

COMPANION TO A CHART,

ILLUSTRATED THROUGHOUT WITH PICTORIAL DESIGNS,

ENTITLED

A PROPHETICAL STREAM OF TIME;

OR,

AN OUTLINE OF GOD'S DEALINGS WITH MAN, FROM THE
CREATION TO THE END OF ALL THINGS.

BY

SIR EDWARD DENNY, BART.

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.

G O D I S L O V E.

LONDON:

G. MORRISH, 20, PATERNOSTER SQUARE.

[*The price of the Prophetic Stream of Time, together with this Companion, is £1 2s. 6d. That of the two Charts on the Seventy Weeks, named in the foregoing Advertisement, is £1.*]

The whole of the pictorial part of the Prophetic Stream of Time is engraved by MR. J. J. PENSTONE, chiefly after drawings made by himself. The Millennial Scene at the close is from a design made expressly for the work by MR. H. WARREN.

N. B.—Purchasers of the Stream of Time and the Seventy Weeks wishing to have them Mounted, either on Rollers, in Covers, on Frames, or otherwise, can have them carefully done by Messrs. MALBY & SONS, Parker Street, Little Queen Street, Holborn, London.

LIST OF THE NUMBERED NOTES.

| | Page |
|--|------|
| 1. אלהים Elohim | 14 |
| 2. The purpose of God | 15 |
| 3. The Mystery—the Elect Church | 16 |
| 4. Christ | 17 |
| 5. Christ the Elect Head of the Church | 17 |
| 6. Christ the Creator of the world | 18 |
| 7. The ground cursed | 18 |
| 8. Satan | 19 |
| 9. Cain's and Seth's seed | 19 |
| 10. Enoch and Noah | 20 |
| 11. The Flood | 20 |
| 12. God's covenant with Noah | 21 |
| 13. The building of Babel | 22 |
| 14. The Earth nationally divided | 22 |
| 15. The call of Abram | 23 |
| 16. Idolatry of the Earth | 24 |
| 17. Melchizedek | 24 |
| 18. Joseph and Moses (twice referred to in the following description) | 25 |
| 19. The Sinai Covenant | 26 |
| 20. Balak and Balaam (twice referred to) | 26 |
| 21. Ruth | 27 |
| 22. Solomon's reign | 28 |
| 23. Ephraim and Judah led captive | 28 |

| | Page |
|---|------|
| 24. The times of the Gentiles | 29 |
| 25. The glory of the Lord leaves the earth . . | 31 |
| 26. The land keeping Sabbath | 32 |
| 27. Israel resists the Holy Ghost | 33 |
| 28. The Church of God upon earth | 33 |
| 29. The Jewish people rejected | 35 |
| 30. The Jews return in unbelief | 35 |
| 31. The Antichrist—the head of Jewish apostasy . . | 36 |
| 32. The Antichrist—the head of Gentile apostasy . . | 36 |
| 33. The names of the Antichrist as given in scripture . | 37 |
| 34. The glorified Church | 38 |
| 35. Israel restored | 38 |
| 36. The Gentiles in the millennial earth | 39 |
| 37. The Assyrian and Gog | 39 |
| 38. A Summary of the whole | 40 |
| 39. The millennial heavens and earth | 42 |



THE DEVICES REFERRED TO IN THE DIAGRAM,
AND ALSO IN THE FOLLOWING DESCRIPTION.

1. אֱלֹהִים Elohim—God from everlasting.
2. The starlike device—expressing the Elect Church.
3. The earth—expressing creation.
4. The garden of Eden.
5. The forbidden fruit.
6. The serpent—Satan.
7. The Flood.
8. Noah offering sacrifice after the flood.
9. The sword of justice—expressing government first appointed by
God in the time of Noah.
10. The building of the city and tower of Babel.
11. An idolater offering sacrifice to an idol.
12. Two swords—expressing Abraham's victory over the kings.
13. A cup and crown, pointing to Melchizedek the king and priest.
14. The twelve tribes leaving Egypt.
15. Moses with two tables of stone.—The law given.
16. Aaron.—Sacrifice appointed in Israel.
17. The star—expressing Balaam's prophecy.
18. Ruth gleaning.
19. A crown—showing when Saul was anointed and the kingdom of
Israel established.
20. Solomon in his glory visited by the queen of Sheba.
21. The calf of Bethel—expressing the idolatry of the ten tribes.
22. The sword—expressing the two captivities of the ten tribes.
23. A crown—showing when the times of the Gentiles begin.

25. The great image of Daniel—showing the times of the Gentiles.*
 26. A group of captives in Babylon.
 27. The Lion—the Babylonish empire.
 28. The Bear—the Medo-Persian empire.
 29. The Leopard—the Grecian empire.
 30. The fourth beast with ten horns—the Roman empire.
 31. The Ram—the Medo-Persian empire again.
 32. The rough Goat—the Grecian empire again.
 33. The star which appeared at Christ's birth.
 34. The crucifixion.
 35. The torch and sword—expressing the city and sanctuary destroyed by Titus.
 36. The starlike device, with the cross and the eye—expressing the Church of God upon earth.
 37. The ten horns and the little horn of Daniel—expressing the ten kings and the Antichrist.
 38. Two swords—expressing the battle of Armageddon.
 39. The cup, crown, and book—showing Christ as the Priest, the King, and the Prophet—the true Melchizedek.
 40. The star—showing Balaam's prophecy fulfilled.
 41. The starlike device with the crown—expressing the Church in glory.
 42. The millennial heavens and earth.
-

* The great image of Daniel, by mistake, has been numbered 25 instead of 24 in the following description (page 6); therefore, in order to avoid confusion, it is numbered in the same way in the above list, the number 24 being omitted in consequence.

PART I.

A GENERAL DESCRIPTION OF THE CHART AND ITS OBJECT.

THE title at the head of the Chart for which these pages are designed as a Key or Companion, is, we trust, sufficiently plain to give some idea of the object proposed; namely, to present an outline or picture of the history of the world as given in Scripture.

The Chart itself, it will be seen, consists of a DIAGRAM representing the GREAT STREAM OF TIME FROM BEGINNING TO END, here and there illustrated by various devices, and explained by notes on both sides of the stream. As to the notes, they are of a twofold character.—1st. Those which we shall designate the historical notes; their chief object being to trace the world's history throughout. 2dly. Those which are intended to develop God's principles in connection with man, as revealed in His word. The former are placed close to the diagram; the latter, many of them at a further distance from thence, are distinguished by numbers and headings.* Then with regard to the plan of this Key or Companion, it is as follows:—The diagram at the beginning is a facsimile of the Stream of Time in the Chart, without either the numbered notes or devices, with the exception of three or four of the latter, very slightly expressed, such as the figure of the earth, the elect church, and so on. The position however of the notes is marked by means of the number and heading of each; while that of the devices is shown by circles dispersed through the diagram, numbered according to their order in the foregoing list.

* Continual reference having been here made to the word of God in the numbered notes at the end, it has been deemed unnecessary to refer to it much in the above description, which professes to give only a very general and cursory view of the subject.

Then as to the last mentioned notes, these will be found collected together at the close. Thus the Companion divides itself into **THREE PARTS**; namely, 1st, The Diagram: 2dly, The present description: 3dly, The numbered notes at the end: so that the whole Chart being condensed in the above form, it is hoped that with its assistance, together with that of this present explanation, the work may be easily studied.

And now let us turn to the **CHART**, taking a general and cursory view of the whole, looking alone at the **DIAGRAM**, the *devices*, and now and then at the *historical notes*; leaving the *numbered notes* (which are here referred to throughout by means of the number of each) for a future occasion. After having done this, these last, it is hoped, will help to a more clear and full understanding of the mind of God as developed in Scripture.

At the top then we read the Hebrew word **אלהים Elohim*** (1) surrounded by a circle of glory. This is designed to lead the mind back unto the infinite depths of eternity; to show God the Creator in His own rest before the worlds were made, there taking counsel to redeem and to bless His elect. (*See notes 1 and 2.*) Next we see a **Starlike Device (2),†** and underneath it a figure of the **Earth (3)**, accompanied by the sun, the moon, and the other heavenly bodies. The former of these shows the **CHURCH OF GOD** *chosen in Christ before the foundation of the world*—the **MYSTERY** hidden from ages and generations previous to the rejection of Christ by the Jews (*see notes 3, 4, 5*); the latter expresses **THE CREATION** of *that very world* whose moral history is depicted throughout the rest of the Chart. (*See note 6.*)

Now then, beginning the course of man's history, the first object with which we are struck is the **Garden of Eden (4)**, where our first parents are seen enjoying the favour of God

* All the devices are here referred to in this way; thus the reader, when he meets with a word in *this bold type*, has only to glance at **THE CHART** in order to see the object here named actually depicted therein. These *numbers* agree with those in the foregoing list of devices, and likewise with those surrounded by circles in the Diagram at the beginning.

† The starlike device, expressing the church, appears four times in the Chart—1st, as here shown at the top; 2dly, in the present interval; 3dly, in the millennial age at the close of the stream; and lastly, in the view of the millennial heavens and earth at the end.

before they had transgressed and were banished from thence. And from them we trace their descendants; those to the *right* of the stream being the children of SETH down to Jacob, the father of God's elect people, the Jews; those to the *left*, the seed of CAIN the apostate, the destroyer of Abel, down to Lamech. (See notes 7, 9.) Among the children of Seth, Enoch and Noah are here especially noticed; the former being a type of the *Church*, the latter of *Israel*. (See note 10.)

And now we come to a BREAK IN THE LINE which tells a sorrowful tale: it marks a great change in the condition of man: it shows he is fallen, and is henceforth the victim and slave of him to whom the woman had listened, and at whose suggestion she had eaten the **Forbidden Fruit (5)**, and given it moreover to Adam. The **Serpent (6)**, after this break, shows that God has been cast off, and that man is now, through the rest of his course, looking at his history as a whole, under the dominion of Satan. (See note 8.) And now, following the course of the stream, we come to another device expressing the **Flood (7)**. Here the waters are shown overspreading the earth, with the *ark* in the distance: here we see judgment and mercy united, and acting together; the one in destroying the wicked, the other in delivering the elect, namely, Noah and his sons, in the ark. (See note 11.) After this we come to another BREAK IN THE LINE, in connection with which we see **Noah offering his Burnt Offerings (8)** on the altar after the flood. And now, man being placed in a new condition, namely, under the restraints of GOVERNMENT, to repress his evil and violence,* the **Sword of Justice (9)** is here shown as the suitable emblem of this. (See note 12.) And now, in the next place, man is again seen lifting himself against God: the device here, namely, the **City and Tower of Babel (10)**, shows the children of men uniting in an evil confederacy to exalt themselves in the earth, to become independent of God. (See note 13.) But this is defeated; and the following break shows the confusion of tongues, and the world divided in consequence into different nations. (See note 14.) After this we see an

* The principle of earthly government is shown in the following word to Noah after the flood: "At the hand of every man's brother will I require the life of man, Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix. 5, 6.)

Idolater offering Sacrifice (11) to his god at an altar, showing the especial and universal sin of the world at this time, even the worship of devils. (*See note 16.*) All which exhibits human nature progressing in evil, descending lower and lower into the dark depths of iniquity; showing what the end of his history will of necessity be, namely, total apostasy, and utter rejection by God.

