As to the Messianic character of the substance of this whole vision [Ezk40-48], Jewish & Christian commentators are generally agreed; & the opinion which, according to Jerome, many of the Jews entertained, & which has been supported by the rationalistic expositors (Dathe, Eichhorn, Herder, Böttcher, & others), after the example of Grotius, — namely, that Ezekiel describes the temple of Solomon destroyed by Nebuchadnezzar as a model for the rebuilding of it after the return of the Jews from the captivity, — has not found much favor, inasmuch as, apart from all other objections to which it is exposed, it is upset by the fact that not only are its supporters unable to make anything of the description of the spring which issues from the threshold of the temple, flows through the land, & makes the waters of the Dead Sea sound, but they are also unable to explain the separation of the temple from the city of Jerusalem; as it would never have occurred to any Jewish patriot, apart from divine revelation, much less to a priest like Ezekiel, who claims such important prerogatives for the prince of the family of David in relation to the temple, to remove the house of Jehovah from Mount Zion, the seat of the royal house of David, & out of the bounds & territory of the city of Jerusalem. But even if we lay aside this view, & the one related to it, — viz. that the whole vision contains nothing more than ideal [metaphorical or allegorical] hopes & desires of better things belonging to that age, with regard to the future restoration of the destroyed temple & kingdom, as Ewald & others represent the matter, — as being irreconcilable with the biblical view of prophecy, the commentators, who acknowledge the divine origin of prophecy & the Messianic character of the vision in these chapters, differ ... widely from one another with reference to the question [of] how the vision is to be interpreted; some declaring themselves quite as decidedly in favor of the literal explanation of the whole picture as others in favor of the figurative or symbolico-typical view, which they regard as the only correct & scriptural one. — The latter view gained the upper hand at a very early period in the Christian church, so that we find it adopted by Ephebram Syrus, Theodore, & Jerome [note 1]; & it prevailed so generally, that Lud. Cappellus, for example, in his *Trisagion s. templi Hierosol. Tripl. delin.* (in the *apparat. bibl.* of Walton, in the first part of the London Polyglot, p3), says; *"In this passage God designs to show by the prophet that He no more delights in that carnal & legal worship which they have hitherto presented to Him; but that He demands from them another kind of worship very different from that, & more pleasing to Him (a spiritual worship, of which they have a type in the picture & all the rites of this temple, which differ greatly from those of Moses), & that He will establish it among them when He shall have called them to Himself through the Messiah. And that this spiritual worship is set before them in shadows & figures, there is not a Christian who denies; nor any Jew, unless prejudiced & very obdurate, who ventures to deny, seeing that there are so many things in this description of Ezekiel which not even the most shameless Jew has dared to argue that we are to interpret according to the letter [literally]," etc. — The literal interpretation remained for a long time peculiar to the Jews, who expect from the Messiah not only their own restoration to the earthly Canaan, but the rebuilding of the temple & the renewal of the Levitical worship in the manner described by Ezekiel, & the establishment of a political kingdom generally; whereas Christians have founded the expectation of an earthly kingdom of glory in the form of the millennium, more upon the Apocalypse than upon Ezekiel’s prophecy. It has only been in the most recent time that certain scientific defenders of chiliasm [premillennialism] have not shrunk from carrying out their views so far as to teach not only the restoration of the Jews to Palestine on their conversion to Christ, but, according to their literal explanation of our prophecy [Ezk40-48], the rebuilding of the temple in Jerusalem & the renewal of the Levitical worship in the millennial kingdom. Aubrelen has only hinted at this, so that from his words quoted already, “when once priesthood & monarchy are revived, then, without impairing the Epistle to the Hebrews [How exactly are sacrifices restored without violating Hebrews?!], the ceremonial & civil law of Moses will unfold its spiritual depths in the worship & in the constitution of the millennial kingdom,” we cannot see how far he assumes that there will be a literal fulfilment of Ezekiel’s prophecy. M. Baumgarten (art. “Ezekiel” in Hofmann, on the contrary (Schriftbeweis, II 2 pp577sqq), finds only so much established with certainty in the revelation of Ezekiel, viz. that Israel will serve God again in its own land, & Jehovah will dwell in the midst of it again. He therefore would have the several parts interpreted in relation to the whole; so that what Hengstenberg calls the ideal [symbolic] interpretation of this prophecy [is the only option that] remains. But he does not say precisely what his view is concerning the temple, & the Levitical rite of sacrifice to be performed therein. He simply infers, from the fact that a stream of water issuing from the temple-mountain makes the Dead Sea sound & the lower Kidron-valley fruitful, that the land will be different from what it was before; & this alteration Volck calls a glorification of Palestine.

In our discussion of the question concerning the restoration of Israel to Canaan, we have already declared ourselves as opposed to the literal interpretation of the prophecy, & have given the general grounds on which the symbolico-typical
[figurative] view appears to be demanded — namely, because the assumption of a restoration of the temple & the Levitical, i.e. bloody, sacrificial worship is opposed to the teaching of Christ & His apostles. We have now to assign further reasons for this. If, then, in the first place, we fix our attention upon the vision in Ezk40-48, we cannot find any conclusive argument against the literal & in favor of the figurative interpretation of the vision in question, either in the fact that Ezekiel does not give any building-plan for the temple, but simply ground arrangements & ground measurements [paucity of vertical measurements], & does not say that a temple is ever to be built according to his plan [no command to build it, nor generally what materials to use; plus the post-exilic Jews never referenced Ezk40-48 as their post-exilic Temple blueprint], or give any instructions for the restoration of the Israelitish worship, or in the fact that the division of the land, the bounding off of the terumah [holy portion] & the arranging of the city, cannot be practically realized [impracticality of many measurements, plus the straight line E-W land divisions that ignore Palestinian topography]. The omission of any command to build the temple might be simply accounted for, from the design to let the prophet merely see the restoration of the destroyed temple in a more perfect form, & cause this to be predicted to the people through him, without at present giving any command to build, as that was only to be carried out in the remote future. The absence of elevations [vertical dimensions] & precise directions concerning the construction of the several buildings might be explained from the fact that in these respects the building was to resemble the former temple. And with regard to the distribution of the land among the tribes, & the setting apart of the terumah [holy portion], it cannot truly be said that “they bear on the face of them their purposelessness & impracticability.” ... The only thing which causes any surprise here is the assumption on which the regulation, that one tribe is to receive as much as another, is founded, namely, that all the tribes of Israel will be equal in the number of families they contain. This hypothesis can hardly be reconciled with the assumption that an actual distribution of Palestine among the twelve tribes of Israel returning from exile is contemplated. Even the measuring of a space around the temple for the purpose of forming a separation between the holy & the common, which space was to be five times as large as the extent of the temple with its courts, contains an obvious hint at a symbolical signification of the temple building, inasmuch as with a real temple such an object could have been attained by much simpler means. To this must be added the river issuing from the threshold of the eastern temple gate, with its marvelously increasing flow of water, & the supernatural force of life which it contains; for, as we have already pointed out, this cannot be regarded as an earthly river watering the land, but can only be interpreted figuratively, i.e. in a symbolico-typical sense. But if the stream of water flowing from the temple cannot be regarded as a natural river, the temple also cannot be an earthly temple, & the sacrificial service appointed for this temple cannot be taken as divine service consisting in the slaying & offering of bullocks, goats, & calves; & as the entire description forms a uniform prophetic picture, the distribution of the land among the sons of Israel must also not be interpreted literally.

