off. And though, even after His death and resurrection, when He shall have ascended to heaven, He will be offered again, still all will be in vain. They will not only have spoken against, but they will have slain, the Son of man. And now they will sin 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." (Acts iii. 19.) Such will be the testimony of the apostle Peter, showing that, after the ascension of Jesus, Israel *as a nation* will be called to repentance, and that, were they as such to give heed to the call, then the very blood which they have shed would avail in their favour. In which case this very prophecy would be fulfilled,—the time of Israel's blessing be accomplished. But they will not repent. They who have had no eye for the beauty of Jesus will have no ear for the voice of the Spirit ; speak to them as He may of pardon and blessing, they will despise Him and His testimony ; and for this there will be no forgiveness. Israel will thenceforth be rejected, and that name of reproach—the name "LO-AMMI," "Not my people"—will be written upon them. Thus then the Lord God, seeing that His purpose touching both His Son and His people has for the moment failed, that Christ has laboured in vain and spent His strength for nought and in vain, will look on the week as *lost time* ; and, acting in the way of retributive vengeance, He will as it were *blot it out* ; He will

cancel the period, not suffering it to stand, as it should do, as the last of the seventy weeks which is to end the captivity of thy people.* A terrible proof this of the indignation of God ; a fearful sign that He has hid His face from His people !

And now I turn to explain to thee how the Lord shows that He will thus deal with this period. It is thus : In delivering my message, didst thou mark that I *passed it over in silence* ? that I touched, it is true, upon that with which it will *begin*, even the first notice that Christ is at hand, by His messenger John ; and then, that I spoke of that with which it will end, even the cutting off of Messiah ; but that I left the week itself altogether *unnoticed* ? Yes, I treated this week as a *blank*, as forming no part in the reckoning of time in this prophecy, but as though it were a part of the unmeasured age of rejection and blindness which is to roll on between the sixty-ninth week and the seventieth. It will be, as it were, the last, the seventieth link of the chain ; and so would continue to be, were Israel to give heed to the offer of mercy. But this will not be : and hence the Lord thus breaks it off from the chain, its place to be supplied, as thou shalt hear, by *another week* at the end.

And now, dost thou see what I meant in dwelling so emphatically on the words “ *After* the threescore and two weeks shall Messiah be cut off ” ? “ *After*,” I said,

* This may remind us of the case of the Nazarite, (see Numb. vi.) after the head of his consecration had become defiled, when he had ‘sinned by the dead.’ *The days that were before shall be lost*, (even the days when he was holy to the Lord,) because the head of his consecration was defiled.

(but “not *immediately* after;”) this being an indefinite word, which, for the reason I have told thee, leaves the space wholly unnoticed, unmeasured, between the proclamation of Christ by His witness, and His death.

And here dost thou ask what will occur during the time of Israel’s dispersion? “Can love,” thou wilt say, “be inactive? Can the Lord cease to bless?” Assuredly not. And now for a moment I draw the curtain aside, to show thee a secret hidden from ages and generations, even “THE GREAT MYSTERY” foreshown by the type of Adam and Eve in the garden, the mystery of THE CHURCH OF GOD, the bride, the Lamb’s wife.

Up to this point the Jewish people alone will have been set apart for the Lord, the chosen nation of God upon earth; but now, they being scattered, *another people*, unknown and unthought of till then, a people whose calling and destiny is *higher than Israel’s by far*, will be called into being; yes, an *election out of both Israel and the Gentiles*, one in Christ Jesus, His mystical body, His bride, whose place in the kingdom will not be *on earth* like the Jews’, but *in heaven*; who moreover will be co-heirs with Christ in His glory, in His dominion over all things: this people, this “people for His name,” (Acts xv. 14,) will then, I say, be called out and fashioned on the earth. And at last, toward the close of the period, the whole elect body being completed, they will be removed from the earth—will be caught up to meet the Lord in the air. (1 Thess. iv. 15—18.) After which, having thus disposed of the Church, now in heaven with Him, He will turn again and pursue His

original purpose with regard to His ancient people the Jews.

This however, as I said, is "A MYSTERY;" therefore *tell it to none* : yea, more than this, let it fade, let it pass away from thy memory ; forget even that thou hast heard it, seeing that thou, as a Jew, art not admitted, like the saints of the next dispensation, into this secret purpose of God : besides which, although as an *individual* thou art a partaker of grace, as one of this nation thou art under the *law* ; and this which I tell thee concerning the Church will be the full revelation of *grace*, which in its day will displace the law altogether, being inconsistent therewith.*

FIFTH DIVISION.

And the people (the Romans) of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood.

Thus having disposed of the period of seventy weeks, fulfilled, as I have shown, in a sense, in connection with the first advent of Christ, I next reach the BLANK PERIOD

* That Daniel and all the Old Testament saints will be in the *first resurrection*—even in *heavenly glory*, I fully allow ; but whether he and they will form a part of that elect body which is termed the *Church of God*, is the question. All will be caught up ; all will enter heaven together ; but when there, will there not be different spheres for those who when on earth were in dispensations distinct from each other ? That the Church of God (called out, as we know, upon earth, between the day of Pentecost and the rapture described in 1 Thessalonians iv.) will hold an especial place of her own, I for my part have no doubt whatever.

above named. And here learn, in connection with the cutting off of Messiah, that in retributive judgment the Gentile avenger will be sent in due time: "The people of the prince that shall come shall destroy the city and the sanctuary." Now mark my solution of this. The Roman empire will be in existence at the time of the first coming of Christ; the Jews being then under its sway, as now they are subject to Babylon; and seventy years after Christ, in the reign of Vespasian, the Roman armies, under the conduct of Titus his son and successor, will be used by the Lord to punish the sin of His people in slaying their King, their Messiah. They will destroy both the city and temple.

Again; about two thousand years after this, just previous to Christ's second coming and the setting up of His kingdom, this empire, still in existence, will be under the dominion of a mighty prince, whom the whole world, both Jewish and Gentile, will wonder after and worship, owning him as their Lord, as the promised Messiah. This then is "the prince" whom I mean. And as Cæsar led the way in the work of destruction, so he, when he comes, will be used by the Lord as a far heavier scourge.

This then explains what I have said: "THE PEOPLE" (*the Roman people*) will exist in the time of Cæsar, (*i.e.*, of Vespasian,) and will be thus used as a rod in the hand of the Lord; while "THE PRINCE," on the other hand, their *last* head or chief, will not arise till the latter times of the empire. Of this prince and his actings thou shalt hear more as I proceed.

"And the end thereof," as I have said, "shall be with

A FLOOD ;” so it will be : as a flood of water, in the days of Noah, swept the apostate world away, so a judgment more fearful by far awaits this wilful king and his subjects, his worshippers. They will all be destroyed ; while the faithful servants of God, the believing remnant of Israel, groaning at the time under his iron yoke, will be saved.

SIXTH DIVISION.

And unto the end of the war desolations are determined.

Thus, as I have shown thee, the work of desolation will begin with the destruction of the city and temple by “the people of the prince that shall come,” even the Romans ; and from this, beyond the close of the blank space before mentioned, yea, down to the end of the seventieth week, for about two thousand years, the afflictions of Zion will last. “Unto the end of the war desolations are determined.” “THE WAR” * of which I here speak will be the great battle which is to be fought between Christ and “THE PRINCE” above named, the Man of Sin, or the Antichrist ; even “the battle of Armageddon,” of which thou shalt presently hear, at the close of the last week of the seventy. Here mark the distinction between these “desolations” and “the war.” The former will continue *for centuries* ; while the latter, as I have shown thee, will be fought *at the crisis*, when Christ is revealed at the head of the armies in heaven.

* “War” and “battle” are both translated from the same Hebrew word.

SEVENTH DIVISION.

And he shall confirm the covenant for ONE WEEK.

Thus, having told thee of the sixty-nine weeks from Nehemiah to Christ, then of the week of grace, and lastly, of the long age of Israel's estrangement from God, I now have to tell thee the history of that which will prove to be truly THE SEVENTIETH WEEK.

The stream of time, which in reference to Israel will flow under ground, will now re-appear; the times and the seasons again will be numbered; and thy people, *though yet unforgiven*, will be owned, in a sense, as God's people. Here also, the Jews having first, without either the aid or the sanction of God, made their way home to the land of their fathers, and having built their city and their temple, the false Messiah appears: "THE PRINCE THAT SHALL COME"—the wilful king, is presented. This "PEOPLE," as I have said, in the reign of Vespasian, will begin the desolations of Zion. But now "HE," the little horn of the fourth beast, the head and leader of Gentile apostasy, the usurper of the power of David, abruptly appears on the scene.

Now then we have reached the "ONE WEEK," which will hereafter come in to supply the place of the forfeited week of Messiah's rejection, and so perfect the period of which I spoke to thee at first. And for this week, this deceiver (for such he will be at the outset) will enter into a covenant with the deluded children of Judah. They, having slain the true hope of Israel, will now be left to themselves; and so, falling into the snare, will receive another, who, coming to them in his own name,

in the pride and blasphemous independence of man without God, will treat them *according to their treatment of Jesus*; so that with the same measure which they mete to Him it shall be measured to them again.

Having thus spoken of Antichrist, (so I call him, as being opposed altogether to Christ; yea, more than this, a blasphemous counterfeit of the blessed Messiah,) I will now tell thee something of him who will give him his power, and show thee how the creation and establishment of this royal infidel's glory was Satan's great object from the very beginning, that at which he has ever been aiming since man first revolted from God.

Thou knowest 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 is His purpose to glorify Himself, and to communicate blessing to man: of Him it is written, under His title of “Wisdom,” “The Lord possessed ME in the beginning of his way; 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 himself, Adam soon proved that the creature, even in innocence, could not stand: Adam fell 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 and the display of all His ever-

lasting 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 blessed Seed of the woman. This, as thou knowest, is the earliest notice in scripture of redemption through Christ: and the whole history of man after this shows that the actings of God have had one grand object, namely, blessing to man, and the establishment of the kingdom of Christ on the ruins of the empire of Satan. And this will yet come to pass. The true Heir of all things at last will come forth, destroy and displace the usurper, and Himself take the kingdom. The glory of the Lord shall be revealed and all flesh shall see it together.

Against such a one, therefore, thou mightest well be prepared to see all the malice and power of Satan directed. And so they ever have been from the outset. With this view it has been Satan's great object to exalt man in the flesh, to make him independent of God, so as if possible to defeat all the divine purposes towards him in Christ. What have been all the great ones of this world, such as Nimrod, Nebuchadnezzar, and others, 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, more than all this, so daringly bent on his object is this mighty deceiver, that when the blessed Jesus

shall come forth to do the will of His Father, to make Him known to the children of men, Satan will approach Him with the promise of universal dominion if He will but fall down and worship him; and, were this possible, could he for a moment draw Jesus aside from His allegiance to God, He would be the most suitable instrument wherewith to effect his designs: in this case the ruin of man would be complete, the glory of God irretrievably tarnished. But this cannot be. Thy heart, I well know, shrinks from the thought. Christ, the Holy One of God, I need not tell thee, will stand in the conflict: He will master His enemy. But Satan, the god and prince of the world, not chained as yet as he shall be at last, will continue to work in the hearts of the children of men. And when the evil of the world has well nigh reached its maturity—when the last of the four empires is just reaching its close, just before the second coming of Christ—he will 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 except the disciples of Christ; one whom Satan will clothe with everything that is fitted to dazzle and captivate the natural mind, seeing that all the glory, the strength, the intelligence of man's unrenewed nature will centre in him,* so as to exalt him in his own eyes, and also in the estimation of others. In him will be fully developed all the principles of evil which have ever lurked in the flesh since

* See Ezekiel xxviii.

man fell, but which have been only partially shown in those who are either openly impious or who thoughtlessly live without God in the world. Human nature, in short, as enslaved and debased by the enemy, will be fully shown forth in him.

Such is the one who at this time will arise, and be used as a snare, and in the end as a scourge, to thy people, O Daniel. And what wonder if the whole *Gentile world*, as well as the *children of Israel*, (that world which, urged on, it is true, by thy people, will nail the Lord to the cross,) shall fall into the very same snare, and become companions in evil? What wonder if, attracted by the false glory and beauty of this mighty deceiver, with their ten kings of that day at their head, they give their power and strength into his hands, and become tributary to him? Yet so it will be. The whole world, *both Jewish and Gentile*, will "wonder after the BEAST," (a name which he shall yet bear in the pages of prophecy,) will fall prostrate before him, and own him as KING OF KINGS AND LORD OF LORDS, titles which, it is needless to tell thee, belong only to One—even the blessed Messiah Himself. Thus this "ONE WEEK," these seven years of this wilful one's empire, will be the period of the world's ripened apostasy, 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 together in a daring attempt to cast the blessed God out of this world, which He has made for the eternal display of His own goodness and glory in Christ.

EIGHTH DIVISION.

*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 desolater (desolate).**

Now then we come to "THE MIDST OF THE WEEK," when the deceiver will throw off the mask and discover himself. Like Dan in the prophecy, (Gen. xlix. 16, 17,) he will act as "*a serpent*" at first; and then, having compassed his object, he will show himself forth as a *tyrant, a murderer*. In order to flatter his people, he will set up at first that species of worship which alone will take with the Jews, even the services of the sanctuary, the temple worship of Israel. But now this is all set aside; he causes the avowed worship of God, even the sacrifice and oblation, to cease; and for "forty and two months," or "a time, times, and a half," the latter half of the week, even three years and a half, he opens his mouth in blasphemy against God, and oppresses His people.

These will be "*the days of vengeance*," when God, through the false one, (the enemy and the avenger,) will punish His people. This will be "*the time of Jacob's trouble*," the "*great tribulation*," when the holy city shall be trodden under foot, the abomination of desolation set up, and the image of this beast—even that of this desolater

* Though the marginal reading "desolater" is, I believe, commonly thought to be right, I question whether it is really so, having been informed on good authority that the textual rendering "desolate" or "desolated" is correct, referring in this case to THE ANTICHRIST, that is, the desolater in his turn made desolate.

himself—shall stand in the holy place, and when all who will not worship the idol will be sentenced to be slain.

And now mark the *resemblance*, the *coincidence*, and at the same time the *contrast*, between the week of this wilful one's reign and the cancelled week of Messiah's rejection. John the Baptist, as thou hast heard, will come forth, preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand." Then Jerusalem, and all the region round about Jordan, will go forth, will be baptized of him in Jordan, confessing their sins. All this will look well. It will however be but for a moment. Their repentance will be false and deceitful. This the Baptist himself will discover, who in measure, like his Master, will know what is in man. "O generation of *vipers*," he will cry, "who hath warned you to flee from the wrath to come?" showing that the Spirit within him will detect the evil, the fearful hypocrisy, of those who will show in the end what they are, by rejecting his testimony, and, in the person of their king, by even murdering him in whose light they will for a season rejoice, even this prophet of God, yea, "*more than a prophet*," the very herald of the Messiah Himself.

And then, as to Christ, He will be met at the outset by the open hatred of Israel. In His infancy even they will seek to destroy Him; through the whole of His walk upon earth they will loathe and despise Him; (although at moments forced into admiration because of His grace and His miracles;) and, in the end, will put Him to death on the cross. Thus, *deceit* in the one case and *violence* in the other, the character-

istics of Satan, (the liar and murderer, John viii. 44,) will be found in thy people at this time of proffered deliverance and blessing. Hence it is that these two sins will be visited upon them at last through this false one, this "*bloody and deceitful man*," this betrayer and murderer, who will begin with *beguiling*, and end with *oppressing*, his victims. He will continue for "forty and two months," or three years and a half; corresponding exactly with the time that the Lord will walk as a stranger and pilgrim through the land, enduring the hatred and scorn of those whom He has come to deliver and to bless.

In the midst, however, of the blasphemies and idolatries 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 will be divided into two distinct portions: some, who, standing forth in that day as the champions of truth, will die for their testimony; others, who, equally true to the God of their fathers, will be preserved by the sheltering hand of the Lord through these dark times of Antichrist, and will form in the end the seed or nucleus of the redeemed, the millennial nation of Israel; 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 of whom I now tell thee, having been used as a rod in the hand of the Lord, will in his turn be judged. Man, in the person of this great wilful one, having been suffered to go to the full length of his native iniquity, having displayed the evil of the flesh in all its enormity, will come to his

end, and none shall help him. At the battle of ARMAGEDDON, namely "THE WAR" of which I have told thee before, the confederate powers, yea "the ten kings" of the earth, with this great apostate king at their head, will be seen in personal conflict with Christ. And there his impious career will be cut short—there Antichrist will fall with all his confederates both Jewish and Gentile. Thus then we have reached the close of our period—the end of Antichrist's week, the last of the seventy—the point when the Lord God, who on account of their sin in rejecting His Son will have 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, as the Rock of His people.

Thus, having followed the angel Gabriel through his *supposed* interpretation of this wonderful prophecy, this *purpose of seventy and sevenfold forgiveness to Israel*, we here reach the close 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 ninth 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 little heart for the blessing which

He graciously lays at our feet ; just as little 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 estrangement from God ; and in the end, like the Jews in the latter day under Antichrist, we find ourselves plunged in a sea of trouble and sorrow,—all the result of our folly and sin in not walking in happy childlike obedience to God. Blessed, however, is it to know that such is not to be the end of the path, either of the saint in this dispensation (however perverse he may be,) or of Israel hereafter ; but that blessing, full blessing—be the chastisement what it may—is reserved by the Lord in His goodness for both the 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 ancient people the Jews, and to know that the God of Israel is *our God and Father*, the one with whom our souls have to do, who, notwithstanding all our shortcomings, 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 His elect 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.”

APPENDIX.

Thus, having gone through this prophecy, I shall now add an appendix, wherein I purpose, in connection with the subject of the *cancelled week*, to speak, first, of the testimony of *John* and of *Elias*; (Matt. xi. 14; xvii. 10—13;) secondly, of the twenty-fourth chapter of Matthew; thirdly, of the force of the word “*generation*” in verse 34 of that chapter; and fourthly, of the reply of Jesus to His disciples’ inquiry as to the restoration of the kingdom to Israel. (Acts i. 6, 7.)

First.—As to *John* and *Elias*, the forerunners of Christ at His first and second appearance. Theirs is, we shall find, exactly a parallel case to that which we have been considering; these prophets standing as to their testimony in the same relation one to the other that the *two weeks* (namely, the *cancelled week* and the *revived one*,) are here shown to do in the counsels of God.

In Malachi iv. we read, in connection with the Lord’s second coming, as follows: “Behold, I will 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 straight. Of him therefore it was that the Lord said, “IF YE

WILL RECEIVE IT, THIS IS ELIAS, WHICH WAS FOR TO COME." (Matt. xi. 14.) Observe here the words of Jesus in connection with this: "*If ye will receive it.*" It was all a contingency. It depended on this: had John been received, (his reception involving the reception of Him to whom he came to bear witness,) he would *really have proved* to be what he *ostensibly was*, the harbinger of the kingdom, THE VERY ELIAS; and *no other Elias* would in this case have been needed to announce the coming glory of Christ, which would even then have been revealed. But John and his testimony, as in the case of Jesus Himself, were alike set at nought: and hence the true Elias will come, as Jesus declared of him after the slaughter of John by king Herod, and will be, in the full sense of the word, "THE PROPHET OF THE HIGHEST."* (Luke i. 76.) Yes, he will assuredly come; and, taking up the burden once uttered by John, "*Prepare ye the way of the Lord,*" he will really be *what John ought to have been*, even the immediate harbinger of "the Messiah the Prince," "THE MESSENGER OF THE COVENANT" HIMSELF, in whom His people will delight: which covenant, observe, will depend for its establishment, not on the will of the Jews, as of old, but on the power and grace of Jehovah Himself.

Secondly.—As to Matthew xxiv., a chapter which we shall find to be closely linked with our subject, containing, as we shall see, *the history of Daniel's last week.*

* The following facts mark a strong coincidence between the two weeks. John, through the first half of the one, bore witness to Christ. For 1260 days, the first half of the other, Elias hereafter, together with Moses, will prophesy.

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

The following is my answer to those who take the *first* of the above views. 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 His hour of suffering was near ; the week of grace had now almost expired ; He had given up the defiled city and temple to be 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 desolate,"

said He as He went out of the temple, not to enter it again till they should own Him as blessed. But these words, though they may seem to favour 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 applied to the temple, do not mean the same thing, and therefore should not be confounded. The moment He left it in the solemn way here described it became desolate. His words imply this : "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." So that, notwithstanding all its magnificence up to the time when it was burned by Titus, (a magnificence so great as to lead the conqueror to strive to hinder its being set on fire by his soldiers,) still all was desolate ; and when rebuilt hereafter by the Jews, and it becomes the place of the abominations of 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 a season. In this light the Lord Himself views it ; 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 by Titus as the fulfilment of the Lord's word in this chapter, I do believe that this was allowed to occur in the interim as a terrible *sample* of far heavier judgments hereafter. Daniel ix., we may remember, takes especial notice of this, 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 in the way of retributive punishment very special therein. The truth is, that the destruction by Titus so closely resembles that which is yet to come, the full judgment that awaits the betrayers and murderers of Jesus, that it is no wonder they should often have been confounded.

In answer to those who think that while yet future in the main, some at least of these judgments *precede the week*, I reply, that neither the Church of God nor apostate Christendom seems to have had place in the Lord's thoughts at this moment. It is the iniquity of *the Jewish nation* that He here speaks of, 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 them exclusively*. The evident connection between chapters xxiii. and xxiv. proves this; and we see it especially in what He says to them at the beginning of chapter xxiii.: "The scribes and the 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 others*. Then, as to their inquiry of Him in verse 3 of chapter xxiv.: "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 end of chapter xxiii. ; they as yet knew of little 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 us in this dispensation, but only to Israel. “*The age*,” then, I believe to be nothing less than THE SEVENTY WEEKS OF DANIEL.

Let us then consider what the disciples must have meant by the term “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 from 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 the Messiah was at the very time that He came an event of which the Jews were in full expectation. Even at the time of His birth there were 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 expectations were 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, was in a sense well nigh fulfilled; and this being the case, they believed that,

although hidden for a time, their rejected Master was now about to appear in His glory as the expected Messiah. (See Luke xxiv. 21; Acts i. 6.) Such were their thoughts at this moment: and the Lord's answer, although not meeting their *thoughts*, was a reply to their *question*, and contained the very instruction they needed; inasmuch as, without noticing *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, (blotting them out as it were in His mind, much on the same way that the angel Gabriel had done in his prophecy,) and bears them onward in spirit into that week with which the age will really close.

But let us look a little more closely at this chapter, Matthew xxiv. It coincides I believe with the book of Revelation, from chapter vi. nearly down to the end of chapter xix. containing a prophetic history of the very same week which is there presented under different aspects. And not only so, but in it we may trace (such is the beautiful accuracy of scripture,) the *twofold division thereof*. For instance, from verse 4 to 8 we have "*the beginning of sorrows*," a time of *deceit, of delusion*, when many shall come in His 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 thousand two hundred and threescore days of Revelation xi. Then from verse 9 to 14 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 "forty and two months" of the beast. "THEN COMES THE END," as we read; THE CLOSE OF THE LAST WEEK OF DANIEL.

Then as to what we find from verse 15 to 28, 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, each seeking to gain the ascendancy. But here we have something more definite still; namely, the history of the time when the great final false Christ will be in the plenitude of his power, when he and the false prophet of Revelation xiii. will join in a blasphemous league to deceive and to destroy. Not that either the beast or the false prophet is here named, or personally appears in this chapter; no, but the effects of their evil doings are seen. 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, "*the image of the beast*" set up in the holy place, which all will be called on to worship or to be slain. (Rev. xiii. 15.) This will be the sign, I believe: and when this is set up, then the Jewish remnant are to know that evil has come to its height, and are counselled, yea, commanded, to flee.

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 to 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 chapter xxiii., to gather the nation together, as He touchingly cries, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye would not!" But now the desires of His heart will at length be accomplished; they will be gathered together at last from the four winds of heaven. At last, overcome by His grace, they will say, "Blessed is he that cometh in the name of the Lord." Thus verse 27 of chapter xxiii. may serve to throw light on verse 31 of chapter xxiv., which last is often wrongly applied (because of the mistake as to the term "*elect*") to the *Church of God*, instead of to *Israel*. And here I will cite two verses wherein this term can only refer to the Jews: "I will bring forth a seed out of *Jacob*, and out of *Judah* an inheritor of my mountains; and *mine elect* shall inherit it, and my servants shall dwell there:" and again, "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and *mine elect* shall long enjoy the work of their hands." (Is. lxx. 9, 22.)

Thirdly.—And now I will say a few words with regard to verse 34 of Matthew xxiv.: "Verily I say unto you, *This generation* shall not pass till all these things be fulfilled." This chapter, as I have said, is by many considered to have been accomplished in the time of Vespasian; and these words may seem at first sight to favour this thought. But to me, looking at them a little more closely, they do not really do so; as I shall endeavour to show. Let us first consider this passage, and ask

what it means. It means simply this: that the generation (whatever this word may import, or to whomsoever it may apply,) should exist up to the point when "the great tribulation" here predicted by Christ comes to its close, and should then pass away; that is, that the tribulation should light on the generation itself, and end with their being all swept away as of old in the days of Noah. 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 time of Vespasian*, which was about forty years from the moment when Christ uttered this prophecy. By that time the generation as such had died off, and a new one had succeeded. Some few of those contemporaneous with Christ might have been alive at the time it is true, and so have perished in the siege of Jerusalem; but they were merely *relics of the past generation*, being both too old and too few either to form or to belong to that existing and owned as such at the time of our Lord. It could not therefore be said in the above sense of the term, "This generation shall not pass 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, but will still continue to exist after these things are fulfilled.

We are then constrained to look for another meaning than either of these for the word "generation." I believe we are to understand it *characteristically*. And this brings me to speak again of the two weeks above 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 in his day, bore witness to this. 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; the evil, it is true, being far more fully developed, the seven-fold energy of Satan being in that day at work. (See Matt. xii. 45.) They will not only *allow*, but even *outdo*, the evil deeds of their fathers. The former slew their Messiah; the latter, in principle crucifying Him afresh, will in addition receive and bow down to the false Messiah, the beast. Now although between them about two thousand years may elapse, still in God's estimation the generation is *one and the same*; not of course *individually* so, but *characteristically* they are so, as much as though the Jews of that day had been raised from the dead, and were living and 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 and personally they are not the same. This then again brings Matthew xxiv. down, not to the times of Vespasian and Titus, but to those of "*the prince that shall come*"—to THIS

LAST WEEK OF DANIEL. Unregenerate Israel will continue unchanged, and in the end 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, shall 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 natural seed* of Abraham, but also his children as to faith—his spiritual seed,—the children of *promise*, like Isaac.

Fourthly.—In connection 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 again the kingdom to Israel?" As I have before said, they knew that "*the time was fulfilled*," that "*the end of the age*" had arrived; so that their hopes, which while their beloved Master was lying dead in the grave had given way for a season, were revived now that He had been raised from the dead and was amongst them again, and had gained additional strength: and hence this inquiry: in answer to which we hear the Lord saying to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Ver. 7.) From which we gather distinctly that the kingdom in due time would come, but *not yet*; and *that*

for the reason afore said, namely, that the last week of the seventy, at the termination of which He had suffered, had been cancelled; the Father having set it aside, with the times and the seasons comprehended therein, designing thenceforth to leave the course of time altogether unmarked and unmeasured until His purpose as to the gathering out of His elect *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 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 apostasy.

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 will again number the times and the seasons as of old, according to the Levitical law; showing that, although still under the yoke of their enemies and still disobedient to Him, they are His great object on earth—beloved for their fathers' sakes; and that the time of 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* (the Church being called out from among the Gentiles as well as from

among the Jews,) it showed His *grace* at the same time; being as much pre-ordained in His counsels as was that on which our hopes of salvation depend, even the cutting off of Messiah. This will be found to be true when it is considered, that although in one sense turning Him aside from His purpose, in reality it made way for that 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 in this case *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 are, and will be, far more fully displayed than even in the elect seed of Abraham.

N.B.—Should a clearer proof be required than I have given of the existence of "the cancelled week," I reply, that I believe this to be quite a question of *faith*, independent of *chronological proof*. Yes, of faith, I repeat; inasmuch as we are bound to believe Christ when He said, "THE TIME IS FULFILLED." What time did He mean? *The sixty-nine weeks*, it may be said. Well, He was presented, it is true, as foretold, at the end of this period, namely, of seven and sixty-two weeks. But be it remembered that He as "a minister of the circumcision" came seeking "to confirm the promises made to the fathers;" came

offering the *kingdom* to Israel. And when was Israel taught to look for this kingdom? At the termination of the *sixty-ninth* week? Nay, but at the close of the *seventieth*. Then again, let us remember the words of Jesus when He opened the book which speaks of Him at the time when He will come in His glory: "*This day is this scripture fulfilled in your ears.*" In the case referred to above He spoke of "the time" that must pass before the coming of the acceptable year of the Lord: here He shows that this year had *actually arrived*; not the *shadow*, but the *substance*; not the *type*, but the *antitype*; at least so it would have been had they received Him. Yes, because He the true kinsman Redeemer was there in the midst of His people, offering them deliverance and blessing. But then the Lord stops in the midst of the prophecy, just at the point between "the acceptable year of the Lord" and "the day of vengeance of our God," (see Isa. lxi. 1, 2; Luke iv. 19, 20;) and there *He closes the book*; thus intimating, if we understand His action aright, that although the *year* of redemption was come, the *redemption itself*, although thus *offered*, would not then be *accepted*; and therefore that vengeance against their enemies would be still delayed.

And here I may be told that I have added nothing to my original argument. Well, be it so: I rather seek to press on my reader what I believe to be the true process of reasoning which scripture demands on this subject, than to add anything new; to show this to be a question not for the *natural intellect*, but for the *spiritual mind*, yea, for *faith*, as I have said, to determine: not

one, I am sure, to be settled by a reference either to *divine* or to *human* chronology.

To seek indeed in the Gospels for dates and so on, in order to prove the existence of this week, is I believe unconsciously seeking to make God inconsistent with Himself. If He *purposely* leaves the whole period between the sixty-ninth week and the seventieth unnamed and unmeasured, thereby among other things cancelling the week when His grace was refused, why expect to find Him afterwards taking notice of time, which He had already obliterated? Some occasional slight historical references to time I am aware there are in the Gospels; none however which would help a chronologist to settle this point.



THE FOURFOLD PERIOD OF SEVENTY WEEKS:

WITH THE TEN BLANK PERIODS OF ISRAEL'S HISTORY,
FROM ABRAHAM TO CHRIST'S SECOND COMING.

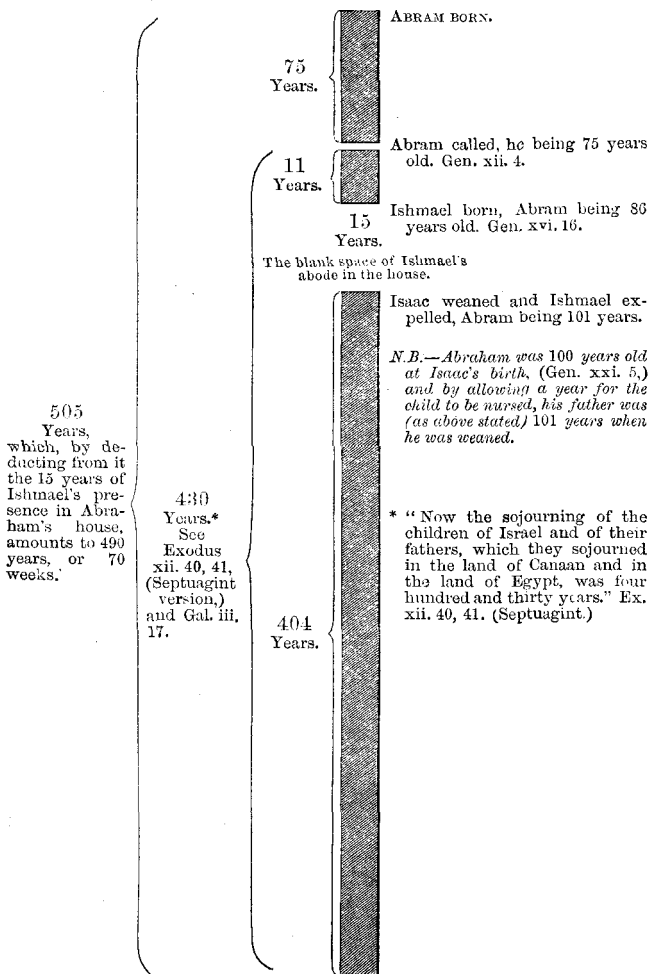
IN my former paper, the object of which is to prove the existence of the Cycle of seventy weeks in connection with man universally, with Israel especially, I have in a general way stated that during the three periods between Abraham and Nehemiah there were certain *blanks*, or *pauses in time*, connected in a governmental way with His people; and not only so, but that (passing by the question of the *cancelled week* towards the close of the fourth and last cycle,) we find the course of time interrupted to an extent altogether unprecedented; namely, between the sixty-ninth week and the seventieth, or last week of Daniel, the intervening space being the present period of Israel's rejection. Now then, having very briefly touched on this subject, I turn to consider it somewhat more in detail, and speak of those interruptions or blanks which we find (*ten in number* observe,) between the birth of Abraham and the kingdom.

FIRST CYCLE.

And now as to the first Cycle. In Genesis xii. 4, we read that Abraham was "SEVENTY AND FIVE YEARS OLD when he departed out of Haran; to go into Canaan," and

then in Exodus xii. 40, 41, in the Septuagint version, which all the best critics agree in considering to be the true rendering thereof, 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 be thought to stand in our way, and to lengthen our cycle beyond its due limits. But, so far from interfering at all with that which 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 shall see, were the seven intervals of servitude in the days of the Judges; such the Babylonish captivity; and such too 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* (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, when the

THE FIRST CYCLE,
BETWEEN ABRAHAM'S BIRTH AND THE EXODUS:
 WITH THE BLANK PERIOD THEREIN,
 NAMELY, THE TIME OF THE BONDWOMAN AND HER SON.



bondwoman and her son were cast out, 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 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, he (Gen. xxi. 14) 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 bless-

ing 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 must of necessity, in the very nature of things, have been *a break of 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, I must answer an objection which may be urged against the above statement. It was, it may be said, within the interval that we speak of that Abraham entertained the three angels, and also interceded for Sodom; which 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 point. It was for some time a question with me whether I was warranted thus to view the dispensational lifetime 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 sure 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 birthday 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 birthday, and

his natural birthday in one sense is taken no account of at all in his history. The fact is, our calling being heavenly, this, with everything 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 the patriarch 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 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 it 490 years, is, for the sake of greater perspicuity, illustrated by the annexed diagram.

SECOND CYCLE.

And now as to the next period, the one between Moses and Solomon. This we make out in the following way : FIRST, 480 years from the Exodus to the temple ; SECONDLY, 7 years, the time of building the temple ; THIRDLY, 3 years, the *probable* time of making the vessels, furniture, &c. This, as I have said, begins with the Exodus, and concludes I believe with the dedication of

THE SECOND CYCLE,

BETWEEN MOSES AND SOLOMON :

WITH THE SEVEN BLANK PERIODS OF SERVITUDE
IN THE TIMES OF THE JUDGES AND SAMUEL.

DISPENSATIONAL RECKONING.

EXODUS. HISTORICAL RECKONING.

The two periods marked with asterisks, namely, 20 and 10 years, though not named in scripture, are necessarily correct, seeing that the former is required to make up the period of 450 years, the latter that of 480.

480
Years.
1 Kings vi. 1.

Spies sent out	2	Years, Num. x. 11-13; xiii. 17-20; Deut. ii. 14.
Land divided	45	„ Josh. xiv. 6-10.
<i>Chushan-Rishathaim</i> . .	20*	„
	8	„ Judges iii. 8.
Othniel	40	„ Judges iii. 11.
<i>Eglon, king of Moab.</i> . .	18	„ Judges iii. 14.
Ehud	80	„ Judges iii. 30.
and Shamgar		
<i>Jabin, king of Canaan</i> . .	20	„ Judges iv. 3.
Deborah	40	„ Judges v. 31.
and Barak		
<i>Medianites</i>	7	„ Judges vi. 1.
Gideon	88	„ Judges viii. 28;
Abimelech		ix. 22; x. 2, 3.
Tola		
Jair		
<i>Philistines and Ammonites.</i>	18	„ Judges x. 8.
Jephthah	31	„ Judges xii. 7-9,
Ibzan		11, 14.
Elon, &c.	40	„ Judges xiii. 1.
<i>Philistines</i> Samson		
Eli	40	„ 1 Sam. iv. 18.
<i>Philistines</i> Samuel		
	20	„ 1 Sam. vii. 2.
	10*	„
	40	„ SAUL.
		Acts xiii. 21.
	40	„ DAVID.
		1 Kings ii. 11.
	4	„ SOLOMON. 1 Kings vi. 37.
	7	„ 1 Kings vi. 38.
	3	„ 1 Kings vii. 12, 51.

450
Years.
Acts
xii. 19, 20.

Temple dedicated.
621 Years.

Total of servitudes . 131

490 YEARS, OR SEVENTY WEEKS.

490 YEARS, OR SEVENTY WEEKS.

Solomon's temple, amounting, as in the former case, to 490 years.

If however we look at the dates in connection with this same period, as given chiefly in Judges and Samuel (and as shown in the annexed diagram), we find it there to amount, not to 490, but to 621 years; that is, no less than 131 years additional. Thus we find an utter discrepancy apparently between these two statements, the time between Moses and Solomon, we repeat, being shown in one to be 490 years, in the other 621; both, it will be remembered, with the exception of the *probable period* (namely the *three years at the close*), 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, we confidently reply. No one taught of the Spirit could for a moment allow such a thought. "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 seeming discrepancy? I have heard it explained in the following way—that the number in 1 Kings vi. 1, the 480 years between the Exodus and the foundation of the temple, must of necessity be *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 131 years, so as to shorten the time and reduce it from 611 years to 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 that the whole Jewish nation

expected Him, when from the angelic announcement to Daniel they had reason to do so. (Dan. ix.) Could the Jews then in after times have succeeded in showing that the world was not really so old as it was generally supposed to have been at the time of the coming of Jesus, then the conclusion of necessity would be that the Lord had 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 periods between Abraham and Christ, I own I was startled, seeing this would have disturbed all my previous conclusions.* Painful I felt it would be to relinquish what I had long believed to be true, what I felt to be in such beautiful harmony, so according to God, so altogether beyond what my mind, or I may say what any human mind had power to originate. Still I was willing, I can truly say, to give it all up as a mere imaginary 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 look to Him for wisdom, who seek to be guided aright as to His word. He has, I feel sure, shown me how the whole thing may be settled without rejecting the number in

* It was Mr. Cunningham's work on the Jubilean Chronology which awakened this doubt, and which afterwards, when I weighed the question in the presence of God, settled my mind altogether upon it.

Observe, in the diagram I have followed Mr. Cunningham's table of dates.

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 regard that which actually was 560 years as only 490, inasmuch as the *seventy years* of the Babylonish captivity breaks in on this period in a dispensational sense; was *a blank in the annals of Israel*. Then the land kept her sabbaths; as it is written, "For as long as she lay desolate she kept sabbath, to fulfil threescore and ten years," (2 Chron. xxxvi. 21;) while, as to the people themselves, there was no sabbath for them, no time at all while they groaned under the yoke of the Gentiles. Therefore in computing this period we have to start from the fourteenth of Solomon, when the temple was dedicated (1 Kings vi. 37, 38), and reckon on to the third of Jehoiakim, when, according to Daniel, the captivity began (Dan. i. 1, 2): 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 as to the temple 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 in this way reach the period required—the 490 years. But how, it will be asked, are these periods traced in the word? To this I answer, In the following way: in the first place by taking the time that each king reigned over Judah, from the fourteenth of Solomon to the third of Jehoiakim, and adding them together, we have 411 years. Then, secondly, as to the 79 years, this, it is true,

is not actually found in the word ; but if the testimony of historians agree 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 about it than I do myself. He will see that 79 years are here needed in order to make up the cycle, just as 3 years were required in order 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 as to the two above periods, without seeking farther.

FOURTH CYCLE.

