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No. 4.

Daniel’s Prophecy of the Seventy Weeks.

(Daniel ix. 24—27.)

24. 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. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The seventy weeks, (or literally seventy sevens,) of this prophecy, evidently intended seventy weeks, or sevens, of years; as they were to extend from the rebuilding and restoration of Jerusalem, to the time of the Messiah, (ver. 24, 25): comprising a space of (70 × 7 =) 490 years.

The periods of this prophecy must be determined by the baptism of Christ; when he was anointed and entered upon his office as the Messiah, and was “made manifest to Israel.” (John i. 29—34.) For in the week, or seven years, following his baptism, those things were fulfilled which in the prophecy were assigned to the last of the seventy weeks: viz., that Messiah should be cut off; that he should confirm
the covenant with many for one week; and that in the midst of the week he should cause the sacrifice and the oblation to cease, (ver. 26, 27.)

An idea is prevalent among writers and students of prophecy, that the last of the seventy weeks remains yet to be fulfilled in the antichrist of the last days. But it is to be observed that the whole of the seventy weeks are required for the coming of Messiah, and its immediate consequences. The \((7 + 62 =)\) sixty-nine weeks (ver. 25) reach only to his coming, as Messiah; and in the last or seventieth week, the purposes of his coming were to be accomplished, (ver. 24).

We therefore trace the numbers of this prophecy as follows:—

The birth of Christ being \(\text{A.M. } 4000\), (four years before the common era called \text{Anno Domini},) his baptism, at thirty years of age, occurred \(\text{A.M. } 4030\).

From this date deducting the sixty-two weeks, or \((62 \times 7 =)\) 434 years, we have the date of \(\text{A.M. } 3596\) as an epoch of the prophecy; and which proves to be “the sealing up of the vision and prophecy” by Malachi, the last of the prophets.

And again from this date deducting the first seven weeks, or \((7 \times 7 =)\) forty-nine years, we have the commencement of the seventy weeks, and “the going forth of the commandment to restore and to build Jerusalem,” in the commission given to Nehemiah by Artaxerxes.

To this add the whole seventy weeks; or \((70 \times 7 =)\) 490 years of the prophecy, it reaches from \(\text{A.M. } 3547\) to \(\text{A.M. } 4037\).

And from this deducting 4000, as the date \(\text{A.M.}\) of the birth of Christ, it gives the date of
thirty-seven years after his birth, or A.D. 41, as
the completion of the prophecy, in “the covenant
being confirmed with many for one week,” (ver.
27): and which date is attached in the English
Bible to Acts x., when the “one week” being
fulfilled after the baptism and anointing of
Christ, and in which the covenant was reserved
to the house of Israel, (Matt. x. 5, 6; xv. 24,)
the Gospel began to the Gentiles, in the history
of Cornelius at Cesarea: as was afterwards
declared by Peter, saying, “God made choice
among us, that the Gentiles by my mouth
should hear the word of the Gospel, and
believe;” and James also adding, “Simeon
hath declared how God at the first did visit the
Gentiles, to take out of them a people for his
name.” (Acts xv. 7, 14.) . . . . . . A.C. 37

The foregoing statement is given in explanation of the
times denoted in this prophecy: but it will be found an
interesting and profitable research in Scripture truth, to
trace out the fulfilment of the things herein foretold; and
which may readily be done by the diligent reader consider-
ing the remarks, and consulting the Scripture references,
here given for that purpose.

As sure as God is faithful and true, who said, “The
sceptre shall not depart from Judah, nor the lawgiver
from between his feet, until Shiloh come,” (Gen. xlix. 10); so
sure it is, from the fact of the sceptre having long since
departed, that Shiloh must have come. And so in the
prophecy of the seventy weeks: however “commentators
are not agreed respecting the precise year from which the
numeration of them begins; yet, according to any calcula-
tion, the Messiah must have long since come into the world,
and," according to both these prophecies, "the Jews are inexcusable in rejecting so decisive a testimony." (Simeon.) And the predicted issue of the coming of the Shiloh and Messiah, in "the gathering of the people unto him," and his accomplishment of the work of their redemption, as declared in Gen. xlix. 10; Dan. ix. 24—27, is fully shown in the Gospel to have been brought to pass by the coming of our Lord Jesus Christ; in whom all the promises of God are Yea, and in him Amen, to the glory of God by us. We now consider the fulfilment of "the work which was given him to do" for our redemption; as expressed in this prophecy by the angel Gabriel to Daniel: and the things preceding and following after his undertaking, "to put away sin by the sacrifice of himself." (Heb. ix. 26.)