But as different supporters of the chiliastic [premillennial] view have defended the literal interpretation of the picture of the temple spring by the assumption of a glorification of nature, i.e. of a glorification of Palestine before the new creation of the heaven & the earth, & this assumption is of great importance in relation to the question concerning the fulfilment of this prophecy (Ezk40-48), we must examine somewhat more closely the arguments used in its support.

1. Is the glorification of Canaan before the last judgment taught in the prophecy of the Old Testament? — According to [premillennialist] Volck ("Zur Eschatologie," Dorpat. Zeitschr. vii pp158sqq), the idea of such a glorification is very common throughout the Old Testament prophecy. "When," he says, "Isaiah (2:2-4) sees the mountain of the house of Jehovah exalted above all the mountains, & the nations flowing to it, to walk in Jehovah's ways; when he prophesies of a time in which the Lord will shelter Israel, now saved & holy in all its members, & fill its land with glory, & Canaan, under the rule of the righteous prince of peace, with its inhabitants once scattered over all the world brought back once more, will be restored to the original, paradisaical state of peace, whilst the world is given up to judgment (Is4:2-6; 9:1-6, 11-12); — when Jeremiah prophesies that Jerusalem will be rebuilt, & a sprout from the house of David will rule well over his people, upon whose heart Jehovah will write His law (Jer31:31-44; 33:15); — when Hosea (2:16-25) sees the house of Jacob, which has returned home after a period of severe affliction, as a pardoned people to which its God betrothes Himself again; — when Joel (4:16-21) sees a time break forth after the judgment upon the army of the world of nations, in which the holy land bursts into miraculous fruitfulness; — when Amos (9:8-15) predicts the rebuilding of the tabernacle of David that has been overthrown, & the restoration of the Davidic kingdom; — when, according to Zechariah (14:8sqq), Jerusalem is to be the center of the world, to which the nations flow, to celebrate the feast of tabernacles with Israel: — it is impossible, without introducing unbounded caprice into our exposition, to resist the conclusion, that in all these passages, & others of a similar kind, a time is depicted, when, after the judgment of God upon the power of the world, Israel will dwell in the enjoyment of blissful peace within its own land, now transfigured into paradisaical glory, & will rule over the nations round about." But that all these passages do not contain clear scriptural statements “concerning a partial glorification of the earth [a future earthly millennium]” during that kingdom of glory, is apparent from the fact that it is not till after writing this that Volck himself raises the question, “Are there really, then, any distinct utterances of Scripture upon this point?” & he only cites two passages (Jl4:1sqq & Mic7:9-13) as containing an affirmative answer to the question, to which he also adds in a note Is24:1-23 as compared with Is13:9 & Zch14:8-11. But when Joel foretells that, after the judgment of Jehovah upon the army of nations in the valley of Jehoshaphat, the mountains will trickle with new wine, the hills flow with milk [Will milk & wine make Palestine a fermenting mess?], & all the springs of Judah stream with water, while Egypt will become a desolation, & Edom a barren desert, he announces nothing more than that which Isaiah repeats & still further expands in Is34-35; where even Hofmann (Schriftbeweise, II.2 pp563) admits that Edom is a symbolical designation, applied to the world of mankind in its estrangement from God. Joel merely mentions Egypt as well as Edom as representatives of the world in its hostility to God. But if Egypt & Edom are types of the world in its estrangement from God or its enmity against Him, Judah is a type of the kingdom of God; & this passage simply teaches that through the judgment the might & glory of the kingdoms of the
world at enmity against God will be laid waste & destroyed, & the glory of the kingdom of God established. But in nowise do they teach the glorification of Palestine & the desolation of Idumæa & the country of the Nile; especially if we bear in mind that, as we have already observed, the trickling & flowing of the mountains & hills with new wine & oil cannot possibly be understood literally. We meet with the very same antithesis in Mic7:9-13, where the daughter of Zion, presented under the figure of a vineyard, is promised the building of her walls & the flowing into her of numerous peoples from Egypt, Assyur, & the ends of the world, & the desolation of the world is foretold. Micah does not say a word about a partial glorification of the earth [a future earthly millennium], unless the building of the walls of Zion is taken allegorically, & changed into a glorification of Palestine [not exactly literal]. But if this is the case with passages selected as peculiarly clear, the rest will furnish still less proof of the supposed glorification of the land of Israel [during an allegedly future earthly millennium]. It is true, indeed, that we also find in Is24:1-23 “the antithesis between Zion, the glorified seat of Jehovah, & the earth laid waste by the judgment” (cf. Is13:3), & in Zech14:8sqq the prediction of an exaltation of Jerusalem above the land lying round about; but even if a future glorification of the seat of God in the midst of His people, &, indeed, a transformation of the earthly soil of the kingdom of God, be foretold in these & many other passages, the chiliasm [premillennial] idea of a glorification of Palestine before the universal judgment & the new creation of the heaven & earth is by no means proved thereby, so long as there are no distinct statements of Scripture to confirm the supposition that the future glorification of Zion, Jerusalem, Canaan, predicted by the prophets, will take place before the judgment. Even [premillennialist] Volck appears to have felt that the passages already quoted do not furnish a conclusive proof of this, since it is not till after discussing them that he thinks it necessary to raise the question, “Does the Old Testament really speak of a glorification of Canaan in the literal sense of the word [a future earthly millennium]?” To reply to this he commences with an examination of the view of the millennium held by Auberlen, who finds nothing more in the statements of the Old Testament than that “even nature will be included in the blessing of the general salvation, the soil endowed with inexhaustible fruitfulness, all hostility & thirst for blood be taken from the animal world, yea, the heavens bound to the earth in corresponding harmony,” so that we should be reminded of the times of the world before the flood, when the powers of nature were still greater than they are now. To this the intimation in Is65:20-22 alludes, where men a hundred years old are called boys, etc. (der Prophet Daniel, pp402-3). But [premillennialist] Volck objects to the literal interpretation of such passages as Is65:20, on the ground that “the consequence of this assumption leads to absurdities, inasmuch as such passages as Is11:6; 60:17,19; 66:25, would then also have to be taken literally, to which certainly no one would be so ready to agree” (see also Luthardt die Lehre von den letzten Dingen p78). On the other hand, he defends the canon laid down by Hofmann (p566), “that in the prophetic description of that time of glory we must distinguish between the thoughts of the prophecy & the means used for expressing them; the former we reach by generalizing what is said by way of example, & reducing the figurative expression to the literal one.” The thought lying at the foundation of these prophetic pictures is, in his opinion, no other than that of a blessed, blissful fellowship with God, & a state of peace embracing both the human & the extra-human creation. “To set forth this thought, the prophets seize upon the most manifold figures & colors which the earth offers them.” Thus in Is65:20-23 we have only a figurative description of what is said in literal words in Is25:8: He swallows up death forever, & Jehovah wipes away the tears from every face. So also the figurative expressions in Is11:6-8; 65:25, affirm nothing more “than that the ground will be delivered from the curse which rests upon it for the sake of man, & the extra-human creation will be included in the state of peace enjoyed in the holy seat of God. But where there is no death & no evil, & therefore no more sin, where the glory of the Lord shines without change (Is60:19-20), not only has the world before the flood with its still greater powers of nature returned, but there is the world of glorification.” We agree with this view in general, & simply add that this furnishes no proof of the glorification of Canaan before the last judgment [a future earthly millennium]. Before this can be done, it must be conclusively shown that these prophetic passages treat of the so-called millennial kingdom, & do not depict what is plainly taught in Is65:17qq & Rev21-22, the glory of the heavenly Jerusalem upon the new earth.