Then as to the fourth and last Cycle. This owing to *the cancelling of the week*, as we already have shown, we find is *twice brought to a close* : FIRST at the cutting off of the Messiah ; SECONDLY at the destruction of the wilful king, and the restoration of Israel. And here observe, in two ways, distinct from each other and yet closely allied, the same principle holds good as to *the abolition of time*, inasmuch as THE CANCELLED WEEK, in a way al-

together peculiar, shows how God is displeased with His people; while THE LONG GAP OF CENTURIES intervening between it and the week that is future and is to come in its place (the present period of Israel's banishment), tell the same tale in another way. Here however the grace of God is triumphant. This fourth and last cycle of all, how does it end? Not with *rejection* as before, but with *restoration and blessing*: the blood that this people have impiously shed is that which blots out their sin. The man of sorrows, the despised, rejected, crucified Jesus of Nazareth, He in whom they saw no beauty that they should desire him, turns out after all to be their long looked for Messiah, the hope, the deliverer of Israel! Who would ever have thought of *this* as the means of bringing blessing to man? Who but ONE could have devised such a plan? Who but HIMSELF, He who by the very same means has dealt with *us* in infinite grace, and will deal in the same way with them in the end? In the full sense of the word, it yet will be said, "THE TIME IS FULFILLED;" yes, *and not only the time, but the prophecy also*. The last week is at hand—a time of judgment, it is true, but also of blessing, seeing that then, in the midst of the infidel nation, there will be those who will give heed to that wonderful word spoken ages ago by the angel Gabriel in the ears of the prophet: "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." (Dan. ix. 24.)

THE AGE OF THE WORLD

AT THE FIRST ADVENT OF CHRIST.

THE age of the world at the first advent of Christ, according to our authorized version of the Bible, is commonly thought to have been about *four thousand years*; while the Septuagint makes it to be about *five thousand five hundred*. Now as to the former, while I have so spoken of it in my paper on the cycle of seventy weeks, I strongly suspect that *actually* and *historically* it is not correct, but that what has been affirmed by some is quite true; namely, that the Jewish elders, after the crucifixion of Christ, corrupted the chronology of 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 to the fact it still falls short of the truth, and that the real age of the world is greater than it is commonly believed to be. My belief, in a word, to come to the point, is, that it 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, we know, 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 deliverance and rest to His people, the Jews: He came *presenting the sabbath* to man, were he only willing to accept of the blessing. Now this being so, does it, I ask, 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 *seventh* age 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 not only so, but, the grace of God being despised by His people, the consequence was, that *as to time* they found themselves put 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 discover that the rejected crucified 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?

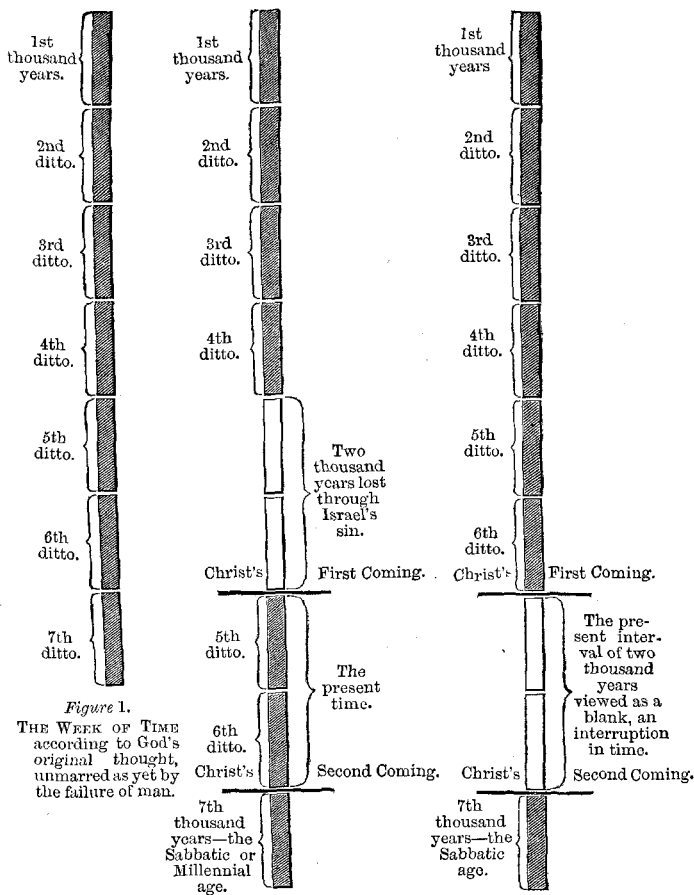
Does He not leave their corrupt view of chronology to pass current awhile in the world, because, *morally speaking*, they have, by their rejection of Christ, thrown themselves back two thousand years short of the period of blessing? Supposing, then, this to be the truth, it most expressively marks the 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 say, 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 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 distinct 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 here considered; but it seems allowed on all hands that

THE AGE OF THE WORLD

AT THE FIRST ADVENT OF CHRIST.



in our commonly received version of the Bible there are difficulties that are not found in the Septuagint. Hales, in his Chronology, has fully entered into the subject, showing how, according to what I have said, the Jews falsified their chronology in order to discredit the mission of Jesus.



JOHN XIV. 9—11.

“He that hath seen me hath seen the Father;
and how sayest thou then, Shew us the Father?”

Believest thou not that I am in the Father,
and the Father in me?

The words that I speak unto you I speak not of myself:
*and the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father,
and the Father in me:
or else believe me (*i.e.*, my words) for the very works’ sake.”



* The true rendering here is evidently “AND,” not “BUT,” as in the received text: this makes the passage intelligible, showing Christ as expressing the Father both in His WORDS and His WORKS.



THE FIVE PROPHETICAL PERIODS OF DANIEL

IN CONNECTION WITH THE RESTORATION
AND BLESSING OF ISRAEL.

THE five periods are as follows:—FIRST, Seventy Weeks, or 490 years (Dan. ix. 24—27); SECONDLY, 2300 days (Dan. viii. 14); THIRDLY, “Time, times, and an half,” equal to 1260 days (Dan. xii. 7); FOURTHLY, 1290 days (Dan. xii. 11); and FIFTHLY, 1335 days. (Dan. xii. 12.)

The FIRST of these periods (namely, the SEVENTY WEEKS) is, to a great extent, the key to the others. Beginning with Nehemiah’s return from Babylon, and ending with the future restoration of Israel, it is divided into three distinct parts: SEVEN WEEKS, THREESCORE AND TWO WEEKS, and ONE WEEK. The first two of these have already expired; while the third, detached from the others, separated from them by an unnoticed period of about two thousand years, during which Israel is disowned by the Lord, will terminate the history of the unregenerate infidel nation, and usher in the reign of the Messiah on earth. The SECOND, FOURTH, and FIFTH periods (namely, 2300, 1290, and 1335 days) are formed by combining a part of the LAST WEEK, OR SEVEN YEARS ABOVE NAMED, with a portion of the FIRST SEVEN MONTHS of Israel’s blessing,

the time of the feasts of the Lord (Lev. xxiii.), which will be revived and observed by the Jews on their restoration to favour at the Second Coming of Christ. Observe, the two above periods of SEVEN YEARS and SEVEN MONTHS are contrasted, as follows: the former is that of the *reign of the wilful king*, or false Christ; while the latter begins the thousand years of the *kingdom of Christ*. Again observe, that the SECOND and FIFTH periods (namely, 2300, and 1335 days) are connected with the actings of the *two little horns* (Dan vii. viii.), as to the sanctuary; namely, the two beasts, the king and false prophet of Revelation xiii.; while the THIRD and FOURTH periods (namely "Time, times, and an half," and 1290 days) relate to the restoration of the *two Jewish remnants*, or Judah and Ephraim. Then again, with regard to the LATTER THREE PERIODS, these, when viewed in relationship one to the other, are found to be connected with the *gradual introduction of blessing*, and the full and final forgiveness of Israel.

Those who are acquainted with the author's work on "The Seventy Weeks of Daniel" will readily see that this forms as it were a *sequel thereto*; and likewise that the lesson to be learned from thence is the evil of man on the one hand, and the goodness, the grace, of the blessed God on the other. The whole of man's history, from the transgression of Adam in Eden down to this hour, shows what he is, a being dead in trespasses and sins, and without God in the world; but in the history of the last week above named, as seen in the book of the Revelation especially,

we have the full undeniable proof of his guilt in the fact that the world will then be under the entire dominion of Satan. Such will be the state of things at the end; the dragon will then be openly worshipped: while on the other hand we see the Lord carrying on His gracious designs, and at last, in answer to the prayers of His people, even the remnant of Israel, we behold Him awaking, and coming to deliver His saints, and to punish the wicked: and not only so, but within the brief space of 1335 days from the midst of the week, that moment when evil shall have come to its height, we see Him in grace putting the evil away, and then fixing His eternal abode in that very place but lately defiled by the idolatrous worship of the beast and his image. What a proof we have in all this of the truth of the word of God through the apostle, "WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND!" (Rom. v. 20.)

FIRST PERIOD.

Daniel ix. 24—27.

THE PROPHECY OF THE SEVENTY WEEKS.

- | | | |
|--|---|--------------------------|
| <p>1. SEVENTY WEEKS are determined upon thy people and upon thy holy city, to finish (or <i>restrain</i>) 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 <i>Holy of holies</i>).</p> | } | <p>THE WHOLE PERIOD.</p> |
|--|---|--------------------------|

- | | |
|--|--------------------------|
| 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. | FROM NEHEMIAH TO CHRIST. |
| 3. The street shall be built again, and the wall, even in STRAIT OF TIMES (<i>i.e.</i> , SEVEN WEEKS contrasted with the threescore and two weeks before named, it being the shortest, most " <i>strait</i> " or contracted of these periods. The above, not " <i>troublous times</i> ," seems to be the true rendering, as given in the margin.) | |
| 4. And AFTER the (<i>Heb.</i>) THREESCORE AND TWO WEEKS (<i>above named</i>) shall Messiah be cut off, but not for himself. | |
| <hr/> | |
| 5. And the people of the prince that shall come (<i>i.e.</i> , <i>the Romans</i>) shall destroy the city and the sanctuary; and the end thereof shall be with a flood, | THE TIME OF DESOLATIONS. |
| 6. And unto the end of the war desolations are determined. | |
| <hr/> | |
| 7. And HE (the prince above named) shall confirm the covenant with many for ONE WEEK: | THE LAST WEEK. |
| 8. 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. | |

FIRST PERIOD,

THE SEVENTY WEEKS OF DANIEL,
EQUAL TO 490 YEARS.

Daniel ix. 24—27.

From the return of the Jews with Nehemiah from Babylon, to the restoration and blessing of Israel at the second coming of Christ.

YEARS.

The Babylonish captivity	70
From the close of the captivity to the opening of the Seventy Weeks. This period, not being noticed in scripture, is not given here	—

WEEKS.

From Nehemiah's return from Babylon with a command from Artaxerxes, in the 20th year of his reign, to restore and to build Jerusalem, to the completion of his work.	7	} SEVENTY WEEKS, OR 490 YEARS.
From the completion of the city, to "Messiah the Prince," that is, to His announcement by John the Baptist, His messenger.....	62	
The unnoticed week of John and of Christ. N.B.—This week, taken together with the two foregoing periods of 7 and 62 weeks, filled up the cycle of Seventy Weeks between Nehemiah and Christ; so that what the Lord said is here seen to be true, "THE TIME IS FULFILLED," even the time which was destined to pass before His kingdom should come. His rejection however by His people having put off the era of blessing, this week of grace is of necessity <i>cancelled</i> , lost for the present to Israel; and because it is so, it is <i>passed over in silence</i> by God, who foresaw how it would be; while on the other hand its place will be filled up at the end by the week which is noticed, even the "ONE WEEK" in verse 27, the period of trial through which Israel is to pass before the Lord comes to deliver His people and establish His kingdom	—	
Another unnoticed period of about two thousand years, from the close of the above cancelled week to the be- ginning of the "ONE WEEK" at the end	—	
The last, or "ONE WEEK," which at once supplies the place of the above CANCELLED WEEK, and completes the prophetical period, being the SEVENTIETH WEEK, reckoning from Nehemiah's return to the second coming of Christ and the restoration of Israel.	1	

TWOFOLD FULFILMENT.

The ninth of Daniel presents a remarkable illustration of the principle of the *twofold fulfilment of prophecy*. There we see, on the one hand, that at the termination of seventy weeks the Messiah was cut off; while, on the other, that it will be at the close of the seventy weeks of which Gabriel speaks that He will be revealed in His kingdom. The truth is, this period has in God's purpose *a double termination—two ends*, as it were; one at the *first*, the other at the *second* coming of Christ.

SECOND PERIOD.

Daniel viii. 13, 14.

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto TWO THOUSAND AND THREE HUNDRED DAYS; then shall the sanctuary be cleansed.”

SECOND PERIOD,

TWO THOUSAND AND THREE HUNDRED DAYS.

Daniel viii. 13, 14.

From the waxing great of the little horn of Daniel viii., namely, the second beast or false prophet of Revelation xiii., when he begins to act against the prince of the host and his sanctuary, which he afterwards desecrates, to the cleansing thereof on the DAY OF ATONEMENT. This little horn, observe, will hereafter arise out of one of the four parts of the broken empire of the “king of Grecia,” or Alexander the Great, divided, as it was,

among his four generals, after his death. Hence, between verses 8 and 9, and also between verses 22 and 23, of Daniel viii., we are to suppose the lapse of many centuries. *In the latter time of their kingdom, when the transgressors (i.e. the apostate Jews) are come to the full; then it is that this king of fierce countenance and understanding dark sentences will stand up.*

		DAYS.	
SEVEN YEARS, DANIEL'S LAST WEEK.	From the beginning of the week to the rise of the little horn	295	1260 DAYS.
	From the waxing great of the little horn, to the taking away the daily sacrifice and the defilement of the sanctuary in the midst of the week	965	
	From the desecration of the sanctuary, to the breaking of the little horn without hand at the end of the week	1260	2300 DAYS.
	From the end of the week and first day of the thousand years of Christ's reign, to the passover and feast of unleavened bread.....	15	
SEVEN MONTHS, THE TIME OF THE FEASTS OF THE LORD.	From the feast of unleavened bread to the day of Pentecost	50	
	From Pentecost to the Feast of Trumpets, an unnoticed blank from the third month to the seventh, a period during which, as regards these feasts of the Lord, the days are not reckoned	—	
	From the Feast of Trumpets on the first day of the seventh month, to the DAY OF ATONEMENT, when the sanctuary, defiled, as above stated, in the midst of the week, will be cleansed.....	10	
	From the day of atonement, to the last day, or great day of the Feast of Tabernacles, or ingathering, a feast of eight days, the time of full blessing	13	

THE TWO THOUSAND AND THREE HUNDRED DAYS.

In tracing this period we have to reckon backward from the DAY OF ATONEMENT, when, as we know from Leviticus xvi., *the sanctuary will be cleansed*; by which means we reach the exact point of time when the little horn will come forth, namely, on the 295th day from the beginning of the week. In tracing the 1335 days, which (in common with the two previous periods, Dan. xii. 7, 11,) begin in the middle of the week, when the sanctuary is polluted, we have to reckon, not *backward*, but *forward*; and in so doing we find that they end at the same time as do these 2300 days—on the DAY OF ATONEMENT. When the sanctuary, having been defiled by the beast and false prophet, will be cleansed; and when the people at the same time, not *ceremonially* merely, according to the ordinance in Leviticus xvi., but *in reality*, will afflict their souls because of their sin in the rejection of Christ. (Zech. xii. 10.) Thus we see that these two periods agree, and yet differ one from the other: that they *begin* at different points, but *terminate* exactly together.

N.B. This will be on the 10th day of Tizri.

THE TIME OF HARVEST:

SEVEN WEEKS AND ONE DAY.

These fifty days were harvest time in Israel, beginning, not on any especial day of the *month*, but on the first day of the *week*, "THE MORROW AFTER THE SABBATH"

next to the Passover, (Lev. xxiii. 11,) when the sheaf, the type of Christ risen, was waved: hence it was a *moveable period*, dependent on the occurrence of the *sabbath*, whether earlier or later: but in the especial year of Christ's death, the feast of unleavened bread (fixed as it was to the 15th of Abib) and the sabbath fell on one and the same day, the day after the Passover. Hence these days of harvest commenced on the *third day*, namely, the 16th. And so it will be when Christ comes again; *the order will be precisely the same*; and in this way, as regards both the 2300 and the 1335 days, the type agrees with the antitype, the sheaf being waved on the third day, the day of Christ's resurrection. And besides this, the principle of the *cancelled* and the *revived* week of Daniel leads us to look for coincidence between the order of time and of things at the *first* and *second* coming of Christ.

UNNOTICED PERIOD WITHOUT ANY FEAST.

In Leviticus xxiii., there being no reckoning of days or of weeks during the time, this period between PENTECOST in the third month and the FEAST OF TRUMPETS in the seventh is passed over in silence. Hence, in like manner, in this and in the other period of 1335 days it is made no account of.

N.B. In this unnoticed interval we evidently see a type of what in the "first period" is described as "*The present period of Israel's dispersion, and of grace to the world at large*," even the period of the formation of the CHURCH OF GOD upon earth.

THIRD PERIOD.

Daniel xii. 6, 7.

“How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a **TIME, TIMES, AND AN HALF**; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

THIRD PERIOD,

TIME, TIMES, AND AN HALF, EQUAL TO
TWELVE HUNDRED AND SIXTY DAYS.

Daniel xii. 6, 7.

The “time of trouble,” or “great tribulation,” from the taking away of the daily sacrifice and setting up of the abomination of desolation by the beast and false prophet in the midst of the week, to the deliverance of Judah at the end of that period.

		DAYS.		
SEVEN YEARS, DANIEL'S LAST WEEK.	From the rise of the wilful king, to the midst of the week	1260	TIME, TIMES, AND AN HALF.	}
	The “time of trouble,” or scattering of the power of the holy people, beginning with the defilement of the sanctuary, and ending with the deliverance of JUDAH AND BENJAMIN.....	1260		

THE LAST THREE PERIODS.

Observe how closely these three periods are linked with each other. They begin at the same point of time, in the midst of the week, when the daily sacrifice is taken away; but they end at different points. The **FIRST** of them ends with the deliverance of Judah at the close of the week; the **SECOND** with the return of Ephraim and others—namely, a second remnant of Judah, a month or thirty days after; and the **THIRD** with the humiliation and blessing of *both*, that is of the whole redeemed nation, 45 days later still, on the day of Atonement, when the sanctuary is cleansed, and all is prepared for the closing feast of the year, the time of full blessing, the **FEAST OF TABERNACLES**, or ingathering. Thus, while, as above said, the 2300 and the 1335 days have to do with the little horns or beasts, and the periods of “time, times, and an half,” and 1290 days with the two remnants, these three taken together, namely, “time, times, and an half,” 1290 days, and 1335 days, when viewed in the above connection, are found to relate to the order of God’s purpose as to the introduction of blessing, and the establishment of His people in their promised inheritance.

A THOUSAND TWO HUNDRED AND THREESCORE DAYS.

N.B. Scripture always speaks of this *first* half of the week, being the time of the testimony of the two witnesses and of the woman’s first sojourn in the wilderness, as **TWELVE HUNDRED AND SIXTY DAYS**.

(See Rev. xi. 3 ; xii. 6.) The *second* half, the time of trouble, or great tribulation, is invariably spoken of either as TIME, TIMES, AND AN HALF, or as FORTY AND TWO MONTHS. (See Daniel vii. 25 ; xii. 7 ; Rev. xi. 2 ; xii. 14 ; xiii. 5.)

In connection with this, we here turn to Matthew xxiv. 22, where, referring to His suffering remnant hereafter, we find the Lord speaking thus : " Except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened." Now what does this mean ? It means simply this, that without at all interfering with His purpose as to *the week*, the Lord will shorten the time, and that in the easiest possible way, because of the mode in which He treats these two periods, the 1260 days and the 42 months.

In scripture chronology it is well known, that if a given period, such as a month, a day, or a year, is encroached on in the slightest degree, *the whole of the period is taken into account*. Thus, though the Lord lay in the grave from Friday till Sunday at daybreak, that is, only one 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 connection with the twofold division of Daniel's last week, has evidently 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 time, to lessen "*the days*" of their suffering. In this way : The *first* section, or three years and a half of the week, are spoken of as 1260 days ; the second

half as "time, times, and an half," and also as 42 months. Now here is the point: the 1260 will have to run out to a day; there is no shortening at all in this case. (See Rev. xi. 3.) Then as to the latter half, which, in order to make up the three years and a half, must 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, not from the period itself, it is true, but from the time of the great tribulation; still, on the principle mentioned above, this 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 *αἰών* 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 out a portion thereof. Thus it is evident that it is inaccurate to speak of the latter half of the week, as is frequently done, as 1260 days; it being always designated in scripture as either "forty-two months," or as "time, times, and an half." (See Dan. vii. 25, xii. 7; Rev. xi. 2, xii. 14, xiii. 5.)

THE FEASTS OF THE LORD.

These feasts will be in Israel hereafter a yearly memorial of the dispensational ways of the Lord with His people. FIRST, the weeks of harvest, ending with Pentecost, look back to His dealings with the nation

from its rise to the first coming of Christ. **SECONDLY**, the months without any feast, the *unnoticed* interval, bring in the **CHURCH**, as shown in the first period, or rather the period of the Church's history on earth ; and **LASTLY**, the Three Feasts of the seventh month, the Feast of **TRUMPETS**, the Day of **ATONEMENT**, and the Feast of **TABERNACLES**, point to three things, namely, the **RESTORATION**, the **REPENTANCE**, and the **BLESSING** of Israel hereafter.

N.B. The author, in his paper on the Feasts of the Lord, has entered at large into this subject, having therein shown the typical and dispensational character of Leviticus xxiii.

FOURTH PERIOD.

Daniel xii. 11.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a **THOUSAND TWO HUNDRED AND NINETY DAYS**."

FOURTH PERIOD,

TWELVE HUNDRED AND NINETY DAYS.

Daniel xii. 11.

From the taking away of the daily sacrifice by the beast and false prophet (the same event as before) to the return of Ephraim, or the ten tribes, and the second remnant of Judah.

		DAYS.		
SEVEN YEARS, DANIEL'S LAST WEEK.	{	From the rise of the wilful king, to the midst of the week.....	1260	}
		From the taking away of the daily sacrifice and setting up of the abomination that maketh desolate, to the deliverance of Judah at the end of the week	1260	
PART OF THE SEVEN MONTHS, THE TIME OF THE FEASTS OF THE LORD.	{	From the first day of the first month, to the Passover and feast of unleavened bread kept by Judah and Benjamin	15	} 1290 DAYS.
		From the feast of unleavened bread to the restoration of the TEN TRIBES OR OUTCASTS OF ISRAEL, together with the DISPERSED OF JUDAH	15	
		From Ephraim's return to their keeping the Feasts of the Passover and of unleavened bread, in the <i>second month, just one month after Judah,</i> according to the law in Numbers ix.	15	

THE SECOND PASSOVER.

THE ORDINANCE IN NUMBERS IX.

To sum up what is here shown, the tribe of JUDAH is delivered at the beginning of the *first* month; and in the *middle of the month*, at the usual time, they keep the passover: while EPHRAIM, and OTHERS OF JUDAH, return at the opening of the *second* month, in the middle of which (*just one month after Judah,*) they keep the feast. This shows what was the ultimate object of God in His gracious provision as to the passover in the following words: "If any man of you or of 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* at even they shall keep it." (Num. ix. 10, 11.) Here observe, as to the two above cases supposed in this ordinance, that the FIRST has in view the remnant of *Judah*, the guilty tribe stained with the blood of the just One; while the SECOND points to the *ten tribes* who from the time that they went into captivity have been "afar off" from their land, and will never return till then.

FIFTH PERIOD.

Daniel xii. 12.

"Blessed is he that waiteth, and cometh to the THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS."

FIFTH PERIOD, ONE THOUSAND THREE HUNDRED AND THIRTY-FIVE DAYS.

Daniel xii. 12.

From the taking away of the daily sacrifice and defilement of the sanctuary in the midst of the week, as before, to the cleansing thereof on the day of atonement.

N.B. The temple that is to be cleansed will not be *actually the same building* as that which will have been defiled. This latter, we may surely assume, will be overthrown in the great general earthquake at the close of the week, (Rev. xi. 19; xvi. 18,) while the latter, namely, that described by Ezekiel, must of necessity be built within less than the next seven months, to admit of the Lord's coming in glory to dwell in His sanctuary after the purification thereof. (Ezekiel xliii. 1—9.)

		DAYS.		
SEVEN YEARS, DANIEL'S LAST WEEK.	{	From the rise of the wilful king, the little horn of Daniel vii., the first beast of Rev. xiii., when he confirms the covenant with the Jews for one week, to his breaking the covenant, and in concert with the second beast or false prophet, the little horn of Daniel viii., defiling the sanctuary in the midst of the week. 1260		
		From the defilement of the sanctuary by the <i>two beasts</i> above named, to the destruction of both at the end of the week.....	1260	
SEVEN MONTHS, THE TIME OF THE FEASTS OF THE LORD.	{	From the end of the week and first day of the Millennial Age, to the Passover and feast of unleavened bread	15	1336 DAYS.
		From the feast of unleavened bread, to the day of Pentecost	50	
		From Pentecost in the third month, to the Feast of Trumpets in the seventh, a period not named in Leviticus xxiii., in connection with these feasts of the Lord.....	==	
		From the Feast of Trumpets to the DAY OF ATONEMENT, when the sanctuary will be purified and the effects of the wickedness of the wilful king and false prophet quite done away	10	
		From the day of atonement, to the eighth day of the Feast of Tabernacles, when, the two remnants having been gathered and the sanctuary purged, the glory of Christ will shine forth as King of the Jews, the heir of the throne, the true Son of David.....	13	



THE GREAT EPISTLE GENERAL OF JOHN

TO THE SEVEN CHURCHES IN ASIA.

IN CONNECTION WITH THE PROPHECY OF SEVENTY
WEEKS.

THE chief and ultimate object of this general Epistle of the beloved disciple is THE REVELATION OF CHRIST AT HIS COMING IN GLORY. As 1 Peter i. 13 refers to His coming, so Revelation i. 1 relates to it also. The word is in both places the same, ἀποκάλυψις Ἰησοῦ Χριστοῦ, "THE REVELATION OF JESUS CHRIST."*

Observe, this epistle comprises the three following subjects:—1. THE THINGS WHICH THOU HAST SEEN; 2. THE THINGS WHICH ARE; 3. THE THINGS WHICH SHALL COME TO PASS AFTER THESE. (Chap. i. 19.)

The *first* of these is the vision of the Son of man amid the seven golden candlesticks, exhibiting Christ as a judge over the Church of God upon earth. The *second*

* In 1 Peter i. 7, and in 1 Corinthians i. 7, we find the same phrase exactly, ἀποκάλυψις Ἰησοῦ Χριστοῦ; though in the former ἀποκάλυψις is rendered "*appearing*," and in the latter "*coming*." Then, in connection with this, observe Luke xvii. 30, "Even thus shall it be in the day when the Son of man is revealed" or *apocalypsed* (ἀποκαλύπτεται). And again observe, Romans viii. 19, where we read of "the manifestation or *apocalypse* of the sons of God;" a kindred expression, relating to those who will be revealed together with Christ in that day.

is the state of things in this dispensation. Observe as to this, that the Seven Epistles, as they are commonly termed, (which are not distinct from but are included as *messages* within the general epistle,) though addressed to certain churches then existing in Asia, glance at the same time at the Church *as a whole*, from its rise, as presented in Ephesus, where the saints lost their first love, to the Church in a state of decay and declension, such as Laodicea exhibits. The *third*, "*the things which shall come to pass after these*," relates to the events of DANIEL'S LAST WEEK, after the Church has ascended to heaven; and also to the millennial age at the end. The latter occupies the epistle or book, from chapter vi. to the end.

As to the *last of these three subjects*, which occupies the greater part of the epistle, observe how it and the Seventy Weeks of Daniel agree. Daniel, for instance, prophetically traces the Jews from their return with Nehemiah from Babylon to Christ's second coming; his prophecy having been already fulfilled beyond the SIXTY-NINTH WEEK, between which, observe, and the SEVENTIETH, an *unnoticed period* occurs, namely, the present time of Israel's dispersion; while John, in this epistle, addressed to the churches in Asia shows the ONE WEEK, the last of the Seventy, the time of "the prince that shall come," or "the beast" in all its different phases; the whole being comprised within the SEVEN-SEALED BOOK, which the Lamb alone has title to open and read.

As to the WEEK, mark how it is repeated again and again. 1. In chapter vi., under the first six seals;

2. After the Seventh Seal has been opened under the Seven Trumpets; (chap. viii., ix., xi. 14—19;) 3. In the parenthetical vision, (in chap. xi. 1—13,) in connection with the two witnesses and the treading down of the holy city; 4. In chapter xii., in connection with the woman and the dragon; 5. In chapter xiii., with the beast; 6. In chapter xiv. 1—5, with the Lamb on mount Sion; 7. In chapter xvii., xviii., with Babylon. Thus, in harmony with the septenary character of this book, it occurs *seven times*. Besides which, in chapter xiv. we have some further details of the LATTER HALF OF THE WEEK in verses 6—8 in connection with Babylon, and in verses 9—20 with the vine of the earth, the symbol of the apostate nation of Israel.

Here observe how the SEVENTH SEAL, SEVEN TRUMPETS, and SEVEN VIALS, are all connected; thus: The Seventh Seal contains the Seven Trumpets, (chap. viii., ix., xi. 14—19,) while the Seventh Trumpet announces those judgments which are afterwards given in detail, when the Seven Vials or last plagues are poured out. (Compare chap. xi. 19 with chap. xv. 5—8, xvi.)

EPISTLE TO THE CHURCHES.

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come.” (Chap. i. 4.) Thus *the epistle begins*, and thus (John still addressing the churches) with a *farewell salutation it ends*: “The grace of our Lord Jesus Christ be with you all. Amen.” (Chap.

xxii. 21.) This, among other things, proves that it is what we believe it to be, namely, *a general epistle* sent by John to those churches, to which, as shown in chapter xxii. 16, Jesus sent his angel to testify.

Observe, as to the seven messages or epistles, which form a part of and are included within the general epistle addressed to the churches, while each belongs to *a particular church*, it appeals at the same time to the *others*: “HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.” These words, which are common to all, prove it to be so. Observe, the Spirit therein speaks, not to *any one church*, but to *all*—to the churches.

As to the seven messages, observe, in three of them the warning stands first, then follows the promise; while in the last four the order is reversed; there the promise stands foremost. A blessed example this of God’s grace, showing that as evil abounds, as declension in the Church becomes more painfully evident, He is careful to cheer the hearts of the faithful with an emphatic assurance that they who overcome shall have their reward.

And now, looking back to the first three verses of chapter i., To what, we ask, does this passage refer? Not, evidently, to that which immediately follows; that is, neither to the Son of man in the midst of the candlesticks, nor to the state of the churches as shown in the seven messages, seeing that these things, *not being future*, could not be named as SHORTLY COMING TO PASS. It refers to the PROPHECY, the contents of the seven-sealed book, the book of the Revelation or manifestation of

Christ in His glory, which book, in chapter v. 7, THE LAMB RECEIVES FROM HIM WHO SITS ON THE THRONE, and which is for this cause here *anticipatively* spoken of as that "WHICH GOD GAVE UNTO HIM." Thus, while this was "THE WORD OF GOD" on the one hand, it was "THE TESTIMONY OF JESUS CHRIST" on the other; meaning that He who gives the book to the Lamb is the source from whence it all emanates, while Christ, who, as the prophet, opens the roll, and reads or unfolds the seven seals in succession, is the channel through which it reaches His people. For this, as we find in chapter i. 9, even for "THE WORD OF GOD AND THE TESTIMONY OF JESUS CHRIST," John at this time was in the Isle of Patmos; that is, the Lord had providentially taken him thither, in order that there, apart from the world, His purposes (contained in the seven-sealed book) might be made known to His servant for the benefit of the Church. This is the *same word and testimony*, for clinging to which the souls in chapter vi. 9, who die at the foot of the altar, will suffer, and in chapter xx. 4, will be rewarded with heavenly glory. The word *μαρτυρία*, which occurs in these places, may be rendered both "*testimony*" and "*witness*."

And here we may notice the scene between John and the Lord, observing the contrast between Christ as known to the beloved disciple when on earth, and Christ as judge of the Church. Overwhelmed by the sight of the Son of man in the midst of the candlesticks, John faints at his feet, when, lo, the Lord comes to his help—He touches, He restores him. "Fear not," He says, "I am the first and the last, and he that liveth: and I was

dead, and behold I am alive for evermore, Amen; and have the keys of hell and death.”* And then He tells him of the THREEFOLD SUBJECT OF THE EPISTLE which He had before told him to write: after which He charges him with the *seven messages* to the churches in Asia. Thus the Lord, having put the sentence of death into him at first, in the end gives him strength to bear all that he was about to hear and to see; such strength as they need, who, with a spirit kindred to that of the beloved disciple, who, desiring like him the revelation of Christ in his glory, seek to enter into the Lord’s mind in these wonderful visions.

THE BOOK READ BY CHRIST.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” (Chap. i. 3.) Observe, this refers, not to the book sent by John to the seven churches in Asia, but to the SEVEN-SEALED BOOK which the Lamb alone is declared worthy of opening and reading. “Weep not,” said one of the elders to John, filled with grief as he was because none in heaven or in earth was found worthy of opening and reading the mystical volume; “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” (Chap. v. 5.) These words assuredly tell us

* This we believe is the true reading and punctuation of this passage. (Rev. i. 17, 18.)

that "*he that readeth*" is none less than the blessed JESUS HIMSELF, while "*they that hear the words of this prophecy*" are HIS SERVANTS, alike truly blessed, having one common object, one hope, and alike given to wait for the glories unfolded therein, and at the same time to know that when afflictions, when judgments such as never were known shall come on the earth, then, even then, it may be said, THE KINGDOM OF HEAVEN IS NEAR—THE TIME IS AT HAND.

And here observe how it is when the Lamb takes the book. All heaven is vocal with praise. The living creatures and elders both sing the new song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed [*a people*] to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made THEM unto our God kings and priests, and THEY shall reign on the earth." (Chap. v. 9—10.) This, according to the best authorities, is now understood to be the *true rendering of this passage*; showing, that it is not of *themselves* that the living creatures and elders are speaking, but of those to whom the prophecy points; for, though this epistle is addressed to the Church, it relates as a whole to the *earthly people of God*, chiefly the remnant of Israel, who from chapter vi. to the end are seen overcoming. In them therefore, as the above passage declares, the attention and interests of the redeemed ones in heaven are centred. This is "*the kingdom of priests, the holy nation*," (Ex. xix. 6,) whom the Lord will redeem to Himself, who are to inherit the earth. Of Jerusalem it is written, that "the mountain of the Lord's house shall be esta-

blished in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah ii. 2.)

As to the question who the living creatures or living ones (*ζῶα*—*zoa*) express, we venture to say the ELECT CHURCH. On the very same throne with the Lamb, and not on separate thrones like the elders—having the characteristics of Christ in the four Gospels, namely, MAJESTY, SERVICE, INTELLIGENCE, HEAVENLY-MINDEDNESS, shown by the LION, the CALF, the MAN, and the EAGLE;* having eyes before and behind, seeing both ways, like those whose vision, not bounded by time and sense, embraces God's counsels from everlasting to everlasting; being full of eyes within, as those who, having Christ's mind, are fully intelligent both as to God and themselves; and, lastly, being distinguished as LIVING ONES, in accordance with Christ's word to his disciples, "*Because I live, ye shall live also*;" do we not, we ask, in them see the GREAT MYSTERY, THE CHURCH, as above said? They it is who lead the praises of heaven. "Holy, holy, holy, Lord God Almighty," they say, "which was, and is, and is to come;" upon which the elders fall down and worship.

That the *Church* during the past dispensation did not exist, that it was a *mystery hid from ages and generations*, we learn from Colossians i. 26. There were saints, it is true, who had faith in the promised seed, who were saved by His blood; but it was not till the day of

* The LION and the CALF show him in *office*—King and Servant, as in Matthew and Mark; while the MAN and the EAGLE express his *person*—Son of God and Son of man, as in Luke and John.

Pentecost that the Church was formed. Then the Holy Ghost, descending on the elect, baptized them into one mystical body, making them members of Christ, a thing till then wholly unknown to the faith of God's people. As to the elders, these we believe to be those who died in the faith before the Church—the new man in Christ Jesus—save in the purpose of God, had any existence. Observe in Hebrews xi. the elect of the past dispensation are spoken of in the same terms: “the elders” they are there called.

NOTE AS TO THE VOICE IN CHAPTER IV. 1.

The words of the first voice in heaven in chap. iv. 1, “COME UP HITHER, AND I WILL SHOW THEE THE THINGS WHICH MUST COME TO PASS AFTER THESE,” do not refer to the *heavenly vision*, but only to what will transpire upon earth during the week after the Church has been taken away; and next to the kingdom of Christ after the week has concluded. It is *from heaven* that John, in the presence of the throne, the living creatures, and elders, looks down upon the action on earth.

INTRODUCTORY PASSAGE.

(REVELATION I. 1—3.)

“THE REVELATION OF JESUS CHRIST, which God gave unto him, (see chap. v. 7,) to show unto his servants things which must shortly come to pass.

“And he sent and signified it by his angel unto his servant John, [see chap. xvii. 1 ; xxi. 9,] who bare record

of the word of God, and of the testimony of Jesus Christ, [see chap. i. 9 ; vi. 9 ; xii. 11, 17 ; xx. 4 ; xxii. 20,] even of all things that he saw.

“Blessed is HE that readeth, [that is, *Christ*: see chap. v. 3—5, 9,] and they that hear the words of this prophecy, and keep those things which are written therein [*His servants*]: FOR THE TIME IS AT HAND.”

THE FIRST SIX SEALS.

(FIRST VIEW OF DANIEL'S LAST WEEK.)

FIRST SEAL.—A white horse: its rider, having a bow, being crowned, goes forth conquering and to conquer.

SECOND SEAL.—A red horse: its rider, armed with a great sword, takes peace from the earth.

THIRD SEAL.—A black horse: its rider holds a pair of balances in his hand.

FOURTH SEAL.—A pale horse: DEATH, followed by HELL, is seen riding thereon, power being given unto them (*or him*) over the fourth part of the earth.

FIFTH SEAL.—The souls of them that were slain for their faithfulness, crying from under the altar for vengeance, are given white robes.

SIXTH SEAL.—The great day of the wrath of the Lord—sevenfold judgment—seven classes of men judged.

THE FOUR HORSEMEN.

In the rider who goes forth on the white horse on the opening of the first seal, we have a view of him whom we afterwards trace through the book, namely,

the wilful king, or the beast—Satan's counterfeit of that mighty and blessed One, who in chapter xix. 11—21 appears on a white horse at the head of the armies in heaven, making war on the apostate king and his followers. He and the other three riders express, not different persons, but *one and the same in different aspects*, energized and borne onward by Satan, filling the world with war, desolation, and death. In the midst, however, of this dark scene, there is one gleam of light. In verse 6 we read that when a measure of wheat and three measures of barley are sold for a penny, the oil and the wine are not to be hurt; showing, we believe, that the saints are remembered, that “in the days of famine they shall be satisfied.” (Psalm xxxvii. 19.)

The four horses in Zechariah vi. 5, are interpreted as “the four spirits of the heavens, which go forth from standing before the Lord of all the earth,” that is, they are angels who minister to the people of God. This suggests the thought that these four horses in Revelation vi., connected as they are with this false one, may be the reverse altogether of this; and that not only the man of the earth, the false Christ, is presented herein, but also a satanic imitation of those ministering spirits sent forth by the Lord to minister for them who shall be heirs of salvation.

SOULS UNDER THE ALTAR.

Under the fifth seal a company of martyrs, converted, we may infer, through the testimony of the two witnesses, and suffering together with them in the midst of

the week, are heard appealing to heaven for vengeance. The voice of their blood, like that of Abel of old, cries to God from the ground. Instead however of obtaining that which they seek for, they are given white robes, that is, they are raised from the dead, and together with the two witnesses are taken to heaven, as we may conclude, there to rest till their brethren, whom we afterwards find laying down their lives at the end of the week, shall have suffered, when the wrongs of all will be fully avenged.

With regard to this *fifth* seal, it is interesting to see how closely it is linked with the *fourth*. In one we see the *persecutor*, in the other the *persecuted*. Death on the pale horse is evidently the beast at the time of his making war with the saints, (see chap. xiii. 7,) while the souls under the altar are those whom he slays, the two witnesses, we believe, being among them.

Observe, the symbol of the ALTAR, at the foot of which they are represented as having been slain, shows them to be *Jewish martyrs*.

Then, as to the *white raiment*, in which Christ appeared when transfigured, this explains the *white robes* in this vision as the symbol of *heavenly glory*. In chapter vii., observe, the idea is different from what it is here. There the saints are said to have washed their robes, and made them white in the blood of the Lamb; meaning, that they were justified souls, that they had been cleansed in Christ's blood. Here white robes, even resurrection bodies, are given to those who had been *previously washed*.

THE DAY OF THE LORD.

REVELATION VI. 12—17, AND XIX. 11—21 COMBINED.