Thus far we have advanced; and we come now to a *new feature* entirely in the history of man, namely, the *calling out of an elect people*. The world having been defiled, 1st, by man's sin in the garden of Eden; 2dly, by the corruption and violence which brought the flood on the earth; 3dly, by the building of Babel; and 4thly, by the worship of idols; God now calls out a people in the person of ABRAHAM, to be a witness for Himself in this corrupted, divided, idolatrous earth. (Josh. xxiv. 2.) (*See note 15.*) Here then we trace the distinction *between Abraham's seed and the Gentiles*. From this point the stream of man's history breaks into *two distinct parts*, each running parallel one to the other down to the end; the JEWISH LINE being that to the right, while the GREAT GENTILE LINE pursues its course as before. And now, at this point, the eye catches a view of **Two Swords (12)**, and, in connection with them, **a Cup and a Crown (13)**, pointing to Melchizedek king of Salem and priest of the Most High God, coming forth to bless Abraham after his victory over the kings, and his rescue of Lot; a beautiful type of the communion and joy of the kingdom after Christ and His armies have conquered, and the elect are delivered. (*See note 17.*)

And now, as we look down the two lines, we see VARIOUS LINKS OF CONNECTION between them. The *first* and *second* of these express the seed of Ishmael and Esau, the sons of Abraham and Isaac, merging, and finally lost in the wide stream of the Gentiles; unlike the elect seed, who are kept apart, notwithstanding continual failure, down to the close. Next we see, expressed by a THIRD LINK, Joseph taken captive into Egypt, and there, in the day of their trouble, becoming the stay and deliverer of his brethren, who had sold him to strangers; a beautiful type of Christ, the true Redeemer of the whole house of Israel hereafter. (*See note 18.*) After this, marked by the TWO FOLLOWING LINKS, we see the children of Israel going down into Egypt, there for a season abiding; after which, led by the

visible presence or glory of God (expressed by the RED LINE), under the guidance of Moses, their appointed deliverer (*see note 18 again*), we see the **Twelve Tribes leaving Egypt (14)**, the land of bondage, travelling forty years through the wilderness, and then under Joshua taking possession of the inheritance promised of old to Abraham their father. Thus, at the time of the exodus, commences the history of the Jews in a political sense. Previous to this they had maintained merely a *family* character; but now we are to view them as *God's elect nation*. The law then is given, and at the same time the worship of the sanctuary is appointed: the former expressed by a view of **Moses the Lawgiver (15)** to the left; the latter by that of **Aaron the Priest (16)** to the right, offering sacrifice to the Lord at the altar. (*See note 19.*) And now, turning to the Gentile line the eye rests on a **Star* (17)**, which referst o the prophecy uttered by Balaam, when the Jews were about to enter their land, at the time when Balak king of Moab sought through enchantments to turn away the favour of God from His people. (*See note 20.*)

Now then Israel (just where the Jewish line is broken again), delivered from the machinations of Balak and Balaam, led on by the glory, still expressed by the *red line*, pass over the Jordan into their land. Observe how the glory continues with Judah, and then, at the time of the Babylonish captivity, quite disappears, because of the sin of the people, passing away from the earth, not to return to it again till the second coming of Christ. (*See Ezek. xi. 24; xliii. 1—5; note 25.*)

We now reach another LINK OF CONNECTION—the typical history of **Ruth (18)** and Naomi showing forth in a figure the casting off and the redemption at last of the nation. (*See note 21.*) And now, passing through the ministry of Samuel and the prophets, we come to a **Crown (19)**, and underneath it a STRONG BLACK LINE, which last, it will be seen, forms a very prominent feature throughout the rest of the Chart. This crown expresses the setting up of the *kingdom* in Israel; while the black line shows the *power* committed by the God of Israel to Saul in the first instance, and after him to king David and all his successors. This, we may observe, continues, like the

* This star is represented three times in the Chart: 1st, in the time of Balak and Balaam; 2dly, at the birth of our Lord; 3dly, in connection with the worshipping nations in the millennial earth.

glory above named, with Israel, till the time of the Babylonish captivity; and then, unlike the shechinah or glory, which then departed to heaven, it passes away at this point, and is transferred to the Gentiles, even to NEBUCHADNEZZAR, who now wears the **Crown (23)**, which is placed on his head as it were by the Lord. (Dan. ii.) Now then, turning back for a moment, we glance in succession at the kingdom of Saul—of David; after which we see **Solomon in his glory (20)**, the great type of Messiah in His kingdom hereafter. (See note 22.) And now, in the next place, we turn to the Gentiles, in order to mark a very important feature in the world's history, namely, "THE TIMES OF THE GENTILES," or the period of *Babylonish, Medo-Persian, Grecian, and Roman* supremacy; the four Gentile empires, expressed by the **Great Image of Daniel (25)**, composed of four metals—of *gold*, of *silver*, of *brass*, of *iron*, are here marked most distinctly throughout; and through each of these the BLACK LINE OF POWER above named is seen to pass in succession down to the end. Thus we see the throne of David cast down to the ground; earthly power, because of its abuse in their hands, taken away from his seed and given to the Gentiles, with whom it continues till *the second coming of Christ*, and then reverting at last to the true Son of David—to Christ, the only one of that house who can either hold or administer it to the glory of God and for blessing to man. (Ps. lxxxix. 19—23.) (See note 24.) And here, before leaving this part of the subject, the reader's attention is directed to the four beasts of Daniel: the **Lion (27)**, the **Bear (28)**, the **Leopard (29)**, and the **Fourth Beast with Ten Horns (30)**. (Dan. vii.) All which express the four Gentile kingdoms above named; also to the **Ram (31)** and the **Rough Goat (32)**, expressing the second and third of the above mentioned empires, namely, the Medo-Persian and Grecian. (Dan. viii.)

And now, if we turn back on the line for a little, we mark the point where Judah and Israel were divided at Solomon's death; the **Calf of Bethel (21)** here marking Jeroboam's idolatrous kingdom: and from hence we see the two houses awhile running parallel one to the other—the power and also the glory continuing only with Judah, and never visiting Ephraim. Next we come to TWO LINKS OF CONNECTION between Israel and the Gentiles, together with the device of a **Sword (22)**, expressing

the two captivities of Ephraim or the ten tribes—the *first* under Tiglath-pileser, the *second* under Shalmaneser, kings of Assyria. (See note 23.) Here then the Jewish line *becomes narrowed*, because henceforth we lose sight of Ephraim for a while, and trace the history of *Judah alone*.

Now then we come, as before said, to the seventy years' captivity, marked by one of the LINKS OF CONNECTION above named, and expressed by a **Group of Captives in Babylon (26)**. (See note 26.) Here the LINE BREAKS; and then at the end of seventy years, where the line BREAKS AGAIN, marked by another such LINK, we see the people returning from Babylon, bereft however both of the power and the glory which had marked them before as God's elect people. And now we reach another BREAK IN THE LINE, namely, the point when Nehemiah returned from Babylon, with a decree from king Artaxerxes to build the holy city Jerusalem. Here the SEVENTY WEEKS OF DANIEL began, a period of the deepest moment and interest to Israel, seeing that at the termination thereof their dispersion and sorrows will end, and the kingdom of Christ will be established. (Dan. ix.) This period, as is here shown, is divided into three distinct portions—*seven weeks, threescore and two, and one week*; the *second* of which expired at the appearance of John the Baptist, the forerunner of Christ at His *first* coming: whereas the *latter* is FUTURE as yet, and will precede His *second* appearance. This being the case, the whole period of time between the sixty-ninth week and the seventieth (which last, observe, stands quite detached from the others) is to be viewed as a complete *blank*, an *interruption* in the history of Israel, a period left wholly unnoticed by God in connection with them in this prophecy.

And now, after the sixty-nine weeks just referred to have closed, glancing on our way at the **Star (33)** which appeared at the birth of the Messiah (*see note 20 again*), we reach the three years and a half of John's mission to Israel; and next, the three years and a half of our Lord's; these two periods together completing SEVEN YEARS, OR A WEEK, at the termination of which the Messiah was cut off—was slain for His people.*

* Here the reader is referred to two Charts, together forming one work, by the same author. (See advertisement.) The first of which treats of the Seventy Weeks of Daniel, showing the TWOFOLD FULFILMENT of the prophecy; namely,

Here, then after the **Crucifixion of Christ (34)**, the Jewish line BREAKS OFF for a season—here Israel's history ends for a while, unless indeed, before leaving the Jews, we notice the descent of the Holy Ghost on the Church of God in Jerusalem ON THE DAY OF PENTECOST, this being the last witness to Israel ere they were wholly rejected (*see note 27*); and also the DESTRUCTION OF THE CITY AND TEMPLE by the armies of Rome under Titus, forty years after the Jews had cut off their Messiah. (*See note 29.*) The device of the **Torch and Sword (35)** are here expressive of this.

Thus far, by means of this Chart we have traced the history of man from his fall to the rejection of Christ. Now then *something new* altogether appears. Previous to its having any actual existence, we have already seen the CHURCH as it existed before the world was created, *in the everlasting thought or purpose of God*. The starlike device at the top, as we have said, shows this wonderful mystery, namely, the Church chosen in Christ before the foundation of the world; and now this, for the first time, is here seen (still expressed by the **Starlike Device (41)**) upon earth. Now on the rejection of Israel, the Lord calls out a *new witness* for Himself from among the children of men; and this people, unknown and unthought of before, hold their course upon earth to the end of this wonderful history, and then pass away into heaven. (*See note 28.*) Here, in THE BREAK termed the PRESENT INTERVAL, marked by a *broad shaded space* in the Chart, the Church is depicted, marked by a Cross and an Eye, both of which we shall presently notice. And what, it may be asked, is the history of this people? None, as regards the course of this world. Christ, the living Head of the body, rejected by Israel, having ascended to the right hand of God, we, because of our union with Him, and being members of His mystical body, have ascended thither in spirit with Him; in other words, are raised up together, and seated with Him in heavenly places. Citizens therefore of heaven, we have properly no place, no hope on earth: what we wait for on earth is the Son from heaven; as well as for the day when, revealed with our Lord when He comes, we shall shine forth in His likeness,

one fulfilment (imperfect and initial in its character) at the *first* coming of Christ; another at His *second* appearance; the latter of course being perfect and final.

and sit down with Him on His throne in the heavens. This is the hope, the proper hope of the Church; and hence the EYE OF FAITH in the body is here shown looking away from the CROSS, and forward into the kingdom. *The eye rests on the crown:* the Bride, as it were, realizes herself co-heir of the glory of Christ: this being the case, in the Chart, while the Church, supposed at this point to be still upon earth, is placed alongside the FOURTH AND LAST EMPIRE OF DANIEL, with whom the earthly power is lodged; she stands all the while wholly apart from the course of the world. Such is the Church of God in this interval: it is formed upon earth, it is true, both of Jews and Gentiles, of all indeed who believe in the name of Jesus; and when the whole body is complete, *before the history of Israel is resumed*, will pass away into heaven; will be caught up to the Lord.

And now let us view the Church at this point as *no longer on earth*, but thus taken to heaven, and pass on to the LAST WEEK OF DANIEL: that notable period above named, when the Jews, having returned in unbelief and independence of God to the land of their fathers (*see note 30*), will fill up the measure of their sin; when the same nation who put Jesus to death, the One who came in the name of the Father, will worship ANOTHER, who, coming to them in his own name, will meet the desires of the natural unregenerate heart. The weeks of Daniel, as we have before seen, began with Nehemiah's return; they continued to the end of the sixty-ninth at the preaching of John, there they broke off, seeing that Jewish time from thence was suspended. But now, the time of Israel's redemption at the end of this period being at hand, and Israel being dealt with again as a nation, the *weeks are revived*; and during the *detached week* above named, both Judah and Benjamin, the two tribes who slew their Messiah, will worship the antichrist, the beast, the deceiver and oppressor, as they to their sorrow and shame will discover him to be in the end (*see note 31*); and not Judah alone, but also the Gentiles, will bow down to this mighty deceiver: hence at the close of the last empire we here see expressed the **Little Horn and also the Ten Horns of Daniel (37)**, expressing this last head of Gentile dominion, together with the ten kings of the earth whom the Lord will destroy, as we shall see, at His coming. (*See notes 32, 33.*)

To turn however to the Jewish people again : God's object on earth in that day, in the midst of the nation thus come to the height of their evil, an elect remnant, hated by the nation at large, will be brought to look for the promised Messiah. And when the trial of these shall have reached their full measure, the Lord will have mercy upon them. At the head of the armies in heaven, the great Deliverer will come to rescue His people. Then follows the closing conflict—the battle of Armageddon, expressed by the **Two Swords (38)** crossing each other, in which the apostates, namely, the beast, the kings of the earth, and their armies, will perish, whilst the Jewish remnant will be delivered, and finally brought into blessing.

Now then Satan, the great mover of all the evil from the beginning, being chained by the angel and cast into the bottomless pit for a thousand years, **THE KINGDOM BEGINS**. Now Christ takes to Himself His great power again : He appears in His glory as the true Melchizedek, the king and the priest, and likewise the prophet, these three offices being shown by **the Cup, the Crown, and the Book (39)** : He is received by His people at last, as the hope, the consolation of Israel. Observe, the return of the ten tribes after Judah's return is here shown by one of the **LINKS** above named. Thus the **JEWISH LINE**, after the last week of Daniel, continues through the thousand years of the kingdom down to the close ; and parallel with it the **GENTILE LINE** in like manner continues also to the end. (See notes 35, 36.) The **Star (40)** at this point (after the destruction of the Assyrian and Gog (see note 37), expressed by the **LAST LINK OF CONNECTION**) showing that the prophecy of Balaam is fulfilled ; that Christ is revealed as a light to lighten the Gentiles ; that the nations are walking in the light of the glory, coming up with their yearly offerings to worship the King in Jerusalem, now become the centre of worship to the rest of the world. And now where is *the Church of God at this time* ? To the right, still expressed by the **Starlike Device (41)**, she appears, not bearing the *Cross* as before, but *crowned with glory and honour* ; supposed to be *not on earth* like the Jews, but *in heaven* ; altogether apart from the course of the world, she holds her place in the Chart ; showing that now above in the house of the Father, she sits on the throne with her glorified Lord, and though not of the world, having blessed fellowship

with the people of God upon earth. (*See note 34.*) Thus we have the *threefold glory* of Christ in the kingdom: 1st, we see the Church of God in the heavens; 2dly, the Jews in their land; and 3dly, the Gentiles outside partaking of the earthly blessings and worship of Israel. Then below this we see the *same thing* expressed in another way. A view of the **Millennial Heavens and Earth (42)** is presented; in the middle distance of which the hill of Zion is seen with the holy city the earthly Jerusalem, while in the foreground the kings of the earth are represented going up with their subjects to worship the Lord in His temple; and lastly, over the city, the Church of God, expressed by the starlike device as before, appears in mid air reigning with Christ over the world below.