Volck also acknowledges this, inasmuch as, after examining these passages, he proposes the question, “Are there really clear passages in the Old Testament prophecy which warrant us in assuming that there will be an intermediate period between the judgment, through which Jehovah glorifies Himself & His people before the eyes of the world, & a last end of all things [a future earthly millennium]? An affirmative answer to this question is said to be furnished by Is24:21sqq, where the prophet, when depicting the judgment upon the earth, says: “And it will come to pass in that day, that Jehovah will visit the army of the height on high, & the kings of the earth upon the earth; & they will be gathered together as a crowd, taken in the pit, & shut up in the prison, & after the expiration of many days will they be visited. And the sun blushes, & the moon turns pale; for Jehovah rules royally upon Mount Zion & in Jerusalem, & in the face of His elders is glory.” Here even Hofmann finds (pp566-) the idea clearly expressed “of a time between the judgment through which Jehovah glorifies Himself & His people before all the world, & a last end of things, such as we must picture to ourselves when we read of a rolling up of the heaven on which all its host falls off, like dry leaves from the vine (Is34:4), & of a day of retribution upon earth, when the earth falls to rise no more, & a fire devours its inhabitants, which burns forever” (Is34:8-9; 24:20). But if we observe that the announcement of the judgment upon the earth closes in Is24:20 with the words, “the earth will fall, & not rise again;” & then 24:21sqq continue as follows: “And it comes to pass in that day, Jehovah will visit,” etc., — it will be evident that the judgment upon the host of the heavens, etc., is assigned to the time when the earth is destroyed, so that by the Mount Zion & Jerusalem, where Jehovah will then reign royally in glory, we can only understand the heavenly Jerusalem. An intermediate time between the judgment upon the world & the last end of things [a future earthly millennium], i.e. the destruction of the heaven & the earth, is not taught here. Nor is it taught in 65:17-19, where, according to Hofmann (p568), a glorification of Jerusalem before the new creation of the heaven & the earth is said to be foretold; for here even Volck admits that we have a picture of the new world after the destruction of heaven & earth & after the last judgment, & concludes his discussion upon this point (p166) with the acknowledgment, “that in the Old Testament prophecy these two
phases of the end are not sharply separated from each other, & especially that the manner of transition from the former (the glorification of Jehovah & His church before the world in the so-called thousand years’ reign) to the last end of all things, to the life of eternity, does not stand clearly out,” though even in the latter respect there is an indication to be found in Ezk38. If, then, for the present we lay this indication aside, as the question concerning Ezk38 can only be considered in connection with Rev20, the examination of all the passages quoted by the chiliasts [premillenialists] in support of the glorification of Palestine, before the new creation of the heavens & the earth [a future earthly millennium], yields rather the result that the two assumed phases of the end are generally not distinguished in the Old Testament prophecy, & that the utterances of the different prophets concerning the final issue of the war of the world-powers against the kingdom of God clearly contain no more than this, that Jehovah will destroy all the enemies of His kingdom by a judgment, overthrow the kingdoms of the world, & establish His kingdom in glory. [Note Keil’s consistency with the drumbeat of Jesus’ words concerning only two ages, this age & the age to come (Mt12:32; Mk10:30; Lk18:30), with no chronological slot for an intervening earthly millennium that is neither this age nor the age to come. Paul likewise testifies of only two ages in Eph1:21, that Jesus is seated “far above all rule & authority & power & dominion, & every name that is named, not only in this age but also in the one to come.”]

The New Testament objection to a future earthly millennium are legion; for instance, are the sheep judged & then 1,000 years later the goats finally face the heavenly tribunal (Mt25:31-46)?] Isaiah alone rises to a prediction of the destruction of the whole world, & of the new creation of the heaven & the earth. — But what the Old Testament leaves still obscure in this respect, is supposed to be clearly revealed in the New. To this question, therefore, we will now proceed.

II. **Does the New Testament teach a glorification of Palestine & a kingdom of glory in the earthly Jerusalem, before the last judgment & the destruction of the heaven & the earth [a future earthly millennium]?** — In the opinion of most of the representatives of millenarianism [premillennialism], there is no doubt whatever as to either of these. “For, according to Rev20, the overthrow of the world-power & the destruction of Antichrist are immediately followed by the establishment of the kingdom of glory of the glorified church of Jesus Christ for the space of a thousand years, at the expiration of which the war of Gog & Magog against the beloved city takes place, & ends in the overthrow of the hostile army & the creation of the new heaven & the new earth” (Volck p167). But this assumption is by no means so indisputable. Even if we grant in passing, that, according to the millenarian [premillennial] view of the Apocalypse, the events depicted in Rev20 are to be understood chronologically, the assumption that Palestine will be glorified during the millennium is not yet demonstrated [For instance, Gog & Magog (Ezk38-39) PRECEDE the alleged Millennial temple in Ezk40-48, but FOLLOW (Rev20:7ff) the millennium in Rev20:1-6 — so which is it? Before or after?]. Auberlen, for example, who regards the doctrine of the thousand years’ reign as one of the primary articles of the Christian hope, pronounces the following sentence (pp454-5) upon Hofmann’s view of the millennial reign, according to which the glorified church is to be thought of, not as in heaven, but as on earth, & indeed, as united with the equally glorified Israel in the equally glorified Canaan: “It appears obvious to me that the whole of the Old Testament prophecy is irreconcilable with this view, apart from the internal improbability of the thing.” And according to our discussion above, we regard this sentence as perfectly well founded. The prophets of the Old Testament know nothing of a thousand years’ kingdom; & a glorification of the earthly Canaan before the end of the world cannot be inferred from the picture of the temple spring, for the simple reason that the resumption of this prophetic figure in Rev22:1-2 shows that this spring belongs to the heavenly Jerusalem of the new earth. Even in Rev20 we read nothing about a glorification of Palestine or Jerusalem. This has merely been inferred from the fact that, according to the literal interpretation of the chapter, those who rise from the dead at the second coming of Christ will reign with Christ in the “beloved city,” i.e. Jerusalem; but the question has not been taken into consideration, whether a warlike expedition of the heathen from the four corners of the unglorified world against the inhabitants of a glorified city, who are clothed with spiritual bodies, is possible & conceivable, or whether such an assumption does not rather “lead to absurdities.” Nor can it be shown that the doctrine of a glorification of Palestine before the end of the present world is contained in the remaining chapters of the Apocalypse or the other writings of the New Testament. It cannot be inferred from the words of the Apostle Paul in Rom11:15, viz. that the restoration of the people of the pleroma [fullness] of the heathen into the kingdom of God, will be or cause “life from the dead;” since “life from the dead” never really means the new bodily life of glorification beginning with the resurrection of the dead (Meyer), nor the glorification of the world (Volck); & this meaning cannot be deduced from the fact that the ... (“regeneration,” Mt19:28) & the ... (“times of restitution,” Acts3:19-21) will follow the “receiving” ... of Israel.