Observe, as to Revelation vi. 12—17 and xix. 11—21, they present each of them, when viewed apart from the other, a *partial view* of the day of the Lamb's wrath; but, taken together and combined, they exhibit a *complete picture* thereof; as follows:—

1. Signs in heaven preceding the Lord's coming, as in Matthew xxiv. 29. (Chap. vi. 12—14.)

2. Christ comes in judgment, as in Matthew xxiv. 30. The beast, the leader of the apostate armies, and the false prophet destroyed. (Chap. xix. 11—20.)

3. The terror of the kings of the earth and their armies on seeing their leader cast into the lake of fire. (Chap. vi. 15—17.)

The above kings and their armies destroyed, here termed "*the remnant*," to distinguish them from the *two beasts* who had been previously judged. (Chap. xix. 21.)

THE TWO VISIONS IN CHAPTER VII.

The servants of God, namely, the hundred and forty-four thousand of the children of Israel, sealed in their foreheads before the week opens, or at just the beginning thereof. (Ver. 1—8.)

* * * * *

The great, white-robed, palm-bearing multitude, namely, the Jewish remnant, and a remnant out of the nations, who, having been faithful, have been preserved through "THE GREAT TRIBULATION," praise God and the

Lamb on the throne—a millennial and post-millennial scene. N.B. The throne is *in heaven*, while the great multitude before it is *on earth*. (Ver. 9—17.)

SAINTS SEALED, AND THE GREAT MULTITUDE.

REVELATION VII.

The tribes are here sealed previous to the outpouring of the judgments. Before the week opens, the Lord provides for that portion of His remnant whom He destines to pass through the week, and at the end to inherit the earth (ver. 1—8); after which AN EARTHLY MILLENNIAL SCENE is presented, the palm-bearing multitude, namely, those who will survive “the great tribulation,” are seen giving glory to God, are heard praising the Lamb. Thus then, between these two visions, that is, between verses 8 and 9, the WEEK may be supposed to exist; in other words, *its place* historically is to be found in this chapter, though the *week itself is left wholly unnoticed*. Not that in reality there is any time fixed for the sealing; in fact this is merely a *symbolical action*, expressing God’s purpose touching the spared remnant, to show the distinction between them and those who are to lay down their lives for the Lord’s sake.

The great multitude, observe, embraces the *sealed remnant* who have borne the tidings of grace to the Gentiles, as well as those *Gentiles* who have been blessed through their testimony. Again, observe, the throne is *in heaven*; the great multitude before it is *on earth*; as to which we may add, that the worship of the whole earth in that day will point to one centre—THE SANC-

TUARY IN THE LAND OF JUDEA. Daniel, when in Babylon, his window being open in his chamber toward Jerusalem, prayed and gave thanks. So will it be as to the millennial dwellers on earth; whether in Jerusalem or in their own lands at the time, they will in spirit be there. The temple of God will be viewed as the place from whence their worship will be continually ascending to heaven.

The two above visions, together with that of the day of the Lord at the close of chapter vi., are *included within the sixth seal*. The seventh seal being opened at the beginning of chapter viii., its contents are unfolded through the rest of the book to verse 5 of chapter xxii.

TRIBE OF DAN.

In token of the displeasure of God against the tribe that first fell into idolatry (Judges xviii.), and from whence the beast, as we believe, is to spring, *Dan is not sealed*. However, in the end Dan recovers himself; he takes his place with the rest of the nation: "*Dan shall judge his people, as one of the tribes of Israel.*" (Gen. xlix. 16.) Thus Jacob, before he reproaches him as being "*a serpent by the way, an adder in the path,*" (thereby pointing, it seems, to the BEAST,) pronounces this blessing on Dan. Accordingly, when Moses tells of Israel's glory, Dan is seen among the tribes of the Lord. No longer reflecting the tempter, the *serpent*, he "*a lion's whelp,*" like his Lord, the *blessed lion of Judah*, he too is triumphant—" *he shall leap from Bashan.*" (Deut. xxxiii. 22.)

CHRIST'S INTERCESSION FOR ISRAEL, &c.

REVELATION VIII. 3—5.

Under the *first seal* the wilful king, or false Christ, is revealed. He there begins his career upon earth, when the "ONE WEEK" of Daniel ix. 27 commences, at the moment of his making his covenant with the deluded children of Israel. Under this *seventh seal* a different object appears, even CHRIST AT THE ALTAR WITH INCENSE, like Aaron on the day of atonement, interceding for Israel. Now seeing that the first act of the enemy and the opening of Christ's intercession will synchronize, this seventh seal, instead of carrying the history forward, evidently returns to the same point of time as the first; that is, it *re-commences the week*, giving the history thereof under the Seven Trumpets, to the close of chapter xi.; after which, as stated above, it presents the week in all its different phases, down to the close of the book.

And now with regard to the HALF HOUR'S SILENCE IN HEAVEN: What, we ask, does this signify? A pause, (may it not be?) at the moment when the Church is caught up to heaven, between the Lord's ceasing to make intercession for her and his beginning to plead for the elect ones of Israel. Not that in reality there will be *any silence at all*, seeing that at the same moment the Church leaves the earth the Jewish remnant will be converted and take their place as a witness for Christ: hence this silence in the vision simply expresses a *transition—a change in the priestly action of Christ*, as in Leviticus xvi., where, in verse 12, Aaron enters the holiest in behalf of the priests, the type of the *Church*, and in verse 15 he goes in again in behalf of the *people*.

“And he (*Aaron, the type of Christ in this scene*) shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.” (Leviticus xvi. 12, 13.)

THE LAMB OPENS THE SEVENTH SEAL.

SILENCE IN HEAVEN ABOUT THE SPACE OF HALF AN HOUR.
THE SEVEN ANGELS WHICH STAND BEFORE GOD ARE GIVEN
SEVEN TRUMPETS.

SEVENTH SEAL.

CHAPTER VIII. 1,—XXII. 5.

An angel, namely, CHRIST, offers incense at the altar. Thus *intercession for Israel begins*, as in Leviticus xvi., on the great day of atonement. Consequent judgments on earth immediately follow.

SEVEN TRUMPETS.

(SECOND VIEW OF DANIEL'S LAST WEEK.)

REVELATION VIII.—XI. 19.

FIRST TRUMPET.—Hail, fire, blood, the third part of trees and grass burned up.

SECOND TRUMPET.—A great burning mountain cast into the sea. The third part of the sea becomes blood.

THIRD TRUMPET.—A great star called *Wormwood* falls from heaven; the third part of the waters made bitter.

FOURTH TRUMPET.—The third part of the sun, the moon, and stars smitten.

FIFTH TRUMPET.—(1st woe.) The STAR (Satan) which fell under the *Third Trumpet* opens the bottomless pit. Locusts come forth; their KING, the ANGEL OF THE BOTTOMLESS PIT, named ABADDON and APOLLYON, the destroyer.

SIXTH TRUMPET.—(2nd woe.) The four angels bound in the great river Euphrates are loosed.

INTERRUPTION.

The mighty angel, namely, Christ, descends from heaven and prophesies.

THE
LAST WEEK
OF
DANIEL.
THIRD VIEW.
REV. XI. 1-13.

{ The two witnesses prophesy a thousand
two hundred and threescore days.
The witnesses killed. .
The city trodden down for forty-two months.

SEVENTH TRUMPET.—(3rd woe.) Voices in heaven announcing the kingdom of Christ. The twenty-four elders worship. The ARK seen in heaven, as in chapter xv. 5.

* * * * *

Final judgments, lightnings, voices, thunderings, and earthquake, as in chapter xvi. 17—21.*

SATAN, THE FALLEN STAR.

REVELATION VIII. 10,—IX. 1—12.

Under the *third* trumpet a star falls from heaven; and again under the *fifth*, as at first sight appears, *another star falls*. The true rendering however is "*fallen*,"

* The seven asterisks here point to the seven vials in chapter xvi.

not "*fall*." "I saw a star fallen (*πεπτωκότα*) from heaven unto the earth." This therefore puts it in a new point of view, suggesting the thought that the star, or rather he whom this symbol expresses, having previously fallen, is afterwards seen pursuing his evil course upon the earth. Evidently this is no other than *Satan*, the dragon, as shown in chapter xii., in the height of his power and fury, during the "*short time*," or "time and times and half a time," after his expulsion from heaven.

He it is who opens the bottomless pit, and lets out Apollyon, the angel of the bottomless pit, the same as the beast of chapter xiii., who being wounded to death is afterwards brought back to life to be wondered after, and worshipped on earth as a god.* As to the mode of his death, it is true we find nothing stated in scripture, but we infer it from what we read as to the two witnesses, against whom he makes war, and whom he puts to death at the close of their testimony—we refer to Revelation xi., where it is said that "if any man will hurt them, fire proceedeth out of their mouth; and devoureth their enemies; and if any man will hurt them, he must in like manner be killed." "*Will hurt them*," observe we here read; but the true rendering of *θελει* is "*wishes or purposes*." The inference therefore is inevitable; namely, that the beast, their chief foe, who doubtless will seek their destruction, will suffer accordingly.

* The following passages read in the following order will be found to contain the whole history of the "*strong delusion*" of those days, when the beast, having been raised from the dead, will be worshipped. Revelation xi. 3—5; xvii. 8; viii. 10, 11; ix. 1—11; xi. 7, 8; xiii. 3—18; xix. 19, 20; xx. 1—3; xx. 7—10.

Fire, meaning *God's word from their lips*, will devour him, and others perhaps, his associates in evil, those who are spoken of here as "their enemies." This word is "*the sword*"—even "*the sword of the Spirit*," whereby he will be wounded to death. (Rev. xiii. 14. See Heb. iv. 12.)

PARENTHETICAL VIEW OF THE WEEK.

(THIRD VIEW OF DANIEL'S LAST WEEK.)

REVELATION X. XI. 1—13.

Between the last verse of chapter ix. and verse 14 of chapter xi. an *interruption* occurs in the week, a *distinct vision comes in* between the two closing trumpets. This may be explained as follows:—The sixth trumpet having sounded, the seventh is about to be blown, and the week to conclude, when the attention of John is for a moment called away from the trumpets, by the appearance of Christ in the guise of an angel, who descends with the little book in His hand, and utters His prophecy. He tells of the WEEK IN A NEW ASPECT, showing how in the midst thereof His two witnesses, after having prophesied for twelve hundred and sixty days, will be slain, and also how for forty-two months the holy city will be trodden down by the Gentiles. Thus He vindicates God in His ways, showing that He is only just in sending the last woe, which is now at hand, to punish a world thus guilty of rejecting His grace: in a word, He accounts for these judgments, which we afterwards find in the closing verses of chapter xi., when the *interrupted week is resumed, and the seventh trumpet is blown*.

As to the LITTLE BOOK in the hand of the angel, this we believe to be identical with the SEVEN-SEALED ROLL.

The Lord in His prophetical character had by this time opened it all—to the seventh seal. And now He comes down with it open, setting one foot on the land, the other on the sea, in token of His being the heir, the king, the lion of the tribe of Judah, who is to “HAVE DOMINION FROM SEA TO SEA, AND FROM THE RIVER UNTO THE ENDS OF THE EARTH.”

As to John eating the book and finding it at the same time bitter and sweet, this shows, while the hope of the Lord’s coming gave joy to his heart, that the exhibition of the evil of man, and consequent judgments at this terrible crisis, were almost too much for his spirit. So it is ever with those who truly enter into the mind of God in these wonderful visions.

Observe, the two periods, of forty-two months and a thousand two hundred and threescore days, in this parenthetical view of the week (chap. xi. 1—13), are given in their *inverse order*; the reason for which is as follows. Christ having predicted the treading down of the city, and the great tribulation thereof, for forty-two months, the latter half of the week, then returns to declare that *previous thereto*, during the thousand two hundred and threescore days, the first half of the week, His two witnesses should prophesy, and be slain at the conclusion of those days, even in the midst of the week.

THE WOMAN, THE MAN CHILD, AND THE DRAGON. (FOURTH VIEW OF DANIEL’S LAST WEEK.)

REVELATION XII.

The woman travailing in birth expresses the Jewish people, represented by Judah, the royal tribe, in their

expectancy of the promised Messiah, Satan's opposition to him being shown by his waiting to devour the child. The birth of the man child shows the woman's expectation fulfilled so far as it has been, namely, Christ presented to the nation, and afterwards to the faithful in Israel, as "the first-begotten of the dead, the Prince of the kings of the earth;" while the catching up of the child represents the ascension of Christ to His present place on the throne of the Father.*

The history of the woman being the *two periods* of the twelve hundred and sixty days, and the time and times and half a time, is that of the Jewish remnant during the *WEEK*, even the sealed remnant of *Judah*, the *ten tribes* not then being in the land, and altogether in different circumstances.

Observe, between the birth of the child and the flight of the woman *time is not reckoned*, the present interval during which the *CHURCH* appears on the scene being a *blank* in Israel's history.

Again observe, the woman flies *twice* (ver. 5, 14); her *first* flight, at the beginning of the week, being *moral*, showing *separation from an evil world to God*, persecution not having arisen as yet; her *second* flight, in the midst of the week, being *from danger*, from the face of the serpent, after he has been cast out of heaven.

Two companies of martyrs appear in this chapter; the *first* in the midst, the *second* at the close, of the week. Observe, its leading thought is Satan's opposition to God's purpose touching Christ as King of the Jews.

* "The sceptre (that is, *the tribal rod*) shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. xlix. 10.)

This chapter xii., observe, looks back to the Jewish nation in its expectancy of the promised Messiah, and together with Satan's opposition thereto (ver. 1—5), and then, passing over the present period of the rejection of Abraham's seed without any notice, brings in *the week* at the end, at the point of time when the woman first flies into the wilderness. (Ver. 6—17.)

THE BESTIAL EMPIRE.

(FIFTH VIEW OF DANIEL'S LAST WEEK.)

REVELATION XIII.

This chapter xiii. treats of "THE BEAST." Observe, the beast in verses 1, 2, expresses a *system*, the bestial empire, as in Daniel vii., revived and re-organized; while the beast in verse 3 is an *individual*, the wilful king, the head of the system, who for forty-two months (the latter half of the week), is worshipped by men as a god. As to this beast, all that pleases the flesh, the natural man, the unregenerate heart, will centre in him: and yet mark what he is in the estimation of God, as shown by his number, "SIX HUNDRED THREEScore AND SIX," (666,) the "number of a man," *one short of seven* (*God's number*), and therefore *imperfect*—threefold imperfection, body, soul, and spirit. Of him in the full sense it may be said, "Thou art weighed in the balances and art found wanting." (Dan. v. 27.) Man may worship him; but to the Spirit of wisdom it is irremediable evil. "That which is wanting cannot be numbered." (Eccles. i. 15.)*

* "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon

THE LAMB AND SAINTS ON MOUNT SION.

(SIXTH VIEW OF DANIEL'S LAST WEEK.)

REVELATION XIV. 1—5.

Observe, as stated before, in chapter vii. the week is not given: that which *precedes* and that which *succeeds* it is shown, but the *period itself* is passed over in silence. Here, however, the omission is supplied. The sealed ones of that chapter are here again introduced, sustained on the one hand, during the whole of the week, by communion with Christ, the Lamb on Mount Sion; cheered on the other, during the latter half of the period, by the sympathy and songs of the harpers in heaven, namely, their martyred brethren of chapter vi. 9—11, xii. 11, who had suffered in the midst of the week.*

Observe how, amid the *threefold character of evil* referred to in the following note, this passage (Rev. xiv. 1—5) occurs; its object being to comfort the hearts of the remnant under the pressure of trial. This surely accounts for its position in the especial place which it occupies.

THREEFOLD CHARACTER OF EVIL.

Observe how chapters xii., xiii., xiv. 6—20, come in between the seventh trumpet, or last woe (chap. xi. 15

the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." (Isaiah xiv. 13, 14.)

* "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Psalm cxxv. 1.)

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah xxviii. 16.)

—19), and the seven vials, or last plagues, in chapters xv., xvi., in which we have the details of what is more briefly expressed in chapter xi. 15—19. The reason is this: In *these three intermediate chapters* the evil of man in three different aspects is fearfully shown, in order fully and unanswerably to justify God in pouring out His last plagues on a world under the entire and open dominion of Satan. As to the THREEFOLD CHARACTER OF EVIL here shown, we have, *first*, in chapter xii., the enmity of the dragon acting through man against Christ and His people; *secondly*, in chapter xiii., the sin of the beast and false prophet, the heads of apostate power and of apostate religion; *thirdly*, we see in chapter xiv. 6—20, the universal evil of man, Gentile and Jew; the former represented by *Babylon*, the latter by the *vine of the earth*.

SEVEN VIALS AND SEVENTH TRUMPET.

The seventh trumpet, or last woe, and the vials, or seven last plagues, are connected, both referring to one and the same point of time, namely, the *end of the week*. This is known by comparing what is said of the vials in chapters xv., xvi., with what we read of the closing judgments in the last or 19th verse of chapter xi. For example, in chapter xv. 5 the temple in heaven is opened, after which the outpouring of the vials is given (chap. xv. 6—8, xvi. 1—17); and in chapter xvi. 18—21, we read of voices, thunders, lightnings, earthquakes, and hail. Now then, on turning back to chapter xi. 19, which speaks of the judgments of God announced by the last trumpet at the end of the week, and comparing

the *first half* of the verse with the *first passage* referred to, namely, chapter xv. 5, and then again the *other half* of this verse with the *last passage* referred to, namely, chapter xvi. 18—21, the correspondence between them will at once appear. The pouring out of the vials (chap. xvi.) comes in historically between the two clauses of verse 19, chapter xi.

BABYLON'S TWOFOLD FALL.

(SEVENTH VIEW OF DANIEL'S LAST WEEK.)

REVELATION XVII., XVIII.

The fall of the woman at the beginning of chapter xviii. and her fall at its close are distinct from each other. In the one case she suffers at the hand of man used as God's instrument, when the beast and the ten kings, in the middle of the week, and at the opening of the forty-two months of great tribulation, turn against her, and burn her with fire: in the other she falls by the hand of the Lord, at the end of the week, when the beast and his armies are smitten.

Thus Babylon, the great symbol of human religion, exists all through the week, but in two different phases; her character at first being that of corrupt Christianity, the false worship of God; while at the end all profession of the truth is cast off, and man, in the person of the beast, together with Satan, is worshipped.

That her first fall will occur in the midst of the week, we judge from the fact that it is then that the wilful king breaks loose from those trammels to which, to gain his own ends, he had submitted at first. Thus false

Christianity, hypocritical Judaism, each merge in open undisguised infidelity, in the worship both of man and of Satan, who in that day will exalt man to the height of all but unlimited power.

As to Revelation xix. 1, this must relate to the *first*, not the *last*, fall of Babylon: for this reason—her last fall synchronizes, not with the marriage of the Lamb, as is the case in this passage, but with the revelation of the bride, the Lamb's wife, at the end of the week, to the earth, she having been previously married in heaven. As to this observe, that when the armies in heaven come forth in judgment with Christ, the bride of course comes among them, she being a part of the heavenly company; not that the full revelation of the Church to the earth will take place till she, symbolized as the great city, the holy Jerusalem, descends out of heaven from God. If it be asked when the marriage takes place; we reply, In the midst of the week: for this reason, that then the first fall of Babylon, coincident as it will be with the breaking of the covenant with Israel by the wilful king, will occur. Babylon, according to this, first falls in the midst of the week, and at the same time the marriage takes place; that is, the bride, the true wife, is exalted at the same moment that the false one, the apostate church, is judged.

What the marriage imports, we believe to be her being brought into fully realized association with her glorified Head; which cannot take place till, after having stood before the judgment seat of Christ, has been fully convinced of and freely confessed all that was inconsistent and wrong in her ways upon earth. This is what

is meant by her making herself ready: this fits her to stand in His presence unblemished and perfect, arrayed in fine linen clean and white.

Observe, the moment the Church, whether the true or the false, is in question, an angel is seen at John's side. Thus in chapter xvii. one of the seven who had poured out the vials comes and shows him the judgment of Babylon. Then in chapter xxi. one of these angels (it may be the same as before) calls him to look at the heavenly city. Still, the angel: what is he? merely a servant, and not to be worshipped. He might, it is true, point to these visions; but Christ it was who had opened the book that contained them; and hence the word of the angel: "The testimony of Jesus is the spirit of the [or this, *τὸ*] prophecy." John it is true might write the things that he saw. (Chap. i. 11—19.) The angel again might show the apostle the judgment of Babylon, as well as the glory of the heavenly city, the holy Jerusalem (chap. xvii. 1, xxi. 9, 10), but the testimony was that of none less than Jesus Himself. The Holy One, the Son of God, as He was, it was He who had opened the book; and He being the One to whom the whole volume bore witness, it was instinct as it were with His Spirit; all savouring of Him, the very life as He was of this story of wonders. In a word, it was this, even the fact of its being the testimony of Jesus, and in every part breathing of Him, which gave the prophecy its value, its authority, its claim to the full assent and belief of the heart: so that John was in fault, when, mistaking the angel for Christ, he fell at his feet, and was about to adore him as though he were the

One who had unfolded these mysteries, and not merely his fellow-servant and fellow-servant of others, like himself, to whom this same testimony of Jesus was committed by God.

THE MILLENNIAL REIGN AND THE CHURCH.

In Revelation xx. 4 we read as follows: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness [or *testimony*] of Jesus, and for the word of God, and such as [or *those who*] had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Now this we believe may be interpreted thus—"I saw thrones, and they sat upon them, and judgment was given unto them:" this embraces the WHOLE OF THE HEAVENLY COMPANY, namely, those of the past dispensation, together with the Church, and the remnant who will suffer during the week; after which these last, namely, the remnant, are particularized or singled out from among them as *peculiarly worthy of notice, as having been especially faithful*: "I saw the souls of them that were beheaded for the witness [or *testimony*] of Jesus, and for the word of God." Thus those are described, who, in chapter vi. 9—11, in the midst of the week are heard crying for vengeance from under the altar. After which their brethren, who are to die during the great

tribulation, are noticed as "those who had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hands."

As to the general structure of chapter xxi. 2—27, xxii. 1—5, wherein the vision of the heavenly city occurs, it is as follows: In chapter xxi. 2 the New Jerusalem, at the opening of the thousand years, is seen descending from heaven, as a bride adorned for her husband: but nothing more is said of her there; her beauty, her bridal adornments are left undescribed; and not only so, but between verses 2 and 3 the word *passes over the millennial period in silence*, and proceeds to tell of the renewal of all things after the years of the kingdom have ended, and also to speak of the tabernacle of God being with men; that is, it shows the Church brought into yet closer association with the dwellers on earth: after which, in verses 9, 10, the descent of the bride out of heaven (*one and the same event as before*) is described, and then what is not named in verse 2 is supplied; that is, the bride, the Lamb's wife, even the Holy Jerusalem, is minutely described.

As to the Church, observe, in the opening of scripture it is foreshadowed in the person of EVE, and here at its close it is symbolized in the HEAVENLY CITY. It should be distinctly remembered, that the New Jerusalem is the CHURCH, not her ETERNAL ABODE, as many have thought, but the *Church herself*, in that day when she will be no longer a weary, wayworn pilgrim and stranger on the earth, but the blessed companion of Christ, her glorified head, on the throne. Observe who it is that is the inhabitant of this place: it is GOD, GOD AND THE LAMB,

the Lamb being the medium through which God's glory shines forth through the city. As to this last point, we read of the city "having the glory of God;" and again, we read that "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Observe, the word "*light*," in the original is not *φῶς*, which means essentially light, but *φωστήρ*, that is, *a medium through which light is transmitted and seen*, as in the case of a glass globe inclosing a flame. Thus, then, in this jasper-like light, or rather *vessel or vehicle of light*, we have a beautiful symbol of Him, who though Himself "THE TRUE LIGHT," is at the same time the One through whom the Father's glory shines forth, through whom His name is revealed to His people. Then, in verse 23, we read, "THE LAMB IS THE LIGHT THEREOF." Here the word rendered light is *λύχνος*, meaning, like *φωστήρ*, an *instrument of light*, and conveying in the same way the thought of the Son revealing the Father. Then there is another point, a blessed relief to the heart that apprehends how the Church of God is in ruins: the angel measures the city; and mark the result. THE "PERFECT MAN," "THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST," is displayed. (Eph. iv. 13.) "The golden reed, the exact righteousness of God, measures all, and judges all. The result of the work of God is perfect. Nothing is too long, nothing is too short; all is perfectly regulated; not a stroke of the hammer remains to be given. All is perfect, God is the architect." This passage we quote from one blessedly taught in the word as showing the meaning, the mystery, of the "golden reed" in the hand of the angel.

THE SEVENTY WEEKS AND THE REVELATION.

As to the last week of Daniel, (which occupies, as we have shown, so prominent a part of John's Epistle to the Churches in Asia), observe how it differs in its character from the time which precedes it, namely, *this present interval in Israel's history*, during which the Church has been called into being on earth. *Grace* now marks the ways of the Lord with the world; but when the Church is completed and taken to heaven, then *judgment* will follow; then God will avenge both on Israel and on the Gentiles the death of His Son—of that mighty and blessed One, whom, in Revelation x., John sees descending from heaven, and planting one foot on the sea, the other on the earth—thereby showing that the world and its kingdoms are His; that He, and He only, is “the Prince of the kings of the earth.” This will be the time of the matured sin of the world, both of Jews and Gentiles, when men, given over to Satan, will receive the false Christ, the wilful king, or the beast, who, unlike Him that came in the *name of the Father*, will come in his *own name*; and, having made a covenant with many for one week, will afterward break it, namely, in the midst of that period, causing all worship to cease, except the worship of himself and of Satan.

There will, it is true, be at this time a *believing remnant in Israel*, who, repenting of the sin of their fathers, in putting their Messiah to death, will through deep tri-

bulation be brought into ultimate blessing : besides which, an election out of the Gentiles will be converted and prepared to share the joy of that day—even the joy of the millennial glory of Christ. As to the *Church*, caught up to heaven before the week opens, she will be wholly exempted from the judgments and trials of this terrible period ; and will, after the storm is over, descend from on high into these lower heavens, or heavenly places over the earth, and be displayed to the world as the bride, the Lamb's wife, the co-heir, the companion of Him on the throne, who loved her and gave Himself for her.

Such is a brief sketch of the *time preceding the apocalypse of Christ in His glory*, even the LAST WEEK OF DANIEL. Now grace alone is in action, but *then* both judgment and mercy will act ; the one in destroying the wicked, the other in quickening and training the elect for the kingdom. The "ONE WEEK," (Dan. ix. 27,) be it remembered, is the great point to consider, not only as supplying the place of the past WEEK OF GRACE during which Christ was presented to Israel, and rejected, but as being the period of time which in the seven-sealed book is kept continually in view.

And now as to the beast, and the fact of his being raised from the dead, and worshipped in consequence. In the foregoing remarks upon Satan, we have said that this may be learned by tracing his history in scripture. This therefore we do. The following passages, read in their historical order, we believe will throw light on this point, and help to explain those two verses : "The beast that thou sawest was, and is not ; and shall ascend out

of the bottomless pit, and go into perdition." (Rev. xvii. 8.) And "All that dwell upon the earth shall worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that was slain." (Rev. xiii. 8.) They are as follows. FIRST, The two witnesses prophesy; their enemies are slain, among whom *by inference* we reckon the beast. (Rev. xi. 3—5.) SECOND, The beast, having been killed, is next seen in the bottomless pit. (Rev. xvii. 8.) THIRD, Satan cast out of heaven, as in chapter xii. 9. (Rev. viii. 10, 11.) FOURTH, Satan lets out the beast from the pit, and also the locusts; that is, others perhaps who had been killed at the same time with him. (Rev. ix. 1—11.) FIFTH, The beast, when let out, in revenge kills the witnesses. (Rev. xi. 7, 8.) SIXTH, The beast is wondered after, and, together with Satan, is worshipped. (Rev. xiii. 3—18.) SEVENTH, The beast is finally judged, being cast into the lake of fire. (Rev. xix. 19, 20.) EIGHTH, Satan is retributively cast into the pit, from whence he had let out the beast. (Rev. xx. 1—3.) NINTH, Satan is loosed out of the pit: then follows his last effort and final judgment, the same as that of the beast. (Rev. xx. 7—10.)

Such is the history of Satan and the beast, the *deceiver* and the *deceived*, the "*god of this world*" and the "*man of the earth*," both of them worshipped, and both coming to the same fearful end.

As to Satan, there is one thing to notice, namely, that he surely *has not the power of life*, but God here permits him to appear as the one who gives life to the beast, in order to punish the world for their rejection of *His*

Son, of Him who liveth, who was dead, having sent upon them the “strong delusion,” suffering them to be beguiled by a “lie;” to believe that, while they are bowing down to the beast, they are worshipping Christ. Satan may let out Apollyon, and so get the credit of having raised him to life, but it is God who gives him the key of the pit, using him as a mere instrument wherewith to effect His own purposes, both as to man and to Satan himself.

SYNOPTICAL VIEW OF THE PASSAGES PROVING THE FACT
OF THE BEAST BEING RAISED.

1. Rev. xi. 3—5	4. Rev. ix. 1—11	7. Rev. xix. 19, 20
2. „ xvii. 8	5. „ xi. 7, 8	8. „ xx. 1—3
3. „ viii. 10, 11	6. „ xiii. 3—18	9. „ xx. 7—10



INTERPRETATION OF

II CORINTHIANS V. 11—17.

“KNOWING therefore the terror of the Lord, we persuade men [*men of the world*];* for the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead [*in sin*]: and he died for all, that they which [*are redeemed through his death, and*] live should not henceforth live unto themselves [*as their centre*], but unto him [*as their centre and object*], which died for them, and rose again. Wherefore henceforth know we no man after the flesh [*neither saint nor sinner*]: yea, though we have known CHRIST after the flesh [*as on earth, in connection with Israel*], yet now henceforth know we him no more [*in this way*]. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

* The omission of the digression at this point shows the construction, and helps to bring out the sense of the passage.

BABYLON THE GREAT, AND THE SEVEN-HEADED TEN-HORNED BEAST OF REVELATION XVII., XVIII.

SYMBOL—"I saw a Woman sit upon a scarlet coloured BEAST, full of names of blasphemy, having SEVEN HEADS AND TEN HORNS. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

INTERPRETATION—"Here is the mind which hath wisdom. The seven HEADS are seven MOUNTAINS, on which the woman sitteth. And they are seven KINGS: * FIVE are fallen, and ONE is, and THE OTHER is not yet come; and when he cometh, he must continue a short

* This rendering, "THEY," instead of "THERE ARE SEVEN KINGS," brings out the true sense of the passage, inasmuch as this symbol is *doubly interpreted*; the seven heads being seven mountains and also seven kings.

space. And the beast that was, and is not, even he is the EIGHTH, and is OF THE SEVEN, and goeth into perdition.

“And the ten HORNS which thou sawest are ten KINGS, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

“And the WOMAN which thou sawest is that GREAT CITY, which reigneth over the kings of the earth.” (Rev. xvii. 3—6, 9—14, 18.)

ORIGIN OF THE WILFUL KING.

The beast, who is here set before us as carrying the woman, represents the fourth empire—the Roman—in its last form, consolidated under one head during Daniel’s seventieth week (Dan. ix. 24—27); while in the woman we see the professing church fully developed in connexion with temporal power. The seven heads, though in the vision seen *all at once on the beast*, are in reality so many *successional kings*, beginning with Nebuchadnezzar, and ending with the wilful king, or first beast of Revelation xiii. They represent the whole period of royal empire as transferred to the Gentiles for the chastisement of the disobedient nation of Israel, each of them possessing in common the essential feature of dominion over the Jews. As to the question, who these

heads or kings are, we reply, that the *primary heads of the four great empires* naturally present themselves as four out of the seven ; while in Daniel xi., as we believe, we find the other three—*three kings of the north*—each possessing the characteristic feature of dominion over Israel and the Holy Land.

And now as to the seventh head, under whom the empire in its last state will be united, whom we have before stated to be the wilful king, or the beast ; we begin by seeking to trace his origin, to show him to be the *last king of the north*. With this view we quote the following passage : “ And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god at the time of the end shall the king of the south [*Egypt*] push at him : and [*he, the wilful king,*] the king of the north shall come against him [*the king of the south*] like a whirlwind, with chariots, and with horsemen, and with many ships ; and he [*the wilful king*] shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. . He shall stretch forth his hand also upon the countries ; and the land of Egypt [*the south*] shall not escape.” (Dan. xi. 36, 40—42.) This passage, as it is commonly read, seems to speak of *three kings*, namely, the wilful king, the king of the north, and the king of the south ; and to show at the same time the two latter making war on the former ; whereas, if the above reading be true, we here find but *two kings*, the wilful king and the king of the south ; the

former and the king of the north being *one and the same*. That such will be the case—that the beast will arise out of Syria, here termed “*the north*” because of its position in relation to *Palestine*, before he attains to universal dominion—may reasonably be inferred from the mode of his introduction into the scene. Observe how this is. After a line of kings of the north (one of the four sections of the divided empire of Alexander the Great), from Seleucus Nicator to Antiochus Epiphanes, “*THE VILE PERSON*,” as he is termed in scripture (ver. 21), he, the wilful king, next comes in order. (Ver. 36.) The Roman head, of whom we shall presently speak, not being noticed, who, after a long line of centuries, abruptly appears on the prophetic page, as though he were destined in the latter day to wield the sceptre once wielded by Antiochus Epiphanes, and his father before him, namely, Antiochus the Great, both wilful kings in their day, and both of them chiefly remarkable on account of their connexion with the Holy Land and God’s people. This was especially so as to Antiochus Epiphanes, by whom the temple was defiled and the daily sacrifice taken away; who was so signal a type of the beast, that to a great extent we may infer what the character of Israel’s last great oppressor will be, from the prophetic history of him who oppressed them of old. The same spirit animates both: they are both wilful kings; they both defile the temple of God; and, although they are two distinct individuals, there is a sort of moral identity between them, their histories so blending as to seem but as one. This it is which naturally suggests the thought, that from the beginning

they were destined by God to fill the same throne, and that it is His object in this passage to give us to know that the beast will arise out of Syria, that he will commence his career as king of the north, before the ten kings give him their power. Thus, if all this be true, the introduction of the kings of the north, the successors of Alexander in the kingdom of Syria, has this double object in view, namely, to trace the *wilful king's origin*, and also to point out, as we shall presently see, *three of the seven heads* of the Gentile beast of Revelation xiii. and xviii.

Observe, the above does not interfere with what many believe, namely, that the beast will by birth be a Jew, inasmuch as while he may be of *Gentile lineage* on one side, he may prove to be of *Jewish descent* on the other. The God of Israel being spoken of as the "*God of his fathers*," seems a sufficient proof of his Jewish extraction.

SEVEN HEADS.

The foregoing remarks treat of the wilful king and his origin. We now desire to explain the mystery of the SEVEN HEADS OF THE GREAT GENTILE BEAST. Three kings, as we have seen, stand prominently forth in Daniel xi. in connexion with Israel; three kings of the north, ANTIOCHUS THE GREAT, ANTIOCHUS EPIPHANES, and the WILFUL KING. (See ver. 16, 28—31, 41.) But in addition to these there are others, whom, if we trace the times of the Gentiles from the Babylonish captivity to Christ's second coming, we find connected in a similar way with the Jews; namely, four heads of four mighty

empires, to whom God's people are shown to be subject. The four empires are these—the BABYLONISH, MEDO-PERSIAN, GRECIAN, and ROMAN; and their heads are, NEBUCHADNEZZAR, CYRUS, ALEXANDER, and CÆSAR. Thus we have seven kings altogether, the three above named, and these last four. And now, if we view them in their historical order, thus:—1st. NEBUCHADNEZZAR; 2ndly, CYRUS; 3rdly, ALEXANDER; 4thly, ANTIOCHUS THE GREAT; 5thly, ANTIOCHUS EPIPHANES; 6thly, CÆSAR; 7thly, THE WILFUL KING; we reach our conclusion—we find that which marks the times of the Gentiles, which characterizes Gentile supremacy over the disobedient and therefore subjected descendants of Abraham, from the Babylonish captivity down to the end. The symbol of this is twice found in scripture; namely, a beast with seven heads rising out of the sea, in Revelation xiii. 1; and in Revelation xvii. the same beast again, who is represented as carrying the woman, the mother of harlots and abominations of the earth. As to these heads, observe, in the angel's interpretation thereof, it is as follows: “THEY ARE SEVEN KINGS: FIVE ARE FALLEN, AND ONE IS, AND THE OTHER IS NOT YET COME;” meaning that, in the days of the evangelist John, Cæsar, the Roman or sixth head, being then in authority, five out of the seven had ceased to exist; while the seventh, the greatest of them all, had yet to arise. And now as to this last head, the word seems enigmatical: he is “THE EIGHTH,” and at the same time is “OF THE SEVEN.” Its meaning however is simple. It is this: At the outset, when he confirms the covenant with many for one week, that is, when he is known at the first and

merely followed as a man, he is the *seventh*; but when he, having had his deadly wound healed, having ascended out of the bottomless pit, is wondered after, and (together with the dragon, who gives him his power), is worshipped on earth as a god, then he is the *eighth*.

As to this beast, observe, that all which pleases the flesh or the natural mind will centre in him; but mark what he is in God's sight. His number is six hundred and threescore and six (666), the number of a man or humanity; the number of imperfection, of deficiency, being one short of seven, which is the number of perfection according to God. Trebly depraved in body, in soul, and in spirit, how truly to him that solemn word will apply, "Thou art weighed in the balances, and art found wanting" (Dan. v. 27); and again, "That which is crooked cannot be made straight: and that which is wanting cannot be numbered." (Ecc. i. 15.)

TEN HORNS.

The fourth empire will be divided into ten kingdoms, as shown by the toes of the Gentile image of Daniel; while the ten horns show, not *kingdoms*, but *kings*, who, reigning over these kingdoms, will share the last empire among them; being subject to one greater by far than themselves, even the seventh head, or the beast, to whom they will unitedly yield up their power and strength.

Observe, the beast who rises out of the sea in Revelation xiii. 1, and the beast who in the same chapter is worshipped, while closely connected one with the other, are not exactly the same; one being the *imperial system*,

the other an *individual*, a man, the supreme head of that system. In a word, we see in him the seventh head, who is identified with the territorial beast, being spoken of himself as "the beast." (Rev. xiii. 3.) As to the beast—the *system* we mean—it is important to see that, in addition to its ten horns, it has the characteristics of the three former beasts; namely, of the LION, the BEAR, and the LEOPARD, the well-known symbols of BABYLON, PERSIA, and GREECE; showing that when the fourth empire, divided and dismembered as it is at present, shall hereafter revive, to be united and concentrated under one head, these countries will form part of his empire. This we believe to be the meaning of Daniel vii. 12; wherein, after having said, "I beheld even till the beast was slain, and his body destroyed and given to the burning flame," he proceeds thus, "AS CONCERNING THE REST OF THE BEASTS, THEY HAD THEIR DOMINION TAKEN AWAY: YET THEIR LIVES WERE PROLONGED FOR A SEASON AND TIME;" showing that, while as *empires or beasts*, having universal dominion, they are for ever extinct; as *kingdoms simply, or states*, they are to take part in the great infidel action of the last days.

And now as to these three kingdoms or beasts, a question arises. What position, we ask, will they then hold in the earth? Will they be among the ten kingdoms, or distinct altogether from them? In answer to this we say, that if they are not to be included among these, then the conclusion clearly is, that instead of *ten*, there will be no less than *thirteen*, Gentile kingdoms, contrary to what the image shows us as to the

partition of the empire into ten parts. Hence the inference is inevitable, namely, that Babylon, Persia, and Greece will, as component parts of the empire, be *among the ten kingdoms*. Again, concluding that it will be as stated above, another question arises, viz., Are we to view these three horns (three kings as we know them to be) whom the little horn plucks up by the roots, as connected with the three extinct empires? In other words, Is it too much to say, that these three horns express the kings of BABYLON, PERSIA, and GREECE, at the closing period of the times of the Gentiles? and if so, would not the beast (or rather Satan, of whom the beast is but the tool) have an intelligible object in singling out these three from among the ten who will have made him their head, and in taking possession himself of their kingdoms? To Nebuchadnezzar, to Cyrus, to Alexander, the heads of the first three Gentile dynasties, dominion was of old successively given over the holy city and temple. Hence, to fill the place which they filled, both territorially and in relation to Israel, will be one very especial object with him in whom all Gentile greatness in the latter day is to centre, as well as Gentile hostility to God and His people. All that ever was or will be distinguished and mighty on earth, all that is opposed to God and His people, must meet and be embodied in him. He therefore deposes these three kings, the successors of Nebuchadnezzar, of Cyrus, of Alexander, in order that he, without even the semblance of rivalry, may rule in their place. That the beast will in one case act thus seems likely from Isaiah xiv. 4. Who, we ask, is the KING OF BABYLON there

mentioned? Who but THE BEAST? It can be no other. An evidence this that the Chaldean horn, originally the first of the three, and the greatest, will have been uprooted ere this, in order to make way for him whom Satan is to exalt as the supreme head of the whole Gentile world of that day.