Ver. 24. To seal up the vision and prophecy; (or, "the prophet.") The first period of the seventy weeks is, the first seven weeks, (ver. 25,) or forty-nine years after the commission to restore and rebuild Jerusalem; which was that given to Nehemiah by Artaxerxes, (Neh. ii. 7, 8): that given to Ezra by Cyrus referring only to the rebuilding and restoration of the temple. (Ezra i. 2—4.) This period reaches from a.m. 3547 to the time of Malachi, the last of the prophets, a.m. 3596, after which the vision and prophecy ceased, until John the Baptist came, as the messenger sent before the face of the Lord to prepare his way; according to Mal. iii. 1. (See Mark i. 1, 2.) And the manner in which the Book of Malachi closes, agrees with the vision and prophecy closing with him, until John the Baptist should come, in the spirit and power of Elias, to make ready a people prepared for the Lord. (Compare Mal. iv. 4—6; Luke i. 13—17.)

To anoint the Most Holy. The second period of sixty-two weeks, (ver. 25,) or 434 years, reached from the time of Malachi "to the baptism of Christ; when he first began
to preach, and execute the office of Messiah.” (Note of Douay Version.) He was the Holy One of God, (Mark i. 24; Luke i. 35); and by his anointing was constituted the Messiah. He is therefore called “the Holy One and the Just,” (Acts iii. 14); “that Just One,” (Acts xxii. 14); “he that is holy, he that is true,” (Rev. iii. 7); the “faithful and true,” (Rev. xix. 11); “the saint of saints.” (French and Douay Versions. See John xvii. 19; Acts ix. 13; Heb. ii. 11; Rev. xv. 3.) And also the Messiah, Christ, (John i. 41; iv. 25,) the anointed, (Acts iv. 25—27.) He came to be the anointed prophet, priest, and king of his people. (John xvii. 19.) And as the Levitical priests were consecrated by the washing of water, the anointing of the holy oil, and the anointing of blood, (Lev. viii. 6, 30); so was Christ first baptized of John the Baptist in the water of Jordan, when engaging to fulfil all righteousness, (Matt. iii. 15); then anointed with the Holy Ghost (Matt. iii. 16; Acts x. 38) to his prophetical office as Messiah, (Isa. lxi. 1; Luke iv. 18—21); and then made perfect, by the baptism of blood, to his priesthood, (Luke xii. 50; Heb. ii. 10; v. 8, 9): which being after the order of Melchizedek, involved also the kingly office; as combined for ever in him, (Zech. vi. 13,) and in his everlasting priesthood. (Heb. vii. 15—25.)

Ver. 26. Messiah shall be cut off, but not for himself. That is, he should be “cut off out of the land of the living,” (Isa. liii. 8); not by a natural death, but by being slain as a malefactor, (Isa. liii. 12); and yet not for any sin of his own, of which he had none, (John xiv. 30,) for “he had done no violence, neither was any deceit in his mouth.” (Isa. liii. 9; Luke xxiii. 13—15.) “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and the Lord hath laid on him the iniquity of us all. For the transgression
of my people was he stricken; for he shall bear their iniquities." (Isa. liii.)