Thus the six thousand years of man's sorrowful history ends with the triumph of grace over all his iniquity (*see notes 38, 39*); after which we have the events when the thousand years are expired; namely, the unbinding of Satan; the incursion of the nations under Gog and Magog against the camp of the saints and the beloved city; the destruction of the latter by fire from heaven; the casting of Satan into the lake of fire for ever; the judgment of the GREAT WHITE THRONE, namely, of all who will have no part in the first resurrection. This closes the great drama of man's history, from Eden down to the complete destruction of Satan. "THEN COMETH THE END," as we read, when the Son will give up the kingdom to God, even the Father; when the NEW HEAVENS AND NEW EARTH, even the perfection of all things, will follow, and be established for ever after Satan's destruction; when all the counsels of God will be brought forth and displayed for the wonder and worship of all the elect, both angels and men; when all trace of defilement and sorrow will have passed for ever away as a tale that is told.

"I'm apt to think," writes Gambold the poet, speaking of the vast comprehensive view which John the beloved disciple enjoyed of the ways of the Lord,

"I'm apt to think, the man
That could surround the sum of things, and spy
The heart of God, and secrets of His empire,
Would speak but love: with him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.
And John 'tis certain had an eagle's eye:

He saw whence all creation first began,
 How now it lies, and where it ends at last.
 He saw the mighty Logos moving through it,
 (Guardian of beings first within Himself.)
 Ardent to educe the powers and varied beauties
 Of the deep Godhead, image of the Father."

This truly is blessed. Christ, the mighty Logos (λογος, Greek), the Word who was in the beginning, He it is whom we trace through the Scriptures. We behold Him in figures and shadows, we read of Him in the prophets before He appeared upon earth. The stream of time, as it rolled on from one age to another, reflected His image. The times and the seasons, the new moons and the feasts, the sabbaths and jubilees, all told of Him. Everywhere in the Scriptures is Christ to be found, the wisdom of God and the power of God, the foundation of all His wonderful counsels. The whole of the word is alive, as it were, is instinct with Him; and in the end, when all things will be gathered together in Him, every object both in the new heavens and new earth will tell of His grace, will bear some trace of His beauty. Such is Christ, the blessed Being with whom our souls have to do, the hope of our souls in the wilderness, our crown of rejoicing for ever.

This Chart, it is hoped, may in some measure help to lead the Lord's people to see that through Scripture there is a marvellous oneness of purpose; that God's object from the beginning has been to convey blessing to us by educing good out of evil; that He has been fully prepared for failure in man, and that He has, in the riches of His grace, provided accordingly. The end here proposed will be happily answered if it helps them to take larger views of the word than they have been accustomed to do; to see that there is something therein more than mere individual salvation to comfort the souls of the saints; that the redemption and blessing of the people of God as a whole, and then in the end the bringing forth of the new heavens and new earth out of the ruins of the old, will be the blessed result of His wonderful, and often, to short-sighted man, inexplicable ways. Such views of His word are those which give glory to Him, and make the heart happy.

The following recapitulation of the *leading divisions* of the Chart may be useful to the reader, in enabling him to take a

review of the whole ; though, in order fully to understand it, both the historical notes in the foregoing diagram, together with the numbered notes in the following pages, should be read and carefully compared with the Chart.

RECAPITULATION.

THE THREE DEVICES AT THE TOP.

אלהים ELOHIM—God from everlasting.

The Church chosen in Christ before time.

The creation of the heavens and earth.

THE DIAGRAM, OR STREAM OF TIME,

DIVIDED AS FOLLOWS :

The ages from Adam to Abraham.

The period from Abraham to Christ.

The present interval between the first and second coming of Christ to the Jews.

The Millennium.

CONCLUSION.

Events immediately succeeding the Millennium,
followed by

The new heavens and new earth,—
namely,

The everlasting state, when God will be All in all.

PART II.

THE NUMBERED NOTES.

N.B.—The number and heading merely of each of the following notes is given in the foregoing DIAGRAM, in order to show its position in the CHART itself.

G O D I S L O V E .

1.

אלהים ELOHIM.

(ILLUSTRATED BY THE DEVICE AT THE TOP.)

BEFORE those ages and generations whose moral history is thus unfolded, God is here seen as existing of old from everlasting; amid that SABBATH OF REST which no sorrow can cloud, which sin cannot defile: and not only so, but there also taking counsel for the redemption and blessing of those who He well knew would give ear to the lie of the Serpent, and thus bring sorrow and death into that world which was about to come forth from His hand.

That such was His purpose, was seen of old in the Garden, when, setting the seventh day apart, He as it were looked down the Great Stream of time, through the generations of the world, to the end of His ways with His Elect; anticipating the joy of that day, when, all things being made new—all sprinkled with blood—all standing in grace, He Himself will be known as the sure rest of His people; and when Christ, now disowned and despised, will be a crown of rejoicing to all who have confessed Him amid the hatred and scorn of the world.

As agreeing therefore with this, in Leviticus xxiii., which in THE FEASTS OF THE LORD displays THE WHOLE PURPOSE OF GOD from the very beginning, THE SABBATH meets the eye at the outset; while the feast of Tabernacles or

ingathering comes in at the end: the former expressing the **LORD IN HIS OWN REST FROM EVERLASTING**, looking on at the same time to the end; the latter foreshowing the joy of that day when the whole creation, over which the trail of the Serpent has passed, defiling all it has touched, will be redeemed from the curse, and brought into blessing far richer and larger than that which man lost by his first transgression in Eden.

2.

THE PURPOSE OF GOD.

The history of the world, **AS GOD'S WORLD**, it has been truly observed, is given only in Scripture: and the moral to be drawn from it, on the one hand, is the defectibility and failure of man; and on the other, the grace and faithfulness of God.

The disobedience of Adam, though created in uprightness, proved the inability of the creature to stand in his own strength against the subtilty of the serpent: while the failure of man since the fall, in every dispensation through which he has successively passed, evinces his total depravity, and utter loss of the moral image of God. But **WITH GOD** there has been no **FAILURE: KNOWN UNTO HIM ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD.** (Acts xv. 18.) And in the end it will be seen that all past dispensations, each the result of man's sin, and each failing in his hand, gathered up into one, shall be the materials out of which the millennial kingdom of Christ shall be ultimately formed. (See note 38.) Then too it will be seen that **ONE, and ONE ONLY, even GOD MANIFEST IN THE FLESH**, is able to restore all that the first Adam had marred; and moreover that nothing less than living union with Christ, into which His whole Elect Church will be brought, or His personal presence, which His saints on earth will enjoy, will avail to secure man from the possibility of a second fall.

The **MILLENNIUM** however, though a state of great blessedness, will not be (as is often supposed) a state of perfection. It is termed in Scripture, "**THE REGENERATION**" (Matt. xix. 28), or "**TIMES of RESTITUTION OF**

ALL THINGS." (Acts iii. 21.) Christ must reign till He hath put all things under His feet: and when He shall have finally prevailed (see Rev. xx. 7—15), when the work of REDEMPTION shall be fully completed, then shall THE END come, when He shall have delivered up the kingdom to God, even the Father—when the Son also Himself shall be subject unto Him that put all things under Him, that **GOD MAY BE ALL IN ALL.** (1 Cor. xv. 24—28.)

3.

THE MYSTERY.—THE ELECT CHURCH.

(ILLUSTRATED BY THE STARLIKE DEVICE AT THE TOP.)

The Mystery (i.e. the Church chosen in Christ before the foundation of the world) is so called, because, though variously foreshown in the Old Testament (compare Gen. ii. 18—24 with Eph. v. 23—33), it was a secret hid in God from the beginning, which was never revealed till Christ, having been rejected by His earthly people Israel, and exalted to heaven, called out from the earth by His Spirit into living union with Himself, A PEOPLE FOR HIS NAME—neither Jew nor Gentile, but taken out of each, and one body in Him (Gal. iii. 28; Eph. ii. 12—22), A PECULIAR PEOPLE, whose calling and hope are peculiar, whose dignity in the world to come will be surpassingly, præeminently blessed—EVEN FELLOWSHIP WITH THE SON IN THE GLORY GIVEN TO HIM BY THE FATHER. (John xvii. 22.)

Hence the Church is the great witness of grace, the chief vessel of mercy, God's dealings with her being the full expression of the love of the Father—of that love which took counsel of old, before the world began, to redeem and to bless the unworthy. This love, it is true, was ever in action. The Lord had always a people who walked with Himself in secret communion, apart from the world: but not till the Church was called forth did love begin to display its mightiest energy. Grace surely, hereafter, will shine forth in the Lord's goodness to Israel; but the Church, the Lamb's wife, is the object of His deepest delight, His pearl of

great price ; as will fully appear when, crowned with glory and honour (as here shown at the close), she dwells in His love, she shares His dominion, and sits down without shame in His presence for ever.

4.

CHRIST.

(THIS AND THE TWO FOLLOWING NOTES ARE CONNECTED BY BRACKETS.)

“The Lord possessed ME in the beginning of his way, before his works of old. I WAS SET UP FROM EVERLASTING, from the beginning, or ever the earth was.” (Prov. viii. 22, 23 : see the whole of the chapter.)

“In the beginning was THE WORD, and the Word was with God, and the Word WAS GOD : the same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of men.” (John i. 1—4.)

“I am ALPHA and OMEGA, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY.” (Rev. i. 8.)

5.

CHRIST THE ELECT HEAD OF THE CHURCH.

(ILLUSTRATED BY THE STARLIKE DEVICE.)

“BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS.” (1 Peter ii. 6 : see Isaiah xxviii. 16.)

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ; according as he hath CHOSEN US IN HIM before the foundation of the world.” (Eph. i. 3, 4.)

“This is the* GREAT MYSTERY : but I speak concerning CHRIST AND THE CHURCH.” (Eph. v. 32.)

* “*The* (τὸ) great mystery.”—See the original Greek.

6.

CHRIST THE CREATOR OF THE WORLD.

(ILLUSTRATED BY THE DEVICE OF THE EARTH.)

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH." (Gen. i. 1.)

"God saw every thing that he had made, and, behold, it was very good." (Gen. i. 31.)

"The morning stars sang together, and all the sons of God shouted for joy." (Job xxxviii. 7.)

7.

THE GROUND CURSED.

God, on the disobedience of Adam, cursed THE GROUND for his sake, but NOT ADAM HIMSELF, the way of deliverance and blessing having been already opened through Christ, the promised seed of the woman. That Adam believed in the promise we gather from the fact of his giving the name of "EVE," that is "LIVING," to his wife; and that too just after God had declared that being dust he should return to the dust from whence he was taken. Thus speaking of life in the midst of a world which his own sin had defiled, where death was reigning around him: thus viewing her who had been first in the transgression, as "THE MOTHER OF ALL LIVING," he showed his hope in resurrection, and that he knew that the seed of the woman would be the Head of a new race drawing their life from His death.

Cain, on the other hand, was cursed from the earth and cast out from God's presence; and the reason is evident: unlike Abel his brother, who brought the firstlings of his flock as an offering to the Lord, and so was accepted; he brought of the fruit of the ground on which the curse had alighted, and also slew Abel; thereby showing that he slighted and hated the grace offered through Christ; and so was the father of all who, coming to God in their own way and not through the blood of the Lamb, are of necessity aliens from God and accursed of Him.

8.

SATAN.

(ILLUSTRATED BY THE DEVICE OF THE SERPENT.)

From Adam to Christ, Satan's power over the earth was disputed by God : but when man in the flesh, through his rejection of the grace offered through Him, proved himself to be utterly apostate, Satan manifestly became both the god and the prince of this world (John xiv. 30 ; 2 Cor. iv. 4) ; which, however it may assume to itself the profession of Christ, lies still "in the wicked one" (1 John v. 19), and is in principle the same world which at the close of the present age will "wonder after the beast" (i.e., the Antichrist or lawless one—*ανωμος*), and worship the dragon which shall give his power to the beast. (Rev. xiii. 2.) But in the world to come, when the true Heir of all things will be on the throne, the serpent shall be punished (Isaiah xxvii. 1), and lie chained for a thousand years (Rev. xx. 1, 2) ; at the end of which time he will come forth again, make a violent effort to recover his power (Rev. xx. 7—9), and be finally cast into the lake of fire, in fulfilment of the first prophecy in scripture, which foretells his destruction through THE BLESSED SEED OF THE WOMAN. (Gen. iii. 15.)

9.

CAIN'S AND SETH'S SEED.

(SEE THE DESCENDANTS OF ADAM ON EITHER SIDE OF THE DIAGRAM.)

The distinction between the children of the world and the children of God is in principle shown in the descendants of CAIN and of SETH ; the pursuits of the former being altogether worldly (see 1 John ii. 15), while no record is left of the latter but what connects them with heaven. At the birth of ENOS men began to call upon the name of the Lord : ENOCH walked with God, and was not, for God took him : while NOAH was known from his birth as the channel of blessing to the accursed earth.

10.

ENOCH AND NOAH.