And here a question arises: At what period of the week are these three kings uprooted? Not, we think, till *after the middle of the week*, when we find them acting with the beast in the destruction of the false church. But if the three are then uprooted, how is it that at the close of the week we again find ten kings making war with the Lamb? (Rev. xvii. 14; xix. 19.) Is it that these three kings will, after their deposition, revolt against the beast and recover their power, and then when the Lord comes in judgment, although up to that time they and the beast may be opposed to each other, yet in that moment of common danger, forgetting their enmity, they will (as in the case of Pilate and Herod) make common cause against Christ; the ruling principle among them being deep, deadly, satanic opposition to Him? Thus, though the beast in uprooting these horns may disturb for a while the order of God as to the organization of the empire, we find that it returns to its original condition; the ten kings, with the wilful king as their chief, appearing at the end just as they were at the outset.

Here it may be asked, whether there is any scripture to show that these horns will revolt. In the case of one of the three there certainly is: for in Isaiah xxi., xxii., we find that Elam (or Persia) and Media

lay siege to BABYLON, and also to JERUSALEM, each of these cities being a centre and stronghold of bestial power.

THE LITTLE HORNS.

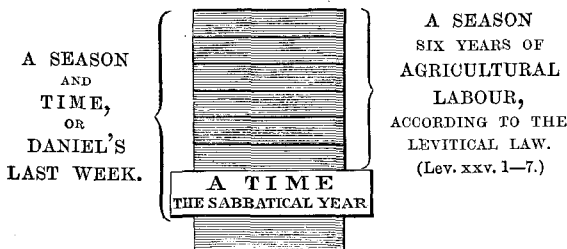
We find *two little horns* in Daniel, one in chapter vii., the other in chapter viii. The former will, as we here seek to show, be a successor of Seleucus Nicator, the king of the north (chap. xi. 6), one of Alexander's four captains; while the latter comes forth from another of the four—*which* we do not venture to say. That which marks the distinction between them is, that to the little horn of chapter vii. belongs dominion, entire and supreme; while as to that of chapter viii., his power is *limited as to sphere, and subordinate as to character*. The former *sways the whole bestial empire*, as we find from chapter vii. 11, where judgment is executed on the beast, "because of the voice of the great words which the horn spake," thus evidencing that he rules the beast, that is, the empire; whereas the rule of the second is limited to a part of the empire, viz., "toward the south, and toward the east, and toward the pleasant land;" and his power, though mighty, is "not in his own power;" though a king, he holds a subordinate place. We thus have evidence of the distinct character and existence of these two horns, without going farther than these chapters in which they are described; and perceiving this, we have no difficulty in recognizing them as the two beasts in Revelation xiii., in which chapter the points of difference are more fully brought out. The first beast, to whom is given power

“over all kindreds, and tongues,” and who is moreover an object of worship, being identical with the horn of Daniel vii. ; while the second, who exercises the power of the first beast before him, and causes him to be worshipped, is identical with that of chapter viii. This last act of impiety is clearly connected with the action of Daniel viii. 11, 12, where he is seen to magnify himself even to (*or against*) “*the prince of the host,*” viz., CHRIST, *from* (not *by*) whom (*see margin*) the daily sacrifice will be taken away, and his sanctuary cast down. In this ecclesiastical act he takes the lead ; but as to temporal power, he is dependent on the horn of chapter vii.

A SEASON AND TIME.

Observe, with DANIEL’S LAST WEEK the times of the Gentiles conclude. Three things distinguish this week. First, Israel at the beginning thereof will be nationally restored, being openly dealt with again as the earthly people of God ; secondly, the Roman Empire, including BABYLON, PERSIA, and GREECE (these three existing no longer as empires, but simply as tributary kingdoms), will at the same time be re-developed under one head ; thirdly, the unreckoned interval between the sixty-ninth week and the seventieth being passed, the times and the seasons will be reckoned again ; that is, time, according to the Levitical law, will be measured by weeks of years as of old. (Lev. xxv. 2—7) This last fact explains the force of the term “A SEASON AND TIME” (Dan. vii. 12), for which the first three beasts are to have their existence

prolonged, seeing that it is during this week that these beasts—namely, the three countries above named—are to act their part in the latter day upon earth. The passage to which we allude is as follows: “AS CONCERNING THE REST OF THE BEASTS, THEY HAD THEIR DOMINION TAKEN AWAY: YET THEIR LIVES WERE PROLONGED FOR A SEASON AND TIME.” Observe, by “*a season*,” *six years*, the period of agricultural labour in Israel, we believe to be meant; while by a “*time*” we understand the *seventh or sabbatical year*, these two taken together constituting, as here shown, a WEEK.



That a “time” means *a year*, we judge from Daniel xi. 13; where we read, “At the end of *times*, even *years*,” &c. This, in our version, is rendered “*after certain years*,” but here we give the marginal reading according to the Hebrew, which, without any question, settles the point. So again, when Daniel refers to the half week, namely, the *three years and a half* of Israel’s great trial, he speaks of it as “*a time, times, and an half*.”

As to the distinction between the “*times or seasons*,” of which Christ, in Acts i. 7, tells His disciples,

and "*a season and time*" in this place, it is this—by the former, *the whole order of time* is expressed; hence prominence is given therein to the sacred years, or, the Sabbaths: the word "times" stands first in this case; whereas, when *a single week of years* is in question, the word "time," because of the Sabbath or Sabbatical year closing the week, comes in last: "*A season and time,*" in this case, is the fitting expression.

ROME,

THE GREAT CITY ON SEVEN MOUNTAINS,

THE CENTRE AND STRONGHOLD OF BABYLON'S POWER,
THE CAPITAL AND METROPOLIS OF HER KINGDOM.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. xviii. 21-24.)

BABYLON THE GREAT, AND THE BEAST.

The Babylon whither Daniel and his people were led captive of old, and that here referred to, however morally connected, are distinct from each other; one being the great Chaldean city of yore, the other the mystical city of Revelation xvii., xviii., "Babylon the Great, the mother of harlots and abominations of the earth." In this symbolical woman, seated on a beast with seven heads (these heads, be it observed, being doubly interpreted, namely, as seven *mountains* on the one hand, and as seven *kings* on the other), we see the false church, apostate Christianity; of which Rome is the most overt expression. For this reason it is that we see her in the first place connected with SEVEN MOUNTAINS, the object therein being to indicate ROME, THE SEVEN-HILLED CITY, as the centre and focus both of her power and wickedness; to tell us that there, when the world's present iniquity is fully matured, she will reign over the kings of the earth; that from thence the evil influence of her principles will spread over those kingdoms which, in the time of the end, contribute to form the great bestial empire of that day.

And now, in the second place, as to the extent of her power, the range of her influence. Here the seven heads are to be regarded no longer as *mountains*, but as *kings*. SEVEN KINGS, FROM NEBUCHADNEZZAR TO THE BEAST, are here shown; and in this point of view the symbol signifies this—that Babylon, Persia, Greece, Syria, and Rome, all that the word of God represents through the whole period of Gentile' supremacy, as

under the power of seven heads successionally from Nebuchadnezzar to the time of the end, being compacted into one mighty system, and united under one head, will submit to the woman; and not only this, but that its wilful head, the last of the seven, and at the same time the eighth, will himself bear her yoke, will profess what she teaches, until the time comes for this deceiver to cast off her authority, to throw aside a false profession of godliness, and (in the same way that he will do when he breaks his covenant with the Jews) to claim divine honours for himself. Thus, if we consider this woman in connection with SEVEN MOUNTAINS, we see her enthroned in her capital, the centre of her wide-spread dominions; if connected with the SEVEN KINGS, we see how far the baneful effects of this false ecclesiastical system will reach.

Then there is another point, namely, the period of her power, as seen in Revelation xvii., xviii. From the time that the empire revives in Revelation xiii. she appears in connection therewith through the whole course of the WEEK; but in two distinct aspects—that is, at first, as the apostate church, she sits on the beast, the political power being subject to the ecclesiastical; but afterwards God is cast off, and man, even the man of sin, together with Satan, is worshipped. This enables us to understand the fall of Babylon at the opening of Revelation xviii., and her fall again at the close of the chapter. In the former case she suffers at the hand of *man*, used as God's instrument, when the beast and the ten kings, in the midst of the week, turn against the false church and burn her with fire; in the latter she falls by the hand

of *the Lord*, when the beast himself is destroyed at the close of the week, and with him the false prophet, together with all who worship the beast. Thus Babylon occupies the whole of the week, or seven years; because, whether men use the name of Christ as a cloak for their wickedness, or boldly cast it off and bow down to the beast, in both cases Babylon, the symbol of corrupt carnal religion, is seen—*superstition* at first, *infidelity and idolatry* in the end.

THE WILFUL KING OVERTHROWN.

DANIEL XI. 36—45.

In Daniel xi. we see the wilful king, (*the king of the north*, as we believe him to be,) on the eve of his fall, when the world, of which he will for a brief space be master, is turning against him, waging war on the king of the south, the king of Egypt; and, while thus engaged, hearing tidings out of the north and the east which alarm him. These tidings are such as to divert him from Egypt, and lead him to march northward against an enemy there, who, while he is away from the chief seats and strongholds of his power, had been plotting against him. These tidings I believe are that they both, namely Babylon and Jerusalem, have been taken, the Medes and Persians having possessed themselves of them. (Isa. xiii. 17; xxi. 2; Jer. li. 11; Rev. xvi. 12.) Hence he leaves Egypt, and, making straight for Jerusalem, the more important to him of the two, he plants the tabernacles of his palace, that is, I believe, he encamps south of the city, hoping to wrest it out of the

hands of the "kings of the east," his vassals for a time, but now in open rebellion against him; and there he comes to his end: he falls, not by man's hand, but the Lord's, the helpless degraded victim of his own impious ambition which had led him to thrust himself into the place of power, sacred only to one, even the Messiah Himself. Daniel gives no details of his fall; these we find in Revelation xix.; there we see the men of the earth gathered together, as we read, through the wiles of the dragon, the beast, and the false prophet, at war with each other, when lo, the heavens suddenly opening, the Son of man, at the head of the heavenly army, is seen: upon which the rage of men against one another is forgotten, lost in their hatred of Him. The issue, of course, is that the wilful king is destroyed: he, the first beast of Revelation xiii., with the other beast, the false prophet, is taken, and cast alive into the lake burning with fire and brimstone, while the remnant, even the rest of the wicked, are slain merely, being reserved for the same doom in the end.

Then again, there is one point of interest in connection with this which needs explanation. In Daniel xi. 45, we read that "he," the wilful king, is to "plant the tabernacles of his palace between the seas in the glorious holy mountain." Now this, as we read it, can have but one meaning, namely, that taking possession of Jerusalem, the holy city, he will there encamp between the two seas that lie eastward and westward of it, the Dead Sea and the Mediterranean. The passage, however, as to one word is wrongly translated, the true reading being "Between the seas *and* [not *in*] the glorious holy

mountain." This therefore quite alters its meaning, leading us to inquire what seas are meant, and whether, instead of occupying the city, the wilful king will not lay siege to it from outside. If this be the case, it may be said that his position will be either eastward, between the holy mountain and the Dead Sea, or westward, between it and the Mediterranean. In neither of these cases however would the fact agree with the word of scripture, seeing that it is "*seas*" in the plural, not *sea*, as it would be were either the Dead Sea or the Mediterranean intended. I therefore return to what I already have said, and maintain that the king will encamp south of Jerusalem, and not only that, but north, at the same time, of those two seas which form the boundary, east and west, of that terrible wilderness through which Israel had to pass on their way to the land of promise; the two arms, I mean, of the Red Sea, the Gulf of Elanah, or Acaba, and the Gulf of Suez. This, I believe, to be the meaning of the passage in question, "He shall plant the tabernacles of his palace between the seas *and* the glorious holy mountain." This to some may seem forced and improbable. But observe how it links the future history of Israel with the past. In this way—It was in the first of these two, namely the western gulf of the Red Sea, that the water divided to make a way for the people of God out of Egypt. And then again, towards the close of their forty years' journey, when about to enter the land, we find them brought into contact again with this sea, at the northern point of its eastern gulf, namely at Ezion-geber, which they had to pass, as they journeyed "by the way of the sea," round the

land of Edom (which, by the way, they were forbidden to enter), on to the borders of their promised inheritance. Thus then we understand what is meant by "the seas," and also how it is that between them and the glorious holy mountain the wilful king will take his stand at this critical moment, and there come to his end. And we ask is there not a meaning, a moral in this? Does it not connect Israel's last struggle with the whole of their past history, with Moses and the wilderness? Is there anything inconsistent in believing that the scene of God's ancient mercies to them will witness their final deliverance, as well as the overthrow of their great enemy, the Pharaoh, the Amalek of the last days, in the height of his power and fury—that between Mount Sinai, where the law was proclaimed, and Mount Zion, where the glory of God filled the temple, defiled as it will be by him, this great apostate will fall—this foe of God's people will end his impious career? There is, I repeat, a moral in this which is very significant, which assuredly raises it far above the level of a mere historical fact.



THE LORD'S BREACH OF PROMISE TO ISRAEL.

NUMBERS XIII., XIV.

IN the history contained in these chapters, we shall find, if we consider them, a type of the present out-cast condition of Israel. Twelve men, we there read, 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 unto 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 carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases 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 connection with it at the four cycles 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 four hundred and ninety years, it was repeated ten times over, which, reckoning from Abraham to Christ through the four cycles, 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 redemption and blessing at last?* It is utterly silent. The cycles roll on as before,

* The jubilee trumpet was doubtless one of the two silver trumpets spoken of in Numbers x. These 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!

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 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 faith was so blessed, despised the pleasant land for a season, when he, as soon as a famine arose, failing to trust the Lord for the supply that he needed, 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 Zacharias, but they were so in principle. They allowed the deeds of their fathers, and for this they were punished. So, in this instance, Israel does just 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.

Then there is another point. Forty we find is a number very common in scripture, in connection with Moses especially. He was forty years old when he was first made known to his people; forty years he spent in Midian, away from his brethren; and then forty years more he was leading them through the wilderness. Then, again, he twice was forty days with the Lord in the mount. Besides which the Lord Himself was afterwards forty days in the wilderness tempted by Satan. And will it be going too far to speak of the forty stripes to which the judge was restricted in chastening a criminal, and to say that perhaps this also bears on the subject, showing 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 Numbers xiii. and xiv.



THE TWO WITNESSES.

THE question often is asked, "Who will be the two witnesses of Revelation xi.?" A question very easily answered, I think, when we consider the case of Moses and Elias.

First, as to Elias; the connection between him and John the Baptist, the Elias of his day (Matt. xi. 14), coupled with the fact that John testified during the first half of the last week, and that the witnesses hereafter will prophesy through the first half of the week yet to come, surely favours 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, 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 though 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.*

Then, again, the wicked taunt of the Jews, when Jesus in the midst of His sufferings, called on the

* 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 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.

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 well knowing 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.*



SEVENTY YEARS

THE TIME OF THE BABYLONISH CAPTIVITY.

I NOW ask my reader to consider what I have already said as to the four great septenary cycles, my present object in connection therewith being to show how in the

* 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.

Babylonish captivity, which breaks in on the course of the cycle 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 I have shown as to the cycle 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 Lord nor Israel had ever rested; and that though the sabbath at first had been graciously given to tell of the goodwill 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. (Lev. xxvi.) 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 connection 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 connection with our cyclical period—with *seventy weeks*? Yes, surely it had; and the connection 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 chastening 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 DISPENSATIONAL CYCLE IN ISRAEL, we shall see how their *sin* and their *chastening* coincided exactly.

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.*" (Lev. 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

* 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.

† 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 *sevenfold punishment*—Leviticus xxvi. 18, 21, 24, 28.

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 had 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. xxxvi. 20, 21.)



THE THREESCORE YEARS AND TEN.

PSALM XC.

"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 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, in connection with 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 and 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 and nine years,*" is treated as "*seven sabbaths of years*" on the other; and this being the case with regard to the 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 this, what is actually four hundred and ninety 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

Psalm xc. 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 four hundred and ninety 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 of this Psalm, then, 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 and ten, 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 seventyfold sorrow in Babylon as just the fruit of their seventyfold sin in despising His ordinance, the sabbath, the sign of His goodwill 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 four hundred and ninety years of Israel’s national lifetime, there are seventy 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 will be better understood when we remember what has been already said of the 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 are 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 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, 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 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 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, and 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 to everlasting, thou art God.”



THE FEASTS OF THE LORD,

SHOWING FORTH THE WHOLE PURPOSE OF GOD,
FROM EVERLASTING TO THE RENEWAL AND
PERFECTION OF ALL THINGS.

LEVITICUS XXIII.

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

THE SABBATH,

SHOWING GOD'S REST FROM EVERLASTING.

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the SABBATH OF THE LORD in all your dwellings.

THE SIX FEASTS FROM THE FIRST MONTH TO THE SEVENTH,

SHOWING THE DISPENSATIONAL DEALINGS OF GOD WITH HIS PEOPLE.

These are the feasts of the Lord, even holy convocations which ye shall proclaim in their seasons.

THE PASSOVER,

THE MEMORIAL OF ISRAEL'S DELIVERANCE FROM EGYPT.
THE TYPE OF CHRIST OFFERED FOR SIN.

In the fourteenth day* of the first month at even is THE LORD'S PASSOVER.

* The fourteenth day *at even*, reckoning the day "*from even unto even*" (Lev. xxiii. 3; see also Gen. i. 5), was, as it were, the

THE FEAST OF UNLEAVENED BREAD,

SHOWING THE COMMUNION OF SAINTS, RESULTING FROM THE DEATH
OF CHRIST, THE TRUE PASCHAL LAMB.

And on the fifteenth day of the same month is THE FEAST OF UNLEAVENED BREAD unto the Lord: SEVEN DAYS YE MUST EAT UNLEAVENED BREAD. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

THE SEVEN WEEKS OF HARVEST FOLLOWED BY THE DAY
OF PENTECOST.

SHOWING THE WHOLE COURSE OF THE OLD DISPENSATION, WITH
THE OPENING OR DAWN OF THE NEW.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap THE HARVEST thereof, then ye shall bring A SHEAF OF THE FIRSTFRUITS OF YOUR HARVEST unto the priest: and he shall wave the sheaf before the Lord, *to be accepted for you*: ON THE MORROW AFTER THE SABBATH* the priest shall wave it.

opening or dawn of the fifteenth. Thus these two, namely, the passover and the first day of unleavened bread, came together *on the very same evening*, as indeed clearly appears by Exodus xii. 18, 19, showing the communion of saints to be the *immediate result* of the bloodshedding of Christ.

* That is, on *the day after the sabbath next to the passover*; according to which the sheaf was of necessity waved on the first resurrection day after the lamb had been killed—thus pointing to Him who, "*when the sabbath was past.....in the morning the first*

And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour : and the drink offering thereof shall be of wine, the fourth part of an hin.

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God : it shall be a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering ; SEVEN SABBATHS shall be complete : even unto *the morrow after the seventh sabbath* shall ye number FIFTY DAYS ;* and ye shall offer a new meat

day of the week" (Mark xvi. 1, 2), was raised from the dead, and revealed to His saints as the corn of wheat which had died, but thenceforth "the resurrection and the life" to those who believe in His name.

N.B.—The passover and the feast of unleavened bread fell, the one on the 14th and the other on the 15th day of the month, while THE FIRST DAY OF HARVEST, when the wave sheaf was offered (as well as PENTECOST, seven weeks after) was moveable ; just according as "*the sabbath*," which it immediately followed, happened to stand each succeeding year in relation to the foregoing passover. In the year that Christ died, "*the morrow after the sabbath*" was *the third day after the passover*. Thus the wave sheaf was offered, and Christ (the true sheaf of the first-fruits) was raised from the dead *on the very same day*.

* That is, unto "THE DAY OF PENTECOST," the seventh resurrection day after the offering of the sheaf, when the two wave loaves were offered, showing forth the CHURCH "risen with Christ" (Col.

offering unto the Lord. Ye shall bring out of your habitations TWO WAVE LOAVES of two tenth deals: they shall be of fine flour; they shall be baked *with leaven*; they are the firstfruits unto the Lord.

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

THE LAW AS TO THE CORNERS OF THE FIELD AND THE GLEANING.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy

iii. 1), accepted in Him who, like the wave sheaf in Israel, has been *accepted for them*.

Observe here the distinction between the sheaf and the loaves. With the former no leaven was offered, while leaven—the type of sin—was mixed with the latter; showing Him, on the one hand, in whom the Father is well pleased, and on the other His members, still conscious of sin, while yet in the body.

field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto *the poor*, and unto *the stranger*: I AM THE LORD YOUR GOD.*

UNNOTICED INTERVAL WITHOUT ANY FEAST, TYPICAL OF THE PRESENT AGE,

IN WHICH THE LORD IS GATHERING OUT HIS CHURCH FROM THE
WORLD.

THE FEAST OF TRUMPETS,

SHOWING THE AWAKENING OF ISRAEL HEREAFTER.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have A SABBATH,† a memorial of BLOWING OF TRUMPETS, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

* There is a moral significance, surely, in the position which the above law, for the relief of the poor and the stranger, holds in this chapter, while it bears on the harvest, and the unnoticed period immediately following, namely, the space between PENTECOST in the third month, and the FEAST OF TRUMPETS in the seventh, it occupies the very place in the word which expresses this period (between verses 21 and 23), just as THE CHURCH, kept secret of old, is made manifest now, and dispensationally stands in the interval between the casting off of the Jews, and the Lord's dealings with Israel hereafter.

† The first three feasts of the year were not sabbaths, while each of the others (whether they fell on the seventh day or not) were so kept. The reason of this is obvious. The former were expressive of *death and resurrection*, while the latter were connected with *the future rest of the kingdom*.

THE DAY OF ATONEMENT,

SHOWING THE REPENTANCE OF ISRAEL HEREAFTER.

And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be A DAY OF ATONEMENT: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work on that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you A SABBATH OF REST, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

THE FEAST OF TABERNACLES,

THE WORLD TO COME, OR THE KINGDOM, FORESHOWN.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be THE FEAST OF TABERNACLES FOR SEVEN DAYS unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: ON THE EIGHTH DAY SHALL BE AN HOLY CONVOCATION unto you; and ye shall offer

an offering made by fire unto the Lord: IT IS A SOLEMN ASSEMBLY; and ye shall do no servile work therein.

These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: *beside the sabbaths of the Lord*,* and beside your gifts, and beside all your vows, and beside all your free will offerings, which ye give unto the Lord.

A RECAPITULATION OF THE LAST FEAST.

WITH SOME ADDITIONAL FEATURES.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land (that is, "thy corn and thy wine" Deut. xvi. 13), ye shall keep a feast unto the Lord seven days: ON THE FIRST DAY SHALL BE A SABBATH, AND ON THE EIGHTH DAY SHALL BE A SABBATH.† And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven

* The sabbath, which meets us at the commencement of the chapter, showing God in His own rest before the world began, and for this reason standing distinctly apart from the six following feasts, is thus noticed here, as being repeated from one week to another, throughout the whole year; the constant pledge of that rest which remaineth to the people of God in the end.

† While the period of Israel's dwelling in booths shows the millennial rest of the kingdom—as it were a sevenfold sabbath—this eighth day, or "GREAT DAY OF THE FEAST" (John vii. 37), shows the end, or everlasting state, WHEN GOD WILL BE ALL IN ALL. (1 Cor. xv. 24, 28.)

days. And ye shall keep it a feast unto the Lord seven days in the years. It shall be a statute for ever in your generations. Ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I AM THE LORD YOUR GOD.

And Moses declared unto the children of Israel the feasts of the Lord.

The dispensational actings of God throughout the whole course of the world's history are expressed within the compass of this beautiful chapter, so that that portion of the year occupied by these seven feasts, from the setting apart of the Paschal Lamb in the first month, to the feast of ingathering in the seventh, may be viewed as expressing THE GREAT WEEK OF TIME, from the creation to the close of the millennial kingdom of Christ; while the remaining months of the year, after the feasts had concluded, and which, observe, are wholly unnoticed in this xxiii. of Leviticus, expressed, it appears, THE ETERNAL STATE; THE EIGHTH DAY at the close just giving a glimpse, as it were, of *the end*, when Christ will give up the kingdom, when the new heavens and new earth will be created, and GOD WILL BE ALL IN ALL. THE SABBATH being distinct as to its character from the other six feasts, showed forth the rest of man now walking by faith upon earth, and also of man hereafter, in the full fruition of God, and therefore, as marking this truth, it was repeated from one week to

another, THROUGH THE WHOLE COURSE OF THE YEAR; the first seven months, as we have seen, being expressive of TIME—the unnoticed months at the end, of ETERNITY.

N.B.—The above is the more enlarged view of this subject, because the first three of these feasts, it is needless to state, were fulfilled when Christ came and was rejected by Israel.

KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE
BEGINNING OF THE WORLD.

THE SABBATH.

The place which the sabbath holds in this chapter is morally true: it stands at the head, as showing GOD IN HIS OWN REST BEFORE THE WORLD BEGAN, as expressing the sabbath of Him who inhabiteth eternity—whose goings forth have been from of old, from everlasting. It shows Him, moreover, before those ages and generations began, whose moral history is depicted throughout the rest of the chapter—devising blessing for man in the end, looking forward to the result of His ways with His creatures, when the Church of the firstborn, together with the rest of the redeemed creation, will enter with Him into the joy of His own sabbath. Thus the sabbath stands here as the great leading truth—the pledge of that rest which the Lord will bring in at the last; and as this chapter begins with the sabbath, so the sabbath again on the eighth day of the great feast of ingathering, at the close of the year, exhibits the fulfilment of all He has purposed, showing that what love devised at the outset, love in the end will accomplish. This will be the full triumph of Christ over the serpent,

when man in the flesh having irretrievably failed, the whole family of God, both in heaven and in earth, will be brought into blessing, and established in grace, beyond the power and reach of the enemy.

Gen. ii. 2, 3; Exod. xvi. 22—30; xx. 8—11; xxxi. 12—17; xxxv. 2, 3; Lev. xxiii. 3; Deut. v. 12—15; Neh. ix. 14; xiii. 15—22; Isaiah lvi. 2—7; lviii. 13, 14; Jer. xvii. 19—27; Ezek. xx. 12—26; Matt. xii. 1—8; Luke xiii. 11—17; xiv. 1—6; xxiii. 54—56; John v. 1—16; vii. 21—24; Col. ii. 17; Heb. iv. 1—11.

THE LAMB SET APART FOR THE PASSOVER.

(See Exodus xii. 3—6.)

This (taking the enlarged view of the subject) expresses the setting apart of the true Paschal Lamb, after man had departed from God, when it was declared that the seed of the woman should bruise the head of the serpent, while His heel should be bruised. (See Gen. iii. 15.) This is the first revelation of Christ in the word, which (with others more clear and enlarged) sustained the souls of the elect through the ages from Adam to Moses.

Then (according to the more limited view) we see Christ setting Himself apart as the sacrifice, when He speaks of Himself as the corn of wheat that must die. This occurred, as we gather by comparing the 1st verse of John xii. with the 12th of the same chapter, *exactly five days before*; thus agreeing *as to time*, among other things, with the type here presented; because this tenth day of Abib began (according to the order of God in the word—see Gen. i. 5, Lev. xxiii. 32) *on the evening*

before, the day always being reckoned "*from even unto even*," while the paschal supper was eaten on the fourteenth day, *at even*; which leaves, between the setting apart of the lamb and the passover, a space of exactly and fully *five days*.

THE LORD'S PASSOVER.

The passover is to be viewed *in a twofold light*. FIRST, it was the yearly memorial to Israel of their redemption out of Egypt, of *that night of the Lord* which was to be observed of all the children of Israel in their generations. (See Exod. xii. 42.) SECONDLY, it pointed continually forward to Christ, the true Paschal Lamb, the Lamb of God, who died to take away the sin both of Israel and of the whole world.

Exod. xii.; xiii. 3—5; Lev. xxiii. 5; Num. ix. 1—14; Deut. xvi. 1—3; Josh. v. 10; 2 Chron. xxx.; xxxv. 1—19; Ezek. xlv. 21—24; 1 Cor. v. 7, 8; Heb. xi. 28.

THE FEAST OF UNLEAVENED BREAD

BEGINS WITH AN HOLY CONVOCATION.

The first day of unleavened bread (though not always or necessarily so) in the especial year in which Christ died, fell on the sabbath. (See Lev. xxiii. 11.)

FIRST MONTH (ORIGINALLY THE SEVENTH),

NISAN, OR ABIB.

N.B.—The passover and the feast of unleavened bread (though, it is true, one is here said to fall on the fourteenth, the other on the fifteenth day of the month) came together *on the very same evening* (see Exod. xii.

18, 19); because, following the divine order, according to which the day was reckoned, "*from even unto even*" (Lev. xxiii. 32), the evening of the fourteenth was the dawn or beginning of the fifteenth. Thus the close connection is seen between the communion of saints and that blood which is the ground of it all.

THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD.

These two feasts are connected; the Passover expressing the death of Christ, the true Paschal Lamb; while the Feast of Unleavened Bread, when the children of Israel were commanded to put away all leaven (the type of sin) from their dwellings, as well as to eat unleavened bread for the space of full seven days (while in principle it applies to ourselves in this dispensation (1 Cor. v. 7, 8), points here more especially to the saints of old under the law, feeding by faith upon Christ, who, unlike that which the two wave loaves set forth, was the true bread from heaven, unleavened and perfect.

There was a moral connection between these seven days of unleavened bread, and the seven days of Israel's dwelling in booths at the end. The former shows the life of faith upon earth; the latter, the coming joy of the kingdom. In Ezekiel xlv. 21—25, where they are shown as being observed in Israel hereafter, these two feasts come together, in order thereby, it would seem, to mark this moral affinity.

As to these seven days of unleavened bread in connection with the harvest, observe that the former invariably began on the fifteenth day of the month, while

the first day of harvest was moveable. Here the last six days of unleavened bread are identical with the first six days of harvest: observe, *the days* are identical, while *the ordinances* are distinct.

With regard to the Feast of Unleavened Bread, there is one thing to notice; it is this—that in the year in which Jesus was crucified, this (the fifteenth day) was also a *Sabbath*; which being so, if we reckon back to the first day of the year, we find that that also was a *Sabbath*. A terrible witness this against Israel, inasmuch as the opening day of this year was thus a pledge to His people that THE LORD OF THE SABBATH was there, still waiting to bless them, if they would only believe; while the fact of His *lying dead in the grave on the Sabbath*, the first day of the unleavened bread, was a fearful proof of their state, showing how His Sabbath, His love, and *He Himself*, were rejected and despised by His people.

Exod. xii. 15—20; xiii. 6, 7; xxiii. 15; Lev. xxiii. 6—8; Num. xxviii. 17—25; Deut. xvi. 3—8; Josh. v. 11; Matt. xvi. 6—12; Luke xii. 1; Acts xii. 3.

THE SEVEN WEEKS OF HARVEST

BEGIN WITH AN HOLY CONVOCATION.

Here the WAVE SHEAF, the type of CHRIST RISEN, was accepted for Israel. N.B.—This invariably occurred “*on the morrow after the sabbath*,” namely, on the day after the Sabbath next to the passover; so that if the Sabbath was later, then the first day of harvest would be later accordingly. Here the harvest is seen to open *on the third day after the passover*, because such was

the order in the year that Christ, the true wave sheaf, was raised from the dead.

In order to obviate the inconvenience which must otherwise have resulted from this variation, an *intercalary month*, Veadar or second Adar, was introduced, commonly at the end of every third year. Of this, it is true, we find no notice in scripture, and yet without it the greatest confusion must have inevitably ensued as to the order and times of these feasts.

Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 9—21; Num. xxviii. 26—31; Deut. xvi. 9—12; Acts ii. 1; xx. 16; 1 Cor. xvi. 8. The gleanings to be left: Lev. xix. 9; xxiii. 22; Deut. xxiv. 19; Ruth ii. 3—7, 15, 16.

THE HARVEST.

The opening of harvest (as shown in the note on the subject) was so ordered by the Levitical law, that it fell of necessity on *the first day of the week*—"the morrow after the sabbath" (Lev. xxiii. 11); because then the WAVE SHEAF was offered, and this pointed to Christ, who, "*in the end of the sabbath, as it began to dawn toward the first day of the week*" (Matt. xxviii. 1), was sought for in vain by His disciples in the sepulchre, He having left it already, as the life-giving head of the new creation.

AS TO THE HARVEST ITSELF, this sevenfold period of weeks, or forty-nine days, between *the passover and the day of Pentecost*, expresses THE WHOLE OF THE PAST DISPENSATION, *which followed closely on the first paschal supper in Egypt, and ended with the "day of Pentecost fully come"* (Acts ii.), as it is significantly

termed, because it was that to which all the preceding ones pointed—the winding up of the whole. Then it was that the Holy Ghost came upon the saints in Jerusalem, who after the nation at large had cut off their Messiah, were given power in the Spirit to tell of the glory of Christ at the right hand of God; but this being despised, the Holy Ghost set at nought, the nation was from that time rejected, while the saints lost their original standing as Jews, and being called into far greater nearness to God, formed the nucleus or gathering-point of the heavenly branch of His family—THE CHURCH OF THE FIRSTBORN. Thus according to the word of Isaiah, *though Israel was not gathered*, yet Christ, notwithstanding, was glorious in the eyes of the Lord—more glorious by far than even if Israel had received Him. (Isa. xlix. 5.)

“THE HARVEST IS PAST, *the summer is ended, and we are not saved.*” (Jer. viii. 20.) Such, in the prospect of the rejection of Jesus, the blessed “Lord of the harvest,” was the lament of Jeremiah the prophet, serving to show that *the annual harvest-time* expressed the whole of the past dispensation, the time of the longsuffering of God with His people.

Here, too, we may notice, that as the *first act* of Jehovah in His dealings with Israel was their redemption in Egypt through the blood of the passover, so *the first thought* in His mind, touching His elect, from the outset, was the death of their Surety; for which cause, though Jesus was slain, it is true, when the dispensational harvest-time of Israel was about to close in, here the Paschal Lamb (followed by the wave sheaf, the type

of resurrection) is presented as slain, *not at the close, but just before the opening of harvest*, in order thereby to show the ground of the Lord's dealings with Israel all through, as well as of His grace in the end to the elect seed of Abraham.

Further—as showing how grace was in action throughout the old dispensation, we see that just as this period was marked by its *seven sabbaths of days*, the pledges to Israel, as it would seem, of the *sevenfold rest of the great feast at the end*, and also of the millennial joy of the kingdom, *so the sabbatic years and the jubilees*, which marked the whole course of time under the law (see Lev. xxv.), were yet larger expressions, more prominent pledges of that for which the whole creation is waiting, the time when all shall be brought into happy subjection to Christ, and every tongue shall confess that He only is Lord, to the glory of God the Father.

THE CORNERS NOT TO BE REAPED,

AND THE GLEANING NOT GATHERED.

The following is the law of the Lord in connection with the harvest :

“And when ye reap the harvest of your land, thou shalt not make clean riddance of the CORNERS OF THY FIELD when thou reapest, neither shalt thou gather any GLEANING OF THY HARVEST: thou shalt leave them unto the *poor, and to the stranger*: I AM THE LORD YOUR GOD.” (Lev. xxiii. 22.)

Two things are here named—the corners unreaped, and the gleaning. As to the former—this seems to point to the Lord's grace to Israel hereafter. The

harvest formally ended at Pentecost, and yet, as we here see, some wheat being left in the field even then, it looked as though the work was unfinished, and that the sickle of the reaper was still needed. So, though Israel may now say, "The harvest is passed, the summer is ended, and we are not saved" (Jer. viii. 20), still the Lord's love is unchanged; and whereas, as to them, the past harvest has failed, the work, when He comes, and puts His hand to the sickle, will surely issue in blessing.

Then the Lord's care for the *gleaners* showed the workings of grace throughout the old dispensation, because even then there were those, here expressed by the *poor and the stranger*, namely, *Gentiles* as well as *Jews*, who knew and valued that grace which the Jewish nation despised.

N.B.—See note as to "the poor and the stranger" being expressive of "*the mystery of Christ*," which in other ages was not made known unto the sons of men.

THE MORE LIMITED VIEW OF THE SEVEN WEEKS OF HARVEST.

This period, besides expressing the past dispensation, was literally *the interval between the resurrection of Christ and the descent of the Holy Ghost*—the time spent by the saints in intercourse with Him after He had risen, and then, after He had ascended, in waiting, according to the command of the Lord, for the promised power from on high. (Luke xxiv. 49.) Thus was it a time of deep interest to Israel, when the heart of Him who had been wounded in the house of His friends was still lingering

over His beloved Jerusalem, still waiting upon her, if haply she would repent.

AS TO "THE DAY OF PENTECOST FULLY COME," at the close of this period, this, though the opening of this dispensation, was also the earnest of Israel's blessing. Jerusalem, not forsaken as yet, was still owned as the centre of blessing on earth; there the Holy Ghost, through the apostles, was heard for a season calling upon Israel to repent, to look to Him whom they had pierced. But this being despised, and the blood of Stephen, the chief witness to the ascension of Christ, being shed, they were thenceforth cast off and disowned for a time as the chosen people of God. The word, therefore, of Joel (Joel ii. 28—32), which was then in one sense fulfilled (Acts ii. 16), waits still to be fully accomplished; and this it assuredly will be—like the jubilee, *the fiftieth year*, spoken of in Leviticus xxv., the day of Pentecost, *the fiftieth day*, at the close of the harvest, continues still in God's purpose, the pledge of restoration and blessing to Israel hereafter.

THE DAY OF PENTECOST OR FEAST OF WEEKS, AN HOLY CONVOCATION.

So called because it was kept on the fiftieth day after the sheaf of the firstfruits had been waved and accepted for Israel, namely, on "the morrow after the seventh sabbath;" it was named also "the day of the firstfruits" (Num. xxviii. 26), because then THE TWO WAVE LOAVES, TYPICAL OF THE CHURCH IN RESURRECTION, were offered. Thus the moral connection is shown between the resurrection of Christ

and the life of the Church; but observe, while with the wave sheaf no leaven (the type of evil) was offered, the two loaves were baken with leaven. Thus the unsullied perfection of Christ on the one hand, and on the other the presence and working of the flesh in the saints, is expressed.

THE UNNOTICED INTERVAL.

This space of about four months, between Pentecost and the Feast of Trumpets, marks the interval between the rejection of Christ by His people and the forgiveness of Israel hereafter. During this period God, having visited the Gentiles to take out of them a people for His name (Acts xv. 14), is engaged in forming that branch of His family—THE CHURCH OF THE FIRSTBORN, which, in the time appointed will be caught up into the clouds to meet the Lord at His descent into the air. (1 Thess. iv. 15—18; 1 Cor. xv. 51—55.)

Observe, the coming of Christ here referred to is not His *παρουσία*, namely, His coming to *reign*, but that action which is to precede it, even His descent into "*the air*," to take His Church, His elect bride, home to Himself.

The Lord's coming *to Israel*, on the other hand, is distinct from this altogether, or rather a further step on His way to the throne. Then, with his Church in His train, He will descend to *the earth*, avenge Himself on all who oppose Him, deliver the elect of Israel from the hand of their enemies, and set up His millennial kingdom below, His Church (gathered out from the world,

as we have seen, during this age of Israel's dispersion) being His companion in glory, and, like Himself, the dispenser of blessing to the dwellers on earth.

In this twenty-third of Leviticus, this period is left *wholly unnoticed*: we are just given to see that a space intervened between the two feasts above named (the one in the third, the other in the seventh month); while the space is not named, and that *designedly so*, because the Spirit of God thus silently points to that which was *kept secret of old under the law—the mystery hidden from ages and generations*—the great purpose of God touching His ELECT CHURCH—that secret, so wondrous, so blessed, that He only who dwelt from everlasting in the bosom of the Father,—He who was as one brought up with Him, and was daily His delight, had either title or power to declare it.

THE RELIEF OF THE POOR AND THE STRANGER IN HARVEST-TIME.

The poor and the stranger who gleaned, like Ruth, in the field, “after the reapers” (Ruth ii. 7), *during the above seven weeks, while the harvest was going on*, show the elect in the old dispensation, while all was failing around them, taught by the Lord to live by faith upon earth, and to wait for the consolation of Israel.

Those, on the other hand, who gleaned in the field *after the reapers had left it*, in this unnoticed period, between the day of Pentecost and the Feast of Trumpets, show THE ELECT BODY OF CHRIST, THE CHURCH OF GOD in this age, *the poor*, more especially meaning *the Jew*, such as “*the poor of the*

flock” in Jerusalem, who, when He came, and was rejected by others, knew the voice of the true Shepherd of Israel; while *the stranger* expresses *the Gentiles*, “*strangers from the covenants of promise*,” who sometimes were far off, but now are made nigh.

