

THE
PRINCETON REVIEW.

APRIL, 1858.

No. II.

ARTICLE I.—*Weissagung und Erfüllung im Alten und im Neuen Testamente.* Ein theologischer versuch von Dr. J. CHR. K. HOFMANN, Prof. Theol. in Erlangen. 8vo. pp. 362 and 386.

THIS work, which was published rather more than thirteen years ago, has been several times referred to in our columns. But its influence upon the opinions of an important class of continental scholars has been such, that we shall render, we doubt not, an acceptable service to our readers by presenting them with a summary of its contents. It should be distinctly stated in advance, that with whatever faults these volumes may be chargeable, they are free from all complicity with the principles or results of a sceptical criticism, which is upon proper occasions scored in a very wholesome way. Hofmann's aspirations after novelty have taken quite a different turn from this. The literal truth of the sacred narrative is everywhere adhered to, as opposed to all mythical conceits and legendary exaggerations. The integrity and genuineness of all the inspired writings, and in all their parts, are strenuously asserted, and the date to which unvarying tradition assigns them is unhesitatingly received. When even such men as Kurtz and Delitzsch have yielded to the torrent, it is deserving of commendatory mention that Hofmann should stand firm. While

for the most part he enters into no detailed discussion of these critical questions as foreign to his proper theme, his treatise is based throughout upon correct and well established views regarding them. And without such premises, manifestly no reliable examination could be instituted into the contents of the sacred volume, and of the divine scheme which they unfold. In fact there is some ground for our author's claim, that investigations such as he here conducts, though lying in a different field from critical inquiries, are sufficient to overturn their most boasted results. For if, by proceeding upon the assumption that the books of Scripture were written at the times and in the order that has been generally received, a regularly developed system can be traced in the whole, and each part be shown to fit precisely in its proper place; this is not far from a demonstration that the original assumption cannot be false. In the case of the book of Revelation, however, he departs from his usual custom so far as to spend eighteen pages in vindication of its apostolic authorship, and of the correctness of the tradition which assigns it to the reign of Domitian; for it was important to his interpretation of it to show that it could not have found its fulfilment in the Jewish war under Titus, which was already ended before the date of its composition.

The idea which lies at the basis of this work, and which with great ingenuity and boldness Hofmann endeavours to establish, is that of the organic unity of the Scriptures; that they are not only harmonious throughout, but they form one scheme, all whose facts and revelations from the very beginning conspire to one divinely purposed end. But this true principle is vitiated by a false philosophy, and by a reckless determination to make everything bend to the theory which he has adopted. According to him, it is history alone which is properly speaking prophetic; and the history of all nations is as really so, as that of the chosen people. The triumphal processions of Rome were predictive of the future emperor as truly as the paschal lamb was of Christ. The sole office of prophecy is to expound history, to interpret to the popular consciousness those germs of the future which are hid beneath the forms of the present. Nothing can at any time be included in its utterances, of which current events have not furnished in some way the indication.

The predictive element in both history and prophecy is evolved by the agency of the infinite and all-pervading and self-developing Spirit. The individuality and the personality of men are here distinguished. The former includes whatever is peculiar to any one as an individual, and in which he differs from others. In this he is not free; for a man's volitions have nothing to do with his physical or mental organization, with the original endowments of which he was possessed, or the influencing circumstances by which he is surrounded. The personality is the seat of freedom. Now in controlling men as God's Spirit does, to make them his agents in prophetic history, or in the utterance of predictions, he acts upon their individuality, not their personality, so that his control is absolute, while at the same time they are left in full possession of their freedom. This is illustrated by Caiaphas's prophecy of the death of Jesus, John xi. 49-52: "That he spake came from the Spirit who impelled him, and without whom man does nothing; that he spake in precisely these words came from his special characteristics being such as they were, and from his state of mind at the moment, both of which were the work of God: in other respects it was wholly his own word and not that of God, uttered with consideration and in the full use of his senses, without the suppression of his rational consciousness, or of any of the faculties of his soul." "Nothing can happen, great or small, which is not necessarily conditioned by the essential qualities of the Spirit, and the form in which he is to find realization; * * and no prediction is casual, or could have remained unspoken."