ENOCH translated to heaven before the flood, and NOAH preserved safely through it, seem respectively to typify the CHURCH and the JEWISH REMNANT in the latter day (see note 28); the former of which will be gathered to the Lord before the judgments on the earth; the latter carried safely through them, and, like Noah (under Christ), invested with dominion and blessing in the millennial earth. Lamech's prophecy respecting Noah; "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); the name given to him, signifying "rest or comfort;" together with God's covenant with him and with all flesh after the flood; evidently connects him with THE EARTH.

While the years of Enoch on earth, on the other hand, namely three hundred and sixty-five—comparatively few in a day when some reached to nearly a thousand—evidently mark him as one who, as his name seems to indicate, WAS DEDICATED wholly to God, and whose place, like that of the Church, was IN HEAVEN.

11.

THE FLOOD.

(ILLUSTRATED BY THE DEVICE OF THE WATERS OVERSPREADING THE EARTH, AND THE ARK.)

In the days of Noah all flesh had corrupted his way: the Lord therefore, plucking His hand out of His bosom, sent the flood to rid the earth of its evil. In the midst of it all, however, there was one object on which His eye could rest with complacency—namely THE ARK, bearing His people in safety above those waters which had drowned the rest of the world. So, when the last judgments are sweeping over the earth, One who to the full has "FOUND GRACE IN THE EYES OF THE LORD"—One in whom He is "well pleased" indeed—CHRIST, THE

TRUE NOAH, will prove the deliverer of all who, having cast in their lot with Him, look to Him as their hope in that day.

Before then THE CHURCH, it is true, will be caught up to the Lord, and so will look down from above on the judgments: but the JEWISH REMNANT, while the vials are spending themselves on the wicked, like Noah and his house in the ark, will be safe, knowing the comfort and power of those gracious words of the Lord in that day of confusion and terror: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isaiah xxvi. 20.)

12.

GOD'S COVENANT WITH NOAH.

(ILLUSTRATED BOTH BY THE DEVICE OF NOAH OFFERING SACRIFICE,
AND THE SWORD.)

God's covenant with Noah (of which the BOW IN THE CLOUD was the token) shows that the earth will be preserved to the end; and that it now waits for the time when, after the judgments, here expressed by the flood, have passed over, Christ, the true Noah, will appear and claim it all as His inheritance; and when at the name of Jesus, once despised and rejected, every knee in creation shall bow, and every tongue shall confess that He only is Lord, to the glory of God the Father.

God's ultimate object in committing THE SWORD (THE SYMBOL OF GOVERNMENT) into the hand of Noah (see Gen. ix. 2—6,) will be seen in the kingdom, when Christ, as King of Israel as well as Lord of the whole earth, removing out of His kingdom all things that offend, shall rule the world in righteousness, and reduce it all into due order preparatory to His delivering up the kingdom to God, even the Father.

13.

THE BUILDING OF BABEL.

(ILLUSTRATED BY THE DEVICE OF THE TOWER OF BABEL.)

THE BUILDING OF BABEL exhibits in the early history of the earth the working of the same principles of evil which have ever characterized the world, and will be fully developed in the closing scenes of its apostasy, when man, conscious of his own powers, and deceived and energized by Satan, shall cast off every restraint and assume independence of God: then the NIMROD OF THE LATTER DAY, THE ANTICHRIST or wilful king (Daniel xi. 36), will appear; and having established his throne in Jerusalem the city of God, and receiving the homage of the confederate powers of the earth (Rev. xvii. 13, 14), the language of his heart will be, "I will ascend above the heights of the clouds; I will be like the Most High." (Isaiah xiv. 14.) But he shall come to his end, and none shall help him; for the Lord coming forth out of His place to punish the inhabitants of the earth for their iniquity, Antichrist and every enemy shall fall before Him; and the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day. (Isaiah ii. 17; Jer. l., li.; Rev. xvii., xviii.)

14.

THE EARTH NATIONALLY DIVIDED.

As to the division of the earth after the building of Babel, it is written, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people ACCORDING TO THE NUMBER OF THE CHILDREN OF ISRAEL. For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. xxxii. 8, 9); showing that the whole order of the earth at that time, under the hand of the Lord, fell in with His purpose as to His own elect people;

not only before Israel was called out as a nation, but even before Abram their first father was born.

And in further proof of this principle, in Genesis ix. we read of the curse upon Canaan, of the blessing of Shem, and of the enlargement of Japheth; while in chapter x., which shows the generations of Noah, by which the nations after the flood were divided, we see the three great powers connected in after times with His people; namely, Magog or Gog—Asshur or the Assyrian—and Babel or Babylon.

15.

THE CALL OF ABRAHAM.

(HERE THE STREAM OF THE WORLD'S HISTORY IS DIVIDED INTO
TWO PARTS.)

From this state of things—namely, the earth divided through the sin of Babel, and sunk in idolatry—the Lord, overruling the rebellion of the world, both for His own glory and man's blessing, calls out HIS OWN ELECT PEOPLE in the person of Abram their father; to whom He gives the promise of the land for an everlasting possession. This people therefore from this time becomes the great object in scripture; while Babylon, the work of man, is lost sight of, as that which, however glorious and great in the eyes of the world, was disowned by the Lord. The seed of Abraham however in the end proving unfaithful; lapsing like the nations around into idolatry; and also in the person of Hezekiah accepting the friendship and at the same time seeking the praise of the king of Babylon of that day (2 Kings xx. 12—19); are threatened with judgment, and finally punished. Babylon is exalted, Jerusalem abased; while Abraham's seed are led captive into Chaldea, the very land from whence Abraham himself had been originally called out.

16.

IDOLATRY OF THE EARTH.

(ILLUSTRATED BY THE DEVICE OF AN IDOL-WORSHIPPER OFFERING SACRIFICE.)

Though scripture does not declare when man first fell into idolatry, we learn from Joshua xxiv. 2, 3, that when the God of glory, appearing to Abram in Mesopotamia, called him out from his home and his kindred, it found him like others serving the gods of the nations: the Lord's object in calling him, therefore, was to assert His own title, as opposed to the false claims of these idols, to the allegiance and worship of man; to show that that people is happy, and that only, whose God is the Lord.

17.

MELCHIZEDEK.

(ILLUSTRATED BY THE DEVICES OF THE TWO SWORDS, THE CUP, AND THE CROWN.)

Abram's victory over the kings and his rescue of Lot express the future triumphs of Christ and the deliverance of His saints out of the hand of their enemies. While Melchizedek king of Salem, who afterwards meets him and blesses him, shows Christ in another way, namely, the Lord, after the great closing conflict between the powers of darkness and light is decided, coming forth as the royal Priest, with the bread and wine of the kingdom to gladden the hearts of His saints. Thus Christ is throughout the great object in scripture; thus do all these types point to Him as their antitype: whether it be Abram in conflict or Melchizedek after the battle is won, still Christ in all is presented; the same whom at one moment we see leading forth the armies in heaven to conquest (Rev. xix. 11—21), the next sitting down with His saints in the peaceful joy of the kingdom. (Rev. xx. 4.)

Both Melchizedek and Aaron show Christ in His priesthood.

Their action however is distinct; inasmuch as that of the one was INTERCESSION, while that of the other was BLESSING. Christ now, like Aaron on the great day of atonement in Israel, within the veil, is interceding for His people: hereafter, when all need for His intercession has ceased, He will come forth in His Melchizedek glory, to crown the day with His presence, and lead His saints, after their conflicts are over, into the joy of the kingdom.

18.

JOSEPH AND MOSES.

The histories of Joseph and Moses have much the same typical character—each showing Christ in connection both with His Church and with Israel.

As to THE CHURCH, cast out by their brethren and dwelling for years among strangers, to whom they are made to minister blessing—one providing food in the time of famine for Egypt and the countries around, the other opening the way to the well (the symbol of grace) for the daughters of Reuel; they thus show the Lord in His present actings in grace as to the world. Then each being married to a Gentile, and becoming the father of children born in Egypt and Midian, shows the oneness of Christ and His Church during this age of His estrangement from Israel.

Then as to ISRAEL, raised up as the deliverers of their brethren, they both show the Lord as the Redeemer of His remnant hereafter—feeding them in secret first, and then in the end breaking off the yoke from their neck, and giving them to know the rest of that land which was given of old as an everlasting possession to Abraham their father.

19.

THE SINAI COVENANT.

(ILLUSTRATED BY TWO DEVICES; NAMELY, MOSES WITH THE TABLES OF THE LAW, AND AARON OFFERING SACRIFICE.)

Israel, heedless of THE GRACE OF GOD in their deliverance from Egypt, and murmuring against Him, are offered the terms of the SINAI COVENANT, and PRESUMPTUOUSLY accept them (see Gal. iii. 10); thus willingly abandoning the covenant of promise before established with Abraham, and trusting to their own obedience for acceptance with God. (Exodus xix. 5—8; xxiv. 3—7.)

The Lord's object in suffering them to do so is evident; namely, to show man what he is; to let him see how unable he is to stand by any strength of his own. And this surely has been shown in the history of Israel; first by their worship of the golden calf, and then by their rejection of Christ; and in the latter day will be yet more signally proved by their reception of Antichrist. Observe, on the other hand, the goodness of God, shown in the ministry of the priests in the sanctuary; as also in the blood of those victims continually offered in Israel, all pointing to Christ the true offering for sin; and not less so in THE SABBATH, the great sign between Jehovah and His people, the pledge of redemption and rest in the end.

20.

BALAK AND BALAAM.

(ILLUSTRATED BY THE DEVICE OF THE STAR.)

The confederacy of Balak and Balaam—like that of the BEAST AND THE FALSE PROPHET hereafter (Rev. xiii.)—being the consummation of the world's apostasy at that time, the Lord thenceforth hid His face from the Gentiles; while on the other hand He opened a way for His elect through the river Jordan into their promised inheritance; they being from that time the one nation on earth which was, or at least should have

been, a light in the dark world around them. THE STAR here foreseen by the prophet, pointing to Christ as the light of the Gentiles, was the same which at His birth led the wise men to Jerusalem. "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Such was the desire of these strangers, like that of the queen of Sheba in the days of king Solomon; showing that the earth only waited for Israel to own the babe of Bethlehem as their King in order at once to fall at His feet and to worship Him also. This shows that the Jews, in rejecting His love to themselves, are guilty at the same time of hindering the outflow of blessing to others.

21.

RUTH.

(ILLUSTRATED BY THE DEVICE OF RUTH GLEANING.)

The story of Ruth has the following typical character: Naomi, her mother-in-law, who under the pressure of famine had gone forth with her husband and children to dwell in the land of Moab, returning a widow and childless, shows the destitute state of the Jewish remnant hereafter. She was in the land, it is true; but sustained as yet only by the gleaning of Ruth in the cornfields of Boaz; just as the elect in the latter day will be kept and fed by the Lord in the time of Jacob's last trouble.

While Boaz, the kinsman of her husband Elimelech, who redeems the inheritance and takes Ruth at the same time to wife, expresses Christ the true kinsman Redeemer; who, having paid the full price in His own blood, will lay claim to that land and that people hereafter, who, though "Lo-ammi" at present, are His nevertheless in the counsels of God. Thus Ruth, though a Gentile, having linked herself with Elimelech's house and cast in her lot with Naomi, shows, like Naomi herself, the remnant hereafter, and as such is likened to Leah and Rachel; besides being herself one of those mothers in Israel from whom Christ in due time, the hope of the nation, descended.

22.**SOLOMON'S REIGN.**

(ILLUSTRATED BY THE DEVICE OF THE QUEEN OF SHEBA'S VISIT TO SOLOMON.)

Solomon's reign, when, there being neither evil nor enemy occurrent, Judah and Israel dwelt safely, every man under his own vine and under his fig tree; when the queen of Sheba came from afar to see the wisdom of Solomon and the house that he had built; all show him forth as the type of Him who will yet be known upon earth as the true Prince of peace, whose glory will fill the temple of God in Jerusalem, and who there will receive the worship and homage of all the nations on earth.

That which distinguished the seed royal of David was this, that they were not merely ORDAINED but likewise ANOINTED OF GOD, deputed to reign under Him over THE ONLY NATION ON EARTH EVER CALLED BY HIS NAME. The value and object of this will hereafter be seen, when the sceptre of Judah shall pass into the hands of the only One of this line who has proved Himself worthy or able to wield it.

23.**EPHRAIM AND JUDAH LED CAPTIVE.**

(ILLUSTRATED BY THE DEVICE OF THE SWORD, EXPRESSIVE OF THE JUDGMENT OF GOD.)