Thus, in this ordinance, so sweetly expressive of the Father’s care for the poor and the stranger, and which thus belongs both to the time of the harvest and to this period beyond it, we see that grace which was ever in exercise, but which, in this dispensation, is more fully unfolded, showing that as Christ is now working, so the Father was working all through, from the very beginning.

Lastly, there is one thing more to consider: at some moment the gleaners must of necessity have ceased to glean in the fields at this interval—at what moment we know not, because it is untold and uncertain. And yet the thought is most blessed, because it silently speaks of that time when our path here upon earth having ended, the Church, unseen, it may be, by the world around, will be caught up to the Lord, and, like Enoch of old, pass away into her rest. (1 Thess. iv. 15—18; 1 Cor. xv. 51—55.)

THE FEAST OF TRUMPETS,

THE AWAKENING OF ISRAEL.

AN HOLY CONVOCATION—A SABBATH.

The “memorial of the blowing of trumpets” here expresses “THE TRUMPET IN ZION,” spoken of by Joel the prophet (Joel ii. 1, 15), calling the congregation to fasting and mourning, and ushering in the day of the

Lord, the day of Israel's deliverance and blessing. (See Neh. viii.) THE NEW MOON, at this time appearing shows the faithful remnant beginning to shine in the light of the Lord, the sun of righteousness.

Lev. xxiii. 23—25; Num. x. 1—10; xxix. 1—6; Ezra iii. 1; Neh. vii. 73; Psalm lxxxi. 3—5; Isaiah xviii. 3; Joel ii. 1—15.

THE DAY OF ATONEMENT,

THE REPENTANCE OF ISRAEL.

AN HOLY CONVOCATION—A SABBATH.

“*Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.*” (Lev. xxiii. 29.) Such was the law of this day of atonement, foreshowing the repentance of Israel, when they shall look on Him whom they have pierced (Zech. xii. 10); when, turning back, as it were, to *the first feast at the outset*, they will in truth keep the passover, no longer hiding their faces from Him whom they once despised, and esteemed not.

Lev. xvi.; xxiii. 26—31; xxv. 9; Num. xxix. 7—11; Isa. liii.; Joel ii. 12—17; Zech. xii. 10—14.

THE SEVEN DAYS' FEAST.

These seven days of Israel's dwelling in booths seem to be morally linked with *the above seven sabbaths of harvest*. The harvest, expressing the past times of Israel, shows man in his blindness despising the favour, polluting the sabbaths of God, and ending at last in being cut off for awhile; while this last feast, on the

other hand, sets forth the Lord in His grace at the end, gathering up all that man in his folly had forfeited, so as to bring in the sabbath Himself in His own way—a *sevenfold sabbath*, the joy of which both He and the creature will share, when Christ shall be worshipped and loved as “the Lord of the sabbath,” the sole channel of blessing and rest to His people.

SEVENTH MONTH (ORIGINALLY THE FIRST),

TISRI OR ETHANIM.

This was originally the *first month*, but was changed into the *seventh* when the new order of time was appointed (Exod. xii. 3), and most suitably so, as being *the sabbatic month of the year*, when the great feast of In-gathering came round, foreshowing the sevenfold rest of the kingdom, and giving, in “the great day” at the end, a brief foretaste of the state of perfection beyond it.

The first and third month (like the first and third day) may be termed *the resurrection months of the year*, when the wave-sheaf and wave-loaves were offered.

THE LAST THREE FEASTS OF THE YEAR.

These three closing Feasts, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, occurring in the seventh or sabbatic month of the year, expressed the restoration of Israel in the latter day, issuing in the full joy and rest of the kingdom, when the Church shall be glorified, Jerusalem exalted, and when the Gentiles shall go up from year to year to worship the king, the Lord of hosts, and to keep the

Feast of Tabernacles—that is, not to keep the ordinance merely, but that also to which the ordinance pointed.

This last was a feast of eight days, the first and eighth day of which (whether either of them fell on the *seventh day* or not) were observed as “*a sabbath*,” thereby marking its character as foreshowing the future rest of creation.

AS TO THE FIRST SEVEN DAYS. During this period the congregation of Israel dwelt in booths made of willows and palm trees, the memorials of the forty years in the wilderness, and, at the same time, a pledge of rest, the rest of the kingdom, of the time of refreshing after the harvest and vintage have closed (see Deut. xvi. 13); that is, after the Lord has gathered in His elect, and avenged Himself on His enemies, the palm trees being emblematic of victory, the willows of the remembrance of sorrow, when all around will be joy. And as in that day the light of the sun shall be sevenfold, as the light of seven days (Isa. xxx. 26), so this, as it were, was A SEVENFOLD SABBATH, designed to show forth the dispensation of the fulness of times, for which the earth is still waiting. Then, as showing that *both Israel and the Church are here glanced at together*, we read, “THE FIRST DAY SHALL BE A SABBATH.” (Lev. xxiii. 39.) Now, on *the first day of the week*, the Church, through the resurrection of Christ, was called into being, while *the sabbath* was the great sign between Jehovah and Israel. Therefore these two, namely, the first day and the sabbath, are here linked together, in order to show forth the whole sphere of Christ’s glory, both above and below, both in His Church and in Israel.

Further, there exists, as before said, an affinity between the feast of unleavened bread and this last seven-fold period—the former showing the elect feeding by faith upon Christ, in the midst of Israel's apostasy; the latter, the joy prepared for them in the world to come. And as marking, it would seem, this moral connection, we find the first of these feasts beginning on the fifteenth, and closing on the twenty-first day of the first month; while the last one began and ended on identically the same day of the seventh.

AS TO THE GREAT DAY OF THIS FEAST.

This being an advance on the former, brings in the last state at the end—the new heavens and the new earth. It was THE EIGHTH DAY; *this links it with heaven, the abode of the Church*: it was also A SABBATH; *this points to the earth, the scene of Israel's rest.*

Then, with regard to THE SABBATH so much dwelt upon here, while as a sign it belonged solely to Israel, it embraces, as to its general principle, the whole family of God. And *as this chapter begins with the sabbath, so it ends with the sabbath*, the former showing God in His own rest from everlasting, before the world began; the latter, the result of His wondrous ways with His people, namely, all things made new, the whole creation dwelling in love, and God and the creature associated one with another in the joy of that sabbath, of which He is, and will be, both the source and the centre for ever.

Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 33–44; Num. xxix. 12–40; Deut. xvi. 13–15; 1 Kings viii. 2, 65, 66; 2 Chron. vii. 8–10; Ezra iii. 4; Neh. viii. 14–18; Ezek. xlv. 25; Zech. xiv. 16; John vii.

THE HOLY CONVOCATIONS.

On reviewing these feasts, it appears that, with the exception of one, namely, *the passover*, they were all holy convocations; and that it was not *till after the paschal lamb had been eaten that these convocations began*. Thus we learn, that till Christ is made known to us as the true paschal lamb, the soul must needs be a stranger to communion with God and His people—that being the thing which these convocations expressed. It was not *till after the paschal supper in Egypt that ISRAEL was convened as a nation*: it was not *till Christ died that THE CHURCH was brought forth*; and it will not be till Christ is made known to ISRAEL AND THE WORLD HERE-AFTER *as the Lamb that was slain*, that they will be gathered together in one, having fellowship with the redeemed Church above, the Lamb on the throne being at once the spring and the centre of all the joy and the praise of that holy and blessed assembly.

THE NEW OR SACRED YEAR,

EMBRACING TWO HALVES OF TWO CIVIL YEARS.

The seventh month of the old year being the *first of the new*.

These first seven months (as observed in the opening remarks), in which the feasts of the Lord were observed, show the *whole week of time*—the period of God's dealings with man from beginning to end.

These last months of the year, in which, with the exception of the sabbath, no feast occurred, and which are therefore unnoticed in this twenty-third of Leviticus,

show *the last state of man*, after the great week of time will have ended, when God will be all in all.

THE ORDER OF THE YEAR CHANGED.

(Exodus xii. 1, 2.)

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 TO YOU." (Exod. xii. 2.) Thus the whole order of time in connection with Israel was changed, seeing that that which had originally been *the seventh month* was now changed into *the first*. And in this we may discern a parable, because *the seventh month, like the sabbath*, showed forth the *rest of creation*—the rest of man yet unfallen; while *the first month, like the first day of the week*, expressed *resurrection*. Now the former of these having vanished when man first 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.

Again: the seventh month of the new year, owing to this revolution in the order of time, became identical with the first month of the next civil year. This, too, has its meaning, showing that the future rest of the kingdom is through resurrection alone—through Christ, who is Himself both "the resurrection and the life," as well as the giver of rest to all who trust in His name.

N.B.—The first month of the new year was named “ABIB” (Deut. xvi. 1), that is, *green fruits, or ears of corn*, in allusion evidently to the *harvest*, which began at this time, and which showed forth resurrection in three several ways; FIRST, the resurrection of Christ; SECONDLY, the resurrection-state, as it were, into which Israel was brought on their flight out of Egypt; and, THIRDLY, the resurrection of the Church at the end.

THE YEAR OF JUBILEE,

SHOWN IN CONNECTION WITH THE FEAST OF TABERNACLES.

The world to come, we clearly gather from scripture, will embrace both THE HEAVENS AND THE EARTH—BOTH TIME AND ETERNITY. Then Israel and the rest of the world will keep their millennial sabbath on earth, while the Church, having passed out of time, will be keeping *her* sabbath above with the Lord, sharing the glory prepared for Him there, on the opening day, as it were, of the new everlasting age. As foreshadowing, therefore, this state—the twofold joy of the heavens and the earth in that day, THE JUBILEE, that chief type under the law of “the times of restitution of all things,” embraced BOTH THE SEVENTH YEAR AND THE FIRST, because it began in the midst of the forty-ninth year, that is, the sabbatic year, at the close of the seventh week from the foregoing jubilee, and so went on, and concluded in the midst of the next, namely, the first year of the following week, termed also the *eighth year*. (Lev. xxv. 22.) Thus, while it was a portion of time, it is true, it stood apart in one sense from the ordinary reckoning of time; so much so, that

the years might have rolled on in the usual way, and did so in fact, as though the jubilee, this "*fiftieth year*," as it is termed (Lev. xxv. 10), had no existence at all. Thus we see, in this ordinance, a type of that period when the heavens and the earth will unite in one system of blessedness, which will be, as it were, THE MEETING-POINT BETWEEN TIME AND ETERNITY, when the children of the resurrection, like the angels of God on the mystical ladder of old, will be seen ascending and descending, and holding continual converse with those upon earth. Then, when we turn to THE GREAT FEAST OF IN-GATHERING, we see the same thing expressed—the *first day was a sabbath—the eighth day was a sabbath* (see Lev. xxiii. 39), showing, more faintly, it may be, than the jubilee, the twofold state above named, in the kingdom, as well as the twofold state in the end—the *new heavens and the new earth*, after the millennium has closed, when God will be all in all.

N.B.—If what is here said be true, it will be seen that the jubilee was a return to the original order of time before the exodus of Israel (Exod. xii. 2), being, in fact, the *civil, not the sacred year*; and so expressing, it would appear, "*the times of restitution of all things*," when the creature will be brought back to God, and established in blessing far higher and greater than that which was lost at the first.



THE LAW.

It was *unbelief in Israel* that gave birth to the LAW, inasmuch as forgetting the promises given to Abraham their father, and also the goodness of God in delivering them from Egypt, they murmured against Him, thus obliging Him to present to them the terms of a covenant far different in its character from that made with Abraham at first; terms which they accepted at once, thereby showing that they knew not themselves, and how wholly unable man is to stand before God on such conditions as these.

And so is it ever with us, even God's people: let us lose sight of *grace*, and practically we fall under the iron bondage of *law*, into the place of deadness and distance from God. This we learn historically and dispensationally in Israel's case, experimentally in our own; and a blessed lesson it is if in the end it leads us to live in the light of His presence, where alone there is perfect joy and freedom of heart.

If it be asked why the Lord allowed Israel to enter into such conditions as they could not fulfil, the answer is this—it was to teach the people of God in every age their own weakness, thereby leading them to look for acceptance and blessing to none but to Christ. In Israel's case the folly and weakness of man was evinced, even before the covenant was ratified, by their worshipping a god of their own, the golden calf set up by Aaron on Horeb, afterwards by their rejection of Him, to whom

the covenant made with Abraham bore witness; and in the end will be yet more signally shown, by their reception of one, who, coming in his own name, and not in the name of the Father, will be received as that One, on whom the hopes of the nation from the beginning have rested.

Observe, however, the wonderful grace of God in all this; the very law which of necessity makes man, who cannot fulfil it, a transgressor, bore witness, at the same time, to that blood, which puts both sin and transgression away. This we see in the offerings of old, from the blood that was sprinkled on the door-posts of Israel in Egypt, to the last victim that died on the altar; all told of Him on whom the eye of God rested, in whom His heart took delight, from the very beginning, even the ONE SEED, through whom, all His purposes, touching the CHURCH in the first place, next the nation of ISRAEL, and lastly the GENTILES, will in the end be accomplished.



THE CHURCH,

THE GREAT MYSTERY.

The rejection of Christ by the nation of Israel made way for the development of the wonderful secret, the *mystery hidden from ages and generations*, even the mystery of the CHURCH, a thing, of which nothing is said in the promise to Abraham. The Apostle Paul being the one to whom it was fully made known, to him it was given to declare it, after Israel had not only

killed their Messiah, but in addition to this, had resisted the Holy Ghost, who, by the mouth of Stephen especially, bore witness to Christ in the heavens at the right hand of God. Both in Ephesians and Colossians this is fully revealed. There the Church is presented—an election, out of Israel, as well as out of the Gentiles, a people whose hopes and whose portion are altogether peculiar; not blessing on earth, such as was proffered to Israel, but union with Christ, the one seed, to whom the promise was made, and a place with Himself on His throne in the heavens. In this way it is that *we* are introduced into blessing, seeing that it is *not the Church, but Israel and the Gentiles*, that are looked at in the promise to Abraham. At present the Church is on earth, but soon, how soon we know not, it will be completed and taken to heaven; after which the ancient people of God (beloved and remembered through ages of sin and rejection) will be dealt with again; the blood they have shed will blot out their sin, and Israel, at least a believing remnant among them, will, according to the promise, enjoy, not heavenly blessing, such as belongs to the Church, but the land given to their father Abraham of old; and not only so, but the Gentiles will partake of their joy; the God of Israel being their God, and His temple the common centre of worship, they, together with Israel, will walk in the light of the New Jerusalem, the city of God in the heavens.

With regard to God's people in past dispensations, such as we read of in Hebrews xi., these, together with the Church, will be translated to heaven, and with her will partake of heavenly glory; but while it is so, their

portion when there, will be less glorious by far than that reserved for the Church. This may be gathered, not merely from certain passages of scripture, which might be brought forward, but more especially from considering the character of the dispensation committed to Paul, to whom the purpose of God touching the Church was made known. The Church, observe, was not only first formed here upon earth, when the Spirit descended at Pentecost, in order to give existence to what the apostle emphatically designates the "ONE NEW MAN" (Eph. ii. 15); but more than this, it has an *especial process* to pass through, such as we read of in Ephesians v. 25—27, in order to fit her for her *peculiar portion and position above*. This we do not find with regard to believers of old, therefore how can they be viewed, even hereafter, though in heaven, as forming a part of the elect body, the Church?

And now, as to the distinction between the two epistles which chiefly refer to this subject; the apostle's object in one, namely, that sent to the Ephesians, was to speak of the Church and her heavenly portion, while, in addressing the Galatians, who were turning again to the beggarly elements of the *law*, his purpose was to tell them of *grace*, to show them the difference between the two covenants. Grace is his subject, and, as to this, be it observed that had Israel, stained as they were with the blood of the Just One, repented, which by the mouth of Peter especially they were invited to do, and had "the times of refreshing" begun upon earth even then, and so had no room been left in the counsels of God for the Church, that is, had it never existed, still the great

principle of grace, so far as relates to the forgiveness of sin, would surely have then been displayed in their case as it has been in ours, however inferior their glory to that now reserved for the Church.

Israel will hereafter repent. The vail will be taken away from their hearts; and then, (seeing that by that time they will have filled up the measure of their national sin) the grace of God, in forgiving that sin, will far more brightly shine forth than if they had not been unfaithful.



MATTHEW XXVIII. 1—8.

BEFORE the women came to the tomb the angel had descended from heaven, and rolled back the stone from the entrance thereof. Then again, before that, the Lord, having risen from the dead, had come out of the sepulchre. So that the object of the angel's opening the tomb was not, as is often supposed, to let the Lord out, but to let the women look in, and see that He was not there, to convince them that what He had told them was true, that the Lord was really risen.

In the narrative the events are given in *their inverse order*. Their order, *historically*, being as follows:—

- 1.—The resurrection.
- 2.—The descent of the angel.
- 3.—The coming of the women.

THE NEW JERUSALEM;

OR

THE GREAT MYSTERY, CHRIST AND THE CHURCH,

AS FULLY DEVELOPED IN REVELATION XXI., XXII.

THE DESCENT OF THE NEW JERUSALEM,
FOLLOWED AFTER AN UNNOTICED INTERVAL,
NAMELY, THE THOUSAND YEARS OF CHRIST'S REIGN,
BY "THE END," OR EVERLASTING STATE.

(Rev. xxi. 2—8.)

THE HOLY CITY—THE BRIDE.

And I John saw the holy city, New Jerusalem, coming
down from God out of heaven, prepared as a bride adorned
for her husband.*

(The bridal beauty of the Church is here merely glanced at. The prophet just speaks of his having seen the city descending from heaven; and then, without describing her glory, or noticing the thousand years, which may be viewed as intervening between the 2nd and 3rd verses, he passes on to speak of that which will follow the kingdom, even the renewal and perfection of all things. Observe, in the next section (chap. xxi. 9—27; xxii. 1—5), what is not given here is supplied, the city, the bride, the Lamb's wife, is minutely described.)

* N. B.—Chapter xxi. 2 stands unconnected with the *foregoing verse*, which speaks of "*a new heaven and a new earth*," and evidently concludes the section beginning with chapter xx. 1.

THIS SPACE REPRESENTS
THE THOUSAND YEARS
OF CHRIST'S REIGN.
(Rev. xx. 6.)

GOD ALL IN ALL.

And I heard a great voice out of heaven saying, Behold, THE TABERNACLE OF GOD WITH MEN, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(“The tabernacle of God,” namely, the *Church*, the habitation of God, is here said to be “with men,” even with *men upon earth*, after they themselves, and the earth they inhabit, have been made new. It is from *their* eyes that all tears will be wiped. It is *they* who will be delivered from death, from sorrow, from crying, and pain.)

ALL THINGS MADE NEW.

And he that sat upon the throne said, BEHOLD, I
MAKE ALL THINGS NEW.

(The *seventh day*, or Sabbath, had respect to the kingdom, the *eighth day* to “the end,” when all things will be made new. (Lev. xxiii. 36.) For which reason it was on the eighth day that Jewish infants were circumcised (Gen. xvii. 12), pointing thereby to the change spoken of here, which is to pass upon man, together with all things around him.)

THE ANGEL SPEAKS.

And he said unto me, Write: for these words are true and faithful—And he said unto me, It is done. I am *Alpha and Omega*, the beginning and the end. I will give unto him that is athirst of the fountain of the WATER OF LIFE freely.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the SECOND DEATH.

(Observe, the VISION closes with the words—“Behold I make all things new,” therefore it is not *Christ*, but the *angel*, that shows him the city, who, as in chapter xix. 9, commands the apostle TO WRITE; and who, afterwards, speaking, not of himself, but in the name of Him by whom he is sent, says—“I am Alpha and Omega, the beginning and the end.”)

THE DESCENT OF THE NEW JERUSALEM,

(THE SAME EVENT AS BEFORE),

FOLLOWED BY A FULL DESCRIPTION THEREOF.

(Rev. xxi. 9—27; xxii. 1—5.)

THE HOLY CITY—THE BRIDE.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee THE BRIDE, THE LAMB'S WIFE.—And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

(Observe, it is one of the seven angels, with the vials of wrath, who shows the apostle the city, the same angel, it may be, who had before showed him the apostate city, Babylon the Great. (Rev. xvii.) What a contrast we see between these two cities: the one the expression of *man* come to the height of his blindness and folly; the other of *God* in the fulness of His grace: one, the habitation of devils; God's habitation, His temple, the other.)

THE GLORY AND LIGHT.

Having the GLORY OF GOD:—and her LIGHT (*φωστήρ*) *was* like unto a stone most precious, even like a jasper stone, clear as crystal.

(In verse 23, we read, “THE LAMB is the light thereof.” *Here*, the word rendered “light” is *φωστήρ*, *there*, it is *λύχνος*, both meaning an instrument of light, and both conveying the thought of Christ being not only the true light Himself, but also of His displaying the glory of God, of His declaring the Father.)

THE WALL, GATES, AND FOUNDATIONS.

And had a WALL great and high,—*and* had twelve GATES, and at the gates twelve angels, and names written thereon, which are the *names* of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates.—And the wall of the city had TWELVE FOUNDATIONS, and in them the names of the twelve apostles of the Lamb.

(Of what may these gates be the symbol? It may be of CHRIST, of Him through whom we enter the city, (see John x. 1—9,) through whom “the river of God” flows forth to the earth.)

CITY MEASURED.

And he that talked with me had a golden reed to measure the city, and the gates thereof—and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.—And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according* to the measure of a man, that is, of the angel.

(That which is *doctrinally* stated in Ephesians iv. 11—13, is here presented in *symbol*, namely, “the perfect man,”—“the measure of the stature of the fullness of Christ.”)

ITS MATERIALS.

And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.—And the FOUNDATIONS of the wall of the city *were* garnished with all manner of precious stones.—The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.—And the TWELVE GATES *were* twelve pearls, every several gate was of one pearl:—and the STREET of the city *was* pure gold, as it were transparent glass.

(In accordance with this word, “the building of the wall of it was of jasper;” in Genesis ii. 22, where the creation of Eve, the type of the Church, is recorded, it is said that God *builded* (see margin) a woman, and brought her unto the man.)

ITS TEMPLE, GLORY, AND LIGHT.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the TEMPLE of it.—And the city had no need of the sun, neither of the moon, to shine in it: for the GLORY of God did lighten it, and the LAMB IS THE LIGHT (λύχρος) thereof.

(In Israel hereafter there will be one place in the land, even the temple, where God will be especially worshipped. Here, on the other hand, God Himself being the temple, it will be, from beginning to end, a scene of worship—unbroken and perfect. From the Lamb on the throne to the least of His members (Psalm xxii. 22; Heb. ii. 12), all will unite in one song. Every heart in this blessed assembly will vibrate with joy, every tongue will utter the praises of God.)

THE WORSHIPPING NATIONS.

And the NATIONS of them which are saved shall walk in the light of it:—and the KINGS of the earth do bring their glory and honour into (or unto) it.—And the gates of it shall not be shut at all by day; for there shall be NO NIGHT THERE.—And they shall bring the glory and honour of the nations into (or unto) it.—And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(The kings of the earth, on entering the earthly Jerusalem (Isaiah xlix. 23; lx. 3), will, at the same time, bring their glory and honour, not *into*, but *unto*, the holy city of God, in the heavens above it.)

THE RIVER, AND TREE OF LIFE.

And he showed me a pure RIVER of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.—In the midst of the street of it, and on either side of the river, *was there* the TREE OF LIFE, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

(The street (πλατεῖα), in the midst of which the tree of life grows, means the *broadway, or open place*, in the midst of the city, the twelve streets being merely branches from thence, avenues connecting the gates with the centre.)

THE THRONE.

And there shall be no more curse: but the THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads.—And there shall be NO NIGHT THERE; and they need no candle, neither light of the sun; for the Lord God giveth them light: and THEY SHALL REIGN FOR EVER AND EVER.

(This word, “they shall reign for ever and ever,” evidently passes beyond the time of the vision here presented to John, to the day when the tabernacle of God shall be with men, that is, when the Church shall come into closer association with the dwellers on earth, than will, or can be the case, while the earth is in its *millennial, and, as yet, unrenewed* state.)

THE CHURCH,

THE DWELLING PLACE OF GOD.

THE golden city of Revelation xxi., xxii., expresses, in symbol, not our future heavenly home, but the dwelling-place rather of Him who eternally dwells and walks in His people; not the PLACE OF THE CHURCH, but THE CHURCH ITSELF, the tabernacle of God, the bride, the Lamb's wife, in her glory. True it is, we dwell in God, even as God dwells in us (1 John iv. 16), and therefore our eternal home, in this sense, is found in these mystical chapters, though the above is clearly the leading idea therein.

In this symbol, the THREE PERSONS OF THE BLESSED Godhead are shown; first, the glory of God, even of THE FATHER, enlightens the whole of the city. Secondly, the Lamb, the incarnate God, THE ETERNAL SON, is expressed by the LIGHT, or rather the VESSEL, or VEHICLE OF LIGHT, like a jasper stone, clear as crystal (chap. xxi. 11, see also chap. iv. 3). Observe, the word here rendered 'light,' in the Greek is not *φῶς* which means essentially light, but *φωστῆρ*, expressing that through which light is transmitted, so that in this jasper-like medium, like a glass globe enclosing a flame, we see a beautiful symbol, setting forth Him, who, though Himself the true light, is at the same time the one through whom the name of God is made known, through whom His grace shines forth on His people. Then, thirdly, THE HOLY GHOST is expressed by THE RIVER proceeding out of the throne, filling every part of the Paradise of God,

and next going forth, like the millennial river in the land of Judah hereafter, to gladden the earth with its life-giving waters. (Psalm xlv. 4, lxxv. 9; Zech. xiv. 8.) It is interesting to notice that in the opening of scripture, we see the Church foreshadowed in the person of Eve (Gen. ii. 20—25, Eph. v. 25—33), and here again at its close presented in symbol, the last object which strikes us, on closing the book, being this great and wonderful mystery, the first and last thought in God's mind, that which from everlasting, as well as through the whole course of time, though hidden from man, was ever before Him.

JASPER AND GOLD.

In chapter xxi. 18, we read that "The building of the wall of it was of jasper," and then that "the city was pure gold, like unto clear glass." Now observe as to this, FIRST, that the jasper is that of which the wall, the external part of the city, is built, representing thereby, that which in the kingdom will meet the eye of those upon earth, as they look up from thence into heaven, even those dwelling there, in their glorified bodies fashioned each one like the glorious body of Christ, which, as before shown, the jasper-like light in the midst of the city expresses. Then, SECONDLY, as to the PURE GOLD, like unto clear glass, of which the city within and its street are composed, this, if the above thought as to the jasper be true, may be taken as expressing that which is *internal* as to the Church, namely, the divine nature, the new man in Christ Jesus, the pure mind,

the moral glory within, not the Holy Ghost, the indwelling Spirit, observe, which, as before said, the river shows forth, but that which is born of the Spirit, the Spirit of Christ in His people. Thus, the *gold and the jasper united* form a beautiful symbol of the saints, both in *spirit and in body*, as they will be hereafter; and both being transparent as glass, so as to imbibe and reflect every ray of light from the throne, they thus exhibit the Church, the bride, the Lamb's wife, as a vessel through which the glory of God will shine forth on the rest of the redeemed creation outside of itself.

Then there is another thing with regard to this image, and a wonderful proof of the exquisite accuracy of God's word. It is this—that that which expresses the *Church*, the redeemed, is of *glass* (chap. xxi. 18—21); that which points to the Lamb is likened to *crystal* (chap. xxi. ii.): one *made by art*, the other a *native* production. Then, as to that which expresses the Spirit of God, the Holy Ghost filling the body, this is described as “a pure river of water of life, clear as *crystal*.” (Chap. xxii. 1.)

THE CITY AND THE STREET

BOTH OF PURE GOLD LIKE CLEAR GLASS.

In chapter xxi. 18, we read, “THE CITY was pure gold, like unto clear glass.” Then again in verse 21, we read, “THE STREET OF THE CITY was pure gold, as it were transparent glass.” Now here is a distinction which is worthy of notice, it is this:—The city is the habitable part of the New Jerusalem: the street that which links every part of the city together. And just as we dwell, and are at rest in our homes, while, on the

other hand, we move to and fro, in the active callings of life, through our streets, so is it with Him who inhabits this city; *He dwells*, and, at the same time, *He walks* in His people (2 Cor. vi. 16), and hence, through the street, where we are thus to conceive Him in action, the river, the symbol of the Spirit of God, is seen flowing, while on its banks the *tree of life* bears its fruit and its leaves both for refreshment and healing.

In this beautiful symbol do we not see the Church to be the Father's house? True it is, that the whole of the redeemed creation, both in heaven and in earth, will be His eternal abode: but, while this is the case, is not *the Church*, in the highest and most blessed sense of the term, *His house*? Even now it is so, a spiritual house, the habitation of God through the Spirit, even of the Father, as we read in Ephesians iv. 6, where He is spoken of as the "One God and *Father of all*, who is above all, and through all, and *in you all*." And again, we read, "I will *dwell in them*, and walk in them; and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a *Father* unto you, and ye shall be *my sons and daughters*, saith the Lord Almighty." (2 Cor. vi. 16.) Such is the Church even now, and such it will be for ever, when Christ's word in John xvii. 22, 23 is fulfilled—"The glory," says He, "which thou gavest me, I have given them, that they may be one, even as we are one: *I in them, and thou in me*, that they may be made perfect in one"—showing the Church to be the habitation, not only of the Son, but likewise of Him whom

we know as the God and Father of our Lord Jesus Christ, and at the same time as OUR GOD AND FATHER.

THE TWELVE FOUNDATIONS.

“The wall of the city had twelve foundations.” Here in so many varied and different aspects Christ is presented as the *Living Stone*, the *Eternal Foundation*, the *Rock of Ages*, on which the Holy Jerusalem, the Church of God, is established; each stone being garnished with every species of jewel, an *additional symbol* pointing to the moral perfection of Him whose life we read, whose holy and gracious ways we trace in the gospels.

Observe how it is said, in specifying these stones, “The *first* foundation was jasper.” As to which, be it remembered, that the great leading truth, the primary doctrine in scripture, is that of the incarnation of the eternal Son; Christ must needs become man, the seed of the woman, before His heel could be bruised, the first truth revealed to Adam after he had fallen (Gen. iii.), hence jasper, to which in chapter xxi. 2, Christ, the light (*φωστὴρ*) of the city, God manifest in the flesh, is compared, is here shown as the first of the twelve stones on which the city is founded. This, observe, is the great truth which the Apostle Peter, both by word of mouth, and also in his epistle, brought forth (Matt. xvi. 13—20; 1 Peter ii. 5—7), and hence, were we to picture this scene, we should write his name on this first stone, at the same time representing him as the angel seated thereon, at the gate. It was because of this that Christ gave him his name Peter, or Petros,

(Πέτρος), derived from πέτρα, a stone, evidently singling him out as the one especially chosen to declare the truth as to the person of Christ, the Living Stone on which this heavenly structure is reared.

THE TREE OF LIFE,

WITH ITS FRUIT AND ITS LEAVES.

“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.” Thus in chapter xxii. 2, we read, in accordance with what is said in Ezekiel xlvii. 12, where the earthly city and temple are delineated, “By the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.” In both of these cases these trees evidently mean the same thing, they both symbolize CHRIST, THE TRUE TREE OF LIFE. Here observe how it grows, (not one tree, but many,) in the midst of the street, the Broadway, or open place of the city (πλατεῖα), and likewise on either side of the river: in the one case exhibiting Christ in *His own blessed person in the midst of His Church*: in the other, *mystically, or in spirit, in the hearts of His people*. To Him, in both cases, the word of the psalmist applies, “He shall be like a tree planted

by the rivers of water, that bringeth forth his fruit in his season : his leaf also shall not wither ; and whatsoever he doeth shall prosper." (Psalm i. 3.)

As to the leaves of this tree, these we read, will be for the healing of the nations, while its fruits, of twelve kinds, yielded every month, are, we believe, the portion of Israel especially ; with the Church, dwelling in God, above and beyond the confines of time, where months are unknown, where there is no reckoning of times or of seasons : this symbol is far less connected than with those to whom these ordinances belong, with whom the times and the seasons are linked ; and who in the kingdom will be the recipients of blessing ministered from on high through the Church, even the fruit of His Spirit (Gal. v. 22), the fruit of His lips who speaks peace to His people. (Is. lvii. 19.) In Revelation ii. 7, observe, the fruit of the tree of life, growing in the midst of the paradise of God, is presented as belonging to the *heavenly people*, as it is here shown to be the food of *those upon earth*.

THE TWELVE ANGELS

AT THE TWELVE GATES OF THE CITY.

In chapter xxi. 12—14, we read of twelve angels stationed at the twelve gates of the city, the names of the twelve tribes of Israel being on each gate ; while in the foundations, under their feet, the names of the twelve apostles of the Lamb are inscribed. Who, it may be asked, are these angels ? Who, we ask in reply, but the *apostles themselves* ? Can it be any but they ? Can we read the promise of Christ to the twelve, " Verily I

say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28), and refuse to believe it? The apostles, we repeat it, they must be, with *their own names* on the foundations under their feet, while on the twelve gates (this being the place where justice was administered in the cities of old), both the dignity and the jurisdiction of each is declared—the especial tribe which he governs being shown. There they are, each on his separate throne, in full view of, and in direct communication with, the throne of God and the Lamb in the centre, according to the promise, not only to them, but to all; that they shall *share*, and at the same time, *behold* the glory given to Himself by the Father. Then again, see how they stand in relation to others. Through the gates where these enthroned ones are seated, the river of life flows forth from the throne of God and the Lamb to the nations. Thus, according to the word to the saints, that out of their belly rivers of water shall flow, they having first drunk of the stream, the gift of Him who is the fountain of life, are afterwards used as the channels, or mediums, of blessing to others, as it is written, "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook." (Prov. xviii. 4.)

Should there be any question as to whether these angels express the apostles, be it remembered, that the word ἄγγελος, rendered both "*angel*" and "*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 the two disciples sent by him to make inquiry as to the mission of Jesus. (Luke vii. 24.) Observe in both of these cases the word in the original is ἄγγελος, 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 Corinthians iv. 9, xiii. 1; Heb. ii., the distinction is definitely drawn between angels and men; but this does not alter the question, because we have after all to judge by the context as to what meaning we must attach to the word. As to the apostles, these were to all intents angels, or messengers, as the word "apostle" (from ἀποστέλλω, "to send") implies; and that we should here find them each reigning over a portion of his own former people on earth, is what we might expect in a vision of this kind, the object of which is to present the Church associated with Christ in His glory: for while the apostles are especially noticed, and given a prominent place in the scene, as marking the link between Israel on earth and the heavenly people; they represent the whole body, the Church in her place of royal dominion, thereby showing that each individual of this august assembly, in different measures, will share the glory given by the Father in the first place to the Son, and then by the Son to the brethren. This it is which is meant by "*reigning in life*" (Rom. v. 17), that is, reigning together, and in association with Him who is essentially "*the life*" (John xiv. 6), and at the same time "*our life*" (Col. iii.

4), the life of all who trust in His name. Divine government, however, is not all that we here see. True, this is shown by the throne of God in the centre, as well as by the twelve thrones at the gates; but while it is so, the Church is here presented shining forth in the moral beauty and excellence of Him to whom she owes her being and blessedness, the bright and beauteous reflection and image of Him who loved her and gave Himself for her, and who never will rest till He brings her to be with Himself, His associate both in His joy and His glory, the beloved and honoured partaker of all that has been given to Him by the Father.

NO NIGHT THERE.

In chapter xxi. 25, we read, "There shall be no night there;" and again, chapter xxii. 5, the same words are repeated, though in another sense altogether, "There shall be no night there." As to which observe, there are two things to consider. FIRST, that the gates of fortified cities, in order to *secure them from danger and fear*, are wont to be closed "*by day*," that is, *before sunset*. Not so in the heavenly city, "The gates of it shall not be shut at all by day: for there shall be no night there." Not that we are to imagine these gates as having doors hung thereon, as though they could ever be shut, or of *day contrasted with night*, where, as we here see, night will not exist. The Spirit therefore speaks in this negative way, contrasting heaven with earth on these points, in order to show the *total absence both of danger and darkness in the city of God*. As to the gates, mark the distinction between a *door* and a *gate* (the latter meaning a gateway or portal), this is definitely shown in

Nehemiah vi. 1, where it is said, "At that time I had not set up the doors upon the gates." Further, observe, these words are connected with what is said as to the homage of the nations and kings of the earth in that day, and also as to the exclusion of all that is evil from the heavenly city. *Now* the Church has everything to fear, both from the powers, and from the defiling touch of a world that lies in the wicked one. But in the day of the Lord it will be different. Then the gates of the city may without fear be left open, seeing that there will be nothing around to alarm, nothing within to defile. So far from this, the nations and kings will bring unto it their glory and honour, while nought will be suffered to enter that worketh abomination or maketh a lie.

SECONDLY, with regard to the same words in chapter xxii. 5, "There shall be no night there," these show the Church as a *body* "*full of light*" (Luke xi. 34—36), the home of Him whose glory far eclipses that of the sun, as we read, "the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Chap. xxi. 23.)

THE CITY, THE CAMP IN THE WILDERNESS, AND BREASTPLATE OF JUDGMENT.

The holy Jerusalem, we read, is four square; so also is the breastplate of judgment (Exod. xxviii. 16), and as the gates, the foundations, and angels stand in relation to the glory of God in the midst of the city, *three on each side*—so do the gems in the breastplate with regard to the Urim and Thummim (i. e. *light and perfection*) set in the centre thereof. And not only so, but in the camp,

(which though *four sided*, is *not four square*, like the city or breastplate, but oblong), the tribes are ranged in the same way round the tabernacle, the abode of the Shekinah, or glory. Thus, both in type and in symbol, the purpose of God is most blessedly shown, namely, to gather together all things in Christ, both which are in heaven and which are on earth, even in Him.

Of the Urim and Thummim but little is known; we venture however to ask, in reference to it, what means *the one stone* in Zechariah iii. 9, laid before Joshua the high priest, with those *seven eyes* graven thereon by the Lord? Seven is the number of perfection, while the *eye*, “the light of the body,” expresses *divine wisdom, heavenly light*. These SEVEN EYES, therefore, like those of the Lamb in Revelation v. 6, we believe to be the symbol of perfect intelligence, of the mind, the wisdom of God; in a word, we believe them to be the URIM AND THUMMIM—LIGHT AND PERFECTION, GOD’S ORACLE SET IN THE BREAST-PLATE OF JUDGMENT, which, when the iniquity of the land is removed, as it will be, is to be consulted hereafter in Israel, the eyes, by some miraculous means, some light, or peculiar expression thereof, it may be, enabling the high priest to understand the Lord’s mind in each case, when he comes to consult Him. In this chapter we find the priesthood restored, and the charge of God’s house committed to Joshua, he having his filthy garments taken away; which being the case, is it likely that that which so especially characterizes the holy garments (the breastplate especially), which he receives in their stead, should be left without notice, or that the seven eyes on this stone should be anything less than the Urim and Thummim?

THE ELECT CHURCH, IN FELLOWSHIP WITH GOD AND ALSO IN ITS PLACE IN RELATION TO TIME.

THE two leading facts as to the elect Church of God which we through the word are given to know, and through the Spirit are enabled to realize, are, FIRST, OUR FELLOWSHIP WITH GOD—THE FATHER, THE SON, AND THE HOLY GHOST; SECONDLY, OUR PECULIAR PLACE IN RELATION TO TIME.

As to the FORMER we read, that “GOD IS LOVE; AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM” (1 John iv. 16); clearly showing forth the blessed truth of the Church in the Father, and in the Son; also the Father, Son, and Holy Ghost in the Church; that is the CHURCH IN GOD AND GOD IN THE CHURCH. Then, as to the *latter*, the Church, chosen in Christ before the foundation of the world (Eph. i. 4), linked in the thought and purpose of God with Him who was set up from everlasting, has, in this sense, a being without a beginning, and at the same time without end, yea, an eternal existence. And not only so, but as to her present position, dwelling, as we have seen, in the bosom of Him who inhabiteth eternity, whose goings forth have been of old, from everlasting, she holds the same relation to time as Himself. The whole system of suns, of planets, and stars may revolve

around God, the bright centre of all things, but the Church has NO PLACE EITHER IN TIME, OR IN THAT PART OF CREATION OUTSIDE OF HIMSELF. Hers is a central position, inside the inner circle of glory, where the times and the seasons are known, it is true, but known among things passed away—things which she had to renounce, when she was called to give up everything for Christ. (Gal. iv. 10 ; Col. ii. 16 ; 1 Thess. v. 1.)