And even for the doctrine of a kingdom of glory in the earthly Jerusalem before the last judgment, we have no conclusive scriptural evidence. The assumption, that by the “beloved city” in Rev20:9 we are to understand the earthly Jerusalem, rests upon the hypothesis, that the people of Israel will return to Palestine on or after their conversion to Christ, rebuild Jerusalem & the temple, & dwell there till the coming of Christ. But, as we have already shown, this hypothesis has no support either in Rom11:25 or any other unequivocal passages of the New Testament; ... If, therefore, the Apocalypse is not to stand in direct contradiction to the teaching of Christ & the Apostle Paul in one of the principal articles of the truths of salvation, the exposition in question of Rev7 & 14 [that according to premillenialists, the 144,000 in both passages are identical & are Jewish Christians dwelling in Palestine] cannot be correct. On the contrary, we are firmly convinced that in the 144,000 who are sealed, the whole body of believing Christians living at the parousia of our Lord is represented; & notwithstanding the fact that they are described, as the servants of God “out of all the tribes of the children of Israel,” & are distributed by twelve thousands among the twelve tribes of Israel, & that in Rev14:1 they stand with the Lamb upon Mount Zion, we can only regard them, not as Jewish Christians, but as the Israel of God (Gal6:16), i.e. the church of believers in the last days gathered from both Gentiles & Jews. If the description of the sealed as children of Israel out of all the twelve tribes, & the enumeration of these tribes by name, prove that only Jewish
Christians are intended, & preclude our taking the words as referring to believers from both Gentiles & Jews, we must also regard the heavenly Jerusalem of the new earth as a Jewish Christian city, because it has the names of the twelve tribes of the children of Israel written upon its gates (Rev21:12), like the Jerusalem of Ezekiel (48:31); & as this holy city is called the bride of the Lamb (Rev21:9-10), we must assume that only Jewish Christians will take part in the marriage of the Lamb. Moreover, the Mount Zion upon which John sees [the] Lamb & the 144,000 standing (14:1), cannot be the earthly Mount Zion, as Bengel, Hengstenberg, & others have correctly shown, because those who are standing there hear & learn the song sounding from heaven, which is sung before the throne & the four living creatures & the elders (Rev14:3). The Mount Zion in this instance, as in Heb12:22, belongs to the heavenly Jerusalem. There is no foundation for the assertion that this view is at variance with the connection of this group, & is also opposed to the context (Christiani p194, Luther, & others). ... Still less can we understand by the holy city of Rev11 the earthly Jerusalem, & by the woman clothed with the sun in Rev12 the Israelitish church of God, i.e. the Israel of the last days converted to Christ. The Jerusalem of Rev11 is spiritually a Sodom & Egypt. The Lord is obliged to endow the two witnesses anointed with His Spirit, whom He causes to appear there, with the miraculous power of Elijah & Moses, to defend them from their adversaries. And when eventually they are slain by the beast from the abyss, & all the world, seeing their dead bodies lying in the streets of the spiritual Sodom & Egypt, rejoices at their death, He brings them to life again after three days & a half, & causes them to ascend visibly into heaven, & the same hour He destroys the tenth part of the city by an earthquake, through which seven thousand men are slain, so that the rest are alarmed & give glory to the God of heaven. Jerusalem is introduced here [Rev11] in quite as degenerate a state as in the last times before its destruction by the Romans. ... The temple with the altar of burnt-offering is measured & defended, & only the outer court with the city is given up to the nations to be trodden down; & lastly, only the tenth part of the city is laid in ruins. For this reason, according to Hofmann & Luther, the Jerusalem of the last days, inhabited by the Israel converted to Christ, is intended. But the difficulty which presses upon this explanation is to be found not so much in the fact that Jerusalem is restored in the period intervening between the conversion of Israel as a nation to Christ & the establishment of the millennial kingdom, & possesses a Jewish temple, as in the fact that the Israel thus converted to Christ, whose restoration, according to the teaching of the Apostle Paul in Rom11:25, will be “life from the dead” to all Christians, should again become a spiritual Sodom & Egypt, so that the Lord has to defend His temple with the believers who worship there from being trampled down by means of witnesses endowed with miraculous power, & to destroy the godless city partially by an earthquake for the purpose of terrifying the rest of the inhabitants, so that they may give glory to Him. Such an apostasy of the people of Israel after their final conversion to Christ is thoroughly opposed to the hope expressed by the Apostle Paul of the result of the restoration of Israel after the entrance of the pleroma [fullness] of the Gentiles into the kingdom of God. Hofmann & Luther are therefore of [the] opinion that the Israelitish-Christian Jerusalem of the last times is called spiritually Sodom & Egypt, because the old Jewish Jerusalem had formerly sunk into a Sodom & Egypt, & that the Christian city is punished by the destruction of its tenth part & the slaying of seven thousand men “as a judgment upon the hostile nationalism;” as if God could act so unjustly in the government of Jerusalem as to give up to the heathen the city that had been faithful to Him, & to destroy the tenth part thereof. This realistic [literalistic] Jewish interpretation becomes utterly impossible when ch12 is added. According to Hofmann, the woman in the sun is that Israel of which Paul says, “God has not cast away His people whom He foreknew” (Rom11:2), i.e. the Israelitish church of the saved. Before the birth of the boy who will rule the nations with a scepter of iron, this church is opposed by the dragon; & after the child born by her has been caught up into heaven, she is hidden by God from the persecution of the dragon in a place of distress & tribulation. The Jerusalem of the last times does not stand in the wilderness, & the temple protected by God is not a place of distress & tribulation. And how can the Israelitish church of God, which has given birth to Christ, be concealed in the wilderness after the catching up of Christ into heaven, or His ascension, seeing that the believing portion of Israel entered the Christian church, whilst the unbelieving mass at the time of the destruction of Jerusalem were in part destroyed by sword, famine, & pestilence, & in part thrust out among the Gentiles over all the world? From the destruction of Jerusalem onwards, there is no longer any Israelitish congregation of God outside the Christian church. The branches broken off from the olive tree because of their unbelief, are not a church of God. And Auberlen’s objection to this interpretation — namely, that from the birth of Christ in Rev12:6 it makes all at once a violent leap into the antichristian times — still retains its force, inasmuch as this leap not only has nothing in the text to indicate it, but is irreconcilable with vs5-6, according to which the flight of the woman into the wilderness takes place directly after the catching away of the child. Auberlen & Christiani have therefore clearly seen the impossibility of carrying out the realistic [literalistic] Jewish interpretation of these chapters. The latter, indeed, would take the holy city in ch11 in a literal sense, i.e. as signifying the material Jerusalem; whilst he interprets the temple “allegorically” as representing the Christian church, without observing the difficulty in which he thereby entangles himself, inasmuch as if the holy city were the material Jerusalem, the whole of believing Christendom out of all lands would have fled thither for refuge. In the exposition of ch12 he follows Auberlen (Daniel p460), who has correctly interpreted the woman clothed with the sun as signifying primarily the Israelitish church of God, & then passing afterwards into the believing church of Christ, which rises on the foundation of the Israelitish church as its continuation, other branches from the wild olive tree being grafted on in the place of the branches of the good olive that have been broken off (Rom11:17sqq). ...
If, then, we draw the conclusion from the foregoing discussion, the result at which we have arrived is, that even Rev1:19 furnishes no confirmation of the assumption that the Israel which has come to believe in Christ will dwell in the earthly Jerusalem, & have a temple with bleeding sacrifices. And this takes away all historical ground for the assumption that by the beloved city in Rev20:9, against which Satan leads Gog & Magog to war with the heathen from the four corners of the earth, we can only understand the earthly Jerusalem of the last times. If, however, we look more closely at Rev20, there are three events described in vss1-10 — viz. (1) the binding of Satan & his confinement in the abyss for a thousand years (vss1-3); (2) the resurrection of the believers, & their reigning with Christ for a thousand years, called the "first resurrection" (vss4-6); (3) after the termination of the thousand years, the releasing of Satan from his prison, his going out to lead the heathen with Gog & Magog to war against "the camp of the saints & the beloved city," the destruction of this army by fire from heaven, & the casting of Satan into the lake of fire, where the beast & the false prophet already are (vss7-10). According to the millenarian [premillennial] exposition of the Apocalypse, these three events will none of them take place till after the fall of Babylon & the casting of the beast into the lake of fire; not merely the final casting of Satan into the lake of fire, but even the binding of Satan & the confining of him in the abyss. The latter is not stated in the text, however, but is merely an inference drawn from the fact that all three events are seen by John & related in his Apocalypse after the fall of Babylon, etc., ... All that is stated in the text of the Apocalypse is, that Satan is cast into the lake of fire, where the beast & the false prophet are (v10), so that the final overthrow of Satan will not take place till after the fall of Babylon & the overthrow of the beast & the false prophet. That this is not to happen till a thousand years later, cannot be inferred from the position of 20:10 after 19:20-1, but must be gathered from some other source if it is to be determined at all. ... But as Rev20:1-10 furnishes no information concerning the time of the first resurrection, so also this passage does not teach that they who are exalted to reign with Christ by the first resurrection will live & reign with Christ in the earthly Jerusalem, whether it be glorified or not [Christians on thrones in Jerusalem during a future earthly millennium]. The place where the thrones stand, upon which they are seated, is not mentioned either in vss4-6 or vss1-3. The opinion that this will be in Jerusalem merely rests upon the twofold assumption, for which no evidence can be adduced, viz. (1) that, according to the prophetic utterances of the Old Testament, Jerusalem or the holy land is the site for the appearance of the Lord ... [for] the judgment upon the world of nations (Hofmann pp637-8); & (2) that the beloved city which the heathen, under Gog & Magog, will besiege, according to Rev20:8-9, is the earthly Jerusalem, from which it is still further inferred, that the saints besieged in the beloved city cannot be any others than those placed upon thrones through the first resurrection. But the inconceivable nature, not to say the absurdity, of such an assumption as that of a war between earthly men & those who have been raised from the dead & are glorified with spiritual bodies, precludes the identification, which is not expressed in the text, of the saints in Jerusalem with those sitting upon thrones & reigning with Christ, who have obtained eternal life through the resurrection. And as they are reigning with Christ, the Son of God, who has returned to the glory of His heavenly Father, would [Jesus] also be besieged along with them by the hosts of Gog & Magog [— but] where do the Scriptures teach anything of the kind? The fact that, according to the prophecy of the Old Testament, the Lord comes from Zion to judge the nations furnishes no proof of this, inasmuch as this Zion of the prophets is not the earthly & material, but the heavenly Jerusalem. The angels who come at the ascension of Christ to comfort His disciples with regard to the departure of their Master to the Father, merely say: “This Jesus, who has gone up from you to heaven, will so come in like manner as ye have seen Him go to heaven” (Acts1:11); but they do not say at what place He will come again. And though the Apostle Paul says in 1Th4:16, “the Lord will descend from heaven,” he also says, they that are living then will be caught up together with those that have risen in the clouds, to meet the Lord in the air, & so be ever with the Lord. And as here the being caught up in the clouds into the air is not to be understood literally, but simply expresses the thought that those who are glorified will hasten with those who have risen from the dead to meet the Lord, to welcome Him & to be united with Him, & does not assume a permanent abiding in the air; so the expression, “descend from heaven,” does not involve a coming to Jerusalem & remaining upon earth. The words are meant to be understood spiritually, like the rending of the heaven & coming down in Is54:1. Paul therefore uses the words ... revelation from heaven, in 2Th1:7, with reference to the same event. The Lord has already descended from heaven to judgment upon the ancient Jerusalem, to take vengeance with flaming fire upon those who would not know God & obey the gospel (2Th1:8). Every manifestation of God which produces an actual effect upon the earth is a coming down from heaven, which does not involve a local abiding of the Lord upon the earth. As the coming of Christ to the judgment upon Jerusalem does not affect His sitting at the right hand of the Father, so we must not picture to ourselves the resurrection of those who have fallen asleep in the Lord, which commences with this coming, in any other way than that those who rise are received into heaven, & as the church of the first-born, who are written in heaven, i.e. who have become citizens of heaven (Heb12:23), sit on seats around the throne of God & reign with Christ. ... [T]hey who die in living faith in their Savior are raised from the dead at the hour appointed by God according to His wisdom, & the souls received into heaven at death, together with those sown as seed-corn in the earth & ripened from corruption to incorruptibility, will be clothed with spiritual bodies, to reign with Christ. The thousand years are not to be reckoned chronologically, but commence with the coming of Christ to the judgment upon Jerusalem, & extend to the final casting of the beast & the false prophet into the lake of fire, perhaps still further. When they will end we cannot tell; for it is not for us to know the times or the seasons, which the Father hath reserved in His own power (Acts1:7).