Ephraim, as here shown, was twice led captive by Assyria (2 Kings xv., xvii.), while Judah became afterwards subject to Babylon, the first of the four Gentile empires. Now this is closely connected with the state of things in the end; because Judah, when restored to their own land hereafter, will be found under the power of Rome, the last of the four beasts seen in vision by Daniel (chap. vii.); while Ephraim, or the ten tribes, on the other hand, will then be dispersed among the nations, where they were scattered at first by Assyria. All which, it is evident, is according to the transgression of each; inasmuch as the sin of Judah was pride, in the first place especially shown

in the desire of Hezekiah to exalt himself in the eyes of the king of Babylon (2 Kings xx. 12—19); while their last act was the rejection of Christ, their promised Deliverer from under the yoke of the Gentiles: whereas Ephraim's sin was idolatry (Hosea viii. 4, 5; xiii. 1, 2), together with making a covenant with Assyria (Hosea xxx. 1); but still more their revolt from the house of David the anointed of God, under their first king Jeroboam—this being in effect their rejection of Christ, who, they had been told, was to spring from this line. (1 Kings xii.) In the end therefore, when Christ comes again, He will save the remnant of Judah from the power of "the beast," the last Gentile king as well as the head of Jewish apostasy, the false Christ of the latter day; while Ephraim will be redeemed in another way; that is, after Judah within the land have been delivered from Antichrist, they will be brought home by the hand of the Lord out of those countries where they are scattered at present. (Isaiah xi. 11; Zech. x. 7—12.)

24.

THE TIMES OF THE GENTILES.

(ILLUSTRATED BY THE DEVICE OF NEBUCHADNEZZAR'S IMAGE (SEE DAN. II.), AND ALSO BY THE FOUR BEASTS OF DANIEL VII.)

The times of the Gentiles commenced when the throne of Judah was cast down to the ground, and royal dominion, given originally by God to His earthly people Israel, was taken from them and transferred to the Gentiles. NEBUCHADNEZZAR king of Babylon was the first to possess it; and from him it has descended through the FOUR GENTILE EMPIRES which have since in succession arisen and borne rule over all the earth—the BABYLONISH, MEDO-PERSIAN, GRECIAN, and ROMAN.* (Dan. ii.—vii.) Three of these empires have passed away. The last of them, though divided at present, is still in existence; but it only remains for Gentile apostasy to reach its maturity for the true Heir of all things, the Lord Jesus, to come forth, establish Himself on the throne of Judah, and lay claim to the earth as King of it all.

* The *black line* expresses earthly dominion in connection with ISRAEL first, then with the GENTILES, and lastly with ISRAEL AGAIN at the Lord's second coming.

As to the moral character of the times of the Gentiles, the two following facts are worthy of notice :—

FIRST, When Nebuchadnezzar was set up as the head and representative of Gentile dominion, royal power alone, without any code of laws for the administration of that power as in the case of the Jewish kings, was given to him by God.

SECONDLY, That though earthly dominion was given to the Gentiles, the sanction of God's presence was not given with it (Isaiah lxiii. 17—19), for THE GLORY OF THE LORD, which had dwelt over the mercy-seat in His sanctuary at Jerusalem, passed away from the earth when Judah was led captive. (Ezek. xi. 22—24; see note 25.) This, definitely marking the unhallowed character of Gentile supremacy, unchanged as it is in principle since the days of Nebuchadnezzar, and opposed as it was to Christ when He came into the world, shows that the rulers of the earth have no authority from heaven to legislate for the Church of God, of which CHRIST is the sole Head, and in which by the HOLY GHOST in His absence all rule is to be maintained. (Acts xiii. 2—4; xx. 28.) The powers that be however are ordained of God; therefore, when not interfering with their allegiance to Christ, have a divine claim on the obedience of the saints.

The expressions, "THE FULNESS OF THE GENTILES," and "THE TIMES OF THE GENTILES," have a distinct meaning altogether: one relates to the world, the other to the Church. "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved" (Rom. xi. 25, 26): i.e., when the body of Christ, the whole elect Church, shall have been fully made up, and taken to heaven, then Israel shall repent and acknowledge their offence.

Before the Jews were dispersed, and while as yet they held something of a national existence on earth, the Roman empire was not, as it is now, broken up into separate kingdoms, as though it had ceased to exist as an empire; but all was in one under the power of Cæsar. And so, after the Jews have gained possession of their own country again, the Roman empire will be fully developed, and united once more under one, namely, the little horn of Daniel, to whom the ten kings of that day will all become subject. (Dan. vii.; Rev. xvii. 12—14.)

The fact is, as showing how the Lord's providential dealings

on earth all bear on the destinies of Israel, whenever during these times of the Gentiles the Jews appear on the scene as an organized people, it is decreed that the power which has been raised up by the Lord to oppress them, should collect all its strength for that purpose; whereas, as long as they are dispersed, it is enough for His object that the power should be divided, and thus act in a more individual way on the scattered children of Judah.

N.B.—These four empires are doubly presented in Daniel. 1st, By the image seen in a dream by king Nebuchadnezzar, made of gold, of silver, of brass, of iron, and lastly of iron and clay; these metals expressing the four powers above named; the iron and clay, the union of monarchical and democratical power at the close. (Dan. ii.) 2dly, By the four beasts seen by Daniel himself; the lion, the bear, the leopard, and the great beast with ten horns. (Dan. vii.) Besides which, the ram and the he goat in Daniel viii. show forth two of the empires apart from the others, namely, the Medo-Persian and Grecian.

25.

THE GLORY OF THE LORD LEAVES THE EARTH.

(SHOWN BY THE RED LINE, WHICH EXPRESSES THE GLORY, BREAKING OFF AT THIS POINT.)*

When royal dominion was transferred to the Gentiles (*see note 24*), the glory of God, whose sole dwellingplace on earth was in His sanctuary at Jerusalem, left the earth altogether and retreated to heaven; from whence an opening was made for its return in the person of Jesus, when He offered Himself as King to the daughter of Zion. But the daughter of Zion, instead of welcoming her Deliverer from under the power of the Gentiles, made use of that power to crucify her King. The glory of the Lord therefore is still absent from the earth, and will not return till the repentance of Israel shall make way for the Son of man to come in the clouds of heaven, take to Himself His great power, and reign in the character of Son of David and King over all the earth. (Ezek. xliii. 1—9.)

* The red line resumed at the end of the Stream shows the glory *returning to Israel* at the Lord's second coming.

This, first, definitely determines the present character of the world, which, having rejected His grace, is disowned by the Lord, and now lies in the wicked one (1 John v. 19), its prince and its god. (John xiv. 30 ; 2 Cor. iv. 4.) Secondly, It marks the true calling and character of the elect Church, which, being risen with Christ (Col. iii. 1—3), and in spirit ascended with Him (Eph. ii. 6), is called to be a heavenly witness for Him in an evil world.

“The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.” (Ezek. xliii. 7.)

“Return for thy servants’ sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while ; our adversaries have trodden down thy sanctuary. We are thine : thou never barest rule over them ; they were not called by thy name.” (Isaiah lxiii. 17—19.)

The above scriptures are cited in order to show where the Lord’s throne is on earth, namely, *in Jerusalem only*, and not with the Gentiles ; who, though used by Him as His rod, are nevertheless, as being the oppressors of Israel, counted by Him as His adversaries.

26.

THE LAND KEEPING SABBATH.

During the Babylonish captivity, the Jews having been disowned by the Lord, His sabbaths, the appointed sign between Him and His people, but which they had despised and polluted, were “forgotten in Zion” (Lam. ii. 6 ; Hosea ii. 11), or mocked at by their adversaries (Lam. i. 7) ; while the land, which through the sin of its inhabitants had never enjoyed her sabbaths, was now doomed to keep sabbath ; that is, to be desolate and untilled for seventy years.* (Lev. xxv. 1—7 ; 2 Chron. xxxvi. 20, 21 ; Jer. xxv. 2 ; Dan. ix. 1, 2.)

* For further particulars connected with the sabbatical year, the reader is referred to the Two CHARTS by the author, named in the Advertisement, the *second* especially, which treats of the great dispensational Cycle of SEVENTY WEEKS in connection with Israel.

27.**ISRAEL RESISTS THE HOLY GHOST.**

So reluctantly does the Lord hide His face from His people, that even after His rejection and ascension to the right hand of God, He is, by the mouth of the apostle Peter, again offered to Israel if they will but repent and acknowledge their offence. (Acts ii. 14—36; iii. 12—26.) But as before they had spoken against and crucified the Son of man, so now **THEY RESIST THE HOLY GHOST** (Matt. xii. 31, 32) in the martyrdom of Stephen, rejecting the testimony of the Spirit of God in the Church to the glorified Jesus. (Acts vii. 51.) Israel therefore is henceforth for a season rejected, and in the Elect Church another witness is called out, standing (as is here represented) in the interval between Israel's rejection and their restoration in the latter day. Thus the apostasy of God's earthly people, interrupting for a season His dealings with the earth, makes way for the Lord to call out into heavenly fellowship with Himself **HIS ELECT CHURCH**, that distinguished branch of His redeemed family which in the coming kingdom will be associated with Christ in His dominion over the earth, and in the ages to come be the chief witness of the exceeding riches of His grace and glory. Of this (namely the heavenly calling of the Church of God) the apostle Paul is the especial witness.

28.**THE CHURCH OF GOD UPON EARTH.**

(ILLUSTRATED BY THE SECOND STARLIKE DEVICE FROM THE TOP, WITH THE CROSS AND THE EYE; THE FORMER EXPRESSIVE OF THE SORROWS, THE LATTER OF THE FAITH, OF THE SAINTS.)

In the union of Jew and Gentile at present in one elect body, is revealed "**THE GREAT MYSTERY**" hidden from ages and generations, but foreshown in Eden of old, before man had transgressed; namely, **CHRIST AND HIS CHURCH—THE TRUE ADAM AND EVE**. (Eph. v. 25—33.) The calling and hope of the Church being heavenly, her path upon earth will

close at "the first resurrection" (Rev. xx. 5), foretold in the following scripture: "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." (1 Thess. iv. 16, 17.)

The Lord's coming in this way is distinct from "THE DAY OF THE LORD," from His coming to ISRAEL. In the one case He comes to take His Church, His elect bride, to Himself; in the other He comes WITH HER. What space of time may elapse between His descent into "the air" and His return to THE EARTH is unknown: but the rapture of Enoch, before the flood came, foreshadows the Church caught up as above to meet the Lord at His coming; while his prophecy, referred to in Jude (verse 14), marks him as the witness of the subsequent return of Christ with His saints to the earth.*

* Without determining the precise point when the saints will be caught up, we believe that it will at all events happen BEFORE THE LAST WEEK OF DANIEL BEGINS; for the following reasons:—The Church of God, as shown in our Chart, in the first place chosen in Christ before the foundation of the world, and destined in the next place to dwell and reign with her Lord in His heavenly glory, *beyond the regions of time* in both cases, holds a place of her own in the counsels of God; namely, apart altogether from the history of the world. This being the case, we believe even now during her sojourn on earth, while the saints are yet in the body, that the Church united to Christ, her ascended and glorified Head, is kept altogether out of the course of those times and seasons which only belong to the Jews, the earthly people of God. The weeks of Daniel are such; namely, a part of these times and seasons; and therefore the Church is allowed just to stand in *the present break* in this period, between the sixty-ninth week and the seventieth; and then, before Jewish time is resumed, which it will be when this last week begins, we believe that she, thus unconnected with time, and distinct from the Jews altogether, will take her flight from this world of confusion and sorrow, through which she is passing at present as a heavenly stranger. After which the Lord will turn His hand on the remnant of Judah, who, during the one thousand two hundred and sixty days of the witnesses, and the forty-two months of the tyranny of the beast, which two periods (each three years and a half) make up the last week of Daniel, will be brought through great tribulation to believe in their promised Messiah.

29.

THE JEWISH PEOPLE REJECTED.

At the time of the Babylonish captivity, the name of "LO-AMMI" (not my people) was written on Judah (Hosea i. 9); and though restored after seventy years, it is true, the Jews never regained either their power or their glory, which had marked them before as the elect people of God.

But when Christ was rejected, then they had to suffer more deeply: about seventy years after His birth, the Lord (ever tardy in inflicting judgment on man) sent the armies of Rome under Titus, to destroy their city and sanctuary, and to scatter the people. From that day to this, therefore, the word of the prophet (referring not to Judah alone, but including Ephraim also) is fulfilling: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hosea iii. 4.)

30.

THE JEWS RETURN IN UNBELIEF.

The return of the Jews to their land previous to the second coming of Christ is distinct from their restoration to the favour of God. In the one case, going back in their own strength and rebuilding their city and temple, they will establish in presumption and pride a semblance of their ancient Levitical worship: (Dan. ix. 27; Isaiah lxvi. 3, 4, 17:) while in the other, an elect remnant from amongst them will be brought to look on Him whom they have pierced, and to mourn. (Zech. xii. 10—14.)

That the Jews will be IN JERUSALEM when the Lord comes to deliver His saints out of the hand of their enemies, is seen in Zechariah xii. and xiv.; though the time and mode of their return is not told us in scripture.

