

confirm the covenant until he had died and been raised from the dead, it follows that Messiah's Ministry must have been *not quite one year*. This agrees with the testimony of the Synoptists that he kept *only one passover* at Jerusalem, when he met his fate. Jesus began his ministry and died within the first year of the first half of the last week (or seven years) of the seventy weeks. *The Christadelphian*, October, 1879, says, "Gabriel communicated the information to the beloved Daniel that Messiah should be cut off at the end of seventy prophetic weeks. *It is not true*. As Jesus was thirty when he began to teach, and confirmed, through his apostles, the covenant with many Jews for seven years (six weeks and a part counted as seven), the 490 ended with the true A. D. 37, when the day of grace, allowed to that guilty nation to repent, terminated, and the gospel was proclaimed to the Gentiles, 1810 years from A. D., 37 reach to 1847, "the time of the end." We remark, once for all that the 2,300 commenced (according to Jesus, "the time is fulfilled"), 453 B. C., and ended 1847. It has been rightly said by a recent writer, "It was needful so to word the prophecy, as to leave the Jews *free* to receive or reject the Messiah when he should come, he was *not* to be imposed on them against their will. His coming was to be a test—"It may be they will reverence my Son." It was essential that the form of the prediction should not *compel* a recognition of Jesus of Nazareth; hence the adoption of language which time alone could interpret. A term of ambiguous

meaning, though suggesting common weeks, was employed, and yet the larger reckoning was not by it excluded. On the contrary, it was the basis of the expectation of Messiah's immediate advent, so prevalent when he did appear." "And as the people were in expectation (of the appearing of the Messiah), and all men mused in their hearts of John whether he were the Christ or not." The Christadelphians greatly err when they divide the last week of the seventy between John and Jesus. The Baptist was in prison when it *began*, and was dead before it was *finished*. We now pass the 12th chapter. There will be a great tribulation in "the time of the end." The second appearing of Christ, and the resurrection of the righteous dead will take place, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." There is no Hebrew word for "*some*." It ought not to be in the text at all. Before us are several translations of this verse. "And multitudes from sleepers in dust of ground shall awake, these (the awakened) shall be to everlasting life, and those, (the unawakened) shall be to shame and everlasting contempt.—*Bush*. "And many of the sleepers of the dust of the ground shall awaken; these to everlasting life, and those to reproaches and everlasting abhorrence;" (*Whiting*) and he adds, "*Those* are such as do not awake, and seem to remain unawakened in everlasting abhorrence." Judge Halstead, in his *Theology of the Bible*, says "In this verse (Dan. xii, 2) we are