The chaining & imprisonment of Satan in the abyss during the thousand years can also be brought into harmony with this view of the millennium, provided that the words are not taken in a grossly materialistic [literalistic] sense, & we bear in mind that nearly all the pictures of the Apocalypse are of a very drastic character. The key to the interpretation of Rev20:1-3 & 7-10 is to be found in the words of Christ in Jn12:31, when just before His passion He is about to bring His addresses to the people to a close, for the purpose of completing the work of the world’s redemption by His death & resurrection. When the Lord says, just at this moment, “now is the judgment passing over the world; now will the prince of this world be cast...
out,” namely, out of the sphere of his dominion. He designates the completion of the work of redemption by His death as a judgment upon the world, through which the rule of Satan in the world is brought to naught, or the kingdom of the devil destroyed. This casting out of the prince of this world, which is accomplished in the establishment & spread of the kingdom of Christ on earth, is shown to the sacred seer in Patmos in the visions of the conflict of Michael with the dragon, which ends in the casting out of Satan into the earth (Rev12:7sqq), & of the chaining & imprisonment of Satan in the abyss for a thousand years (Rev20:1sqq). The conflict of Michael with the dragon, which is called the Devil & Satan, commences when the dragon begins to persecute the woman clothed with the sun after the birth of her child, & ... [His] being caught up into heaven, i.e. after the work of Christ on earth has terminated with His ascension to heaven. John receives an explanation of the way in which the victory of Michael, through which Satan is cast out of heaven upon the earth, is to be interpreted, from the voice, which says in heaven, “Now is come the salvation, & the strength, & the kingdom of our God, & the power of His Christ; for the Accuser of our brethren is cast down, who accused us day & night before God” (Rev12:10). With the casting of Satan out of heaven, the kingdom of God & the power of His anointed are established, & Satan is thereby deprived of the power to rule any longer as the prince of the world. It is true that when he sees himself cast from heaven to earth, i.e. hurled from his throne, he persecutes the woman; but the woman receives eagles’ wings, so that she flies into the wilderness to the place prepared for her by God, & is there nourished for three times & a half, away from the face of the serpent (Rev12:8, 13-14). After the casting out of Satan from heaven, there follow the chaining & shutting up in the abyss, or in hell; so that during this time he is no more able to seduce the heathen to make war upon the camp of the saints (Rev20:1-3, 8). All influence upon earth is not thereby taken from him; he is simply deprived of the power to rule on the earth as... [leader, ruler] among the heathen, & to restore the ... [power] wrested from him [note 2]. ... It is impossible, therefore, to prove from Rev20 that there will be a kingdom of glory in the earthly Jerusalem before the last judgment; & the New Testament generally neither teaches the return of the people of Israel to Palestine on their conversion to Christ, — which will take place according to Rom11:25sqq, — nor the rebuilding of the temple & restoration of Levitical sacrifices. But if this be the case, then Ezekiel’s vision of the new temple & sacrificial worship, & the new division of the land of Canaan, cannot be understood literally, but only in a symbolico-typical [figurative] sense. The following question, therefore, is the only one that remains to be answered: —