All history repeats itself in successive stages corresponding with the progressive forms, in which the union of God with man is effected. The purpose of the whole is the exhibition of Christ, the God-man, his prefiguration under the Old Testament, his actual life in the flesh, and the manifestation of his glorified nature in the Church of the New Testament. These are to be followed by the state of final glory, when the Church shall be perfectly transformed into Christ's image. The common relation of all these stages to the same subject induces a pervading mutual resemblance, so that each becomes prognostic of those that follow after. The characteristic of the

period prior to the advent, is the dominion of nature or of the flesh, under which men came by the fall, when their personal will became enslaved to their fleshly will, these terms being employed to express not so much a state of spiritual corruption as the domination of the bodily appetites. The prevailing experience of this period was that of sin and death, the inadequacy of natural good to satisfy the soul, and the incompetency of man unaided, to emancipate himself from their control. The imperfections and limitations apparent even in the best estate then reached, served to awaken expectations and longings for the time when they should be removed. Natural good pointed forward to spiritual good held in reserve; natural evil to that power by which it was to be overcome.

The incarnation was designed not to put away sin by an atoning sacrifice, nor to work out by Christ's obedience a justifying righteousness, but to bring down a new element of life into mankind. Personal communion with God is now first made possible. This is the bond of union in the Church, as the bond in Israel had been the merely natural relation appropriate to the preceding period. Through Christ, who was the Son of God because supernaturally born of the Holy Spirit, they are made sons of God. Individuality in the sense above explained did not belong to the person of Christ. He was a free Spirit; and any particular temperament, anything which was so but might have been otherwise would have implied limitations which are not supposable in him. His physical nature, however, as born of a particular mother, and a particular people, and organized in a particular way, was possessed of individual characteristics. These limitations in the earthly life of the incarnate Redeemer, are so many predictions of his state of glorification, in which they have all been done away. The Lutheran doctrine of the infusion of divine attributes into the ascended human nature of Christ is thus justified.

The experience of the Church, in which the glorified life of Christ is operative, is that of righteousness and life. They are personally brought into communion with God, but their carnal nature is not yet removed. They wait their transformation into the likeness of the glorified Christ, when all individual diversities shall cease. The earthly life of Christ, and the pre-

sent state of the Church, are thus at once fulfilments of what had been previously foreshown, and are predictive of what lies yet beyond them.

From this outline of the leading features of Hofmann's theory, it is not difficult to see that the idea was born in the school of Schleiermacher. The great and decisive objection to it is, that if it does not deny, it sinks out of sight the personality and free agency of God. His spirit, it is alleged, unfolds itself in history by a regular process; and prophecy follows the same fixed method of development. God can communicate nothing to a prophet which has not already presented itself in the gradual unfoldings of history. This conception is at an endless remove from the true one, that God is conducting all events in his providence conformably to that sovereign purpose which he has freely formed; and in the communications which he makes to men he is restricted by no laws of necessity, by no obligation imposed *ab extra*, but he freely selects such lessons, be they what they may, as are appropriate to the end he each time has in view, conditioned solely by his own wise and holy and gracious plan. The idea of inspiration finding place among the heathen equally with Israel, and the events of their history being equally predictive with that of the latter, is also at variance with the nature of God, who is not a force universally diffused and acting everywhere alike, but a free agent who operates here or there, in this way, or in that, agreeably to his sovereign pleasure; and it obliterates the distinction so broadly drawn in the Scriptures, and in actual fact between his gracious or supernatural and his ordinary providence. The distinction made between individuality and personality, however it may exist in theory, is impossible in actual fact: a person without the distinctive peculiarities involved in the very notion of separate existence, is a chimerical abstraction. And the attempt by this means to reconcile man's free agency and God's absolute control, amounts to a virtual abandonment of the former, and is chargeable with containing the seeds of fatalism. The denial that individual characteristics as not being free, and implying limitation, are to be perpetuated in the glorified saints, is either unintelligible, or it involves a denial of the continuance of their distinct personality. The

state of glory must then be an absorption into the infinite indistinguishable essence of an abstract Deity. It is an unjust depreciation of the Old Testament, when personal and living communion with God is denied to the saints of the former economy, or when their aspirations are limited to temporal good. Though he not very consistently goes also to the opposite extreme of unduly exalting the restrictive local and temporary features of the former dispensation, claiming that they are to be perpetuated under the New Testament, that the natural Israel are to repossess their ancient privileges in the Christian Church, and Canaan and Jerusalem to be again the chosen seat of the Most High. It is a perversion of the end of the incarnation, which is a grand remedial scheme consequent upon the introduction of sin, to make it independent of the fact of the fall, and to regard it as simply a stage in the development of humanity, which would in any case have been necessary. The seat of sin is not the body but the soul; and its formal nature is not a predominance of the physical over the rational powers, but rebellion against God and the transgression of his will. The only true thing in his system in fact, is that which was remarked in the outset. There is an organic unity in the plan of redeeming mercy unfolded in the Scriptures, and developed in God's great scheme of gracious providence. And in virtue of this, each of its advancing stages furnishes premonitions of those which are to follow, and in each God has kept his people advised of what was still future in his counsels, by that sure word of prophecy which shines as a light in a dark place.