As to the elect seed of ISRAEL it is different. In connection with them, the sun, the moon, and the stars were set by God as signs in the heavens—signs of His faithfulness (Jer. xxxi. 35—37), showing them to be a people, CONNECTED BOTH WITH THIS EARTH, AND WITH TIME, a portion of that which revolves outside those regions of rest, where God and His Church are dwelling together in light inaccessible. In Genesis i. 14 we read, “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 :” words which, while they link these ordinances of heaven with Adam, yea, with the earth, and all the dwellers thereon, have especial respect to the *Jews*, whom the Lord had in view from the first, who in after times were brought out into light as the elect nation of God, and who in the end will be the medium through which blessing will flow forth to the rest of the world. (Gen. xxii. 18 ; Isa. lvi. 6, 7 ; Micah iv. 2 ; Zech. viii. 21, 22 ; xiv. 16, 17.)

Such is the distinction between ISRAEL and THE CHURCH. The *land* promised to Abraham of old is the hope of the one ; *heaven*, on the other hand, yea,

God Himself, is the home of the other. True it is, what is here said of the CHURCH is known only to *faith*: we are still in the body, and so far are connected with time; but soon, translated to heaven, the bride, the Lamb's wife, will be displayed to the rest of creation as the peculiar treasure of Him who so loved her as to shed His blood, to give His life, for her sake; and then it will be seen that "*life eternal*" is hers, because of her union with Him, who, being God, is eternal Himself. Then again as to ISRAEL, the times and the seasons, the new moons, the sabbaths and jubilees, those signs between them and their Lord, which they have lost for the present (Lam. i. 7; ii. 6; Hos. ii. 11), will be restored in the end; the sabbath in Israel will truly be kept, because the Lord of the sabbath, whom they once nailed to a tree, will be there, and known by His people at last as their King, their Deliverer, their God, as the One who died for them, in the same way that He died for the Church. (Ezek. xlv. 24; xlv. 3.) And not only so, but the GENTILES, the nations on earth, will share in these blessings; the times and the seasons, the new moons and the sabbaths, will speak to them, as well as to Israel—the sweet language of grace, will tell in that day of the ONE SEED, in and through whom this earth is to be blessed; "from one new moon to another, and from one sabbath to another, shall all flesh come up to worship before me, saith the Lord" (Is. lxvi. 23), to do homage to Him in that place of which the Lord said, "My name shall be there." (1 Kings viii. 29.) Well may we say, as we speak of these things, as we dwell on God's grace in that day to the true seed of Abraham,

even ALL THE REDEEMED BOTH IN HEAVEN AND IN EARTH, "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." (Rom. xi. 33—36.)



INSPIRATION.

JOHN XVI. 12-15.

"I HAVE yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, HE WILL GUIDE YOU INTO ALL TRUTH: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

This was true of the apostles, of Paul, and the other writers of the New Testament; the whole mind of God, "ALL TRUTH," was made known to them, to be dispensed by them to the Church. Hereafter, when we are taken to heaven, and know as we are known, all truth will be equally ours, as theirs; but in the meantime we are *learners*—we believe through their word. This marks the distinction between INSPIRATION and that ILLUMINATION which is the portion of all.

THE MARRIAGE IN CANA OF GALILEE.*

(JOHN II.)

“THE third day [i.e., the third day after the Lord’s baptism,† see chap. i. 29, 35—43], there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.” The mother of Jesus seems to be there as if it were her natural place; Jesus and His disciples are called there as guests; everything goes on in its due course. The bridegroom is there, the guests are there, the mother is there. But a moment arrives which tells its own tale—*the wine is out*. It is not that there had been no wine, but the supply is exhausted, and all who bear a part on the occasion are brought to this point, even the want of that which befits and characterizes a marriage feast—there is no wine! “And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.”

We read elsewhere (Matt. xxii.) that a certain king, making a marriage for his son, sent forth his servants to call them that were bidden to the wedding, saying, “Be-

* [This paper was not written by the author, but embodies his thoughts, as communicated by him to a friend.]

† The same day, we believe, as that on which he met Philip and Nathanael (see chap. i. 43, 51).

hold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage;" but that they, having no heart for the feast, would not come, going, one to his farm and another to his merchandise. Now this sets forth in parable what the marriage in Cana of Galilee gives us both typically and historically. Jesus, the King's Son, is the true Bridegroom; and when He came and presented Himself to the nation of Israel, on His part all things were ready; but on Israel's part nothing was ready; and He the Bridegroom and heir to the throne, as He was, is found there in the obscure place of guest. He has no place where He ought to have filled the first, yea, every place, and hence the discovery is made that there is no wine. His very presence there exposed the want. There was no response in Israel to Him, the call to the marriage is unheeded. The wine—the blessing Israel had known in an earlier day, such as that was—was gone; the glory had departed. Now it was "*Ichabod*" for all who felt truly, or according to God, and the mother of Jesus, typifying the nation which was His mother (viewing Him as born under the law) expresses the true state of things, when she says, "They have no wine." Thus it was in that day: the abject need of Israel, impoverished and resourceless on every hand, He all the while being there who had every blessing to give, if they would have received Him, was felt and owned by the little remnant of godly ones, who in true but unintelligent desire, looked to Him, then and there to establish the kingdom and glory.

But what then? "Woman," says the Lord, "what have I to do with thee? mine hour is not yet come." The hour had not come for Him to bring in the wine of the kingdom. The feast was prepared; the Bridegroom was there, but there was no response on the part of the nation to Him; and hence the hour was not come for Him to drink the fruit of the vine with His faithful ones in His Father's kingdom.

In fact His blood must be shed first. That we have not here, but the gap—the interval, which, because of Israel's sin, must come between this, the day of her drought, and the future day of her fulness—is announced here in those stern words of the Lord: "*Woman, what have I to do with thee?*" The nation, *as such*, was to be set aside in chastisement for her sin. Israel, as we read in the prophets, was given a bill of divorce. (See Jer. iii.) The word of the Lord was "She is not my wife, neither am I her husband." (Hos. ii. 2.) She had rejected Him, and therefore the hour was not come when He could bring in her blessing in communion with Himself.

But the hour *will* come! Here it follows in type, and the sequel of the scene takes up the history of Israel at the end of the age; the present dispensation coming in between verses 4 and 5; while verse 5 carries on the scene to the end. The next we hear of the mother is, that she said unto the servants, "Whatsoever he saith unto you, do it." Here she appears before us as the remnant of the *latter day*, who, as the true and godly part of the nation, will be the nucleus of it, and represent it in expression and exercise of heart, even as did the remnant of an earlier day—the day of the Lord's

first coming, and who will be brought to full subjection of heart to Him, before their blessing is brought in. It is now not merely a confession of poverty and resourcelessness, of there being nothing to be found for God in their midst nationally, no figs on the fig-tree, no grapes on the vine. There is more than this here, there is absolute subjection of heart to Christ; still indeed they are without wine, though in the position of dependence, waiting on, and for, Him to come in blessing like showers on the mown grass. Then they will say, "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord, our God? therefore *we will wait* upon thee"—and now "the hour" *has* come. But how does He, how will He, bring in the blessing—the wine?

"There were set there six waterpots of stone, after the manner of the purifying of the Jews." What a picture! The law is there with its ceremonial rites—setting forth what that real purification of heart and way was which God required of man. But what could these ordinances, what could the blood of the sacrifices, do when there was no wine—no heart for God in man? He might wash himself ever so thoroughly, which was the utmost the law could do, but what then, even supposing there could be such cleansing? The heart is still empty and void, there is no wine.

The very number of the vessels of purification told of the imperfection of that which they set forth. Six is figuratively an imperfect number, as seven is a perfect one. When used in scripture, it implies that which is lacking—found wanting. And this was the case, most

truly, with the ceremonial rites of the law at this moment of Israel's history. Thus, drought on the one hand, and imperfection on the other, is exposed before the better thing is brought in.

But now the word is, "Fill the waterpots with water." Christ fulfilled the law and made it honourable. He did not ignore the vessels of purification, He filled them up to the brim, and then He turns the water of purification into the wine of joy. He did not set aside that which exposed their hopeless condition, until He had fulfilled every jot and tittle of it. And this is what Israel will be brought to see and own in the latter day before they taste the "good wine" of her full blessing.

And now the order is, "Draw out now, and bear unto the governor of the feast. And they bare it." What is the result? On tasting the good wine, the bridegroom is called to account as to how this had come about: why was the good wine kept until the last? The custom was to set forth the good wine at the beginning, and when men had well drunk, then that which was worse; but in this case, the inferior wine had been drunk first—drunk until it was exhausted, and now the good—the excellent wine—the joy and blessing consequent on resurrection, is brought forth! Who could explain this secret? No one can be accountable but the bridegroom, he whose right it was to provide the wine. And who had provided it? who but Christ Himself? therefore He *is proved to be the real Bridegroom*. The servants are in the secret, but Christ, and none other, is the provider. He who had entered the scene as a guest, and doubtless as an unobtrusive guest, is now discovered as the Bridegroom

and Host ; just as the lowly, the gracious, the rejected one in the day of His humiliation will prove to be the glorious one, the King and the Bridegroom, the dispenser of all blessing and joy in the millennial day of the true marriage-feast, when He will manifest forth His glory ; and all who behold it will believe on Him. He alone will be able to give account to God, the ruler of the feast, and declare, how by Him and through Him all blessing is brought in. Then will the good wine be drunk without let or hindrance during the long millennial day of the marriage supper.

And here let us note that there are two individuals who appear at the close of this scene as the bridegroom ; one ostensibly so, but nameless, and lost in the other, who is the great actor and mover in the scene, and who is to all intents and purposes the real Bridegroom, because the dispensing-host. And so it will be in the day which the closing part of this little narrative sets forth. There will be for Israel the King and also, the prince ; the former the Lord Himself, who will be all in all to her, but also there will be a prince, as we see in Ezekiel xlv., a son of the house of David, the head of the royal family on earth in that day, who will rule on earth under Christ, and in holiness and righteousness carry out His will. Thus this simple little historical scene has wondrous meaning—setting forth in type the Lord's past and future dealing with His earthly people as well as His own personal association with them.

And now we will consider an enquiry, the answer to which adds considerably to the interest of this scene

as a type. Who, we ask, was the actual bridegroom at this marriage? We are not told; but may we not suggest the likelihood of its having been the brother of Jesus, the son of Joseph and Mary, the firstborn of their family? The position of his mother there seems to imply that it was the marriage of one closely allied to herself, or why should she be there, ordering the arrangements, and responsible for the provision? and why, we may add, were Jesus and His disciples called to the marriage?

If this was the case, it is especially interesting, as setting forth in type the more forcibly the prince of the future day to whom we have already referred. Let us remember that the Lord was *actual heir* to the throne of David. It was not merely that He had *divine* right to it, but He had *human* right also. He was the direct and lawful descendant of the house of David; being as was supposed (so scripture expresses it) the son of Joseph, that is, legally so.

Well, then, supposing the Lord had been received by the nation as Messiah instead of being rejected, and had taken the kingdom then, who would have been the prince? for we have seen in Ezekiel xlv. that when the kingdom is set up there *will be* a prince on earth. Surely this prince would have been, and will be, hereafter the one who, after the Lord, stood, and will stand, next in right to the throne; and in that day this right was clearly that of a son of Joseph and Mary, their firstborn son, as we have seen, who only for the Lord's priority would have been the heir. How fitly then, supposing the eldest son of Joseph to have been the

bridegroom at this marriage feast, does he set forth the one who, as an actual descendant from the same line, will in the millennial day occupy the same position towards the Lord and towards Israel, as he did in this scene at Cana of Galilee. He was there in the *highest place but one*. That one place was filled by another, whose glory was at first veiled, but in the end shone forth in its full lustre and proved Him to be the great and the glorious One, the true Bridegroom and provider of the wine, while the prince in the scene was only subservient to Him.

Thus will it be with the prince of the millennial day; he will be a real descendant of the house of David, and probably from this very line (for, however the records of the genealogy may be lost to human sight, they are known to God, and will be brought out when He requires it to carry out His own order on earth; see Ezra ii. 61, 63); who will go in and out in the midst of the people, receiving their oblations (Ezek. xlv.) and executing judgment and justice, under Christ, the King and Bridegroom.



HEADSHIP.

THE CHURCH SUBJECT TO CHRIST.

CORINTHIANS XI. 3—12.

THE woman praying or prophesying with power on her head because of the angels, namely, with a veil or covering, *the symbol of subjection*, thereon, thus owns the authority of the man, her natural head. Adam, we read, was first formed, then Eve; besides which, Eve came forth from his side, the woman in this way being *of the man*, as well as *for him*. In this ordinance therefore we see the distinction between them.

But there is a still deeper meaning than this. THE CHURCH, the type of which is the *woman*, derives her being from Christ, whom the *man* represents. Hence the woman is to have her head covered, as expressing THE CHURCH'S SUBJECTION TO CHRIST, its living mystical head.

Then there is another point. If the woman proceeds from the man, namely, Adam, the man also comes from the woman, because all Adam's seed are born of Eve. For this reason the man is not without the woman, no more than the woman is without the man in the Lord. They unite in forming the Church, and so mutually depend on each other, just as Christ and the Church have neither of them a separate being, apart from the other. The Eternal Son became Christ, God manifest in the flesh, for the sake of the Church, while the Church, on the other hand, lives, moves, and has her being in Him.

“ONE BODY AND ONE SPIRIT.”

EPHESIANS IV. 4.

CHRIST, according to Colossians iii. 4, is our life, not the Father, observe, or the Holy Ghost, but Christ, God manifest in the flesh, He who suffered for us, who rose again from the dead, He, and He alone is our life. (1 John v. 12.) True it is, that the Holy Ghost is both the originator, and the power of this life, that it is by the Spirit we believe, and by the Spirit we live. But while it is so, the two must not be confounded, namely, *the Spirit of Christ*, and *the Spirit of God*; as they are distinct in the Godhead, so they are distinct also in us.

This leads us to the true understanding of the word, “THERE IS ONE BODY, AND ONE SPIRIT.” Here the one Spirit is Christ, the new man, the divine nature in us, which is to the mystical body, the Church, what the soul is to the natural body, wrought in us, as we have seen, by God’s Spirit, animated and energized thereby, but at the same time distinct altogether from it; not a divine person and power apart from ourselves, living and acting in us, but our very being, our life, the *inner man*, strengthened, according as we live in communion with God, by His Spirit.

If the Spirit in this passage is the Holy Ghost, then Christ as “*our life*” is left out altogether, a strange inconsistency surely, when the Church of God is the subject.

Again, on the other hand, for the same reason, it

would be equally strange if the Holy Ghost were omitted, accordingly we find it is not so; inasmuch as in the "*One baptism*" here spoken of, the same truth is declared which appears in 1 Corinthians xii. 13. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."



PSALM XXIII. 6.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Let the believer as he wakes every morning think of these words, and say to himself, "This is one of the 'days of my life' of which the psalmist here speaks, and as surely as sorrow of some kind shall follow me through it, so surely will goodness and mercy follow me also."

Again, at night, as he lays down to sleep, let him think that he is one day nearer the moment of his finding himself at home in the house of the Lord. The home upon earth may be a happy or sorrowful one, may be gladdened by the smile of affection, by the presence of those most loved by him upon earth, or left to him lonely and desolate, but let him, in either case, think, as he closes his eyes, that he is nearer by one day to that place where the valley of the shadow of death will be behind him for ever, which no fear of evil can possibly reach, and where his cup will run over with ineffable happiness.

BAPTISM OVER THE DEAD.

THE ordinary interpretation of 1 Corinthians xv. 29, is this, that they who, in the earlier ages of the Church, when persecution was raging around them, came forward professing the faith of Christ, and desiring to be baptized, were animated by a similar spirit to that which inspires the soldier who on the battle-field presses forward to the assault in the room of those who had fallen. They were, supposing this to be the meaning of the passage, baptized in the room of their martyred brethren, who, loving not their lives unto the death, had suffered for Christ. Now this interpretation, which I do not believe to be the true one, I strongly suspect in reality satisfies no one; not even those who, echoing the thoughts of those who have written about it, have spoken as though it were a point incontrovertibly settled. How should it do so, seeing that it limits the word in this case to *only a few*? without allowing it to apply, as we think it must do, to *all, the whole Church of God, and not merely to the rare cases above named.*

And now, before I proceed, let me observe that the passage in one respect is defectively rendered—"over the dead," not "*for* the dead," we should read, the Greek being this, ὑπὲρ τῶν νεκρῶν. This we believe to be a point very needful to know and consider as mainly affecting and determining our view of the passage,

which, if we read it as a whole, is as follows, "Else," says the apostle, connecting our resurrection with the resurrection of Christ, "what shall they do which are baptized *over the dead*, if the dead rise not at all? why are they then baptized over the dead?"

And now for our proposed interpretation, which we shall preface by quoting the following passage, "Man being in honour abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me." (Ps. xlix. 12—15.) Such is the doom of the wicked, of those who are morally dead, and at a distance from God. They go down to the grave and their memorial perishes with them; unlike those who have part in the first resurrection, these shall not live again till the thousand years of Christ's reign have expired. (Rev. xx. 5.) While others are reigning in life, they, and some of them kings in their day, shall lie dishonoured, and mouldering in the dust of the earth, their doom at the end, at the resurrection of judgment, being the lake of fire and brimstone for ever. How different this from our hope. "God will redeem my soul from the power of the grave, for he shall receive me" we may triumphantly echo in the words of the Psalm quoted above, contrasting our lot with the fearful condition of those who live and die without hope. "O death, where is thy sting? O grave,

where is thy victory?" Such is our song even now in the midst of this death-stricken world. Thus, then, in accordance with this, standing in the midst of a vast cemetery, as it were, where the dead of past ages lie mouldering beneath him, the very soil under his feet being, so to speak, composed of their ashes, the saint, himself an exception to the general order of men, by a simple act on his part, declares himself to be dead to the world, the flesh, and the devil, but alive at the same time to God, expresses his hope in, and at the same time, his union with, Christ, the mighty deliverer from death. This act is that of passing through the waters of baptism. Others around him are dead, mortal, as to the body, morally dead as to the soul; hence even now in the apprehension by faith of his entire emancipation from the bondage of death, and at the same time the dominion which hereafter he is to have over those who, alas! have gone down to the grave without hope, he, from the high and holy elevation, the vantage ground which God's grace has assigned him, looks down on a world beneath him all lying in ruins, all doomed to hopeless mortality, and in this spirit goes through the ordinance; which tells out what he is, a man in resurrection, one risen and ascended in spirit with Christ. In the words of the passage before us, he is **BAPTIZED OVER THE DEAD—THE DEAD OVER WHOM HE WILL IN THE LAST DAY HAVE DOMINION.**

Such is the meaning, I believe, of this passage, and is it not, I ask, more simple and natural than that which is commonly given—more in harmony with the truth brought out in this chapter? the object of which is

to draw a contrast between the destiny of those dead in sin, and those alive in the Spirit; even the elect Church of God, and the unregenerate world—between the hopes of those who expect to be caught up to meet the Lord in the air, to attain unto the resurrection from amongst the dead, and the sad and hopeless condition of such as belong to this world. As an illustration of what I have shown, may we not say of the elect in the days of Noah, that as the ark wherein they were sheltered floated in safety over the multitudes of those who were lost in the flood, they, in a sense, were “BAPTIZED OVER THE DEAD?” And again, of the children of Israel who were baptized unto Moses in the cloud and the sea, may we not say that as they lifted up their voices in triumph over their Egyptian pursuers, as these lay conquered and dead on the shore, the baptism which they passed through was a BAPTISM OVER THE DEAD?

Then there is another point. Knowing that they surely shall rise, the saints, in the fifteenth 1 Corinthians are represented not only as passing through the waters of baptism, but also as willing, if needs be, to pass for Christ's sake through the fires of persecution, to die in His cause. “Why stand we,” says the apostle, “in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.” (1 Cor. xv. 30—32.) Here we have a further, a *second* testimony, in the persons and acts of the saints, to the truth of the doctrine of resurrection. This, I believe, is needful to

notice, because we may easily confound the act of being baptized over the dead, in verse 29, with that of suffering for Christ's sake, spoken of in the above-cited verses; whereas, I believe, though closely connected of course, they are distinct things altogether—the one being *the first act* of the saint in his course (at least, so it should be), the other the *continuous suffering*, the hourly jeopardy, the dying daily, the refusal to eat and drink like the world, which, of necessity, follows the confession of the name of the crucified Jesus.

And here, in addition to the first part of this subject—namely, what I have suggested with regard to verse 29—let me observe that this victory of the saints over death is in harmony with that which Christ Himself in the end will achieve. He triumphed, we know, when He Himself rose from the grave: He will triumph again when His Church shall be raised: but not till “*the last enemy, Death,*” is banished for ever beyond the precincts of the new heavens and new earth, will His conquest be perfect. It was defilement in Israel to touch a dead body, a bone, or a grave (Num. xix.); and hence, during the millennium, this earth, however pleasant and fair it may be, will not be perfectly pure. No; because death, the sad witness of sin, will be there: they who shall have no part in the first resurrection, the nations of those who are lost, will continue still to pollute it. But, in the end, this death-defiled world will be wholly dissolved—not *annihilated*, I say, but *dissolved*—yes, and in the very act of dissolving (so at least to me it appears), unable to hide them from the all-searching eye of their Judge, it will give up its dead

to be finally punished, to be cast into the lake of fire for ever. After which, out of identically the same materials, those atoms of which it was formed at first, now thoroughly purged from the least trace of mortality, even to a dead leaf or an insect, the new everlasting earth will be formed. This I believe to be an explanation of the following passage: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades (ᾗδης) delivered up the dead which were in them; and they were judged every man according to their works: and death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." (Rev. xx. 11, &c.)

With regard to this passage, if it were otherwise than what I have stated above—if this earth is to be *annihilated*, instead of being *dissolved*, and then *made anew*, as I have said, the power of Christ in redemption would, in this instance, be foiled. But no, it will not, I believe, it cannot, be so. This earth, just as much as our bodies, is redeemed by His blood; and hence, though dissolved,

like the body when sown in corruption, like the body again, when raised in His likeness, it will know in the end the full power of His resurrection. Hence the new earth, and, let me add, the new heavens, in like manner, will be the very same heavens and earth which we see around us at present, purged by the fires of the last day from every trace of corruption and death.

And here, in conclusion, I would offer what to me seems an explanation of the two above passages. First, "death and hades (*ᾗδης*) delivered up the dead which were in them" (Rev. xx. 13): secondly, "Death and hades were cast into the lake of fire." (Rev. xx. 14.) Hades, we know, is the place of the soul in its unclothed and separate state—the grave, that of the body while under the power of death. This passage then applies, as I take it, to their re-union and final destruction—I mean of the bodies and souls of the wicked. The body (death's prisoner) being called from the grave (*death* here by a figure being put for the *grave*), the soul, on the other hand, being summoned from hades, to be united for ever, and for ever tormented.

Such is the doom of this world. Filled, as it is, with itself, its wisdom, its glory, its many inventions, such is its terrible end. Such, however, is not the lot of the righteous. We, even we (blessed thought!) are the children of God, joint-heirs also with Him who is Heir of all things both in heaven and in earth, and, as such, conquerors, like Him, over death and the grave. Well, then, may we, as we turn from the thought of the judgment, which is to finish the drama of this world's history, and look up to heaven, our birth-place, our home, where

we are to dwell for ever with Him—well, then, I say, with such a hope in our souls, may we echo the sweet words of the poet, and sing—

His be the Victor's name,
Who fought the fight alone;
Triumphant saints no honour claim,
His conquest was their own.

He hell in hell laid low;
Made sin, He sin o'erthrew;
Bow'd to the grave, and killed it so,
And death, by dying slew.

Bless, bless the Conqueror slain,
Slain by divine decree,
Who lived, who died, who lives again—
For thee, His saint, for thee!



“THE GOD OF THE BIBLE.”

“IS THAT THE GOD OF THE BIBLE? I NEVER KNEW HIM TILL NOW” said a dying young woman suddenly raising her head from the pillow, with evident wonder at hearing the parable of the good Samaritan read by one who came to visit her, and speak to her of the Lord, at the request of her mother. Up to that moment she had been utterly apathetic and dead as to her soul; but after that, her peace was unbroken, and in a few weeks after her eyes had been opened, in the way here related, to *see the God of the Bible to be the God of all grace*, she fell asleep in Jesus, giving the most full and satisfactory evidence of the reality of the work of God in her soul.

ZACCHÆUS.

LUKE XIX. 1—10.

WHAT a wonderful history is that of Zacchæus, “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.” Whence, we ask, this amazing self sacrifice, this superhuman unselfishness? The answer is this, The Lord had called him *by name*, had singled him out from the crowd to be his host on the day: “Zacchæus,” said He, “make haste, and come down; for to-day I must abide at thy house.” This it was that subdued him, that changed the whole current and course of his life, that made him a new man altogether. The Lord had taken possession of his heart, was about to enter his house, and hence he who all his life had been oppressing the poor, and defrauding his neighbour, becomes both a merciful man and a just one: Zacchæus is no longer the same that he was, he is a believer, a disciple of Christ, and being such, can we wonder at aught that he does? No, let us rather wonder that we who know so much more of the Lord’s mind than he knew, have so little of the spirit of self sacrifice, of devoted love to the Lord that he had. Alas! we read the history of Zacchæus, we speak of his faith, his devotedness; we admire and wonder, but who loves the Lord as he loved Him? Who acts like Zacchæus, the publican?



SIN ABOUNDING: GRACE MUCH MORE ABOUNDING.

ROMANS v. 12—21.

SIN AND DEATH ENTER.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” (Ver. 12.)

SIN AND DEATH SHOWN TO HAVE REIGNED FROM THE FIRST.

“For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to some.” (Ver. 13, 14.)

GRACE ABOUND.

“But not as the offence, so also is the free gift.” (Ver. 15, *first clause*.)

PARENTHESIS

THE TWOFOLD ABOUNDING OF GRACE OVER SIN AND DEATH.

Earth.	{	“For if through the offence of one <i>many be dead</i> , much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” (Ver. 15, <i>second clause</i> .)
--------	---	--

Sin.	{	“And not as it was by one that <i>sinned</i> , so is the gift:” (Ver. 16, <i>first clause</i> .)
------	---	--

Grace triumphs over <i>sin</i> .	{	“For the judgment was by one to condemnation, but the free gift is of many offences unto <i>justification</i> .” (Ver. 16, <i>second clause</i> .)
----------------------------------	---	--

Life triumphs over <i>death</i> .	{	“For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness <i>shall reign in life by one, Jesus Christ</i> .” (Ver. 17.)
-----------------------------------	---	---

THE ABOVE SUBJECT, NAMELY, THE ENTRANCE OF
SIN AND DEATH, RESUMED—THEN THE REMEDY
SHOWN.

“Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.* For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Ver. 18, 19.)

OBJECT OF THE LAW.

“Moreover the law entered, that the *offence might abound*. But where sin abounded, GRACE DID MUCH MORE ABOUND: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Ver. 20, 21.)

THE ABOVE PARENTHESIS EXPLAINED.
SIN AND DEATH SHOWN TO HAVE REIGNED FROM
THE FIRST.

(SEE VERSES 13, 14.)

The purpose of verses 13, 14, is to anticipate and meet an objection which might naturally arise as to what is stated in the foregoing verse, namely, that “*all have sinned*.” “How can this be,” an objector might urge, “as to those who lived between Adam and Moses?” “There being, during this period, no law to transgress,” he might say, “there was neither *sin nor transgression—hence, all have not sinned*.” In answer to which, the apostle, drawing the distinction between *sin and transgression*, allows that during this time, there being no law, there was consequently *no transgression*, that is, no breach of a law which had not been published as yet;

* Here the true rendering we believe is as follows, “Therefore as by ONE OFFENCE judgment came upon all men to condemnation, even so by ONE RIGHTEOUSNESS the free gift came upon all men unto justification of life.”

but then, he goes on to say, that *sin existed*, though it was not "*imputed*," or *punished with immediate death*, as in the case of Nadab and Abihu, Achan and others, who sinned against an especial command. Then, in proof that sin was in the world, he says, that DEATH, the sad proof of its presence, reigned from Adam to Moses, "even over them that had not sinned after the similitude of Adam's transgression," that is, OVER THE WHOLE HUMAN RACE, *sinner*s as they were, though not *transgressors*, as Adam had been, who disobeyed an especial command.

GRACE ABOUNDS.

(SEE VERSE 15—17.)

And now as to the rest of the passage. The *first* clause of verse 15, "But not as the offence, so also is the free gift," introduces the general fact of the abounding of *grace*, or "*the free gift*," over "*the offence*," which is afterwards shown to be *twofold*.

Then the *second* clause of verse 15, read in conjunction with verse 17, shows *the future triumph of life over death*; it shows that in the kingdom hereafter, instead of death reigning on earth, the saints in the heavenly places above it, will be seen REIGNING IN LIFE—that is reigning together, and in union, with Him, who is Himself essentially "the life" (John xv.), and, at the same time, "*our life*," the life of all who trust in His name. (Col. iii. 4.) Observe, as soon as man fell, Satan became both the god and prince of the world, hence "death," the fruit of Adam's offence, "reigned by one," it is written. Hereafter, when Christ, (the quickening Spirit, the blessed fountain of life,) and with Him His saints,

shall be in power, saving as a judgment on sin, whenever it may break out (Zech. xiv. 17), there will be no death in the world.

Then as to the *first* clause of verse 16, this read in conjunction with the rest of the verse, shows *the triumph of grace over sin*; it shows that the atonement of Christ meets both *original* and *actual* sin; that is, not only Adam's offence imputed to himself, and likewise to all his posterity; but also the "many offences" resulting from thence; faith, in this case, being needed on the part of the sinner.



RESURRECTION.

TWO QUESTIONS ANSWERED.

I CORINTHIANS XV. 35—45.

1st QUESTION, answered in "But some man will say, How are the dead raised up?"
verses 36—38, 42—45

and

2nd QUESTION, answered in "With what body do they come?" (Ver. the parenthesis, verses 39-41. 35.)

FIRST ANSWER.

"Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God *giveth it a body* as it hath pleased him, and to every seed *his own body*."* (Verses 36—38.)

* This shows, whether wheat (*the thing spoken of here*), or the human body (*spoken of in ver. 42—45*), be considered, that while a wonderful change is effected, *identity*, nevertheless, is maintained—that, in both cases, the *original germ* is preserved.

SECOND ANSWER.

PARENTHESIS.	FLESH, OR BODIES.	Illustration of the following fact.	(“ All FLESH is not the same flesh: but there is one kind of flesh of <i>men</i> , another flesh of <i>beasts</i> , another of <i>fishes</i> , and another of <i>birds</i> .
		Fact illustrated above by the varieties of flesh among men and animals.	(So) “ There are (<i>or will be</i>) also <i>celestial</i> bodies, (<i>i.e.</i> , <i>spiritual bodies in heaven</i>) and bodies <i>terrestrial</i> .
	GLORIES.	Fact afterwards illustrated by the gradations of glory in the planetary system.	“ But The GLORY of the <i>celestial</i> (<i>or spiritual body in heaven</i>) is one, and the glory of the <i>terrestrial</i> (<i>body</i>)* is another.
		Illustration of the above fact.	(Just as) “ There is one glory of the <i>sun</i> , and another glory of the <i>moon</i> , and another glory of the <i>stars</i> : for one star differeth from another star in glory.” (Verses 39—41.)

FIRST ANSWER RESUMED.

“ So also is 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. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a LIVING SOUL; the last Adam was made a QUICKENING SPIRIT.” (Verses 42—45.)

EXPLANATION OF THE ABOVE PASSAGE.

Two inquiries are here made. First, HOW ARE THE DEAD RAISED UP? Secondly, WITH WHAT BODY DO THEY

* Query—Is the glory of “the terrestrial body,” here spoken of, that which *properly* belongs to man under the headship of the FIRST ADAM, but which was lost at the fall? Or is it that which, in the *new earth*, will be his, after the thousand years are concluded?

COME? In reply to the *first*, the apostle points, as it were, to the wheat field, and shows that as the seed sown therein passes through a process of *death and resurrection*, so is it with us—we die, we go down to the grave, there to sleep, it may be, for centuries, till the time comes for Christ to put forth His power, and then that which was sown in corruption, dishonour, and weakness, is raised in incorruption, in glory, in power; the natural body becomes a spiritual body, we rise, we ascend, we take our place in those heavens to which in spirit, while yet in the body, we had ascended before. There is no reasoning here according to man, and yet it is reasoning, such as faith understands and delights in. The above illustration we find in verses 36—38,—the fact in verses 42—45; while the reply to the SECOND QUESTION comes in the *parenthesis*. (Verses 39—41.) And now, before noticing the latter, we would add a word as to the change through which we are to pass. In verse 50 of this chapter we read, that “Flesh *and blood* cannot inherit the kingdom of God,” a passage on which some light is thrown in Leviticus xvii. 14, “The life of all flesh is the *blood* thereof.” So it is with us *now*, connected so far as we are, with the *old creation*, with death. In the blood the vital principle dwells. But in heaven it will be otherwise. Our bodies then will be instinct, not with *blood*, but with *Spirit*; not transformed into spirit, but, however refined, however subtile as to their essence, material, palpable bodies. Hence Christ, when He rose, spoke of Himself, saying, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not *flesh and bones*, as ye see me

have." (Luke xxiv. 39.) Observe, of *blood* He says nothing. This, together with His life, He had poured out on the Cross. Such was the HEAD, and such His MEMBERS will be.

And now for the *second* inquiry : " WITH WHAT BODY DO THEY COME ? " Here he considers the four orders of beings—men, beasts, fishes, and birds ; and shows that while *flesh* is common to all, they differ one from the other ; for instance, that the flesh of a *man* differs from that of a *fish*, and the flesh of a *beast* from that of a *bird*. And then he proceeds to show that so it is with regard to the *celestial* and *terrestrial* body. Bodies they both of them are, both formed of flesh, but differing as to their nature : one formed for heaven, the other for earth. He enters into no explanation, but uses the above *illustration*, then states the *fact*, leaving us therein to admire the power and goodness of God.

But it is not *new bodies* alone that we are to have. GLORY also belongs to the saints. And here, in order to illustrate the distinction between the glories of the celestial and the terrestrial body, he, as it were, looks up to the heavens, and finds in the sun, moon, and stars an exemplification thereof. The moon, in its brightest and most beautiful moment, what is it compared with the sun ? So with the celestial and the terrestrial body, glory belongs to them both, but in different measures : the one surpasses the other, as the sun surpasses the moon.

This last point, observe, we have thus explained in order to correct the notion of some who read what is said of the sun, the moon, and the stars as an illustration

of the *degrees of glory in heaven*, as showing that the dignity of some in the kingdom, as a reward for their faithfulness, will be higher than that which others will have. This is a blessed truth, we allow, quite according to God; but it is not taught in this passage. The explanation here given is the true and simple meaning thereof.



CHRIST ENCOUNTERING THE ENEMY.

JOHN XIV. 30—31.

“HEREAFTER I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and that as the Father gave me commandment, even so I do. Arise let us go hence.”

PARAPHRASE.

Hereafter I will not talk much with you, having now to do with Satan, the prince of this world. True it is, he has “*nothing*,” no part whatever in me, no claim upon me, *the Holy One of God*; nevertheless, in order to give the world full proof that I love the Father, and that (His will being my law, the rule of my life), in my every action it is my object to please Him, I now, in obedience to Him, to the commandment which He has given me, go forth to meet and encounter the enemy:—
ARISE, LET US GO HENCE.

N.B. Here the Lord, with His disciples, gets up from the table, and goes forth. The rest of His discourse therefore is uttered on His way to Gethsemane. In chapter xvii. He pauses, we believe, and standing still while addressing His Father, He prays for His people.

“THINGS WHICH CANNOT BE SHAKEN.”

HEBREWS XII. 22, 24.

THERE are two distinct chains in this passage; the first in verse 22, the second in verses 23, 24, the conjunction “AND” forming the link of connection in each. The former relates to the *glory*, namely, the millennial and eternal state, both earthly and heavenly; the latter to the condition of the saints, viewed both as an *elect* and as a *redeemed* people previous thereto.

Observe, the word “And” does not occur between verse 22 and the two following verses; the object therein being to define the two chains, to keep them distinctly apart from each other.

The order of the Holy Ghost in this passage is as follows,—as in common elsewhere in scripture, especially in the Psalms,—He presents, in the first place, the grand result of God’s ways with His people, even the GLORY, both celestial and earthly. He next turns back to glance at the eternal purpose of God in ELECTION; and then concludes by bringing in that which links election and the glory together—the great foundation of blessing, namely, the work of Christ in REDEMPTION.

FUTURE. (<i>First Chain.</i>) Verse 22.	{	Ye are come unto mount Sion, and Unto the city of the living God, the heavenly Jerusalem, (Rev. xxi. xxii.) and To an innumerable company of angels.* (Rev. v. 11, 12.)	}	EARTHLY GLORY. Mount Sion being the centre of the system.
				HEAVENLY GLORY. The Church being the centre of the system; the company of angels its circumference.

PRESENT.

(Second Chain.)

VERSES 23, 24.

To the general assembly and
church of the first born, which
are written in heaven,

and

To the Judge who is the God
of all, (καὶ κριτὴ Θεῷ πάντων,)

and

To the spirits of just men
made perfect,† (Heb. x. 14,)

and

To Jesus the mediator of the
new covenant,

and

To the blood of sprinkling,
that speaketh better things than
that of Abel.†

ELECTION.

The saints at large
(i.e., the general assembly,
and the Church) viewed as an elect
people, in connection with
Him who is Sovereign,
Judge, and, at the same
time, OUR God—the
God of all the elect.

REDEMPTION.

The saints viewed as
a redeemed people in
connection with Christ
as the mediator, and
with His blood cleans-
ing the conscience.

* "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." (Ex. xv. 13.) Thus Israel sang on their deliverance out of Egypt, long, long before they reached their promised inheritance. The whole length of the wilderness lay between them and the land; and yet they thus sang. They did so in the power of faith and of hope, realizing that which was afar off, as though they were in the actual fruition thereof. So is it with us: we are come not only to that which is *present* (see ver. 23, 24), but to that also which is *future*. (See ver. 22.) Our expectations are linked with all that Christ is expecting. We ourselves, it is true, shall form a part of the Church in that day—of the heavenly city, but while it is so, the *earthly Jerusalem* also will contribute to perfect our happiness. Hence "MOUNT SION," the place of His throne, with

all that will circle around it, even the land of promise, and the rest of the earth, with the nations thereof, all that is to bow to His sceptre, is ours—we have come to it all, and come to it even now. God, who quickeneth the dead, calleth those things which be not as though they were, and so we, who are quickened, can speak of things future, things which be not, as having with us a present existence.

† The Communion here spoken of is that, we believe, which we have with all the people of God, those upon earth, and those with the Lord—“*Just men,*” *justified souls, souls made perfect in Christ*, of whom it is written, “By one offering he hath perfected for ever them that are sanctified.” (Heb. x. 14.) Every believer, whether in the body, or out of the body, in this sense, is equally perfect, and his deliverance, in dying, from the thralldom of the flesh and the body, makes, as to this, no difference whatever. And to the *spirits* of such we are come—come in the way of communion, of heavenly fellowship. With regard to the *body* it is otherwise. This is as yet unredeemed, corruptible, mortal. And hence, as to it, there can be no link, no point of union between us. But the day is at hand when death will be swallowed up in victory, when we shall be perfect, not only as to the *spirit*, but also in *body*; and then the prayer of the Lord “THAT THEY ALL MAY BE ONE” (John xvii. 21), will be answered; communion then will be perfect, even as we shall be perfect ourselves, according to the perfection, the purpose, of God. “The city of the living God, the heavenly Jerusalem,” to which we have come already in spirit, alone will supply communion of this kind; but

till then, all we can say is, in the words of this passage, that we are “come to the *spirits* of just men made perfect.”

‡ The object of the Epistle to the Hebrews is to contrast the *shadow* with the *substance*, the sacrifices under the law with the sacrifice of Christ. And so, in harmony with this, the blood of the firstlings offered by Abel (the first typical victims in scripture) is, we are disposed to believe, here put in contrast with Christ’s blood. Were Abel’s *own blood* crying for vengeance here meant, the comparative term “*better*” would surely not be correct. Here it seems to be used as in Hebrews ix. 23, where the “*better sacrifices*” are contrasted with those which, though nothing in themselves, had their value notwithstanding, as foreshadowing the true; and also as in Hebrews viii. 6, where “the new covenant” (of which Jesus is here said to be “the mediator”) is shown to be *better* than the old. (See also Heb. vii. 19, 22.)



ROMANS VII. 1—6.

IN the simile of the woman and her husband (Ver. 2, 3), it is *the husband who dies*—not the woman.

In our case *we die*—not the law. “We are dead to the law by the body of Christ.” The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, &c., as we read in 1 Timothy i. 9.

Observe, the law never dies, it is still obligatory, and in force, as to those who are still in the flesh.

MARY OF BETHANY,

IDENTICAL WITH THE WOMAN OF NAIN IN THE SEVENTH
OF LUKE.