31.**THE ANTICHRIST—THE HEAD OF JEWISH
APOSTASY.**

The Jews having returned to their own land, "THE PRINCE" spoken of in Daniel, the false Christ so often referred to in scripture, will come; and, entering into a covenant with them for a certain fixed time—namely, the "ONE WEEK" at the close of the well known period the SEVENTY WEEKS OF DANIEL,—will deceive them at first, and then departing in the midst of the week from his covenant will become at length their oppressor. (Dan. ix. 26, 27.) The forty-two months, or half week of Antichrist's power (see Dan. vii. 25; xii. 7; Rev. xi. 2; xii. 14; xiii. 5), is referred to by Christ as "THE DAYS OF VENGEANCE" (Luke xxi. 22); "THE GREAT TRIBULATION" (Matt. xxiv. 21); seeing that God at that time, through this false one who thus comes in his own name, will avenge the wrong done to His Son, the Heir of the vineyard; who, though God over all, came not in His own name but in the name of the Father; and who for the same space of time (the three years and a half of His ministry) was despised by His people, and at the end of that time led as a lamb to the slaughter.

32.**THE ANTICHRIST—THE HEAD OF GENTILE
APOSTASY.**

(ILLUSTRATED BY THE DEVICE OF THE LITTLE HORN OF DANIEL.)

Antichrist, presenting a blasphemous counterfeit of the glory of Christ, the true King of Israel as well as Lord of the earth, will not only gain the throne of Judah by flatteries, but will also be the head of the fourth kingdom of Daniel. For the ten horns or kings out of this kingdom, becoming subject to him (the little horn of Daniel), will all own him in this way as "King of kings and Lord of lords," the very names by which Christ will be known to the world in the end. (Dan. vii. 20—24; Rev. xvii.

12—14.) “THE BEAST” (Rev. xiii. 2), as this fearful being is termed, because he will centre in himself all the power and glory of the last bestial empire (Dan. vii. 7, 8), will show forth in his day the full evil of man under the guidance of him who at first in the garden, under the guise of a serpent, drew man from his allegiance to God; and now comes forth again as a serpent, the great dragon who as god of the earth gives his power to the beast in the end. (Rev. xiii. 4.)

33.

THE NAMES OF ANTICHRIST AS GIVEN IN SCRIPTURE.

The Antichrist, whose actings are described in *notes* 31 and 32, is often noticed in scripture, and under various titles, each, as will be seen, bearing reference to the especial connection in which we find him presented. For instance, in Daniel vii. 8, where he is spoken of as centering in himself all the power and strength of the Roman earth in that day, he is symbolized by a horn, “the little horn” at first, but waxing great in the end. Then, when viewed in contrast with Him whom this earth (though the work of His own blessed hands) has rejected, he is called “the man of the earth.” (Psalm x. 18.) And lastly, when seen as the blasphemous counterfeit of this same blessed One, who hereafter will be known as “the Light of the world,” he is called “Lucifer, son of the morning.” The following are the different names by which he is described in the word.

Psalm viii. 2 . . . The enemy and the avenger. (See Luke xxi. 22.)

Psalm x. 18 Man of the earth.

Isaiah xiv. 4, 12 . King of Babylon (*see note* 13), Lucifer (day-star—margin), son of the morning.

Daniel vii. 8 . . . Little horn.

Daniel ix. 26, 27 . The prince that shall come.

Daniel xi. 36 . . . The wilful king, or “the king that shall do according to his will.”

John v. 43 Another who shall come in his own name.

2 Thess. ii. 3—8 . Man of sin, son of perdition (Psalm cix.; John xvii. 12), that wicked or lawless one (*avopos*).

1 John ii. 18 . . . The Antichrist (ὁ ἀντιχριστός).

Rev. xiii. 4 The beast (or eighth head. Rev. xvii. 8—11).

34.

THE GLORIFIED CHURCH.

(ILLUSTRATED BY THE SECOND STARLIKE DEVICE FROM THE TOP, WITH THE CROWN.)

Here THE CHURCH OF GOD, having been gathered out from the world during the time of Israel's dispersion, and caught up to the Lord at the first resurrection, is presented as crowned with glory and honour, as REIGNING WITH CHRIST over the earth in His millennial kingdom hereafter. Thus this elect body, which was chosen in Christ before the foundation of the world, but which, as here shown (*see note 18*), was dispensationally brought forth on the failure and rejection of Israel, appears in the end as the chief witness of that grace which has abounded over the folly and evil of man. (See 2 Tim. ii. 12; Rev. xx. 6.)

35.

ISRAEL RESTORED.

(THE RED LINE IN THE STREAM AT THE BOTTOM SHOWS THE RETURN OF THE GLORY TO ISRAEL.)

Here THE WHOLE HOUSE OF ISRAEL (i.e. EPHRAIM AND JUDAH UNITED, Ezek. xxxvii.), redeemed by the blood of the Lamb and restored to the favour of God, are seen dwelling in peace in the land promised to Abraham their father, under the dominion of Him whom surely the Spirit of God had in view in the last words of David: "He that ruleth over the children of men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. xxiii. 3, 4.)

36.

THE GENTILES IN THE MILLENNIAL EARTH.

(THE STAR AT THE END OF THE STREAM SHOWS CHRIST REVEALED AS
A LIGHT TO LIGHTEN THE GENTILES.)

Christ, having taken His seat on the throne both as Head of the Church and as King of the Jews, is revealed in the next place as "a light to lighten THE GENTILES," as King over all the earth. Hence Jerusalem, no longer polluting His name as of old in the sight of the heathen, no longer trodden down by the Gentiles, becomes a praise in the earth. The holy city being the centre of worship to the rest of the world, thither the nations go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles, in fulfilment of God's ancient promise to Abraham: "In thy seed shall all the nations of the earth be blessed."

37.

THE ASSYRIAN AND GOG.

Christ, having destroyed the beast with all his confederates, and established Himself on the throne of David His father, His fire being kindled in Zion, His furnace in Jerusalem (Isaiah xxxi. 9), next smites the ASSYRIAN, the same power which (as shown in *note 23*) led Ephraim captive at first, long before Judah became subject to Babylon. (See Isaiah x. 5—34; xiv. 24, 25; xxxi. 8, 9; Ezek. xxxi. 3—17; Micah v. 5; Zeph. ii. 13—15; Zech. x. 10, 11.)

GOG, chief prince of Meshech and Tubal, who comes after the nation has been fully restored and is dwelling safely again in their land, falls also before Him on the mountains of Israel. (See Ezek. xxxviii., xxxix.)

38.

SUMMARY OF THE WHOLE SCHEME.

Known unto God are all his works from the beginning of the world.

Acts xv. 18.

THE failure of man, making way for the development of God's counsels, has in every case resulted in some new provision or arrangement of things on His part, both for the present correction of evil as well as with a view to the future; when all past dispensations collected together and uniting at last in one blessed result—even the glory of Christ in His coming kingdom—shall be fixed and established in Him. And through all these unfoldings of the counsels of God, mercy is seen rejoicing against judgment, grace rising triumphant over the evil of man; but more especially so on the rejection of Christ, which, while it sealed the condemnation of the world (John xii. 31), proving man in the flesh to be utterly apostate, made way for the Lord to reveal THE GREAT MYSTERY hid from ages and generations, to gather out from the earth a people for His name, a people not of the world, but one in spirit with Him whom the world has rejected, namely, His ELECT CHURCH, the great vessel of mercy, THE CHIEF WITNESS of His grace in His future kingdom.

But the apostasy of the earth is as yet only partially developed: it has rejected Christ, it is true; but it has yet to receive and worship the beast, the great rival of Christ, the man of sin, or the Antichrist: and then it is that the Lord, coming forth in wrath on the apostate earth, will draw good out of evil, and bring out into light all the manifold counsels of His marvellous grace: FIRST, in the manifestation of His glory in His Elect CHURCH: SECONDLY, in the restoration of ISRAEL:

THIRDLY, in the introduction of THE GENTILES into fellowship of blessing with them.

The following seem to be some of the exhibitions of MAN'S SIN and God's NEW PROVISION, as marked in this scheme; together with God's ULTIMATE PURPOSE in the kingdom.

| MAN'S SIN. | GOD'S NEW PROVISION. | GOD'S ULTIMATE OBJECT. |
|--|--|--|
| Adam eats the forbidden fruit.—Rom. v. 19. | Redemption.—See Gen. iii. 15; Rom. v. 19, 20. | The head of the serpent bruised by the seed of the woman.—Rev. xx. 1, 3, 10. |
| Corruption and violence fill the earth.—Gen. vi. 5, 11—13. | The sword committed to Noah, or government introduced into the world to restrain the evil and violence of man.—Gen. ix. 2, 6; Rom. xiii. 1—5. | The whole earth subject to the righteous government of the Son of man.—Psalm xxii. 28; Zech. xiv. 9. |
| The building of the city and tower of Babel.—Gen. xi. 1—9. | The confusion of tongues, and national division of the earth. | The union of all nations and tongues (subject to Christ) in declaring the praises of God.—Dan. vii. 13, 14. |
| The idolatry of the earth.—Josh. xxiv. 2. | God's elect nation called out in the person of Abraham to witness for God in the idolatrous earth.—See note 15. | Jerusalem established as the witness of God's glory and the centre of worship to the rest of the world.—Zech. xiv. 16—21. |
| Israel rejects God and asks for a king.—1 Sam. viii. | The throne of David set up. | Christ established on the throne of David.—Psalm lxxxix. |
| The unfaithfulness of the house of David.—Isaiah vii. 13. | Royal power taken from Israel and transferred to the Gentiles in the person of Nebuchadnezzar.—Jer. xxv. 1—11; John xix. 11. | Royal power still existing among the Gentiles, no longer turned against God and His people, but used in subjection to Christ (as King of Israel) for the glory of God.—Psalm lxxii. 11; Rev. xi. 15. |
| The Jews crucify Christ.—Zech. xi. 12. | The mystery of God made known, i.e., the Church called out into heavenly fellowship with Christ its risen Head.—Eph. ii. 4—6; Col. iii. 1. The house of Israel being for a season cast off. | The Church of God (the Lamb's wife) reigning with Christ over the whole earth.—Rev. xx. 4. |

The third column of the above table presents most of the leading features of the millennial kingdom.

39.

THE MILLENNIAL HEAVENS AND EARTH.

[The following passages in connection with the millennial scene show the order of things in the kingdom.]

THE HEAVEN OF HEAVENS, THE DWELLING PLACE OF JEHOVAH (1 Kings viii. 27); of the Most High God, the Possessor of heaven and earth. (Gen. xiv. 22.)

N.B.—Solomon's temple presents a beautiful type of these glories: First, the holy of holies expressing the heaven of heavens; secondly, the holy place showing the heavenlies, the place of the Church; while, thirdly, the court of the Priests, the court of the Jews, and the court of the Gentiles, foreshadowed Jerusalem, the land, and lastly the nations outside.

THE CHURCH OF GOD in the heavenlies, or heavenly Jerusalem. (Eph. ii. 6; Heb. xii. 22.) Of this glory the following are so many types or expressions. First, JACOB'S LADDER (here seen immediately over the earthly city below) shows the fellowship between heaven and earth in that day. (See John i. 51; Hosea ii. 22, 23.)

Secondly, Solomon's ascent by which he went up to the house of the Lord expresses the same blessed truth. (1 Kings x. 5.)

Thirdly, the transfiguration is a sample of the glorious manifestation of Christ and His Church in the kingdom. (Matt. xvii.)

THE LAND OF PROMISE—the glory of all lands—Immanuel's land, with Jerusalem, the city of God and the temple, the centre of worship to the rest of the world. (Zech. viii. 1—8.)

“The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” (Micah iv. 1, 2.)

THE GENTILES GOING UP TO JERUSALEM. “In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” (Gen. xxii. 18.)

“The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for all people.” (Isaiah lvi. 6, 7.)

"The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also, yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (Zech. viii. 21, 22.)

THE THREEFOLD GLORY OF CHRIST BOTH IN HEAVEN AND IN EARTH IN THE AGES TO COME.

THE GLORIFIED CHURCH.

"Then shall the righteous shine forth as the sun (Malachi iv. 2) in the kingdom of their Father." (Matt. xiii. 43; see Rom. viii. 19.)

"The saints shall judge (rule) the world." (1 Cor. vi. 2.)

"They lived and reigned with Christ a thousand years." (Rev. xx. 4; see Rev. iii. 21.)

RESTORED ISRAEL.

"I will raise unto David a righteous Branch, and 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: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" (Jer. xxiii. 5, 6.)

THE WHOLE EARTH.

"The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." (Zech. xiv. 9.)

THE FATHER'S KINGDOM is so called because the saints there, i.e. **THE CHURCH**, will be blest with all spiritual blessings in the heavenly places in and through Christ by **THE FATHER**. (Matt. xiii. 43; John xiv. 2.)

THE SON'S KINGDOM, on the other hand, will be the earth, subject to the righteous government of the Son of man. (Matt. xiii. 41.)

"His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father (or **THE FATHER OF THE EVERLASTING AGE**), the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah ix. 6, 7.)

Events after the Thousand Years are expired.

*The following passages appear immediately under the
millennial scene at the end.*

“And when the thousand years are expired, SATAN SHALL BE LOOSED OUT OF HIS PRISON, and shall go out to deceive the nations which are in the four quarters of the earth, GOG AND MAGOG (see Gen. x. 2; Ezek. xxxviii., xxxix.), to gather them together to battle: the number of whom is as the sand of the sea. And 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. And THE DEVIL that deceived them was CAST INTO THE LAKE OF FIRE and brimstone (Gen. iii. 15; see note 8), and shall be tormented day and night for ever. And 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 hell (hades) delivered up the dead* which were in them: and they were judged every man according to their works. And death and hell 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.” (Rev. xx. 7—15.)