III. How are we to understand the vision of the new kingdom of God in Ezk40-48? — In other words, What opinion are we to form concerning the fulfilment of this prophetic picture? The first reply to be given to this is, that this vision does not depict the coming into existence, or the successive stages in the rise & development, of the new kingdom of God. For Ezekiel sees the temple as a finished building, the component parts of which are so measured before his eyes that he is led about within the building. He sees the glory of Jehovah enter into the temple, & hears the voice of the Lord, who declares this house to be the seat of His throne in the midst of His people; & commands the prophet to make known to the people the form of the house, & its arrangement & ordinances, that they may consider the building, & be ashamed of their evil deeds (43:4-12). The new order of worship also (43:13-46:15) does not refer to the building of the temple, but to the service which Israel is to render to God, who is enthroned in this temple. Only the directions concerning the boundaries & the division of the land presuppose that Israel has still to take possession of Canaan, though it has already been brought back out of the heathen lands, & is about to divide it by lot & take possession of it as its own inheritance, to dwell there, & to sustain & delight itself with the fulness of its blessings, ...

How then are we to remove the discrepancy, that on the one hand the river of the water of life proceeding from the temple indicates a glorification of Canaan, & on the other hand the land & people appear to be still unglorified, & the latter are living in circumstances which conform to the earlier condition of Israel? Does not this picture suggest a state of earthly glory on the part of the nation of Israel in its own land, which has passed through a paradisaical transformation before the new creation of the heaven & the earth [a future earthly millennium]? Isaiah also predicts a new time, in which the patriarchal length of life of the primeval era shall return, when death shall no more sweep men prematurely away, & not only shall war cease among men, but mutual destruction in the animal world shall also come to an end (Is65:19-23 compared with 11:6-9). When shall this take place? Delitzsch ... [proposes a millennial solution, to which Keil responds:] But even if there were a better foundation for the chiliastic [premillennial] idea of the millennium (Rev20) than there is according to our discussion of the question above, the passage just quoted [from Delitzsch] would not suffice to remove the difficulty before us. For if Isaiah is describing the Jerusalem of the millennium in 65:19-23, he has not merely brought the new creation of heaven & earth into the present life, but he has also transferred the so-called millennium to the new earth, i.e. to the other side of the new creation of heaven & earth. Delitzsch himself acknowledges this on p517 (trans), where he observes in his commentary on Is66:22-24 that “the object of the prophecy” (namely, that from new moon to new moon, & from Sabbath to Sabbath, all flesh will come to worship before Jehovah, & they will go out to look at the corpses of the men that have rebelled against Him, whose worm will not die, nor their fire be quenched) “is no other than the new Jerusalem of the world to come, & the eternal torment of the damned.” Isaiah “is speaking of the other side, but he speaks of it as on this side.” But if Isaiah is speaking of the other side as on this side in Is66, he has done the same in Is65:19-23; & the Jerusalem depicted in Is65 cannot be the Jerusalem of the millennium on this side, but can only be the New Jerusalem of the other side coming down from heaven, as the description is the same in both chapters, & therefore must refer to one & the same object. The description in Is65, like that in Is66, can be perfectly comprehended from the fact that the prophet is speaking of that which is on the other side as on this side, without there being any necessity for the hypothesis of a thousand years’ earthly kingdom of glory. It is quite correct that the Old Testament knows nothing whatever of a blessed state beyond the grave, or rather merely teaches nothing with regard to it, & that the Old Testament prophecy transfers the state beyond to this side, in other words, depicts the eternal life after the last judgment in colors taken from the happiness of the Israelitish life In Canaan. And this is also correct, “that the Old Testament depicts both this life & the life to come as an endless ex-
tension of this life; whilst the New Testament depicts it as a continuous line in two halves, the last point in this present finite state being the first point of the infinite state beyond: that the Old Testament preserves the continuity of this life & the life to come, by transferring the outer side, the form, the appearance of this life, to the life to come; the New Testament by making the inner side, the nature, the reality of the life to come, the ... [powerful age to come], immanent in this life.” But it is only to the doctrinal writings of the New Testament that this absolutely applies. Of the prophetical pictures of the New Testament, on the other hand, & especially the Apocalypse, it can only be affirmed with considerable limitations. Not only is the New Jerusalem of Isaiah, which has a new heaven above it & a new earth beneath, simply the old earthly Jerusalem, which has attained to the highest glory & happiness; but in the Apocalypse also, the Jerusalem which has come down from heaven is an earthly city with great walls of jasper & pure gold, founded upon twelve precious stones, with twelve gates consisting of pearls, that are not shut by day, in order that the kings of the earth may bring their glory into the city, into which nothing common & no abomination enter. The whole picture rests upon those of Isaiah & Ezekiel, & merely rises above these Old Testament types by the fact that the most costly minerals of the earth are selected, to indicate the exceeding glory of the heavenly nature of this city of God. What, then, is the heavenly Jerusalem of the new earth? Is it actually a city of the new world, or the capital of the kingdom of heaven? Is it not rather a picture of the many ... [rooms] in the Father’s house in heaven, which Jesus entered at His ascension to heaven, to prepare a place for us (Jn14:2)? Is it not a picture of the heavenly kingdom (2Tm4:18), into which all the blessed in that world enter whose names are written in the book of life? And its brilliant glory, is it not a picture of the unspeakable glory of the eternal life, which no eye has seen, no ear has heard, & which has not entered into the heart of any man (1Co2:9)?