“Where sin abounded, grace did much more abound.”

Romans v. 20.

THERE are two ways of reading John xi. 2. The first is, “It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.” The second is, (omitting the word “*that*,” which is not in the Greek, as the English reader may know from its being *in italics*,) “It was Mary which anointed the Lord with ointment,” &c. Now if we adhere to the former of these two readings, the conclusion is, that the passage refers to the action in the following chapter (John xii. 1—8) in which case the stress must be laid upon the word “*that*,” pointing as it would do in this case, to Mary the sister of Lazarus, who is there presented as anointing the Lord’s feet in the way here described. But if, omitting the word “*that*” (which, as I have said, does not occur in the original) and laying the emphasis *on the name*, we read “It was *Mary* which anointed the Lord with ointment,” &c., we cannot surely with any consistency connect it with the narrative in John xii. 1—8, because in this latter passage Mary is *definitely named as the one who thus acted*, and therefore it would be wholly unmeaning and needless to refer to her thus in the foregoing chapter.

To what then, if this be the case, does the passage

thus read bear relation? Not, I believe, to the twelfth chapter of John, but to the seventh of Luke. There we find a woman doing the very same thing that Mary of Bethany did; while we are not told who she was, or what was her name. Here, however, we find who she was who thus honoured her Lord. Here the secret comes out, "it was" (as we read, laying, observe, the stress on the name,) "Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick." Thus the despised outcast of Nain, the forgiven one in the Pharisee's house, she who loved much, because of the deep sense she had of the pardoning love, the abounding grace of her Lord, turns out to be the devoted worshipping Mary of Bethany, who afterwards anointed Him in the house of Simon the leper.

This view of the subject, I am aware, will be distasteful to those who realizing Mary of Bethany only in the interesting light in which she is presented in Luke x., John xi., xii., refuse to believe that she can possibly be the "woman in the city, which was a sinner," whom a self-righteous Pharisee shrank from, as being unworthy of entering his house. (Luke vii. 36—50.) But what if the Lord's object herein is not so much to tell of the grace that was in her, as to magnify His own grace in redeeming her from evil, in making her one of His people? This we believe to be the fact, and that in not beginning with Mary in the seventh chapter of Luke, we should drop the first link of the chain of her history, the object of which is to trace the path of one emerging from the lowest depths of degradation and sorrow, and never turning aside till she had reached

that height of ineffable joy which she tasted when she anointed the feet of her Lord in the house of Simon the leper.

And now we will rapidly go through her history, our object herein being to show how consistently it all hangs together, what a tale of mercy it is, what a blessed illustration of the truth of that word in Romans v. 20 "where sin abounded, grace did much more abound."

Our first view of Mary (as we shall now assume her to be) is in the house of Simon the Pharisee (Luke vii. 36—50), in the city of Nain, where, an alien from those whom she loved, she had been leading a dissolute life. There, at the Pharisee's table, the Lord had been received as a guest, and there she approaches Him, not as a stranger, but as one to whom her heart was attracted, one from whom she had learnt the great secret of happiness. How she first came to know Him, we are not told. May it not have been at that moment when, at the gate of the city, He raised the young man, the only son of the widow, to life? Much people of the city we find was with the sorrowing mother, and she, Mary, perhaps, was one of that number, or more probably, lonely and friendless, and yet hardened in evil, she, like the strange woman in the second of Proverbs, was passing carelessly on, when all of a sudden a scene such as she never witnessed before burst on her view, and the voice of that heavenly stranger, of that wonderful man, "the man of the gate of Nain," as a beloved brother was accustomed to call him, fell on her ear, say-

ing "Young man, I say unto thee, Arise," words which while they called back his spirit, at the same time reached the heart of the poor outcast of Bethany, telling her that there was happiness even for her, that there was one who could fill the void in her craving desolate heart. This it was which led her, regardless of man, of the social order of life, to make her way into the banqueting-room of Simon the Pharisee, there to bathe with her tears and her ointment the feet of Him, who in so unlooked-for a way, had taken possession of her heart, there to get the sweet and blessed assurance from Him that her offering was accepted, that her sins, which were many, were forgiven.

And now we pass on to the tenth chapter of the same Gospel, and there we find her again, as before, at the feet of her Lord (her natural place it seems, in each case), learning lessons of divine and heavenly wisdom from Him who had forgiven her sins. No longer the broken-hearted penitent that she was, but a happy saint, in sweet communion with Him who had spoken peace to her heart. Nor is she alone, as before, a disconsolate outcast, no, she has found a home with her kindred; her brother and sister, reflecting the grace which Jesus had shown her, having forgiven and forgotten the past, have received the wanderer back. They are not however at *Bethany, the true home of this family*, but at a "*certain village*," the name of which is not told us. How, we may well ask, is this? A question which perhaps may be answered in this way; that Mary having brought disgrace on herself and on them, they had none of them courage as yet to face their friends and their

kindred, and so they tarry awhile at this village, before they return to Bethany.

And now we come to the eleventh chapter of John, where we find the scene changed altogether, the family are again at their own home at Bethany, alas to them a desolate home, death having entered the scene, and taken Lazarus away from his sisters. But is this all? No, it is not, the triumph of death is but for a moment; the Lord being on His way, at the call of his sisters, to awaken the sleeping one, to call Lazarus back from the grave. Thus we see Mary again at His feet, the sweetest spot to her in the world, there to learn fully to know Him as "THE RESURRECTION, AND THE LIFE:" she who, as we venture to assume, had witnessed the miracle at the gate of the city, which had witnessed her shames, had seen the young man raised to life, now beholds the marvel repeated in the case of her brother.

What wonder then if, in the following chapter (John xii. 1—8) we find her in the house of Simon the leper, anointing the feet ("beautiful" beyond all thought in her eyes, Is. lli. 7) of Him to whom she is so deeply indebted; what wonder if her ointment of spikenard, so costly, so fragrant, that it filled the house with its odour, should have been treasured up by her till that moment, when, as she knew through some divine instinct within her, the day of His burying was near. Not as a penitent here, as in the house of Simon of Nain, but as a worshipper, we find her honouring Him thus in the house of Simon of Bethany. And that too without any reproach, or resentment, on the part of either the host or the guests; Christ having dealt with her in grace, as He

had done, He would not suffer her to be shut out, (as some would fain shut her out, as unworthy of being there) from this supper table where He Himself was a guest, He would incline the hearts of others to receive her as He Himself had received her; would find a place for His forgiven disciple among the honoured of Israel. This is surely sufficient to silence one of the common, we must call them *self-righteous*, objections as to the identity of Mary with the penitent in the seventh of Luke. And this, we may add, is to us a very interesting thought, savouring as it does more of *grace* than of *law*, more of *God*, than of *man*. And it is here I would say that if my conjecture is right as to the manner and time of her meeting the Lord, namely, when He raised the young man at the gate of the city, it is interesting also to bear in mind that in each case her act is connected with *death and resurrection*, that the grace shown to the widow of Nain and her son, and that which had been vouchsafed to herself, and her family, should have led to the same result in the two different cases, to her anointing the feet of her Lord.

Thus in a rapid way I have gone through this interesting history, my object, as I have said, being to show how the links of the chain depend on each other, that it is in truth the story of *one and the same individual*. Such I believe the unprejudiced mind will own it to be, on a careful comparison of these four scriptures one with another. (Luke vii. 36—50, x. 38—42, John xi. 1—2, xii. 1—8.) To those who are willing to give up the vain notion of discovering aught that is good in the creature, and to trace the ways of the God of all grace in His

word, it will be evident that she who anoints the Lord in the city of Nain, is the same that anoints Him again at the supper in Bethany, that the despised out-cast whose name was a reproach and a by-word, among the names of the daughters of Israel, was the one whose report was to go forth to the whole world linked with the record of that exquisitely significant act so sweetly expressive of the devotion, the love of her worshipping spirit.



“NO MAN KNOWETH THE SON.”

THE natural man knows neither the Son nor the Father, as we read, “no man (i.e., no one) knoweth the Son, but the Father, neither knoweth any man the Father, save the Son.” (Matt. xi. 27.) They (the Father and the Son) of course know each other, while the unregenerate world knows neither the one nor the other.

The believer, on the other hand, knows both the Son and the Father, as we read, “no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son *and he to whom the Son will reveal him.*” Now here the Son is presented as revealing the Father to us, and in so doing, *revealing Himself to us at the same time*, inasmuch as it is only *through Christ* that the Father is known. If this then be so, why should we, as is frequently done, in controverting the Newtonian heresy, say, in reference to ourselves, “NO MAN KNOWETH THE SON”? This is detaching these words from the context, and, in so

doing, giving a false meaning to them. *To be a Christian at all, I must know the Son*, not of course as they seek to know Him, who profanely rushing in 'where angels fear to tread,' would seek to dissect His blessed person in a way that they would deem it folly and presumption to do with regard to themselves, and their own being, as mere creatures occupying a place altogether below the level of Him before whom it is our wisdom to bow with adoring wonder and gratitude, owning that we know nothing whatever of Him in the way that *they* think to know Him.

We should surely be jealous in maintaining the truth in opposition to those profane and presumptuous statements which have of late years been broached on this subject. In every way we should resist that reckless intrusion into the deep mysteries of the person of Christ which has so deeply dishonoured Him; but in doing so, we should be careful not to press into the service a passage which in no way bears on the subject, but which, when isolated from the context, sounds as though it meant what we here say it does not.

As Christians we of course know the Son; if not, what mean the whole Gospel and the three epistles of John? And what the words, "he that hath seen *me*, hath seen the *Father*"? (John xiv. 9.) And again what does the following passage imply? "We know that the Son of God is come and hath given us an understanding that we know *Him* that is true, and we are in Him that is true even in His Son Jesus Christ. This is the true God and eternal life." (1 John v. 20.)

THE SEVEN-BRANCHED GOLDEN CANDLESTICK.

ZECHARIAH IV.

IN Revelation xi. we read, that the two witnesses (Moses and Elias, as we believe them to be), the great Jewish lawgiver and prophet, will testify, during the 1260 days, or first half of Daniel's last week, to the coming of the Messiah, therein ministering to the remnant of Israel in the day of their sorrow. In the fourth verse of this chapter it is said, "THESE ARE THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS STANDING BEFORE THE GOD OF THE EARTH," a passage which reminds us of Zechariah iv., wherein we find a SEVEN-BRANCHED CANDLESTICK, fed by a constant supply of oil from the *two olive trees* on each side thereof, and of which it is written, "THESE ARE THE TWO ANOINTED ONES [OR SONS OF OIL], THAT STAND BY THE LORD OF THE WHOLE EARTH." (Zech. iv. 14.) Here again, as we believe, we see Moses and Elias, no longer *on earth*, as before, in Revelation xi., amidst a suffering people during the week, but in a far higher and more glorious position, even *in heaven*, in connection with Israel, symbolized here by the candlestick, at a further stage of their eventful and wonderful history. In Revelation xi. we read of their ascension to heaven, the days of their testimony on earth being finished; and in this fourth chapter of Zechariah we find how they will be *subsequently* used by the Lord,

even in ministering to the earthly people of God during the days of the kingdom, much in the same way that the twelve apostles on their twelve thrones of glory will hold a peculiar position, even a heavenly place, in that day, in relation to Israel, symbolized, as we believe, by the angels at the twelve gates of the New Jerusalem, or heavenly city, of Revelation xxi. 12—14.

Observe here an interesting contrast between these two passages. It is this : in Revelation xi. where their earthly position is set forth, the witnesses are spoken of as *olive trees*, and *also as candlesticks*, that is, they hold the *twofold office of ministry and of testimony*, to the suffering remnant, while in Zechariah iv., which presents them no longer *on earth*, but *in heaven*, they are seen as *olive trees merely* ; lightbearers no more, they have relinquished this part of their office to Jerusalem, the city of God in the land of Judea, which in that day will itself be the light of the world, the antitype of the seven-branched candlestick.



JESUS MADE LOWER THAN ANGELS.

HEBREWS II. 5—9.

“UNTO the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little [or a little while] lower than the angels [*in order that He might die, and He having died*] thou crownedst him with glory and honour, and didst

set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. (1) But we see (4) Jesus, who was made a little while lower than the angels (3) for the suffering of death, (2) crowned with glory and honour; (5) that he by the grace of God should taste death for every man.”*

TRANSPOSITION OF THE NINTH VERSE,

ACCORDING TO DIODATI'S TRANSLATION.

(1) “But we see (2) crowned with glory and honour (3) for the suffering of death, (4) Jesus, who was made a little while lower than the angels, (5) that he by the grace of God should taste death for every man.”

DIODATI'S TRANSLATION.

(1) “Ma ben veggiamo (2) coronato di gloria e d'onore, (3) per la passion della morte, (4) Gesù, ch' è stato fatto per un poco di tempo minor degli angeli, (5) acciocchè per la grazia di Dio gustasse la morte per tutti.”

PARAPHRASE OF THE ABOVE.

But we see Jesus, who, in order that he might die, was made man, now crowned with glory and honour, the result, in the way of reward, of his having suffered death for every man—died as a propitiation for all.

* These numbers may help us to read this passage in connection with the transposition thereof according to Diodati.



JESUS.

THE NAME WHICH IS ABOVE EVERY NAME.

PHILIPPIANS II. 5—11.

"LET this mind be in you, which was also in CHRIST JESUS: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at THE NAME OF JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is Lord, to the glory of God the Father."

In the above passage our Lord is presented both as the *humbled*, and as the *exalted* One. In the former case, in order to intimate that the Man of sorrows, the lowly Jesus of Nazareth, was at the same time the anointed of God, *the name of Christ is put first*—"Christ Jesus," we read. In the other case it is "Jesus Christ," *the name of Jesus taking the precedence*, both as glancing back to the past, to His days of humiliation and sorrow on earth, and also as showing that that which according to man is a mere human appellation, is with God the name above all names, and that hereafter, in the days of the kingdom, *the name of Jesus*, transfigured as it were, and bright with a halo of glory, will be that which will fill all heaven and earth with ceaseless wonder and worship.

THE TWO LITTLE WHILES.

See JOHN XVI. 16—30.

“A LITTLE WHILE, AND YE SHALL NOT SEE ME: AND AGAIN, A LITTLE WHILE, AND YE SHALL SEE ME, BECAUSE I GO TO THE FATHER.” (John xvi. 16.)

This verse is very important, and often, we fear, misunderstood — it may be paraphrased thus, “A LITTLE WHILE, AND YE SHALL NOT SEE ME,” that is, “a few hours only have to elapse, and we shall be separated; I having to lay down My life, as I have told you” — “AND AGAIN A LITTLE WHILE, AND YE SHALL SEE ME, BECAUSE I GO TO THE FATHER” — that is, “a brief space of time after that (even three days and three nights) has to pass, and we shall be together again, never more to be separated, seeing that I, having risen, and gone to the Father, shall there be seen and known by you in spirit, *in resurrection*.” Thus the Lord speaks to His disciples in verse 16, without their being able in the least to understand Him, of which, judging from what they say to each other, they are conscious. When however we come to verses 28—30, we find them supposing, what is by no means the case, that He is there explaining to them His meaning in verse 16, when He says, “I CAME FORTH FROM THE FATHER, AND AM COME INTO THE WORLD: AGAIN I LEAVE THE WORLD, AND GO TO THE FATHER.” This they take to be His explanation of what He had said in reference to THE TWO

LITTLE WHILES, which had so greatly perplexed them. Losing sight altogether of what He is there seeking to teach them, namely, the great truth of His being taken from them *by death*, and afterwards of His being restored to them *in resurrection*—revealed to them *in spirit*, they think of Him, not according to verse 16, but solely according to verse 28, as one coming from heaven, and then going back, without, as they apprehended, passing through death, without in fact suffering at all, without dying for sin—the germ this of much that is erroneous now as to Christ in the Church, which, while it gives prominence to the Lord's INCARNATION, ignores to a great extent the all-important doctrine of His suffering to MAKE ATONEMENT FOR SIN.

Evidently the Lord in John xvi. 16 does not here speak of His *bodily presence* among His disciples, but that to which He refers in chapter xiv. 18, 19, “I will not leave you comfortless: *I will come to you*. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” This, observe, is in connection with the *gift of the Comforter* in the two foregoing verses (16, 17), which clearly proves this to be His coming and presence *in spirit*.

True it is, then, seeing Him again immediately after He rose, was a *partial fulfilment* of this promise, His bodily presence being an earnest or pledge of that which the Church still enjoys—of that joy which none can take from us.



VIRGIN MARY AND GABRIEL.

LUKE I. 34.

It seems at first sight very strange that the Virgin Mary should answer the Angel Gabriel in the way that she does in Luke i. 34, when he announces to her the nativity of the promised Messiah, who was to be born of her. Why, it may be asked, should she throw any difficulty in the way? Did it not occur to her that she was about to be married to Joseph, to whom she was betrothed at the time? And this being the case, what hindered her from concluding that the child would be their offspring in the ordinary and natural way?

We are not however, I believe, to view it in this light at all, inasmuch as Mary evidently understood that He, whom the Angel described to her in such remarkable terms—the Son of the Highest, the descendant of David—the King, whose kingdom was to have no end, was NONE LESS THAN THE MESSIAH HIMSELF, who, she knew through the Prophet Isaiah, was to be the promised *seed of the woman*, to be born of a *Virgin*, which being the case, she of necessity inferred that she herself was that one, the Virgin foreseen by the prophet. Her enquiry therefore bears upon this. She meant not in reality to throw any difficulty whatever in the way or to insinuate a doubt as to the truth of the promise; but rather to elicit the very answer she got, so that she was by no means surprised when the Angel told her of the supernatural character of the birth of the infant of

which she was to be the mother, that He was to be the Holy One of God, emphatically, and be in a peculiar sense, the Son of the Highest, and not her child in the ordinary way, which she must inevitably have thought had she been less instructed in scripture, less in communion with God than she was.



THE MILLENNIAL CHAIN OF BLESSING REACHING FROM GOD TO MAN.

Hosea ii. 21, 22.

“I WILL HEAR THE HEAVENS.”

The heavens or clouds call on the Lord to fill them with rain.

“AND THEY SHALL HEAR THE EARTH.”

The earth again calls on the clouds to send down their showers, so that it may bring forth its fruits.

“AND THE EARTH SHALL HEAR THE CORN, AND
THE WINE, AND THE OIL.”

The corn-field, the vine, and the olive tree, call on the earth to give them strength to bear fruit.

“AND THEY SHALL HEAR JEZREEL.”

And, lastly, Jezreel, or the seed of God (Israel), calls on the fruits of the earth to sustain and to cheer them.



CREATION.

GOD RESTS ON THE SEVENTH DAY FROM HIS WORKS—
THE SABBATH, GOD'S REST, GIVEN TO MAN,
BUT FORFEITED. HEB. III. IV.

THE
WILDERNESS.

“The provocation.”
God swears “They shall not enter into
my rest.” Psalm xcv.

N.B.—This was said long after “*God had rested the seventh day from all ‘his’ works,*” showing that man had not entered with Him into His rest—that he had no participation with Him in that rest which the *Sabbath* prefigured.

THE DAY OF ISRAEL'S ENTERING THE LAND WITH JOSHUA.

CANAAN
“*my rest*” TYPICALLY.

The day of David's warning the
people.
(after so long a time.)
“*To-day, if ye will hear my voice, harden
not your hearts, as in the provocation.*”

“ANOTHER DAY”
CONTRASTED WITH THE
ABOVE DAY OF ISRAEL'S
ENTERING THE LAND.

N.B.—This was said long after Joshua had brought Israel into the land, showing that HE had *not given them rest.*

NOW. { Paul's word to US.
“*To-day if ye will hear his voice, harden
not your hearts, as in the provocation.*”
(Heb. iii. 15.)

N.B.—Paul's repetition to *us* of the above word of David's to the *Jews*, shows that we have not entered into our rest—that there yet remaineth a rest to the people of God.

GOD'S REST,
FINAL AND PERFECT.

ABEL'S OFFERINGS.

GENESIS IV. 2—5.

“AND Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect.”

The ordinary interpretation of this passage is merely that Cain brought his offering, even the fruit of the ground; and that Abel brought his, namely, the firstlings of his flock with the fat. Now those who understand it in this way I think overlook altogether the meaning and value of one word in the passage, a word on which it seems to turn, as on a pivot—the word “*also*,” I mean, which, if duly considered, evidently gives us to know that Abel not only brought the same kind of offerings as Cain, but *also, or in addition thereto*, that he brought of his firstlings with their fat, as an offering to God.

Thus in a figure he brought a *full Christ*, namely, the fruit of the ground, or a meat offering, and at the same time, both the sin and the burnt offering, with the fat of the latter; all this being in accordance with God's mind, as afterwards expressed in the Mosaic law, which required that the *meat offering* should accompany the *burnt offering*. These were “HIS GIFTS,” referred to in Hebrews xi., this word being *in the plural*, to show that Abel brought offerings OF BOTH KINDS, proving him to be a

true believer, a worshipper, which Cain evidently was not, seeing that he rushed into God's presence *without blood*, without any sense of his being a sinner needing atonement to make him fit to be there.

Then there is another thing. In Hebrews xi. we read, according to our received version, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he received witness that he was righteous, God testifying of his gifts." Now what is here rendered "*more excellent*," in the original is *πλείονα* "*more abundant*." And that such is the true rendering, I fully believe. Abel's offering was surely not more excellent than those brought by his brother, seeing that in the latter there was no goodness whatever, but, altogether the contrary, nothing that admitted of any such comparison; but more abundant they were, as I have here sought to show, this being the thing that gave them their value, that made them acceptable to God. In the meat offering Christ is presented as the one in whom the Father is infinitely well pleased, the perfect man living wholly to God; in the victims He is foreshown as laying down His life to make full atonement for sin. In Cain's offerings there was nothing of this, they were the fruit of the ground, lying under the curse, as it was, showing that he did not realize either his own alienation by nature from God, or the fact of the whole creation being subject to vanity. This made the whole thing defective; had he, like his brother, brought *the sacrifices also*, his worship would have been genuine, but these he left out, and hence God had no respect to his offerings.

JACOB WORSHIPPING ON THE TOP OF HIS STAFF.

GENESIS XLVIII. 12, 13.

"AND Joseph brought them out from between his [Jacob's] knees, and he [Jacob] bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him."

It was *Jacob*, not *Joseph*, who thus bowed himself with his face to the earth, and that at the moment when the Holy Ghost revealed to him God's purpose touching his own grandsons, Ephraim and Manasseh. This was his act of worshipping on the top of his staff, spoken of in Hebrews xi. 21: the *staff* showing that he was a stranger to the end of his life, as we read, "*With my staff I passed over this Jordan: and now I am become two bands.*" (Gen. xxxii. 10.) Had it been *Joseph* who did this, the sentence would have been differently constructed. FIRST, The pronoun "he" would not have been so soon introduced after "Joseph;" and, SECONDLY, *Joseph's* name would not have been so quickly repeated. The sentence would have been as follows, "And Joseph brought them out from between his knees, and bowed himself with his face to the earth, and he took them both," &c.

Observe, the fact that Jacob had just before been kissing and embracing the children, shows that it was from between *his* knees, and not *Joseph's*, that these were brought near in order to receive their grandfather's blessing.

PETER'S THREEFOLD CONFESSION.

PARAPHRASE OF JOHN XXI. 15—17.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, Carest thou for me more than these? (*ἀγαπᾷς*) He saith unto him, Yea, Lord, thou knowest that *I both care for, and love thee* (*φιλῶ*). He saith unto him, Feed my lambs. He saith to him the second time, Simon, son of Jonas, carest thou for me? (*ἀγαπᾷς*) He saith unto him, Yea, Lord, thou knowest that *I love thee* (*φιλῶ*). He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, *Is it true what thou sayest? dost thou love me indeed?* (*φιλεῖς*) Peter was grieved because of his asking him the third time if he loved him, and said unto him, Lord, thou knowest all things, thou knowest that *I truly devotedly love thee* (*φιλῶ*). Jesus saith unto him, Feed my sheep."

The above is a paraphrase* of John xxi. 15—17: a passage in which our blessed Lord is presented in the act of bringing the heart of His erring disciple into exercise, *thrice* asking Peter if he loved Him, thereby reminding him of his *threefold denial of Him*.

As to this passage, in the original Greek, we here find two words, both meaning *to love*, *ἀγαπάω* and *φιλῶ*, the former expressing affection *less intense, of a lower degree, than the other*. In the above paraphrase we have rendered this not to "love," but to "*care for*," in order definitely to mark the distinction, and the cause of the distinction, between these two words. And now let us look at this passage, and see what this is—"Simon, son of Jonas, lovest thou me," or "carest thou for me, more

than these?"—says the Lord, using the verb ἀγαπάω, as though He scarcely believed that one who had so basely denied Him, could love Him at all. Peter, on the other hand, in spite of all, being conscious that he does love his Lord, tells Him that he not only cares for, but loves, Him; φιλῶ therefore, and not ἀγαπάω, expresses his feelings. Still however, Christ seeming slow to believe him, and seeking to test him, put the same question to him again, using the same word as before, ἀγαπάω. But Peter is not to be put off by this, he does love the Lord, and will maintain that he does so. Upon which Christ, when He asks him the third time if he loves Him, drops the word ἀγαπάω, and uses the other, φιλῶ, thereby giving Peter to feel that, in spite of his failure, He was well assured of his love.



INCARNATION AND ATONEMENT.

HEBREWS x. 4—10.

"It is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.

"In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

PARAPHRASE OF THE ABOVE.

INCARNATION. GOD ACTS.

It is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a human body, worthy of thine acceptance, as a spotless, perfect sacrifice for sin, hast thou prepared Me.

ATONEMENT. CHRIST ACTS.

In burnt offerings and sacrifices for sin thou hadst no pleasure, then said I (as it is written of me in the volume of the book, namely, Exodus xxi. 2—6, where I am typically presented as the willing, obedient Servant whose ear has been opened, or bored with an awl, to the doorpost: see Ps. xl. 6) Lo, I come to do thy will, O God, that is, to suffer for sin in that human body which Thou hast prepared Me.

THE ABOVE EXPLAINED.

Above, when after having said, "Sacrifice and offering and burnt offering and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law," He goes on to say "Lo, I come to do thy will O God," that is, to die on the cross, to give Myself as an offering for sin, and in so saying, and doing, He taketh away the first that He may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all.



“SINCE BEING CLOTHED WE SHALL NOT
BE FOUND NAKED.”

2 CORINTHIANS V. 3.

WHILE here upon earth, how intensely conscious we are of being *naked*. The very body by which the spirit is clothed, so far from having anything of the genial character, the warmth of clothing about it, most painfully contributes to this. Subject, as it is, to sickness, hunger, fatigue, it weighs down the poor heart, it chills the spirit within, often, alas! hindering its joy in looking on to its heavenly rest. How different this from what it will be hereafter with us. Clothed, as we shall be, with new bodies, we shall not then be, as we now are, “*found naked*,” but, as we wrap our garments of glory and beauty around us, shall find ourselves rejoicing in the delightful consciousness of being thus clothed, in the happy assurance that we never again shall feel the keen cutting blast of the desert which we have left for ever behind us.

I once knew of a dear Christian, who had just lost his wife, saying, while sitting beside her after her death, that he felt as though he had no clothes on, nothing in the way of covering, upon him at all. This illustrates, I think, what the apostle means in this passage. In this case the desolation, the distressing sense of nakedness within, was felt by the *outward man*, as well as the *inward*.



THE PLACE OF A SKULL.

“CALVARY,” “GOLGOTHA”—why, I ask, is this name so expressly recorded in scripture, with the interpretation thereof, “THE PLACE OF A SKULL?” Does it mean more than that it was a place of execution, with bones and skulls scattered around; or, which seems to me the most probable, that it was an enclosed space of ground, the entrance to which bore the sign of a skull overhead, as a warning to those passing by? Each of these circumstances contributed, it may be, to give its name to this spot, while at the same time, if we look deeper than the mere literal fact, we may conceive that it has a *mystical, typical meaning* connected with Him who there suffered; with Him, “THE HEAD OVER ALL PRINCIPALITIES AND POWERS,” who, like the noblest part of God’s noblest creature, *the human head*, despoiled of its glory and beauty, and become that most ghastly of all ghastly objects, *a skull*, there descended into the lowest depths of humiliation and shame; who there was made sin, there bore the curse, the wrath of God, on the tree.

What so attractive as a beautiful countenance? Instinctively we turn away from all else, to gaze upon it, to catch the glance of the eye, the smile that plays round the lip, the noble expression that bespeaks the noble nature within, the wisdom, the genius, the love that are there. But let a few days, or a few years, pass away—and what then? Could we then bear the sight of what was once so attractive to us? Alas! no—the change is too fearful to think of, how much more so

to contemplate! So was it in that day of rebuke, that day of redemption, when the Son of God bore the sting of death upon Calvary—that place of a skull. Solemn is it, on the one hand, to think of the hour that witnessed those sufferings, endured by the only worthy one upon earth, as though He were utterly worthless and vile, all because of His love to the unworthy and hopeless; blessed, on the other hand, to believe that a bright day is coming, when He, the “*Head over all things to the church*,” as He then will be known, the centre, the sun of a new unblighted creation, shall reap the reward of those sufferings, we, even we His redeemed ones, being at the same time His associates in glory. Then, and not till then, will it be given us to comprehend all that finite creatures may know of that mystery of mysteries—the mystery of the cross. Then, blessed thought! shall we enter into, as we never entered into it before, the meaning, the depth of that cry of unparalleled anguish, “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?”



THE STRENGTH OF LOVE.

CANTICLES VIII. 7—8.

“SET me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof 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 utterly be contemned."

"Love is strong as death; jealousy is cruel as the grave." What a word we have here! What an affecting appeal to our hearts! which, if it be so, let us ask what it means, and the answer I believe will be this, that as death with irresistible strength lays its hands 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, holds its prisoner fast locked in its keeping, and will not resign him. "The coals thereof," we read further, "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 utterly be 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 that dark hour, when He suffered, could quell or destroy it. Love out-lived all, and was more than conqueror. Then, too, it was free, without money or price. Love, we are each one of us conscious, corrupt and base as by nature we are, is too noble, too generous, to be purchased. A slave or a flatterer we know may be bought, but who ever purchased a friend? Assuredly, no one. And if it be so as to us, what shall we say as to Christ's love? is that, we ask, less unmercenary, less noble, than ours? Ah! the heart shrinks from the thought, well knowing that no

obedience, no beauty, no attraction on our part drew Him forth from the bosom of the Father, 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!!



J A C O B.

GENESIS XXXII. 24.

GOD'S CONTROVERSY
WITH JACOB, AND
JACOB'S RESISTANCE.

And Jacob was left alone ;
and there wrestled a man with him until the break-
ing of the day.

And when he saw that he prevailed not against him,
he touched the hollow of his thigh ; and the hollow
of Jacob's thigh was out of joint, as he wrestled
with him.

JACOB PREVAILS IN
PRAYER.

G. And he said, LET ME GO, FOR THE DAY BREAKETH.

J. And he said, I WILL NOT LET THEE GO, EXCEPT THOU
BLESS ME.

G. And he said unto him, WHAT IS THY NAME ?

J. And he said, JACOB.

G. And he said, THY NAME SHALL BE CALLED NO MORE
JACOB, BUT ISRAEL : FOR AS A PRINCE HAST THOU POWER
WITH GOD AND WITH MEN, AND HAST PREVAILED.

JACOB'S UNBELIEF, AND
GOD'S ABOUNDING
GRACE.

J. And Jacob asked him, and said, TELL ME, I PRAY
THEE, THY NAME.

G. And he said, WHEREFORE IS IT THAT THOU DOST ASK
AFTER MY NAME ? and he blessed him there.

J. And Jacob called the name of the place Penue! (that
is, the face of God) : FOR I HAVE SEEN GOD FACE
TO FACE, AND MY LIFE IS PRESERVED.

N.B.—It is commonly thought that *Jacob wrestled in prayer*. This, however, is altogether a mistake, this wrestling means nothing like this. God had a controversy with him because of his unbelief, and Jacob resisted Him, this is what the wrestling expresses—the action being mutual, as wrestling of necessity is.

True, Jacob did pray.—But *when?* not till the wrestling was over, and he was wholly disabled. Then it was that, *clinging, not wrestling*, he said to the Lord, “*I will not let thee go, except thou bless me.*” A lame man is able to *cling*, but has no power to *wrestle*; Jacob did not get the answer he sought, till he was weak in himself, but strong in the Lord.



2 CORINTHIANS V. 6.

“Whilst we are at home (present) in the body we are absent from the Lord.”*

WE never think or speak of being absent except from *our own home*. After we have left the house of a friend, where we have been for a time on a visit, however at ease and at home we may have felt ourselves while we were there, we do not, after we have left it, talk of being absent from it: the friend's house is not our natural place as our own home is; and therefore we never speak of it thus. This then is what the apostle means

* Instead of “*at home* in the body, and *present* with the Lord,” we should like to reverse it, and write “*present* in the body,” and “*at home* with the Lord;” one and the same word in Greek, *ἐνδημοῦντες*, meaning both “*at home*,” and “*present*.”

in this passage, his thought is, that as long as we are here in the body, we are away from our true place, our destined eternal abode. The word "*absent*" here implies this. "We walk by faith, not by sight," by faith we realize it as a fact that we are here but for a little moment, and that soon we shall be "present" and not only so, but be "*at home* with the Lord." 1 Corinthians iv. 8. We belong not to this world, but to heaven, to God, to one who thinks of us as His absent ones, as we think of ourselves as being absent from Him.



THE HOLY GHOST OF OLD AND AT PRESENT.

JOHN XIV. 15—17.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another COMFORTER, that he may abide with you for ever; even the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth WITH YOU, and shall be IN YOU."

Here we see the Holy Ghost presented *in two distinct aspects*, as the COMFORTER, (PARACLETE, ADVOCATE,) and as THE SPIRIT OF TRUTH. As the latter, the Spirit of truth, He had from the beginning been dwelling, not *in*, but *with*, the people of God; by their side, as it were, to guide and to teach them. Who, we ask, taught Abel to bring the firstlings of his flock as an offering to God? Who was the guide and teacher of Abraham, Isaac, and Jacob, but He, the Spirit of truth? And lastly, was He not as such known to the apostles? Did He not

dwell with them even then, as their teacher and guide, the link between them and their Master? The Lord certainly tells them that He did.

This however differs from what occurred after the work of redemption was accomplished, and Christ had ascended. Then the Holy Ghost, in *both characters* as the SPIRIT OF TRUTH, and also the COMFORTER, OR ADVOCATE, came down to dwell in the Church, to take up His abode in the mystical body of Christ.



“THE WORD OF GOD.”

ROMANS X. 13—17.

“Whosoever shall call on the name of the Lord shall be saved. How then shall they CALL on him in whom they have not *believed*? and how shall they BELIEVE in him of whom they have not *heard*? and how shall they HEAR without a *preacher*? and how shall they PREACH, except they be *sent*? as it is written, HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS: (but they have not all obeyed the gospel, for Esaias saith, Lord, who hath believed our report?) So then FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.”

N.B. “THE WORD OF God” in this passage is not “*the gospel of peace*” preached by Paul and the others, but God’s COMMAND, to them, to go forth and preach to the Gentiles—“FAITH COMETH BY HEARING,

AND HEARING BY THE WORD OF GOD"—That is, the Gentiles believe, because they hear the truth from the lips of an apostle—they hear, because of "the word of God," namely, His previous command to the apostle to preach.

GOD'S CALL TO THE GENTILES RESULTING IN THE GENTILES CALLING ON GOD.	1.—Paul and others sent to the Gentiles.	}	"Depart, for I will send thee far hence to the Gen- tiles." (Acts xxii. 21.)
	2.—Paul and others preach to the Gentiles.	}	"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31.)
	3.—The Gentiles hear.	}	"Faith cometh by hearing." (Rom. x. 17.)
	4.—The Gentiles believe.	}	
	5.—The Gentiles call.	}	"Whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.)

"WHILE I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, DEPART: FOR I WILL SEND THEE FAR HENCE UNTO THE GENTILES." (Acts xxii. 17—21.)

Here it was that "*the word of God*"—the *commission* came to Paul which has occasioned the Gentiles to *hear*, to *believe*, to *call* upon Him to whom the apostle bore witness.

THE DAUGHTER OF JAIRUS, AND THE WOMAN WITH THE ISSUE OF BLOOD.

MARK v. 21—23.

The woman plagued with an issue of blood for TWELVE YEARS, shows the *Gentiles of old* aliens from the covenants of promise.

GENTILES
BEFORE
CHRIST'S
FIRST
COMING.

ISRAEL
BEFORE
CHRIST'S
FIRST
COMING.

The daughter of Jairus during the TWELVE YEARS of her life, shows *Israel of old* owned as God's elect people.

CHILD.

Observe the period of *Twelve years* in both cases, typically shows, that the Jewish time of blessing and of Gentile darkness agree.

The child at the point of death, shows the moral condition of Israel, when Christ came to His own.

WOMAN.

CHRIST.

The woman healed by Christ, in the *interim* between the child's death and resurrection, shows the CHURCH, during the age of Israel's blindness.

SEVENFOLD MISERY:

A CERTAIN WOMAN

1. Which had an issue of blood,
2. Twelve Years.
3. And had suffered many things,
4. Of many physicians,
5. And had spent all that she had,
6. And was nothing bettered,
7. But rather grew worse.

ISRAEL
HEREAFTER.

CHILD.

The daughter of Jairus raised from the dead, shows ISRAEL RESTORED IN THE END.

THE
EXTENT OF CHRIST'S KINGDOM ON EARTH.

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”—PSALM lxxii. 8.

WE have in this passage a twofold exhibition of the universality of the kingdom of Christ; He is to have “dominion from sea to sea”—dominion also “from the river unto the ends of the earth.” If we wish to understand the first of these thoughts, we may do so, by taking a map of the world, and fixing on any given spot on whatever shore we may choose, and from thence drawing a straight line across the land to any neighbouring sea, from the Mediterranean to the Euxine for instance, and in this way we may realize what is meant by the expression “*from sea to sea.*” Then again, if we seek for an illustration of the extent of Christ’s kingdom, we may by repeating the above process, till the whole map is covered, till thousands of lines are drawn in every direction, apprehend what it is to have dominion from sea to sea throughout the whole earth.

Then again, as to the river, let us in imagination follow its course from where it springs up in the temple, as far as the Holy City, into which it first flows, and from

thence, eastward and westward, into the sea, namely, the Mediterranean and the Indian Ocean, and we perceive how from the river, that is *its source*, unto the ends of the earth, His dominion will reach, as the author has shown in his chart on the living waters of Ezekiel xlvii. (Joel iii. 18; Zechariah xiv. 8; Psalms xlv. 4; lxv. 9; Isaiah xxxv. 6, 7.)

A THOUGHT ON JOHN XII. 20-36.

THE *hour of the glory* had come, but *not the glory itself*, the corn of wheat had to fall into the ground and to die; that is, Christ had to suffer, in order to make atonement for sin, before He could take the kingdom. The hour therefore, in this passage, though spoken of in connection with glory, was not that of *the kingdom*, but of *His death*, from which, had He not come with that object, the Lord might have prayed to be saved. But was it not the hour of His glory? Yes, in another, in a *moral*, sense, it was so. "Now is the Son of man glorified, and God is glorified in him," said the Lord, at the moment when Judas went out to betray Him, showing what *He* thought of the cross, that He esteemed it to be that in which the name of God was to be magnified, in a way that His own infinite mind alone could understand or appreciate.

CRUCIFIXION WITH CHRIST.

“ O groundless deeps ! O love beyond degree !
Th’ offended dies to set th’ offender free.”

Quarles’ Emblems.

At the time of the late war, a young man, a husband, and at the same time a father, was called to serve in the ranks, upon which a fellow countryman of his who was unmarried, presented himself, saying, that he having no wife or children dependent on him, his life was of less importance than that of the other, and that he was willing to serve in his stead. Such an offer, under the circumstances, was not likely to be rejected ; he accordingly took the place of substitute for his friend, went forth into the field, and fell in battle.

After this, there was another conscription, and the survivor, through an oversight on the part of the Government, was again required to serve. Now however he had a plea in his favour which at first he had not. How do you suppose he answered the summons ? He answered it thus—“ I AM DEAD—I HAVE LOST MY LIFE IN SERVING MY COUNTRY, AND SHE HAS NO FURTHER CLAIM UPON ME :” and so it actually was, *he had died in the person of his substitute*, and hence, a living man as he was, he could *reckon himself to be dead*,

and therefore exempted from exposing his life in the field.

So is it with us whose hope is in Christ. We reckon ourselves to be dead. And why? Because He, the Son of God, has died in our stead, because the penalty due to us, has been borne by our Surety. (See Rom. vi. 11.) On the cross He was made sin, forsaken of God: all, all to satisfy the justice of Him who is of purer eyes than to behold iniquity, who required that sin should meet its due punishment. This, and this alone, is our plea. By faith we identify ourselves with Him who first identified Himself with us, so that we realize ourselves to be dead—dead to sin, in *two ways*, dead to it both *judicially* and *morally*, simply because, in the person of our Substitute, we have suffered, and can therefore say with the apostle, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Gal. ii. 20.)