* “The rest of the dead lived not again until the thousand years were finished.” (Rev. xx. 5; see note 47.)

The End, or Everlasting State.

“Then cometh THE END, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. (Psalm ci.) For he must reign, till he hath put all enemies under his feet. (See Rev. xx. 7—15.) THE LAST ENEMY that shall be destroyed is DEATH. For he hath put all things under his feet. (Phil. ii. 9—11.) But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.” (1 Cor. xv. 24—28.)

“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. xxi. 1; see Isaiah lxxv. 17; 2 Peter iii. 13.)

“WHERE SIN ABOUNDED, GRACE DID MUCH MORE
ABOUND.” (Rom. v. 20.)

❧ GOD IS LOVE. ❧

BY THE SAME AUTHOR.

In the Press,

A CHART:

Consisting of Two Diagrams, entitled,

**BABYLON THE GREAT,
AND THE SEVEN-HEADED TEN-HORNED BEAST OF
REVELATION XVII., XVIII.**

A CHART:

With Companion, price 7s. ; in cloth, mounted and folded, 14s. 6d.,

THE COVENANTS & THE CHURCH OF GOD.

Companion separate, price 6d.

A CHART:

With Companion, price 4s. 6d.,

THE DAYS & HOURS NAMED IN SCRIPTURE

IN CONNEXION WITH THE

PASSOVER AND THE SUFFERINGS OF CHRIST.

Companion separate, price 4d.

A CHART:

Price 4s.,

THE TIMES OF METHUSELAH AND NOAH.

** "The Days and Hours," and "The Times of Methuselah and Noah,"
in one Case with Companion, 15s.

In cloth, large 4to., price 15s.,

**THE GREAT EPISTLE GENERAL OF JOHN,
TO THE SEVEN CHURCHES IN ASIA.**

A CHART:

In cloth, mounted and folded, with Companion, price 18s. 6d.,

Price 8s. in sheets, with Companion,

**THE GREAT EPISTLE GENERAL OF JOHN,
TO THE SEVEN CHURCHES IN ASIA.**

Companion, separate, price 8d.

A CHART:

Mounted and varnished, (with a Key or Companion,) price £1 2s. 6d.

Illustrated throughout with Pictorial designs,

ENTITLED,

A PROPHETICAL STREAM OF TIME;

OR,

**AN OUTLINE OF GOD'S DEALINGS WITH MAN FROM THE CREATION
TO THE END OF ALL THINGS.**

** The Key to the above may be had separately, price 2s. 6d.

A C H A R T :

Price 3s. 6d. ; in cloth, mounted and folded, 9s.,

T H E N E W J E R U S A L E M :

OR,

**THE GREAT MYSTERY—CHRIST AND THE CHURCH AS FULLY DEVELOPED IN
REVELATION XXI., XXII.**

Companion to the above, Price 6d.

A C H A R T :

Price 3s. 6d. ; in cloth, mounted and folded, price 7s. 6d.

**T H E F I V E P R O P H E T I C A L P E R I O D S
O F D A N I E L :**

IN CONNEXION WITH THE RESTORATION AND BLESSING OF ISRAEL.

Companion to the above, Price 6d.

A C H A R T

Price 5s. ; in cloth, mounted and folded, price 9s.

T H E E L E C T C H U R C H :

SHOWN IN FELLOWSHIP WITH GOD, AND ALSO IN ITS PLACE IN RELATION TO TIME.

Companion to the above, Price 4d.

A C H A R T :

Price 5s., with Companion,

T H E R I V E R O F G O D ;

OR,

T H E L I V I N G W A T E R S O F E Z E K I E L X L V I I .

The Companion separate, price 4d.

T H E S E V E N T Y W E E K S O F D A N I E L .

12mo., in cloth, Price 1s.

Price 3d.

A S K E T C H O F P R O P H E C Y .

Price 4d. the Set.

F O U R S H E E T S , I L L U S T R A T I V E O F

Rom. v. 12—21 ; 1 Cor. xv. 35—45 ; 1 Thess. iv. 13—18 ;

Hebrews xii. 22—24.

L O N D O N :

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

W. H. BROOM, PATERNOSTER ROW.

The following Works by the Author can be obtained of the same Publishers.

HYMNS AND POEMS.

Price 3s.

MILLENNIAL HYMNS, WITH AN INTRODUCTION.—MISCELLANEOUS HYMNS.
MISCELLANEOUS POEMS.

TWO CHARTS:

TOGETHER FORMING ONE WORK,

With a Key or Companion, Price £1,

ENTITLED,

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. (PLATE I.)

THE CYCLE OF SEVENTY WEEKS:

SHOWN IN ITS DISPENSATIONAL ASPECT THROUGH THE WHOLE

COURSE OF GOD'S DEALINGS WITH ISRAEL, AND WITH

MAN UNIVERSALLY. (PLATE II.)

A CHART,

Price 2s. ; mounted and varnished, 10s. ; mounted and folded, 7s. 6d.

ENTITLED,

THE FEASTS OF THE LORD,

ACCORDING TO THEIR ORDER IN LEVITICUS XXIII.

SHOWING FORTH THE WHOLE PURPOSE OF GOD FROM EVERLASTING,

TO THE RENEWAL AND PERFECTION OF ALL THINGS.

Companion to the above, price 8d.

N.B.—THE “PROPHETICAL STREAM OF TIME,” and “THE FEASTS OF THE LORD” will be found to have much the same object, and, while each is complete in itself, to throw light on each other; the former being designed to present at one view, in a picture, the whole moral history of the world as given in scripture; while the latter exhibits the same thing *in type*, showing that the chapter which it illustrates (Leviticus xxiii.) presents the whole course of time and the dispensational ways of the Lord from beginning to end.

A PROPHETICAL STREAM OF TIME,

OR, AN OUTLINE OF GOD'S DEALINGS WITH MAN, FROM THE CREATION TO THE END OF ALL THINGS.

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

Note 1

אלהים ELOHIM

"He will rest in his love, he will joy over thee with singing." Zep. iii. 17.

(See page 14.)

Note 3

THE MYSTERY,
THE ELECT CHURCH

(See page 16.)

Note

7

THE GROUND
CURSED

(See page 18.)

Note 11
THE FLOOD

(See page 20.)

ADAM AND EVE EAT THE FORBIDDEN FRUIT

CAIN

Cain having slain Abel his brother, expresses the Jewish people at present guilty of cutting off their Messiah.

ENOCH

And he (i.e. Cain) builded a city, and called the name of the city after the name of his son, Enoch." Gen. iv. 17.

IRAD

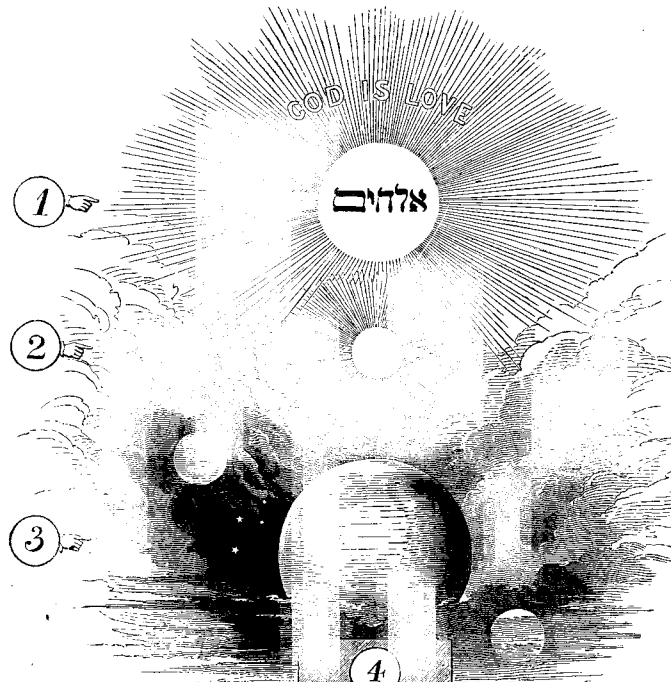
MEHUJAEI

METHUSAEL

ADAH—LAMECH—ZILLAH

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged SEVENFOLD, truly Lamech SEVENTY AND SEVENFOLD. Gen. iv. 23, 24.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made



Note 2

THE PURPOSE
OF GOD

"As for God, his way is perfect." 2 Sam. xxii. 31.

(See page 15.)

Note 5

CHRIST THE ELECT
HEAD OF
THE CHURCH

(See page 17.)

Note 6

CHRIST THE
CREATOR OF
THE WORLD

(See page 18.)

Note 4

CHRIST

(See page 17.)

Note 8

SATAN

(See page 19.)

ADAM AND EVE IN PARADISE—showing forth "THE GREAT MYSTERY," or THE UNION OF CHRIST AND THE CHURCH. Eph. v. 32, 33. The dominion given to them by God over all things on Earth expressing the glory of Christ and his saints in the world to come. Rev. xx. 4.

See Genesis iii. 15.—This being the first testimony after the fall to redemption through CHRIST, THE BLESSED SEED OF THE WOMAN.

ABEL SETH.. (i.e. appointed), spoken of by Eve as the appointed seed, instead of Abel whom Cain slew, shows CHRIST IN RESURRECTION; as his brother before him had shown him forth in his DEATH.

ENOS At the birth of Enos or Enosh [i.e. miserable] "men began to call upon the name of the Lord." Gen. iv. 26.

CAINAN

MAHALEEL

JARED

ENOCH "The seventh from Adam" (Jude 14), walked with God: and he was not; for God took him. Gen. v. 24; see Heb. xi. 5.

METHUSELAH.... Lived 969 years. Gen. v. 27.

LAMECH..... { Lived 777 years—A THREEFOLD NUMBER OF PERFECTION—"And Lamech" (it is written) "begat a son, and he called his name NOAH (i.e. REST OR COMFORT), saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. v. 28, 29.

NOAH Here the flood, in which all perished, save those who escaped in the ark, prevails on the earth for more than a year: after which, on Noah's leaving the ark, God makes a covenant with

Note

10

ENOCH AND
NOAH

(See page 20.)

Note 9

CAIN'S AND
SETH'S SEED

(See page 19.)

Note

12

GOD'S COVE-

CAIN'S AND SETH'S SEED

(See page 19.)

CAINAN

MAHALEEL

JARED

ENOCH "The seventh from Adam" (Jude 14), walked with God : and he was not; for God took him. Gen. v. 24; see Heb. xi. 5.

METHUSELAH.... Lived 969 years. Gen. v. 27.

LAMECH..... { Lived 777 years—A THREEFOLD NUMBER OF PERFECTION—"And Lamech" (it is written) "begat a son, and he called his name NOAH (i.e. REST OR COMFORT), saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. v. 28, 29.

NOAH Here the flood, in which all perished, save those who escaped in the ark, prevails on the earth for more than a year; after which, on Noah's ark, God makes a covenant with him, revealing to him at the same time his will as to GOVERNMENT (symbolized here by the sword), to restrain the corruption and violence which had long filled the earth and brought judgment on man. Gen. ix. 5, 6.

SHEM..... { "Blessed be the Lord God of Shem; and Canaan shall be his servant." Gen. ix. 26. Here Shem is seen as the one whom the Lord owned as in association with himself—the one from whom Abraham, the father of the faithful, and also CHRIST, the sole channel of blessing to poor ruined man, was to spring.

ARPHAXAD

CAINAN

SALAH

EBER

..... { Here [the fruit of man's sin in the building of Babel] the language of all the earth is confounded, and the children of men are scattered abroad over the whole world.

PELEG Named Peleg (i.e. division), because in his days the earth was divided. Gen. x. 25.

REU

SERUG

NAHOR

TERAH

ABRAM { **ABRAM CALLED**—Gen. xii.; Josh. xxiv. 2, 3—and receives the promise of the land of Canaan for an EVERLASTING POSSESSION. Gen. xvii. 8; Amos ix. 11—15.

..... { God's covenant of circumcision established with Abram, now for the first time named ABRAHAM.

ISAAC { The type of CHRIST, THE TRUE CHILD OF PROMISE, THE ONE SEED TO WHOM THE PROMISE WAS MADE. Gal. iii. 16.

..... { **ABRAHAM OFFERS UP ISAAC**, and, in a figure, receives him again from the dead. Heb. xi. 19.

ESAU JACOB "The elder shall serve the younger." Gen. xxv. 23.

THE TWELVE TRIBES

Joseph [like Christ rejected by Israel] sold by his brethren into Egypt. Gen. xxxvii. Acts vii. 9.

Jacob and his children go down into Egypt, where Joseph, rejected before by his brethren, is made to minister blessing both to them and his father: like Christ in the end, revealed as the Saviour of those who led him as a lamb to the slaughter. Further, the dominion of Joseph over them, as well as over the whole land of Egypt, expresses the glory of Him whom God hath exalted, to whom he has given a name which is above every name.