And if the state beyond the grave is transferred to this side, i.e. depicted in colors & imagery drawn from this side, not only in the Old Testament prophecy, but in that of the New Testament also, we must not seek the reason for this prophetic mode of describing the circumstances of the everlasting life, or the world to come, in the fact that the Old Testament knows nothing of a blessed state beyond the grave, is ignorant of a heaven with men that are saved. The reason is rather to be found in the fact, that heavenly things & circumstances lie beyond our idea & comprehension; so that we can only represent to ourselves the kingdom of God after the analogy of earthly circumstances & conditions, just as we are unable to form any other conception of eternal blessedness than as a life without end in heavenly glory & joy, set free from all the imperfections & evils of this earthly world. So long as we are walking here below by faith & not by sight, we must be content with those pictures of the future blessings of eternal life with the Lord in His heavenly kingdom which the Scriptures have borrowed from the divinely ordered form of the Israelitish theocracy, presenting Jerusalem with its temple, & Canaan the abode of the covenant people of the Old Testament as types of the kingdom of heaven, & picturing the glory of the world to come as a city of God coming down from heaven upon the new earth, built of gold, precious stones, & pearls, & illumined with the light of the glory of the Lord. — To this there must no doubt be added, in the case of the Old Testament prophets, the fact that the division of the kingdom of the Messiah into a period of development on this side, & one of full completion on the other, had not yet been so clearly revealed to them as it has been to us by Christ in the New Testament; so that Isaiah is the only prophet who prophesies of the destruction of the present world & the creation of a new heaven & new earth. If we leave out of sight this culminating point of the Old Testament prophecy, all the prophets depict the glorification & completion of the kingdom of God established in Israel by the Messiah, on the one hand, as a continuous extension of His dominion on Zion from Jerusalem outwards over all the earth, through the execution of the judgment upon the heathen nations of the world; & on the other hand, as a bursting of the land of Canaan into miraculous fruitfulness for the increase of His people’s prosperity, & as a glorification of Jerusalem, to which all nations will go on pilgrimage to the house of the Lord on Zion, to worship the Lord & present their treasures to Him as offerings. Thus also in Ezekiel the bringing back of the people of Israel, who have been scattered by the Lord among the heathen on account of their apostasy, to the promised land, the restoration of Jerusalem & the temple, which have been destroyed, & the future blessing of Israel with the most abundant supply of earthly good from the land which has been glorified into paradisaical fruitfulness, form a continuity, in which the small beginnings of the return of the people from Babylon & the deliverance & blessing which are still in the future, lie folded in one another, & the present state & that beyond are blended together. And accordingly he depicts the glory & completion of the restored & renovated kingdom of God under the figure of a new division of Canaan among the twelve tribes of all Israel, united under the scepter of the second David forever, & forming one single nation, by which all the incongruities of the former times are removed, & also of a new sanctuary built upon a very high mountain in the center of Canaan, in which the people walking in the commandments & rights of their God offer sacrifice, & come to worship before the Lord in His courts on the Sabbaths, new moons, & yearly feasts. This blessedness of Israel also is not permanently disturbed through the invasion of the restored land by Gog & his hordes, but rather perfected & everlasting established by the fact that the Lord God destroys this last enemy, & causes him to perish by self-immolation. But however strongly the Old Testament drapery of the Messianic prophecy stands out even in Ezekiel, there are traits to be met with even in this form, by which we may recognize the fact that the Israelitish theocratical form simply constitutes the clothing in which the New Testament constitution of the kingdom of God is veiled [note 3]. Among these traits we reckon not only the description given in Ezk40-48, which can only be interpreted in a typical [symbolic] sense, but also the vision of the raising to life of the dry bones in Ezk37:1-14, the ultimate fulfilment of which will not take place till the general resurrection, & more especially the prophecy of the restoration not only of Jerusalem, but also of Samaria & Sodom, to their original condition (Ezk16:53sqq), which, as we have already shown, will not be perfectly fulfilled till the ... [recreation], i.e. the general renovation of the world after the last judgment. From this last-named prophecy, to which the healing of the waters of the Dead Sea in 47:9sqq supplies a parallel, pointing as it does to the renewal of the earth after the destruction of the present world, it clearly follows that the tribes of Israel which receive Canaan for a perpetual possession are not the Jewish people converted to Christ, but the Israel of God [Gal6:16], i.e. the people of God of the new covenant gathered from among both Jews
& Gentiles; & that Canaan, in which they are to dwell, is not the earthly Canaan or Palestine between the Jordan & the Mediterranean Sea, but the New Testament Canaan, i.e. the territory of the kingdom of God, whose boundaries reach from sea to sea, & from the river to the ends of the earth. And the temple upon a very high mountain in the midst of this Canaan, in which the Lord is enthroned, & causes the river of the water of life to flow down from His throne over His kingdom, so that the earth produces the tree of life with leaves as medicine for men, & the Dead Sea is filled with fishes & living creatures, is a figurative representation & type of the gracious presence of the Lord in His church, which is realized in the present period of the earthly development of the kingdom of heaven in the form of the Christian church in a spiritual & invisible manner in the indwelling of the Father & the Son through the Holy Spirit in the hearts of believers, & in a spiritual & invisible operation in the church, but which will eventually manifest itself when our Lord shall appear in the glory of the Father, to translate His church into the kingdom of glory, in such a manner that we shall see the almighty God & the Lamb with the eyes of our glorified body, & worship before His throne.

This worship is described in our vision (43:13-46:24) as the offering of sacrifice according to the Israelitish form of divine worship under the Old Testament; & in accordance with the mode peculiar to Ezekiel of carrying out all the pictures in detail, the leading instructions concerning the Levitical sacrifices are repeated & modified in harmony with the new circumstances. As the Mosaic worship after the building of the tabernacle commenced with the consecration of the altar, so Ezekiel's description of the new worship commences with the consecration of the altar of burnt-offering, & then spreads over the entering into & exit from the temple, the things requisite for the service at the altar, the duties & rights of the worshippers at the altar, & the quantity & quality of the sacrifices to be offered on the Sabbaths, new moons, & yearly feasts, as well as every day. From a comparison of the new sacrificial torah [the "Law" in Ezk40-48] with that of Moses in our exposition of these chapters, we have observed various distinctions which essentially modified the character of the whole service, viz. a thorough alteration in the order & celebration of the feasts, & a complete change in the proportion between the material of the meat-offering & the animal sacrifices. So far as the first distinction is concerned, the daily sacrifice is reduced to a morning burnt- & meat-offering, & the evening sacrifice of the Mosaic law is abolished; on the other hand, the Sabbath offering is more than tripled in quantity; again, in the case of the new-moon offerings, the sin-offering is omitted & the burnt-offering diminished; in the yearly feasts, the offerings prescribed for the seven days of the feast of unleavened bread & of the feast of tabernacles are equalized in quantity & quality, & the daily burnt- & meat-offerings of the feast of unleavened bread are considerably increased; on the other hand, the daily sacrifices of the feast of tabernacles are diminished in proportion to those prescribed by the Mosaic law. Moreover, the feast of weeks, harvest-feast, & in the seventh month the day of trumpets & the feast of atonement, with its great atoning sacrifices, are dropped. In the place of these, copious sin-offerings are appointed for the first, seventh, & fourteenth days of the first month. ... [In contrast to Moses, in Ezekiel's "Law"] the number of yearly feasts is reduced to the Passover, the seven days' feast of unleavened bread, & the seven days' feast of the seventh month (the feast of tabernacles). The feast of weeks & the presentation of the sheaf of first-fruits on the second day of the feast of unleavened bread are omitted; & thus the allusion in these two feasts to the harvest, or to their earthly maintenance, is abolished. Of still greater importance are the abolition both of the day of trumpets & of the day of atonement, & the octave of the feast of tabernacles, & the institution of three great sin-offerings in the first month, by which the seventh month is divested of the sabbatical character which it had in the Mosaic torah [Law].