In the detailed application of this theory, Hofmann evinces an unflinching determination to carry it consistently through at all hazards. Many clear predictions are by forced interpretations almost emptied of their meaning, because the germs of them are not yet visible in the history, and they do not square with his notions of progressive development. Such a procedure can never be sanctioned. God's ways are not as our ways. That man will assuredly run into error, who first forms his idea of what God ought to do, and then strives to bring what God actually has done into accordance with his own previous conceptions. The plans of the Most High can only be learned from their execution, or from the exposition which he has fur-

nished of them himself. In interpreting the disclosures which he has made to the prophets, we have no right to limit the Holy One by insisting in advance that no more than a certain amount can be conceded to have been made known at any particular time. But these inspired utterances must be allowed to stand precisely as we find them; they must be taken in their obvious and natural import, and our ideas of what was appropriate and accordant with the divine plan must be determined by the facts, not the facts by our ideas. The large reduction which he thus makes in the gross amount of Old Testament prediction, is an inevitable consequence of his theory, that the prophetic element in its primary sense lies exclusively in the history, to which uttered prophecy is subsidiary as furnishing its explanation, but without proceeding any faster than the history itself advances. Its function is to detect those germs of the future, which are hid in the present, but it cannot anticipate those germs. For the same reason he admits very few direct and unequivocal predictions of the Messiah, and denies utterly that his Deity is foretold, though he finds an abundance of indirect anticipations and obscure premonitions of his coming, and his work, in the restlessness manifested under what is unsatisfying, and the longings indulged for a yet unaccomplished good. Yet he does not hesitate to admit real and definite predictions when they fit into his scheme, and the supernatural appears to follow the law he has prescribed for it. Thus he says of Ezekiel's specific and minute predictions regarding Zedekiah, xii. 12, 13: "This cannot possibly be reconciled with the rule set up by Hitzig, that the alleged foresight of the prophets must be restricted to an anticipation or a deduction from existing facts, or from real or imagined truths. Or if this only came to pass by chance, this chance would be as remarkable as that the king who allowed the Jews to return home from the exile, bore the name of Cyrus, the very name predicted by Isaiah." He also allows predictions to stand which contain definite measures of time, such as that of the seventy years' exile, the sixty-five years to the completing of Ephraim's desolation by Esarhaddon's heathen colonists, Isaiah vii. 8, and others of similar character. He even finds definite notes of time in some passages where most probably none was intended; thus he subjects the one

month, Zech. xi. 8, to a process of computation, and finds it to correspond with the event as he understands it. Strongly as we feel ourselves compelled to protest against many of his views, and serious as would be the injury resulting from their indiscriminate adoption, his remarks are often highly ingenious and striking; and they not infrequently contain a prevalently neglected phase of the truth, even when they cannot be accepted as a complete and satisfactory exhibition of it.

The predictive features of the Old Testament are arranged in twelve sections. The first is entitled *Man and Woman*. The preposterous view is here maintained, that if Adam had eaten the forbidden fruit before the creation of Eve, its natural effect would have been immediate death; after her creation its effect was to make both ashamed of their nakedness. The creation of woman was thus a safeguard against that doom which otherwise would have been the instant effect of his transgression. This was accordingly God's first act of grace. "This is now bone of my bones and flesh of my flesh," was an implicit prophecy, the first ever uttered. The joy at Eve's creation was soon dimmed by the fall; but the imperfect points forward to the perfect, there shall be one to whom the Church shall sustain this same relation without any remaining consequence of the fall, and with nothing to mar her gladness.