..... Moses delivers Israel out of Egypt. **THE GLORY OF THE LORD** [here shown by the LINE OF RED] leading them all the way through the wilderness into the land, where it afterwards dwells, at first in the tabernacle (Ex. xl. 34—38), and lastly in the temple. Isa. vi.

..... Israel, led by Joshua [like Christ their leader and champion hereafter], takes possession of the promised land.

The judges, raised up by the Lord as the deliverers of Israel from their Gentile oppressors, show Christ the great Deliverer hereafter. N.B.—In the days of the judges they were no less than SEVEN TIMES sold into the hand of their neighbours (see Judges iii. 8, 14; iv. 1, 3; vi. 1; x. 8; xiii. 1; i Sam. vii. 1, 2), according to the word of the Lord four times repeated, "I will chastise you SEVEN TIMES for your sins." See Lev. xxvi. 18, 21, 24, 28.

Samuel, opening "the ministry of the prophets," Hosea xii. 10; Acts iii. 24, is raised up to declare the present apostasy, as well as the

THE KINGDOM BEGINS. Israel having rejected God and asked for a king, Saul is chosen, and anointed by Samuel, i Sam. x.; royal power, expressed here by the BLACK LINE, being given to him, and to all his successors, as the anointed of God, his successors, etc.

Note 12

GOD'S COVENANT WITH NOAH

(See page 21)

Note 14

THE EARTH NATIONALLY DIVIDED

(See page 22.)

Note 19

THE SINAI COVENANT

(See page 26.)

Note

22

IRAD

MEHUJAE

METHUSAE

ADAH—LAMECH—ZILLAH

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged SEVENFOLD, truly Lamech SEVENTY AND SEVENFOLD. Gen. iv. 23, 24.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Gen. vi. 6, 7.

THE FLOOD

JAPHETH

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Gen. ix. 27.

MAGOG

See Gog's and Magog's two attempts upon Israel hereafter—the one at the opening, the other at the close, of the kingdom. Ezek. xxxviii, xxxix. Rev. xx. 7, 9.

CUSH

NIMROD

The beginning of his kingdom was Babel (i.e. BABELON), &c., in the land of Shinar. Out of that land went forth ASHUR (see THE ASSYRIAN), and build Nineveh, &c. Gen. x. 10, 11.

HAM [See Gen. ix. 22—25.]

CANAAN

Cursed be CANAAN; a servant of servants shall he be unto his brethren. Gen. ix. 25.

BABEL BUILT

THE WORLD UNDER NOAH.

THE EARTH NATIONALLY DIVIDED.

THE IDOLATRY OF THE NATIONS.

THE IDOLATRY OF THE NATIONS.

THE IDOLATRY OF THE NATIONS.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

MELCHIZEDEK.

Note 13

THE BUILDING OF BABEL

(See page 22.)

Note 17

MELCHIZEDEK

(See page 24.)

Note 16

IDOLATRY OF THE EARTH

(See page 24.)

JOSEPH AND MOSES

(See page 25.)

Note 20

BALAK AND BALAAM

(See page 26.)

Note 21

RUTH

(See page 27.)

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. i. 21—23.

(See page 26.)

(See page 27.)

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. i. 21-23.

Note 23

EPHRAIM

AND JUDAH

LED CAPTIVE

(See page 28.)

THE CAPTIVITY OF EPHRAIM

Note

24

THE TIMES OF
THE GENTILES
BEGIN

(See page 29.)

Note 26

THE TIMES OF THE GENTILES BEGIN—
The

THE

LAND KEEPING

SABBATH

(See page 32.)

MEDIA ANI
The second

25

The image of
Daniel
bowing the knees
of the
Gentiles.

THE LEOPARD

ROME

The fourth

I saw in the night visions, and behold a FOURTH BEAST, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had TEN HORNS. Dan. vii. 7.

Note

31

ANTICHRIST
THE HEAD OF
JEWISH
APOSTASY

(See page 36.)

Note 33

THE NAMES OF THE
ANTICHRIST
AS GIVEN IN SCRIPTURE

(See page 37.)

T H E R E S E

Note

32

ANTICHRIST,
THE HEAD OF

"MANY ANTICHRISTS.
Little children, it is the last time; and as ye have heard that THE ANTI-CHRIST shall come, even now are there many Antichrists; whereby we know that he is to come." 1 John II. 18.

37

The ten horns
of Kings, which
the LITTLE
HORN was great in
power.

19

as King of Israel,
Saul was the Lord's
anointed; in his
personal history he
crosses the will
of the king of the
later day, succeeded
by Christ the true
David.

21

Here Jeroboam's
kingdom begins
with idolatry. 1
Kings 12: 26.

22

Part of the ten tribes led cap-
tive by the Assyrian King
Sennacherib. 2 Kings 15: 29.

23

The ten tribes led
away by the Assyrian
King Sennacherib. 2 Kings 17: 6.

24

The ten tribes are he-
re lost, while Judah is left
and not finally scattered
till after the coming
of Messiah.

25

The power passing away

26

Israel led captive to Babylon

27

Israel returns from Babylon

28

The Ram with
two horns—
Dan. viii.

31

The com-
ment o build
the city goe
forth, and with
it the seven
weeks of Daniel
begin. Compare
Dan. 9: 2 with
Neh. 2.

32

The He-goat with
the notable horn
between his eyes.
Dan. viii.

33

The star seen
Christ's birth

34

The week of
grace, or seven
years of John's
and Christ's
mission to Is-
rael.

35

Christ's
testimony

36

Christ's
testimony

37

Christ's
testimony

38

Christ's
testimony

39

Christ's
testimony

40

Christ's
testimony

41

Christ's
testimony

42

Christ's
testimony

43

Christ's
testimony

44

Christ's
testimony

45

Christ's
testimony

46

Christ's
testimony

47

Christ's
testimony

48

Christ's
testimony

49

Christ's
testimony

50

Christ's
testimony

51

Christ's
testimony

52

Christ's
testimony

53

Christ's
testimony

sold into the hand of their neighbours (see Judges iii. 8, 14; i. 1, 2; vi. 1; x. 8; xiii. 1; 1 Sam. vii. 1, 2), according to the word of the Lord four times repeated, "I will chastise you seven times for your sins." See Lev. xxvi. 18, 21, 24, 28.

Samuel, opening "the ministry of the prophets," Hosea xii. 10; Acts iii. 24, is used up to declare the present apostasy, as well as the future glory of Israel. 1 Sam. iii. 20.

THE KINGDOM BEGINS. Israel having rejected God and asked for a king, Saul is chosen, and anointed by Samuel, 1 Sam. x.; royal power, expressed here by THE BLACK LINE, being given to him, and to all his successors, as the anointed of God, his vicegerents on Earth.

Saul slain at Gilboa, DAVID (having before been anointed by Samuel the prophet) succeeds him.

The Queen of Sheba visits King Solomon in his glory.

The kingdom divided at Solomon's death, as a chastening from the Lord for his having fallen into idolatry;—the first dominion, however, continues in the house of David.

Jehoshaphat joins in affinity with Ahab; which leads to the marriage of Jehoram his son with Athalia the daughter of Ahab, and in the end to the almost total extinction of the seed royal of David (the line from whence Christ, the hope of Israel, was to come), by the hand of Athaliah.

Ezekiel in the pride of his heart, showing his treasures to the king of Babylon's servant, brings ultimate judgment on Judah—namely, the Babylonish captivity, about a hundred years after his own time.

The Jews led captive to Babylon; the power [here shown by the BLACK LINE] passes away from the seed royal of David, and is given to Nebuchadnezzar, the golden head of the image, in whose reign the TIMES OF THE GENTILES began. Dan. ii.

THE GLORY OF THE LORD (here shown by the LINE OF RED) is soon after seen by Ezekiel to leave the earth altogether, and to retreat into heaven. Ezek. xi. 22-24.

Here (the seventy years having nearly expired) God's purpose as to THE SEVENTY WEEKS is revealed to Daniel the prophet. Dan. ix.

The Babylonish captivity ends, in the first year of Cyrus the Persian.

THE SEVENTY WEEKS begin; namely, the period which is to end with the redemption and blessing of Israel. Dan. ix.

Note 27

ISRAEL RESISTS
THE
HOLY GHOST

(See page 33.)

CHRIST, OFFERED TO ISRAEL, through the ministry of John the Baptist, and then through his own, is rejected and slain. THE CROSS, at this point of the world's history, being that to which all the offerings of old, whether Abel's at first, or those under the law, bore continual witness; as well as that which will be the theme of "the new song" hereafter, when all the elect, both in heaven and in earth, shall declare the value of that blood which was shed for their sake. Thus the stone which the builders in their blindness rejected, will, in the end, be made the head of the corner.

MESSIAH CUT OFF.

"THE DAY OF PENTECOST FULLY COME." Acts ii. when the Holy Ghost in the Church, the last witness to Israel, testified of the ascension of Christ to the right hand of God. See Note 27.

JERUSALEM DESTROYED BY TITUS, in fulfilment of the Lord's word to Daniel, "The people of the Prince that shall come shall destroy the city and the Sanctuary." N.B. The Roman empire, i.e., THE PEOPLE here named, were then in existence, and were thus instrumental in chastising the Jews for cutting off their Messiah; while "THE PRINCE," the last head of this same people, the little horn of Daniel, will be the minister of far heavier judgment hereafter.

Note 28

THE CHURCH
OF GOD
UPON EARTH

(See page 33.)

Note

22

SOLOMON'S
REIGN

(See page 26.)

Note

25

THE GLORY OF
THE LORD
LEAVES THE
EARTH

(See page 31.)

Note

29

THE JEWISH
PEOPLE
REJECTED

(See page 35.)

Note

30

THE JEWS
RETURN IN

31
**ANTICHRIST
 THE HEAD OF
 JEWISH
 APOSTASY**
 (See page 36.)

Note
32
**ANTICHRIST,
 THE HEAD OF
 GENTILE
 APOSTASY**
 (See page 36.)

Note
37
**THE
 ASSYRIAN
 AND GOG**
 (See page 39.)

Note 33
**THE NAMES OF THE
 ANTICHRIST
 AS GIVEN IN SCRIPTURE**

T H E A N T I C H R I S T
 (See page 37.)

"MANY ANTICHRISTS.
 Little children, it is the last time: and as ye have heard that THE ANTICHRIST shall come, even now are there many Antichrists: whereby we know that it is the last time. 1 John ii. 18.

Christ, leading orth his armies,--namely, the Church,--to THE BATTLE OF ARMAGEDDON, destroys the beast and his worshippers, the false prophet, the kings of the Earth and their armies, and takes to himself his great power and reigns. Rev. xix. 11-21. Thus "THE STONE," falling on the feet of the image, breaks it to pieces, and then fills the whole earth. Dan. ii.

Note 36
**THE GENTILES
 IN THE
 MILLENNIAL EARTH**

(See page 39.)

Note 38
**SUMMARY
 OF THE
 WHOLE SCHEME**
 (See page 40.)

EVENTS AFTER THE THOUSAND YEARS ARE EXPIRED
 (See page 44.)

THE END, OR EVERLASTING STATE

(See page 45.)

37
 The ten horns or Kings with the LITTLE HORN waxing great in the end, the last head of Gentile apostasy.

38
 The Gentils on Earth, or the Worshipping nations in the Millennium.

40
 IS STAR OUT OF JACOB.
 Balaam's prophecy fulfilled.

42
 A view of the Millennial heavens and earth.

"A light to lighten the Gentiles, and the glory of thy people Israel. Luke ii. 32.

The last empire divided into ten parts at the close.

The "ONE WEEK" of Daniel the time of Anti-christ's reign over the apostate children of Judah.

41
 THE MILLENNIUM is doubly expressed in this scheme. HERE it is shown as a continuation of the great stream of this world's history, while BE-LOW a view of the millennial heavens and earth is presented.

43
 Redeemed Israel in their own land, or the seed of Abraham in or the new covenant.

JERUSALEM DESTROYED BY TITUS, in fulfilment of the Lord's word to Daniel, "The people of the Prince that shall come shall destroy the city and the Sanctuary." N.B. The Roman empire, i.e., "THE PEOPLE" here named, were then in existence, and were thus instrumental in chastising the Jews for cutting off their Messiah; while "THE PRINCE," the last head of this same people, the little horn of Daniel, will be the minister of far heavier judgment hereafter.

Note 28
**THE CHURCH
 OF GOD
 UPON EARTH**
 (See page 33.)

**THE JEWISH
 PEOPLE
 REJECTED**
 (See page 35.)

Note
30
**THE JEWS
 RETURN IN
 UNBELIEF**
 (See page 35.)

Note
34
**THE
 GLORIFIED
 CHURCH**
 (See page 38.)

Note 35
**AGE
 ISRAEL
 RESTORED**
 (See page 38.)

Note 39
**THE
 MILLENNIAL HEAVENS
 AND EARTH**
 (See page 42.)

41
 "THE GLORIFIED CHURCH IN HEAVEN," "They lived and reigned with Christ a Thousand Years."