Ver. 24. To finish the transgression, and to make an end of sins. By these terms it is signified that Christ should fulfil and abolish both the law of Moses, (Acts vi. 14,) and the sacrifices and offerings for sin which were offered by the law. (Heb. x. 8.) For we must here understand the law, as the law of sin and death, (Rom. viii. 2,) and ministration of condemnation, (2 Cor. iii. 7); and by the word "sins," the offerings for sin, as in Heb. x. 6, 8, 12—14. "What the law could not do, God sent his Son to effect. (Rom. viii. 3.) By him divine justice was to be satisfied; and the handwriting that was against us, being nailed to his cross, was to be for ever cancelled. (Col. ii. 14.) He was so to finish the transgression, and make an end of sins, that no further sacrifice for it should ever be necessary: for by his one offering he was to perfect for ever them that are sanctified.” (Heb. x. 11—14; Simeon.) The law was added (to the promise) because of transgressions; till the seed should come to whom the promise was made, (Gal. iii. 19): and having come, and redeemed us from the curse of the law, (Gal. iii. 13,) he declared "It is finished." (John xix. 30.) We are therefore delivered from the law; that being dead (abolished, 2 Cor. iii. 13) wherein we were held, (Rom. vii. 6; Gal. iii. 23); that we should serve in newness of spirit, and not in the oldness of the letter. The new covenant which is by Jesus Christ, makes that of Moses to be old, and to vanish away, (Heb. viii. 6, 13); the law of works giving way to the law of faith, (Rom. iii. 27); and concerning the legal sacrifices, which were but shadows of things to come; “when the substance is come, the shadows shall be done away.” (M. Henry; Col. ii. 17; Heb. x. 1.)

Ver. 27. In the midst of the week he shall cause the sacrifice and the oblation to cease. “Christ accomplished this by
his death and resurrection." (Note of translators.) When he died upon the cross, "the veil of the temple was rent in twain from the top to the bottom," (Matt. xxvii. 51): and the handwriting of ordinances, that was against us, was taken out of the way, (Col. ii. 14,) and abolished, (Eph. ii. 15.) And thus was this Scripture fulfilled in him: for his baptism having occurred at the beginning of the seventieth week of the prophecy, and his death in the fourth year of his ministry following, (Luke xiii. 6—9); it was in the midst of this last week that "the sacrifice and the oblation," of the Levitical priesthood under the law, virtually ceased, by his sufferings being accomplished, and the offering of the body of Jesus Christ once for all. (Heb. x. 10.)

"Ichabod" was pronounced upon the temple, when, "in the midst of the week," Jesus departed from it, (Matt. xxiii. 38); and under its malediction it remained, until being destroyed by the Romans, and the sceptre of Judah with the Levitical priesthood being removed, the actual offering of sacrifice and oblation was made to cease: God having taken from them both the place and the priesthood, in which and by which alone they could be offered. (Deut. xii. 5—14; Num. iii. 5—10.) "The sacrifice and oblation must needs cease, when the family of the priests were so extirpated, and the genealogies of it so confounded, that the Jews say there is no man in the world that can prove himself of the seed of Aaron." (M. Henry.) Thus are they in the same condition as the priests mentioned in Ezra ii. 61—63, and must so remain until the restoration of Israel; of which time it is said, "I will also take of them for priests and for Levites, saith the Lord." (Isa. lxvi. 21.)

Ver. 24. To make reconciliation for iniquity. Iniquity, which means sin or wickedness in general, (Cruden,) is the cause of separation between men and God, (Isa. lix. 2); and sacrifices which were ordained to reconcile them, were
called "the atonement," or at-one-ment. (Dr. Johnson.) Justice and mercy are equally concerned in the work of reconciliation. On the part of man, sin must be confessed, or acknowledged, (Ps. li. 3; xxxii. 5); and on his behalf, sacrifice was appointed to be made as atonement for sin, (Lev. xvi. 34); in acknowledgment of the Divine justice, (Ps. li. 4): that the Divine mercy might have free course and be glorified in the forgiveness of the sinner. (Rom. iii. 24—26.) Thus by the sacrifices under the law was set forth the doctrine of reconciliation and forgiveness by atonement, and the law was a schoolmaster unto, or until, Christ, (Gal. iii. 24, 25); who having come, and put away sin-offerings by the sacrifice of himself, (Heb. ix. 26,) has become our advocate with the Father, and the propitiation for sin to us. (1 John ii. 1, 2.) This is distinctly set forth in Lev. xvi., by the two goats appointed for the atonement, (ver. 9, 10,) the one being a sin-offering to God, and the other a scapegoat for the people. Christ made reconciliation for iniquity, when he made peace by the blood of his cross, (Col. i. 20); and now is set forth by the Gospel to be a propitiation through faith in his blood; that God might be just, and the justifier of him which believeth in Jesus, (Rom. iii. 25, 26): that being justified by faith, we may have peace with God through our Lord Jesus Christ; who was delivered for our offences, and was raised again for our justification. (Rom. v. 1; iv. 25.)