The "seed of the woman," which is the title of the second section, denotes all her descendants; the seed of the serpent is snakes, and this though the presence and agency of a seducing spirit is confessed in the first temptation. Thus the prediction of ultimate redemption, the announcement that the injury which man had suffered should be but partial while the tempter should be crushed, is frittered utterly away; and the only promise which is admitted to be found in it is, that instead of dying at once, as they had reason to apprehend, the species should be perpetuated, a thought embodied by Adam in the name he gave his wife, Gen. iii. 20. Clothing man's now defiled body was God's second act of grace, showing the divine favour and regard for it, polluted as it was. This covering, while an occasion of thankfulness, since it was furnished by the divine mercy, was humiliating, inasmuch as it reminded him of his nakedness: it therefore prefigures a covering so united with

man that his nakedness shall not be hid, but shall absolutely cease. A living animal must die to afford this dress; the contradiction between joy occasioned by the favour of God, who spared not this life for them, and sorrow on account of a life irrecoverably lost for their sakes, is resolved by one who liveth and was dead. Joy over woman's maternity, and shame at her nakedness, is a contradiction for the present, which points to a birth that shall be an object of joy but not of shame, to that of him who was born of a woman, but supernaturally conceived.

The third section is the Righteous Man. Abel offered an acceptable sacrifice on the borders of paradise, but was not allowed to enter thither. Enoch was translated to paradise, but carried none others with him. Noah delivered his family into a new world, but not into paradise; for his offering of clean beasts speaks of transgression as still continuing, and his need of an altar as a sacred place shows that the new earth was not everywhere pure and holy. There was a limitation in every case. But all limitation is removed, and the particular traits belonging severally to these righteous men are combined in him who is our Righteousness. He offered himself to God, has gone to God, and brings his people safe to God from the judgment inflicted on the world. In sending the flood, God had forsaken paradise, which till then had continued to be his earthly seat, a view which he supposes to be proved by Psalm xxix. 10. Noah predicts that this loss would be repaired, that he would return once more from heaven to earth, and would dwell in the tents of Shem.

The next predictive element is afforded by the seed of Abraham. The promise to Abraham is explained to mean, not that all nations should derive blessings from his seed, but that such a blissful estate awaited his posterity that their name should be throughout the world a synonym for blessing: no better fortune could be desired than should be possessed by them. Abraham has a promise of good things in the future: Melchizedek as king of Salem has an inferior good in actual possession. Isaac is the child of him that had the promises. Melchizedek is what he is, independent of any line of descent. These partial and divided traits must be combined in him who is the end of human history. The promise must be converted

into possession: sprung from the seed of Abraham, he must owe his consequence not to his descent but to the dignity of his own person. Israel had become a great people before Christ came; they possessed the land of Canaan, and were the bearers of a hope that should embody everything that could be desired. But nothing had been reached comparable with such a felicity as had been anticipated. The promise, therefore, was not yet exhausted, but looks to something still in reserve. The promise to Abraham is to be fulfilled to the Jews, not merely as it is to the Gentiles. "Israel shall alone of all nations partake of the future salvation as a nation, Rom. xi. 26, while from others, individuals enter as individuals into the communion of Christ." The future glory of Christ shall be revealed in Canaan, and Jerusalem shall be the special place of its manifestation.

Next follows the Redeemer. The promise of Jacob to Judah is explained to mean, that he shall continue to possess his princely position and insignia until he, as the champion of his brethren, comes into the enjoyment of rest, and whole nations are obedient unto him. Moses with his staff manifests to the heathen that the people are truly the people of God; with the blood of the paschal lamb (not offered in sacrifice but sprinkled as an act of obedience on the part of the people, and eaten as a meal to strengthen them for their journey) he saves them from the fate of the heathen; with the pillar of cloud he leads them forth from bondage. The redemption of Moses did not adequately fulfil the hopes of Abraham; and the deliverer himself needed to have his human imperfection supplemented by other aids. The true Redeemer requires the aid of nothing external to himself. He employs no rod but that of his mouth. The sprinkling of his blood saves from the fate of an ungodly world, whilst his flesh strengthens them who eat of it for the journey from this world to another. Like the cloud too he is not of earth, nor bound to earth. The angel of the Lord spoken of in connection with the exodus, and who reappears in numerous instances in the Old Testament, is declared in opposition to the great body of the ablest interpreters from the earliest times, in opposition too to conclusive proofs, which evidence the contrary, to have been a created angel. Hofmann even denies that the original form of expression necessarily

implies that one definite angel was intended; though he expresses his belief that the relation of Jehovah to Abraham and Israel was from the beginning of Scripture to the end, conducted by one and the same finite angel. As Judah was to be the first to reach a state of rest, it is implied that the second Moses and the true angel of Jehovah must arise from amongst his descendants, and that the ultimate fulfilment cannot take place, while the people are under other conduct.