And now how is this? Has every one a right to speak thus of himself? No, in no way, we answer. No one can do so, but the TRUE BELIEVER, HE WHO WITH THE HEART BELIEVES UNTO RIGHTEOUSNESS. He who by the Spirit is united to Christ, who lives, because He lives, who is alive unto God through Jesus Christ our Lord, he alone can speak of himself as *dead*, as having the old man crucified with Him, that the body of sin might be destroyed, that henceforth he should not serve sin. (See Rom. vi. 6.)

Such is the position of the believer, though often, unhappily, through weakness of faith, he cannot speak of his state with the full confidence that he is entitled to do. But let him only look away from himself, and cast his eye upon Christ, and it will be otherwise with him. Let him, as in the case of the young man, who gave that remarkable answer, when called to risk his life in the field, simply realize the fact that *another has died in his stead, and that consequently he is dead*, and he will be perfectly fearless; no judgment, no wrath, he will feel, can reach him. Identified, as he is in resurrection, with Him in whom the Father is well pleased, *the sufferings of that infinitely worthy One are imputed to him, as well as His worthiness*. This is the ground of his confidence, hence he knows himself to be, not only delivered from death, but also entitled to perfect, infinite happiness, in "THAT DAY" when Christ shall reap the reward of His work; of that devotedness which brought Him down from His true home above, into the midst of the darkness and desolation of this sorrowful world; which caused Him, in the likeness of sinful flesh, to give His life a ransom for the lost and unworthy. (See Rom. viii. 1-4.)



TRUE ROYALTY.

YE kings, ye great ones of the earth,
 Frail beings of a fleeting hour,
 What reck ye of the grace, the worth,
 Of Christ, and His eternal power?

What know ye of that race of kings
 Whose peerless glory rises far
 Above the flight of angels' wings,
 Or heaven's remotest, brightest star?

No name had they, no place, till He,
 The Christ, the King of kings had shed
 His life-blood on the accursed tree,
 Then rose victorious from the dead.

Till He, beyond the cross, the grave,
 Enthroned on high their living Head,
 Himself to them His nature gave,
 On them th' Eternal Spirit shed.

Then, then the Church, that chosen race,
 Born from above, on earth unknown,
 In spirit found their destined place
Beside Him on the Father's throne :

There to abide that coming hour
 Of blessedness and peace, when He
 Shall as a conqueror claim His power,
 Heir of a kingdom yet to be.

Nor only He : we, heirs with Him,
 That crown of glory yet shall share,
 Whose dazzling beauty nought can dim,
 Nor the cold hand of time impair.

Yes, Lord, in that celestial throng
 Ourselves, our very selves, we see,
 Fruit of Thy sufferings, who ere long
 Shall reign in life and light with Thee.

Sweet blessed hope! but why, O why,
 These lingering years, this long delay;
 While love, with ever wakeful eye,
 Is watching for the break of day?

Hear then the cry, the ceaseless cry,
 Of weary spirits far from home:
 Oh take us to our rest on high;
 Come for us now—Lord Jesus, come!



THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST.

(2 PETER i. 11.)

HE reigns—His blessed kingdom spreads
 From sea to sea, from shore to shore;
 He who for us, on Calvary bruised,
 God's righteous wrath unwavering bore.

Oh, wondrous grace! that lowly Man,
 Who in our nature felt the rod;
 Hear it, ye heavens! give ear, O earth!
 That Sufferer was the Son of God.

Yea, God Himself, the great God-man,
 Messiah, Christ, the eternal Lord;
 Predestined to receive at length
 This kingdom as His bright reward.

And now 'tis come—on David's throne,
 The false one into darkness hurled :
 The Holy One shines forth at last,
 The Light, the Sovereign of the world.

But oh, a joy, a higher joy,
 A glory far transcending this
 Is His—His portion here above,
 His guerdon in these realms of bliss.

That guerdon is His royal bride,
 His loved, His ransomed, and His own ;
 Chief object of His heart's deep joy,
 Beside Him here upon the throne.

Chosen in Him, beloved of God,
 Ere Adam sinned, ere time began ;
 For her He gave His life away,
 A weary, suffering, martyred Man.

O matchless love! what wonder now
 That thus these ransomed hosts should raise,
 In memory of His dying love,
 Their anthems of unwearied praise.

What marvel that yon peopled earth,
 And choral heavens above should sing
 Of Him the church's glorious Head,
 Of Israel's Offspring, Israel's King ?

Oh 'tis His due—that worthy One
 Tastes now the fruit of love's blest ways ;
 Eternal is His joy in us,
 Eternal is our song of praise.



AN AFTER-THOUGHT

AS TO

THE CANCELLED WEEK.

IT may be thought, from what I have said in my paper on Daniel ix., that Christ was cut off at THE END OF THE WEEK, that is, in the *twelfth month of the seventh year*. Till very recently I own I had no definite thought on the subject. Now, however, I see that this could not be, because of the passover being fixed to the *fourteenth day of the first month*, on which day, we know, that the crucifixion of Jesus took place. This, it may be thought, interferes with my views of the prophecy—a conclusion which, I am thankful to say, has no foundation whatever. On the contrary, I hail this discovery as a fresh ray of light on the subject, which greatly adds to my previous convictions about it. What I have taught is, that the seventieth week was cancelled, in consequence of Israel's rejection of Christ, but *the exact time of His death* I had not noticed, nor considered indeed. True, I have spoken of His testimony to the nation as occupying the second half of the week, as that of John the Baptist had occupied the first half thereof. Now, if what I have just said be true, this was not actually the case, inasmuch as, after His death, the Lord's personal connection with Israel had entirely ceased, He having to do, during the

interval between His resurrection and His ascension to heaven, with His disciples alone. Still, in God's mind, according to the analogy of scripture, and on the principle, that *if a period be entered upon, the whole of it is taken into account*, the latter half of the week, down to its closing hour, is to be viewed in this light, notwithstanding the fact that Christ having died, therein accomplishing the work of atonement, having risen again, and ascended to heaven the actual testimony to Israel at this time was that of the Holy Ghost, by the mouth of Peter, and others, to Christ as the sheaf of first-fruits, the Son of God raised from the dead.

And now, if it be asked, if Christ did not die at the close of the week, what event are we to look for in scripture as marking this crisis? This is a question, which I believe, none can decidedly answer; certain it is that it was not the descent of the Holy Ghost recorded in Acts ii. seeing that this occurred on the day of Pentecost, the fiftieth day after the passover, in the *third month*, and *not in the twelfth*, at the close of the week. No event that I know of can we decidedly connect with this moment, however we conjecture about it. But while this is the case, *we do know how it ought to have been*—that not only the SABBATICAL YEAR, but also THE JUBILEE, ought to have come in before then. *Not the type, but the antitype, the great reality to which these two Levitical ordinances, from one fiftieth year to another, through the whole course of Israel's history, bore witness.* The year in which Jesus was crucified, we know, was the last year of the week, and therefore the *seventh, or sabbatical year*, and, not only so, but the *forty-*

ninth from the foregoing jubilee, ushering in, as it did, in the seventh month thereof, A FRESH YEAR OF JUBILEE, which, had Israel been faithful, had they discerned in the lowly Jesus of Nazareth their Messiah, their King, their Deliverer, would have proved to be, NOT THE TYPE, BUT THE ANTITYPE—THE YEAR OF ACCOMPLISHED REDEMPTION, THE JUBILEE ACCORDING TO GOD.

Again, that we may understand this a little more clearly, let us consider the jubilee, as we find it, in Leviticus xxv. The law connected therewith was as follows. The children of Israel were forbidden to sell their lands for a longer space than forty-nine years. Within that time they might sell and buy as they chose, and if an estate had been sold, the owner thereof might redeem it, or, if he were too poor so to do, his nearest of kin was allowed to purchase it for him. But in the jubilee, the Lord Himself took the place, and acted the part of kinsman to such, and, without money or price, his land came back to him free. A beautiful type this of redemption through Christ, of that redemption which was in the mind of the two disciples in Luke xxiv. 21, of the year foretold by Isaiah in that wonderful prophecy "The Spirit of the LORD God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isaiah lxi. 1, 2.) From all this we assuredly gather, that the redemption of Israel is that to which the year of jubilee pointed. But while it is so, I feel sure that, not *Israel*

only, but the church of God, in like manner (more faintly foreshown, it is true), 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, even that which concerned the CHURCH, as well as that which related to ISRAEL, TOGETHER WITH THE REST OF THE WORLD. Here then, with a view to our seeing how this is, we may turn to Leviticus xxv., in order to see how the year of jubilee was produced, and in what relation it stood to the Levitical order of time. "Seven times seven," or forty-nine years, we there see, was the interval between every jubilee. The jubilee itself being designated NOT THE FORTY-NINTH, BUT THE FIFTIETH YEAR, a statement which might lead to the conclusion that, in the ordinary way, it succeeded the forty-ninth year. This, however, was not the case, seeing that it began on *the tenth day of the seventh month of this forty-ninth, or seventh sabbatical year, reckoning from the foregoing jubilee*, which, with us, would be the fiftieth year, but which with Israel was the first of the next series of years. Thus it came in as *a link*, so to speak, between these two years, taking in THE LAST HALF OF ONE, AND THE FIRST HALF OF THE OTHER, embracing, in this way, the SEVENTH YEAR AND THE FIRST, namely, the forty-ninth, or seventh sabbatical year, and the first year of a new week. Now in all this, as before said, the twofold state of the true year of jubilee opens upon us, here we discern in figure "the days of heaven upon the earth" for which the whole creation is waiting,—*"The bridal of the earth and sky,"* as the poet Herbert

has said. This is clear, when we remember what the millennium will be, even the seventh and last age of the world, during which the Jews, together with the worshipping Gentiles, will dwell upon earth, under the peaceful sceptre of Christ, the true Son of David, while the church in the heavens above, having passed beyond the limits of earth and of time altogether, will share the kingdom with Christ, her glorified Head. Thus the joy will be twofold, time and eternity mingling together, when the glorified church in the heavens above, will unite with the elect upon earth in adoring the Lamb, in singing the song of redemption.

This view, it will be seen, is based on the fact that THE SABBATH, OR SEVENTH DAY of the week, was to *Israel* the pledge of the millennial rest upon earth—while the resurrection of Christ from the dead, on the FIRST DAY OF THE WEEK, has secured to the church a place of unequalled dignity and blessing, on high, with Him, her glorified Head. Here then, agreeing with this, in our type, the seventh year and the first, one expressive of time, the other of that which passes beyond it, even eternity, mingle together, so as to form THE JUBILEE, THE FIFTIETH YEAR, so as to foreshadow the day when the children of the resurrection, like the angels of old seen in vision by the patriarch Jacob, passing upwards and downwards, to and fro, on the mystical ladder, will ascend and descend, in their ministrations of blessing and love to the dwellers on earth.

This, then, it was which the Lord had in view when standing up in the synagogue of Nazareth, and opening the book of the prophecy of Isaiah, he read, “The

Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," (Luke iv. 18, 19,) and then closing the book, he gave it back to the minister, saying, "THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS" (ver. 21), thereby showing that while it is true that the time of Israel's blessing was come, the blessing itself was yet in the distance, that the true year of jubilee, of which the prophecy speaks, which in one sense was come, was not come in another. The Lord's way of treating the prophecy indicates this. Observe how he breaks off at "THE ACCEPTABLE YEAR OF THE LORD," without going on to speak of "THE DAY OF VENGEANCE OF OUR GOD," which will usher in that year, when it comes in reality. This was very significant, it showed that while the time of the kingdom was come, the King was for the present to "*have nothing*"—that His crown was to be cast down to the ground, while a long age of estrangement from God was to be the lot of that people who refused to bow to His sceptre.

This, then, it was which led to Israel's rejection, not merely their personal hatred of Him, while He tarried among them, but their persistence therein, when in resurrection He was a *second time* presented to them, as the One who *even then* was willing and able to bless and redeem them. "Repent ye therefore, and be converted, that your sins may be blotted out, when (or *so that*) the times of refreshing shall (or *may*) come from the pre-

sence of the Lord; and he shall (or *may*) send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19-21.) Such was God's message to them, through the apostle Peter, showing that, in spite of the deed they had done, there was mercy for them even then. But they closed their hearts and their ears to it all; and for this was no forgiveness. As long as they had spoken against the Son of man, as long as they had only put Him to death, there was hope, a way of escape for them, and that through the very blood which they had impiously shed; but when they had sinned against the Holy Ghost, this sealed their doom, and hence the last week which might have ushered in the day of the Lord, was set aside, for a season, to make way for a future week of a totally different character—a week, not of grace and forbearance, like that now come to its close, but of retributive judgment.

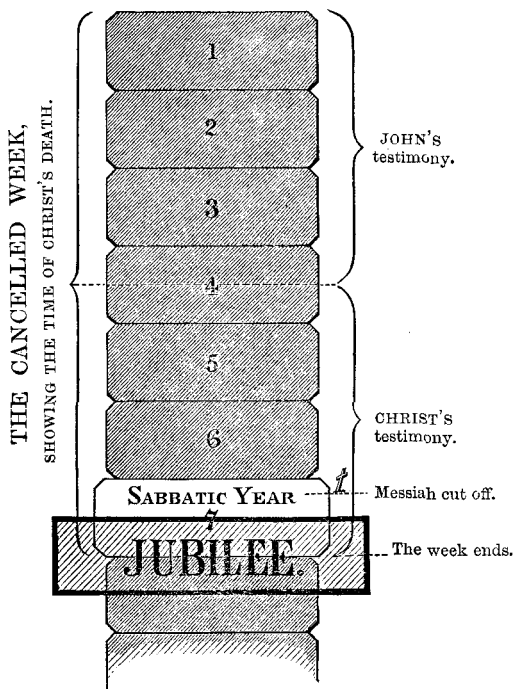
And then as to this last year of which we have been especially speaking, observe the Lord's way with His people in connection with it, *how He left nothing undone to win them back to Himself, and how in everything they rejected His love*—thus, FIRST, the year had scarcely begun when, six days before the passover, we read of *Christ riding into the city as King*, as the Son of David, claiming His kingdom; SECONDLY, we see Him, after this, *laying down His life on the cross*; THIRDLY, then, on the third day, we see Him *rising again from the dead*; FOURTHLY, after which, on the fiftieth day, the

day of Pentecost, we read of *the Holy Ghost coming from heaven*, God's last witness to Israel as to who and what He was whom His people had crucified.

Then look at the period—what a witness against them it was! *The sabbatical year and the jubilee are found coming together*—the latter opening, in the way I have explained, in the seventh month of the former, and that, observe, on the tenth day of the month—*the day of atonement*—on which day hereafter, according to Daniel viii. 14, the sanctuary will be cleansed, and on which it would even then have been sanctified, had Israel repented.

Such was the final year of this eventful week, which, beginning, as it did, with the testimony of John to the coming Messiah, and intensifying in interest as it went on, closed with Israel's rejection, because of their rejection of Him whom they should have known and hailed as their Messiah, their Saviour. It began, I say, with the mission of John, and closed, as we have seen, with the testimony of Peter and others, to the ascension of the crucified One to the right hand of God. Can we wonder, after this, that the week should be cancelled, and the people scattered and peeled? Can we do otherwise than wonder, that, after the lapse of hundreds of years, this lapsed week should reappear, as it will do, and end with the restoration of this rebellious, gainsaying people? It was (as the following diagram shows) during the year of jubilee, at the central point of the year, that this week came to an end; and it will be critically at the corresponding point, in the future week, that the transgression of Israel will be forgiven, that reconciliation will

be made for iniquity, that he who is to deceive and oppress them will come to his end, without any to help him.



Having already spoken of this, I do not enlarge on it here ; suffice it to say, that such, on the one hand, is *man* ; such, on the other hand, is *God*. Man, the more he is tested, only more fully evinces the total ruin of his nature, his entire departure from God ; God, on the contrary, throughout the whole history of His deal-

ings with the world, shows that nothing can baffle His grace, that it is His purpose to bless, and that none can turn Him aside from that purpose; so that the motto which one feels is best suited to the record of His ways with His people, is this—"WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND."

I now turn to another point connected still with our week, namely, to show the distinction between two words belonging to it, which are often thought to mean the same thing, "UNTO," and "AFTER," (Daniel ix. 25, 26,) and in so doing, I use the following illustration: suppose we read, in the History of England, that "from William the Conqueror UNTO William the Third, there were six hundred and twenty-three years," should we begin to consider whether that period terminated at the *accession*, or at the *death*, of the last-named king? Should we not know, *without any calculation whatever*, that "unto" can imply nothing else, than the former? That it reached down to the *opening*, not the *close*, of his reign? If, indeed, the historian really meant *to his death*, then he would have to alter the figures, that is, to the six hundred and twenty-three years above-named, to add the thirteen years of the reign of King William, and say, "six hundred and thirty-six years *unto Queen Anne*," she being William's successor, and the period in question extending from the conquest to *her*, and *not to William at all*. In the same way, when we read, "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:" we cannot surely suppose that this means *to the crucifixion of*

Christ, and that we are to identify it with the other passage referred to, “after (*the*) threescore and two weeks shall Messiah be cut off, and have nothing.” The word “unto,” as in the above case of King William, forbids the idea. “Unto” must refer, either to the birth of our Lord, to His presentation to Israel by John, or to His own personal ministry—one of the three,—and not to the point of time when He was *set aside as “Messiah the Prince,” and had nothing*. Which of the three we may easily know, from Mark i., where John the Baptist is presented as the forerunner of Christ, and his preaching as “THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD.” Thus the distinction is evident between these two passages, which, for the sake of greater perspicuity, and to mark the contrast between them, I bring forward again, 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.” (Ver. 25.) “And AFTER (*the*) threescore and two weeks shall Messiah be cut off, and have nothing.”* (Ver. 26.) Observe, the former of these shows Christ offered to Israel; the latter presents Him as rejected and slain, the interval between His presentation and His death being occupied by the ministry of John and of Jesus Himself, which interval was, keeping still to our point, THE WEEK, THE CANCELLED WEEK, which, without fulfilling the prophecy, completed the period of seventy weeks, or four hundred and ninety years, in the way I have shown, from the edict in

* If it be said, as it has been by some, that *Christ was cut off in the midst of the week*, I ask, In the midst of *what week*?—

the twentieth year of Artaxerxes, as to the restoration and building of Jerusalem, to the rejection of Israel.

Then there is another point. Those who ignore the unnoticed week of Messiah's rejection, not realizing the contrast between "UNTO" and "AFTER," believing Christ to have suffered *immediately after the sixty-ninth week*, in this way place His death *in an unlimited space between that and the final week yet to come, in no part of our period, whether UNCANCELLED OR CANCELLED, therefore breaking the continuity, or sequence, of God's dealings with Israel, which are manifestly linked with the great probationary period fixed by Himself, in view of the first and second advent of Christ.* This surely is most inconsistent: the whole of the *prophetical action*, bearing, as it does, on Israel's restoration and blessing, together with the glory of Christ, as their expected deliverer, in the nature of things, must occur within the limits of our *prophetical period*, and altogether apart from the long age of disgrace and desertion, the dreary hiatus

There is but "*one week*," and that *future*, named in the prophecy, the week for which "the prince that shall come," the false Messiah, the great deceiver of Israel, is to confirm the covenant with many; the week, in the midst of which he is to break his engagement, causing the sacrifice and oblation to cease, in order that he, and he only, and not the God of Israel, may be worshipped. How, I ask, does this consist with what has been asserted as to the Lord having been slain in the midst of the week? The fact is, no time is definitely fixed for His death: all that is said of it is, that "after (*the*) threescore and two weeks shall Messiah be cut off, and have nothing," and it is only *by induction* that we arrive, as we have done, at any conclusion as to the express time of His being cut off.

between the past weeks of their history, and the future week, which, however fearful it may be in the way of retributive vengeance, will end, nevertheless (such is the abounding grace of Him with whom we all have to do!), with the redemption of Israel. Strange indeed would it be, if that on which their future blessing depends, *the great central fact in their history, the death of the Surety, the cutting off of the Messiah*, should come in in the interval, *after God's trial of the nation had ended*, and when "LO-AMMI" had become the only term whereby to describe their hapless outcast condition. True, in this space one prophetic fact is here recorded as happening; but what is it? THE DESTRUCTION OF THE CITY AND SANCTUARY BY TITUS, an event forming no part of their history, *while they were borne with by God, while owned as His people*, but wholly the contrary, a disastrous event, consequent on their killing the Lord, and resulting in their being scattered, as at present, over the face of the earth. This, therefore, is no warrant whatever for putting Christ's death in this space, and not keeping it strictly *within the limits of Israel's true history*, before the Levitical weeks, into which Jewish time was divided, had fully and finally come to a close, which certainly they had not done, while the Lord was among them, and as long as the Levitical law was in being.

Then there is another consideration. Those who view the prophecy thus, leave no room for the period of Gospel history to come in, for John the Baptist and Christ to take their place in the scene. In disposing of the cancelled week, as they do, in admitting no week, they unwittingly, of course, get rid of all this; *of the most momentous and*

interesting crisis in the history of Israel,—indeed of the world. And is not this serious? Is this the way of the Lord? Are we, in a prophecy which treats of the first and second coming of Christ, *to find no place therein for Himself?* not to be able to see, or to realize HIM, at that sorrowful moment, when all He had to say, as He looked back on His mission, in the mournful words of Isaiah, was, “I have laboured in vain, I have spent my strength for nought, and in vain”? (Is. xlix. 4.) Those who view it in this light, must, of course, have an idea about it, just approaching the truth, knowing, of course, that Christ came upon earth about this time, and so they put John and the Lord into the sixty-ninth week, which, however, observe, “unto Messiah the Prince” will not allow of, because, in this case, it would be not *sixty-nine* weeks at all, but rather, it would appear, *sixty-eight*, opposed altogether to the terms of the prophecy, “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.”

And here, in conclusion, I would say a word in defence of the term adopted by me to express that which involves the setting aside of Israel’s hopes at the first advent of Christ. Do I mean, by speaking of a “CANCELLED WEEK,” to imply that the mission of Christ *has been in vain, lost in such a way that nothing will result from all He has done?* Assuredly not. All that I mean by the week being cancelled, is, that He, having laboured in vain, and spent His strength for nought and in vain, the week, which ought to *have been the last* (and,

in fact, was) the last of the seventy, and so ushered in the day of deliverance, and the millennial reign, has, because of Israel's opposition to Christ, not done so as yet, for which reason the angel, in tracing the prophetic history of Israel, has left this week unnamed and unreckoned, has anticipatively *set it aside, as though it had no existence at all*. True, when we come to the Gospels and the Acts of the Apostles, there the week, or rather *its history*, meets us: while, if we look back to Daniel, though there it appears that a space is left for it to come in, we find the angel has passed it over altogether in silence.

To my mind, "THE CANCELLED WEEK" is the best term which I can possibly use, and those who are willing to listen to what I have to say on the subject, are in no way stumbled thereby. Why, I ask, should a meaning be attached to a phrase which never was meant, and which really does not belong to it?

The following diagram illustrates the two opposite theories as to the terms "UNTO" and "AFTER." In figure 1, "unto" and "after" are represented as meaning the same thing. In figure 2, it is different; there "unto" reaches no farther than the close of the sixty-ninth week, while "after," on the contrary, goes on to the end of the seventieth, that which has already elapsed, though not named in the prophecy, *the cancelled week* referred to so often.

FIGURE 1.

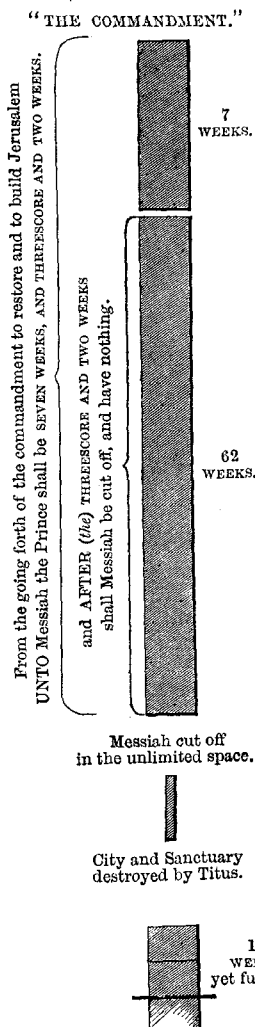
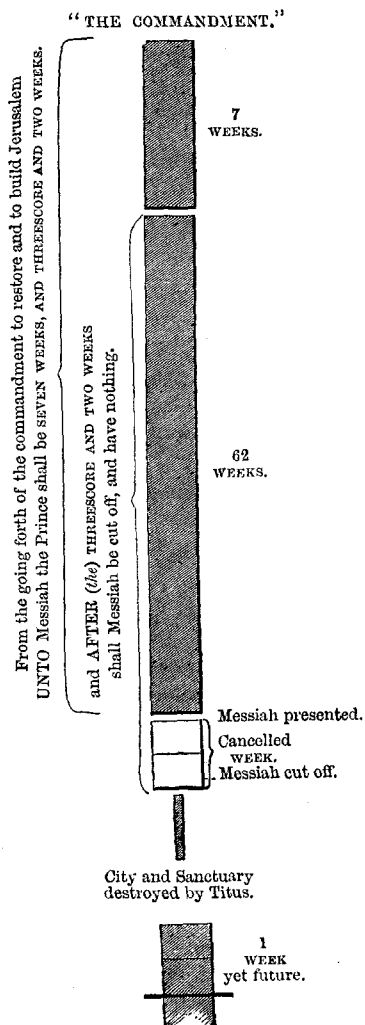


FIGURE 2.



ZION.

"Zion is a wilderness, Jerusalem a desolation."—ISAIAH lxiv. 10.

"For a small moment have I forsaken thee; but with great mercies will I gather thee."—ISAIAH liv. 7.

THE Lord hath afflicted His Zion,
 The city He loved so well,
 Where He deign'd, like a couching lion,
 In glory and strength to dwell.
 And why hath Jehovah forsaken
 The place of His ancient throne;
 His Vine from the wilderness taken,
 To flourish for Him alone?

Ah! deem not the Holy One cruel;
 Had Solyma loved His will,
 She had sparkled the costliest jewel,
 The beauty of nations, still;
 The Lord had been still her defender,
 And she, the queen of the earth,
 In holiness, freedom, and splendour,
 Had gloried in Shiloh's birth.

But she fell—and her crown of glory
 Was struck from her rebel brow;
 And with feet all wounded and gory,
 She wanders in exile now.
 Yet, sad one, distrust not our pity;
 Though some may wring out thy tears,
 We will weep for the Holy City,
 And sorrow o'er former years.

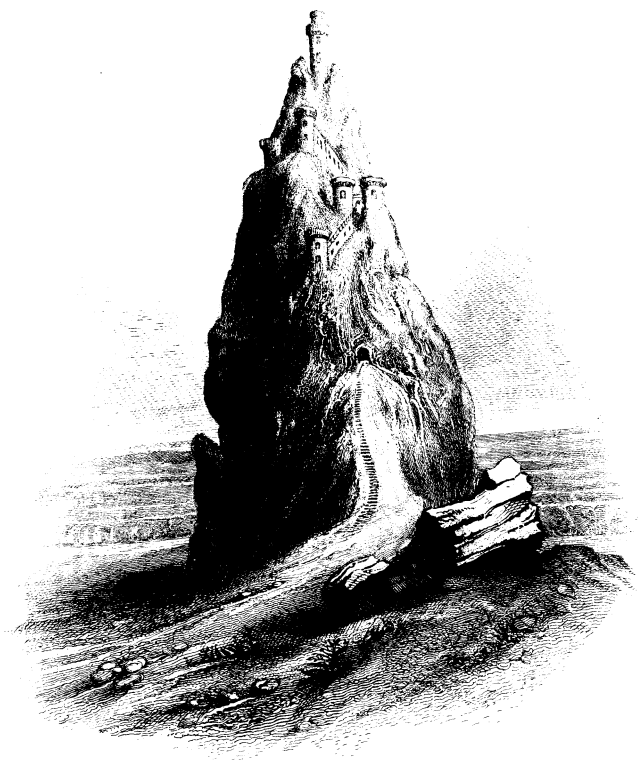
Thou art stricken, dethroned and lowly,
Bereft of a home on earth,
Yet still to our hearts thou art holy,
Thou land of Messiah's birth !
He sprang from thy chosen of daughters,
His star o'er thy hills arose,
He bathed in thy soft-flowing waters,
And wept o'er thy coming woes.

He wept, who in secret yet lingers,
With yearnings of heart, o'er thee ;
He, He, whom thy blood-sprinkled fingers
Once nailed to the cursed tree.
Dark deed ! it was thine to afflict Him ;
Yet longs His soul for the day
When thou, in the blood of thy victim,
Shalt wash thy deep stains away.

Thou land of the Cross, and the glory,
Whose brightness at last will shine
Afar through the earth—what a story
Of darkness and light is thine !
He died as a lamb :—as a lion,
He spares thee, nor can forget
His desolate Exile of Zion ;
He waits to be gracious yet.

GOD IS LOVE.





CHRENSFORD ISLAND.

1841. A view of the rock and the fort on the top of the island.
from the sea.



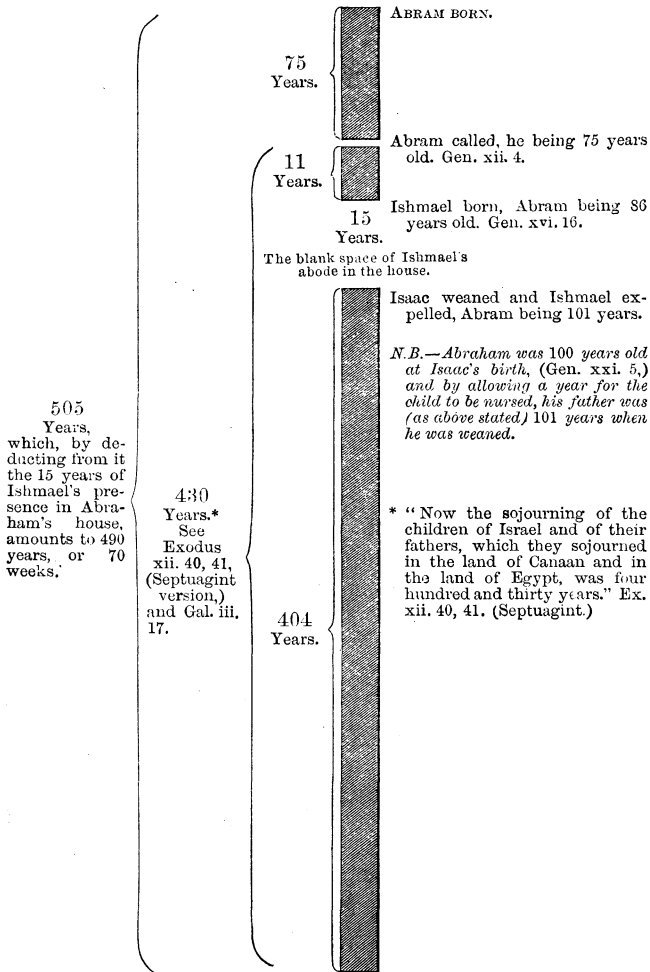
The Vessel.

"FILLED IN ALL THE FULLNESS OF GOD."
Eph. III. 10.

His name is everywhere and ever.

THE FIRST CYCLE, BETWEEN ABRAHAM'S BIRTH AND THE EXODUS:

WITH THE BLANK PERIOD THEREIN,
NAMELY, THE TIME OF THE BONDWOMAN AND HER SON.



THE EXODUS OF ISRAEL.

THE SECOND CYCLE,

BETWEEN MOSES AND SOLOMON:

WITH THE SEVEN BLANK PERIODS OF SERVITUDE
IN THE TIMES OF THE JUDGES AND SAMUEL.

DISPENSATIONAL RECKONING.

EXODUS. HISTORICAL RECKONING.

The two periods marked with asterisks, namely, 20 and 10 years, though not named in scripture, are necessarily correct, seeing that the former is required to make up the period of 450 years, the latter that of 480.

480
Years.
1 Kings vi. 1.

Spies sent out	2 Years, Num. x. 11-13; xiii. 17-20; Deut. ii. 14.
Land divided	45 ,, Josh. xiv. 6-10.
<i>Chushan-Rishathaim</i> . .	20* ,,
Othniel	8 ,, Judges iii. 8.
<i>Eglon, king of Moab.</i> . .	40 ,, Judges iii. 11.
Ehud and Shamgar	18 ,, Judges iii. 14.
<i>Jabin, king of Canaan.</i> . .	80 ,, Judges iii. 30.
Deborah and Barak	20 ,, Judges iv. 3.
<i>Midianites</i>	40 ,, Judges v. 31.
Gideon Abimelech Tola Jair	7 ,, Judges vi. 1.
<i>Philistines and Ammonites.</i>	88 ,, Judges viii. 28; ix. 22; x. 2, 3.
Jephthah Ibzan Elon, &c.	18 ,, Judges x. 8.
<i>Philistines</i> <i>Samson</i>	31 ,, Judges xii. 7-9, 11, 14.
Eli	40 ,, Judges xiii. 1.
<i>Philistines</i> <i>Samuel</i>	40 ,, 1 Sam. iv. 18.
	20 ,, 1 Sam. vii. 2.
	10* ,,
	40 ,, SAUL. Acts xiii. 21.
	40 ,, DAVID. 1 Kings ii. 11.
	4 ,, SOLOMON. 1 Kings vi. 37.
	7 ,, 1 Kings vi. 38.
	3 ,, 1 Kings vii. 12, 51.

450
Years.
Acts
xii. 19, 20.

7
3

Temple dedicated.
621 Years.

Total of servitudes . 131

490 YEARS, OR SEVENTY WEEKS.

490 YEARS, OR SEVENTY WEEKS.

THE AGE OF THE WORLD

AT

THE FIRST ADVENT OF CHRIST.

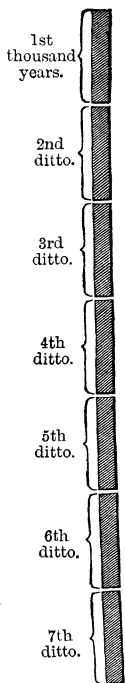


Figure 1.

THE WEEK OF TIME according to God's original thought, unmarred as yet by the failure of man.



Figure 2.

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



Figure 3.

THE WEEK OF TIME, in another aspect, namely, with the present period viewed as a break, a *suspension of time*.

AND HEARING BY THE WORD OF GOD"—That is, the Gentiles believe, because they hear the truth from the lips of an apostle—they hear, because of "the word of God," namely, His previous command to the apostle to preach.

GOD'S CALL TO THE GENTILES RESULTING IN THE GENTILES CALLING ON GOD.	1.—Paul and others sent to the Gentiles.	“Depart, for I will send thee far hence to the Gentiles.” (Acts xxii. 21.)
	2.—Paul and others preach to the Gentiles.	“Believe on the Lord Jesus Christ and thou shalt be saved.” (Acts xvi. 31.)
	3.—The Gentiles hear.	“Faith cometh by hearing.” (Rom. x. 17.)
	4.—The Gentiles believe.	
	5.—The Gentiles call.	“Whosoever shall call upon the name of the Lord shall be saved.” (Rom. x. 13.)

“WHILE I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, DEPART: FOR I WILL SEND THEE FAR HENCE UNTO THE GENTILES.” (Acts xxii. 17—21.)

Here it was that “*the word of God*”—the *commission* came to Paul which has occasioned the Gentiles to *hear*, to *believe*, to *call* upon Him to whom the apostle bore witness.

THE DAUGHTER OF JAIRUS, AND THE WOMAN WITH THE ISSUE OF BLOOD.

MARK v. 21—23.

The woman
plagued with
an issue of
blood for
T W E L V E
Y E A R S,
shows the
Gentiles of old
aliens from
the cove-
nants of pro-
mise.

GENTILES
BEFORE
CHRIST'S
FIRST
COMING.

ISRAEL
BEFORE
CHRIST'S
FIRST
COMING.

The daugh-
ter of Jairus
during the
T W E L V E
Y E A R S of her
life, shows
Israel of old
owned as
God's elect
people.

CHILD.

Observe the period
of *Twelve years* in
both cases, typically
shows, that the Jew-
ish time of blessing
and of Gentile dark-
ness agree.

The child at the point of death, shows
the moral condition of Israel, when
Christ came to His own.

WOMAN.

CHRIST.

The woman
healed by Christ,
in the *interim* be-
tween the child's
death and resur-
rection, shows
the CHURCH, dur-
ing the age of Is-
rael's blindness.

SEVENFOLD MISERY:

A CERTAIN WOMAN

1. Which had an issue of blood,
2. Twelve Years.
3. And had suffered many things,
4. Of many physicians,
5. And had spent all that she had,
6. And was nothing bettered,
7. But rather grew worse.

ISRAEL
HEREAFTER.

CHILD.

The daughter
of Jairus raised
from the dead,
shows ISRAEL RE-
STORED IN THE
END.

FIGURE 1.

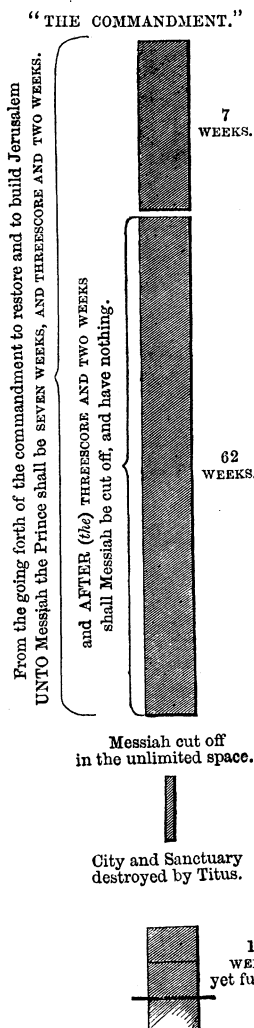
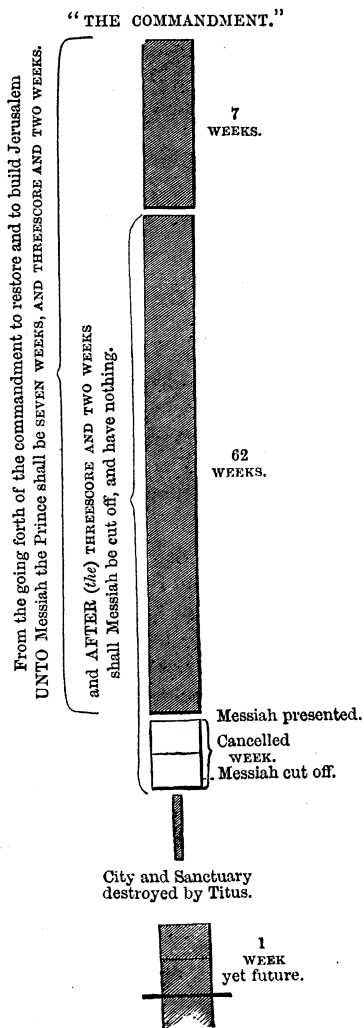


FIGURE 2.



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 A SPECIES OF TWOFOLD FULFILMENT OF THE PROPHECY.

Within this period there were FOUR DECREES issued by the Kings of 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.)

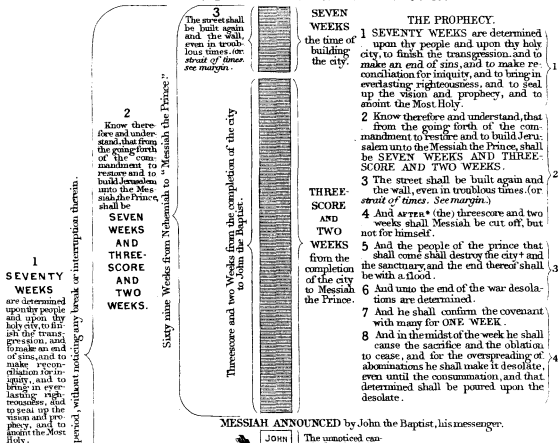
The period of Seventy Weeks, divided into three distinct parts, for the sake of distinction, is here coloured red.

SEVENTY YEARS, the time of the Babylonish captivity.

—Here the resolution with regard to the SEVENTY WEEKS was made to the Prophet.

SEVENTY-NINE YEARS, the interval between the captivity and the opening of the Seventy Weeks.

HERE THE SEVENTY WEEKS BEGIN WITH NEHEMIAH'S COMMISSION.



MESSIAH ANNOUNCED by John the Baptist, his messenger.



The unadvised and called week of Messiah's rejection.

MESSIAH

CUT OFF

at the end of Seventy Weeks

4 And artaxerxes (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 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.



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 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.

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, rejected week.

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.