According to the Mosaic order of feasts, Israel was to consecrate its life to the Lord & to His service, by keeping the feast of Passover & the seven days' feast of unleavened bread every year in the month of its deliverance from Egypt as the first month of the year, in commemoration of this act of divine mercy ... then by its receiving every month absolution for the sins of weakness committed in the previous month, by means of a sin-offering presented on the new moon, — & by keeping the seventh month of the year in a sabbatical manner, by observing the new moon with sabbatical rest & the tenth day as a day of atonement, on which it received forgiveness of all the sins that had remained without expiation during the course of the year through the blood of the great sin-offering, & the purification of its sanctuary from all the uncleanness of those who approached it, so that, on the feast of tabernacles which followed, they could not only thank the Lord their God for their gracious preservation in the way through the wilderness, & their introduction into the Canaan so abounding in blessings, but could also taste the happiness of vital fellowship with their God. The yearly feasts of Israel, which commenced with the celebration of the memorial of their reception into the Lord's covenant of grace, culminated in the two high feasts of the seventh month, the great day of atonement, & the joyous feast of tabernacles, to indicate that the people living under the law needed, in addition to the expiation required from month to month, another great & comprehensive expiation in the seventh month of the year, in order to be able to enjoy the blessing consequent upon its introduction into Canaan, the blessedness of the sonship of God. According to Ezekiel's order of feasts & sacrifices, on the other hand, Israel was to begin every new year of its life with a great sin-offering on the first, seventh, & fourteenth days of the first month, & through the blood of these sin-offerings procure for itself forgiveness of all sins, & the removal of all the uncleanness of its sanctuary, before it renewed the covenant of grace with the Lord in the paschal meal, & its transposition into the new life of grace in the days of unleavened bread, & throughout the year consecrated its life to the Lord in the daily burnt-offering, through increased Sabbath offerings & the regular sacrifices of the new moon; & lastly, through the feast in commemoration of its entrance into Canaan, in order to live before Him a blameless, righteous, & happy life. In the Mosaic order of the feasts & sacrifices the most comprehensive act of expiation, & the most perfect reconciliation of the people to God which the old covenant could offer, lay in the seventh month, the Sabbath month of the year, by which it was indicated that the Sinaitic covenant led the people toward reconciliation, & only offered it to them in the middle of the year; whereas Ezekiel's new order of worship offers to Israel, now returning to its God, reconciliation through the forgiveness of its sins & purification from its uncleannesses at the beginning of the year, so that it can walk before God in righteousness in the strength of the blood of the atoning sacrifice throughout the year, & rejoice in the blessings of His grace. Now, inasmuch as the great
atonning sacrifice of the day of atonement pointed typically [symbolically] to the eternally availing atoning sacrifice which Christ was to offer in the midst of the years of the world through His death upon the cross on Golgotha, the transposition of the chief atoning sacrifices to the commencement of the year by Ezekiel indicates that, for the Israel of the new covenant, this eternally-availing atoning sacrifice would form the foundation for all its acts of worship & keeping of feasts, as well as for the whole course of its life. It is in this that we find the Messianic feature of Ezekiel’s order of sacrifices & feasts, by which it acquires a character more in accordance with the New Testament completion of the sacrificial service, which also presents itself to us in the other & still more deeply penetrating modifications of the Mosaic torah [Law] of sacrifice on the part of Ezekiel, both in the fact that the daily sacrifice is reduced to a morning sacrifice, & also in the fact that the quantities are tripped in the Sabbath-offerings & those of the feast of unleavened bread as compared with the Mosaic institutes, & more especially in the change in the relative proportion of the quantity of the meat-offering to that of the burnt-offering. For example, as the burnt-offering shadows forth the reconciliation & surrender to the Lord of the person offering the sacrifice, whilst the meat-offering shadows forth the fruit of this surrender, the sanctification of the life in good works, the increase in the quantity of the meat-offering connected with the burnt-offering, indicates that the people offering these sacrifices will bring forth more of the fruit of sanctification in good works upon the ground of the reconciliation which it has received [cf Ti2:14]. ... The only thing that still appears worthy of consideration is the circumstance that throughout the whole of Ezekiel’s order of worship no allusion is made to the high priest, but the same holiness is demanded of all the priests which was required of the high priest in the Mosaic law. This points to the fact that the Israel of the future will answer to its calling to be a holy people of the Lord in a more perfect manner than in past times. In this respect the new temple will also differ from the old temple of Solomon. The very elaborate description of the gates & courts, with their buildings, in the new temple has no other object than to show how the future sanctuary will answer in all its parts to the holiness of the Lord’s house, & will be so arranged that no person uncircumcised in heart & flesh will be able to enter it. — But all these things belong to the “shadow of things to come,” which were to pass away when “the body of Christ” appeared (Col2:17; Hebo1:1). When, therefore, M. Baumgarten, Auberlen, & other millenarians [premillennialists], express the opinion that this shadow-work will be restored after the eventual conversion of Israel to Christ, in support of which opinion that this shadow-work will be restored after the eventual conversion of Israel to Christ, in support of which Baumgarten even appeals to the authority of the apostle of the Gentiles, they have altogether disregarded the warning of this very apostle: “Beware lest any man-spoil you through philosophy & vain deceit, after the tradition of men, after the rudiments of the world, & not after Christ” (Col2:8,16,20,21).

Note 1: Ephraem Syrus, on Ezk41, not only interprets the windows of the temple & even the measuring rod allegorically, but says expressly: “It is evident that the rest of the things shown to the prophet in the building of the new temple pertain to the church of Christ, so that we must hold that the priests of that house were types of the apostles, & the calves slain therein prefigured the sacrifice of Christ.” — Theod. indeed restricts himself throughout to a brief paraphrase of the words, without explaining every particular in a spiritual manner; but he nevertheless says expressly (at Ezk43) that we must ascend from the type [symbol] to the truth, as God will not dwell forever in the type; & therefore he repeatedly opposes the Judaean-literal interpretation of Apollinaris .... — This [literal] explanation is expressly opposed by Jerome, as the opinion of ignorant Jews; & he observes, on the other hand, that “this temple which is now described, with the order of the priesthood & division of the land & its fertility, is much superior to that which Solomon built; whereas the one which was built under Zerubbabel was so small, & so unworthy of comparison with the earlier one, that they who had seen the first temple, & now looked on this, wept,” etc. Under the type of the restoration of the city destroyed by the Babylonians, there is predicted futurae aedificationis veritas [the true future building].

Note 2: Hofmann (Schriftbeweis, II.2 p722) understands the binding of Satan in a similar manner, & writes as follows on the subject: “That which is rendered impossible to Satan, through his being bound & imprisoned in the nether world, & therefore through his exclusion from the upper world, where the history of mankind is proceeding, is singly that kind of activity which exerts a determining influence upon the course of history.” And Flacius, in his Glossa to the New Testament, gives this explanation: “But Satan is not then so bound or shut up in hell that he cannot do anything, or cause any injury, more especially disobedience in his children; but simply that he cannot act any more either so powerfully or with such success as before.” He also reckons the thousand years “from the resurrection & ascension of the Lord, when Christ began in the most powerful manner to triumph over devils & ungodly men throughout the world,” etc.

Note 3: Of all such pictures it may certainly be said that we “cannot see how an Old Testament prophet, when speaking of Canaan, Jerusalem, Zion, & their future glorification, can have thought of anything else than the earthly sites of the Old Testament kingdom of God” (Volck); but this objection proves nothing against their typical [symbolic] explanation, as we know that the prophets of the Old Testament, who prophesied of the grace that was to come to us, inquired & searched diligently what, & what manner of time, the Spirit of Christ that was in them did signify (1P1:10-11). Even, therefore, if the prophets in their uninspired meditation upon that which they had prophesied, when moved by the Holy Ghost, did not discern the typical [symbolic] meaning of their own utterances, we, who are living in the times of the fulfilment, & are acquainted not only with the commencement of the fulfilment in the coming of our Lord, in His life, sufferings, & death, & His resurrection & ascension to heaven, as well as in His utterances concerning His second coming, but also with a long course of fulfilment in the extension for 1,800 years of the kingdom of heaven established by Him on earth, have not so much to inquire what the Old Testament prophets thought in their searching into the prophecies which they were inspired to utter by the Spirit of Christ, even if it were possible to discover what their thoughts really were, but rather, in the light of the fulfilment that has already taken place, to inquire what the Spirit of Christ, which enabled the prophets to see & to predict the coming of His kingdom in pictures drawn from the Old Testament kingdom of God, has foretold & revealed to us through the medium of these figures.