The sixth section is the Lawgiver. Moses needed an angel between himself and God, Gal. iii. 19; the book of the law as a revelation of the divine will between himself and the people; and the blood of the covenant sacrifice to mediate between God and the people. The true Lawgiver knows the will of God in virtue of his community of nature; that will is revealed in his own person, not in a multitude of ordinances external to himself; and he is likewise the offering presented unto God. And as in the covenant sacrifice the blood of the victim belonged to God, but when the people entered into fellowship with him, part was given to them by sprinkling it upon them; so the people submitting to the great Lawgiver receive their portion from his sacrifice.

The seventh section is the Priest. In consequence of the people's readiness to receive God's law, he comes down to live with them in a house of his own. The view presented of the Mosaic service is an extremely low and unsuitable one, though ingenious, and presenting some worthy thoughts. Instead of seeing in the tabernacle a material representation of the relations which God sustained to men, and in the ritual an incorporation of spiritual worship, the former is represented to be a copy of human habitations, and the latter drawn from the usages of domestic life, and all idea of vicarious satisfaction is obliterated from the sacrifice. God's house has a seat or throne in the ark. It has a table, a candlestick, and an altar for a fireplace. These are separated from the throne by a veil, to intimate that though it was appropriate to have them in his house he did not need them. Incense was not a symbol of prayer, but was to make the house fragrant and delightful. As none but fragrant fire could be admitted in the house, there was a second altar without for sacrificial gifts. This was con-

structed of earth, and so belonged to the earth, yet was raised above it toward heaven. From the chosen people God chooses a family to be his special attendants, to be the ministers of his house, and to make atonement for the people, not as men but as Israelites, not for sins against the conscience, but against a law of outward ordinances. The obedience of an external act of penitence in bringing an animal as a victim, outweighs the previous disobedience of a law which has to do simply with external relations. The true priest, however, must effect an atonement for men as men, and in matters pertaining to the conscience; he must not only wear a sacred dress, and have a body free from physical blemish, but be possessed of inward and perfect holiness; he must be anointed not with oil but with the Spirit. The ideas of God's house and of his people are united in the Church. The true priest makes the Church a fit dwelling for God by kindling therein a fragrant fire, the warmth of love which is pleasing to God; by placing on the table an offering prepared from God's gifts, and fit to be presented to him though he does not need it; and by illuminating it with the light of truth and wisdom. He offers for himself in so far as by suffering he becomes a fit priest for man. His obedience in laying down his life outweighs man's disobedience in venturing his life at the suggestion of the evil one. As the mercy-seat covers the accusing law, so God's presence in the world becomes gracious by his claims upon it being covered by his Son. Christ is thus at once the mercy-seat, the high priest, and the sacrifice.

The predictions centered in the King are considered in two parts, first as represented by David and Solomon, and then by the anticipated second David. In the lack of unity and quiet for the first few centuries after the conquest, the law could not be set in unembarrassed operation. As no Asiatic nation was fully organized without a king, Balaam assumes in his prophecy that Israel would have a king amongst them. The idea of a king appears in the proposal of the people to Gideon, in the song of Hannah, and in the threatening of the man of God against Eli. In David and Solomon the hopes of Israel from this source found a brilliant though only a preliminary realization. The promise, 2 Sam. vii. 16, that David's house and

kingdom should be established for ever, need not in strictness mean more than for an indefinite period, without absolutely excluding a termination. If a new order of things should arise in which the kingdom of Israel had no place, this would limit it; but so long as Jehovah employs the instrumentality of kings in his scheme of grace, these shall belong to David's descendants. We are authorized, however, in looking for the ultimate fulfilment of the hopes awakened by the kingdom, but which David and Solomon failed fully to realize, in the line of descent from them.

The author of Psalm 78 concludes his account of God's gracious dealings toward Israel with the selection of David, which brings Judah into the place of Ephraim, and begins the realization of the blessing belonging to the former. The sufferings through which he came to the throne, and his trust in God, are depicted in Psalms 59, 52, 56, and 57. The extremity represented in Psalm 22 corresponds with 1 Samuel xxiii. 25, 26. Psalm 40 begins, verses 1-6, with a record of deliverance from danger, and ends, verses 13-18, with a prayer for complete deliverance from evils which still surround him: in the middle portion he declares that he has already shown his readiness to do God's will, verses 7-9, and to speak his praise, verses 10-12. These are the feelings with which he looked forward to his reign. Psalm 2 shows him already recognized as king, and just beginning an important war like that mentioned 2 Samuel x. 6, whose dangers are described in Psalms 60 and 83: the feelings of the better portion of the people in view of these perils are presented Psalms 44, 80, 79, 74, 89. "This day have I begotten thee," refers to the time of his anointing by Samuel, when the Spirit of the Lord came upon him. Whatever nations, he would ask, in the rightful exercise of his sovereignty, to have subjected to him, God would subdue under him. This, according to Hofmann, does not promise him universal empire, any more than the disciples actually removed the mountain and cast it into the sea, when the Saviour said that this could be accomplished by faith. The trial caused by Absalom's revolt is the subject of Psalm 41, where, verses 9, 10, refer to Ahithophel's treachery. Psalm 16 belongs to the same period: verses 9-11 simply promise deliverance from death. In Psalm