To bring in everlasting righteousness. "The law made nothing perfect, but the bringing in of a better hope did [or, as in the margin, "but it was the bringing in of a better hope]; by the which we draw nigh to God." (Heb. vii. 19; xi. 40.) The law was our schoolmaster unto Christ (or until Christ) that we might be justified by faith, (Gal. iii. 23—26; iv. 1—7); and Christ is the end of the law for righteousness to every one that believeth. (Rom. x.
4.) He was the salvation which was near to come, and the righteousness which was to be revealed, (Isa. lvi. 1); and which was made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the Gospel. (2 Tim. i. 9, 10; Rom. iii. 21—26.) He appeared to put away sin by the sacrifice of himself, (Heb. ix. 26); and God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (2 Cor. v. 21.) He is made our righteousness (1 Cor. i. 30; Jer. xxiii. 5, 6) by his meritorious obedience in fulfilling all righteousness, (Matt. iii. 15; Rom. v. 19,) and redeeming us from the curse of the law by being made a curse for us. (Gal. iii. 13.) His precious blood, (1 Pet. i. 19,) the blood of the new testament, (1 Cor. xi. 25,) is the blood of an everlasting covenant, (Heb. xiii. 20); his priesthood is an everlasting priesthood, (Heb. vii. 16, 17, 23—25); and thus the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, (Rom. iii. 22,) is that which shall not be abolished, but shall be for ever, and his salva
tion from generation to generation. (Isa. li. 6, 8; Ps. ciii. 17, 18.)

Verse 27. "He shall confirm the covenant with many for one week." (See Note on p. 37.)

Verses 26, 27. The destruction of the city and the sanctuary, and the desolation to follow, "even until the consummation, and that determined shall be poured upon the desolate," was brought to pass by the Romans, under Vespasian and Titus; and may be traced in the following Scriptures:—Matt. xxii. 7; Luke xix. 43, 44; Matt. xxiv. 2, 15, 16; Luke xxi. 20—24; Dan. xi. 36; Isa. xl. 1, 2.

But as of old, when the Lord had accomplished the appointed seventy years in the desolations of Jerusalem, (Jer. xxv. 11; Dan. ix. 2; 2 Chron. xxxvi. 21,) he visited his
people to perform his good word toward them, in causing them to return, and to bring them again into the place from whence he caused them to be carried away captive, (Jer. xxix. 10—14,) and punished those nations which had served themselves of them, (Jer. xxv. 12—14); so respecting his people in the latter days. When he shall have brought all this great evil upon them, he will bring upon them all the good that he hath promised them, (Jer. xxxii. 42,) and will undo all that afflict them, (Zeph. iii. 19); for in those days, and in that time, when he shall bring again the captivity of Judah and Jerusalem, he will gather all nations against Jerusalem to battle, and will plead with them there for his people, and for his heritage Israel, whom they have scattered among the nations, and parted his land, (Joel iii. 1, 2; Zech. xiv. 2); and the multitude of all the nations that fight against Ariel, and that distress her, shall be as a dream of a night vision, (Isa. xxix. 7, 8,) and become like the chaff of the summer threshing-floors. (Dan. ii. 35.) This judgment of the nations will be brought to pass in the battle of Armageddon, (Rev. xvi. 13—16; xix. 19—21,) and is the subject of the paper No. 7 of this Supplement.

No. 5.

Asaph's Prophecy of the Lord's Coming. (Psalm L)

This Psalm is entitled, "A Psalm of Asaph." He was a head of the families of the singers in the Tabernacle service in the time of David, (1 Chron. xxv. 1, 2); and several of the Psalms of David are headed as having been given by him to them for that purpose. But this Psalm, which is also a prophecy, was written by Asaph as a seer or prophet; and we read, that in the time of Hezekiah they praised God