21, David gives a picture of the Lord's anointed, suggested by what had been realized in himself. He had sorrows indeed, but they were merited; and it was not given to him to do all that a king of Israel might hope to accomplish, but he knew that the work begun by him would be completed by his posterity. Enough was granted to him, and performed by him, to teach him all that he here says of the blessedness and success of the divinely constituted king.

The selection of Jerusalem as the seat of the kingdom, and the locating of the ark in Zion, exerted an important influence upon the view thenceforward taken of the relation of the people to Jehovah and its ultimate manifestation. Psalm 68 refers to these events. The hopes of Israel henceforth cluster not barely about a king but about Zion, the seat of God's habitation. The intimate connection between the king and Jehovah, in virtue of which his people, enemies and throne are likewise those of God, is set forth in Psalm 110. On the morning of the battle he feels revived by the dew of youthful vigour. "Thou art a priest for ever," does not imply the union of the kingdom and the priesthood. But David should be, as long as he lived, possessed of the priestly prerogatives, (not trenching at all upon those of the house of Aaron,) which were involved in the possession of royalty, such as representing the people before God, praying for them, and blessing them in God's name. Verse 7 refers to the foes refreshing themselves on the way, perhaps a figure for their being joined by auxiliary forces, and proudly lifting up their heads. But God has smitten the head of him who is over a great land. The triumph here achieved belongs to the war begun in Psalm 2.

What David won, Solomon enjoyed. From their different circumstances, their anticipations and wishes for the kingdom were different. David had asked for and expected victory in every conflict, Psalms 20 and 21. Solomon desires a righteous and peaceful sway in Psalm 72, which contains not a promise but a prayer. In Psalm 45, Solomon is introduced in his regal glory. The connubial estate of the king, mentioned along with other particulars in this Psalm, is presented alone in the Song of Solomon. Notwithstanding the clear proofs of the allegorical nature of this song, Hofmann denies it. It is, according

to him, a simply human relation which is set forth in it, only worthily adorned to befit the splendour of the monarch. The highest form of royal life brings us back to the first and most general of human relations, the love of man to woman. In his entire realm, Solomon finds nothing to yield him a higher degree of happiness than his love. In like manner, David, in Psalm 8, presents the calling and the destiny of man as he gathered it from the experience of his own life. Victory over God's foes, and rule over God's world, was the function to which David was called; he recognizes that of man in general to be the same. By their personal history, and by the history of the kingdom in Israel, David and Solomon were put in positions which enabled them to describe more fully and truthfully than had ever been possible before, or in the case of any other, these general good things conferred upon the race, what was given to man in his creation, what to man in the creation of woman.

The achievements of the kingdom of Israel, however, and all the glory to which it attained, lay in the sphere of natural life. It brought Israel into the possession of the promised good, so far as this was possible in temporal things, and then its splendour waned. The memory of it, which alone survived, served but to produce a longing for its restoration in a more permanent form. David was sinful, and conceived in sin. Solomon found a wearisome sameness in the experience of earthly pleasure. Ecclesiastes bears witness to this, "a book which, in spite of all contradiction, can only belong to this period, and must have been written by Solomon." The people were unholy, Psalm 14, and rested on external rites of worship, Psalm 50. David could only hope, Psalm 15 and 24, that Zion would one day be tenanted by the holy. Solomon's splendid rule was burdensome to his subjects. Judah's happy peace had come as the result of victorious strife; but it was not without remaining causes of uneasiness, and it had the seeds of corruption in its bosom. The kingdom was rent, and became the prey of powerful neighbours. In the ultimate fulfilment there must be a release from all these imperfections, and especially from sin and death, which were their cause. The true king must be one from the house of David, but

begotten of God, not to an office merely, which he should administer under the leadings of the Spirit, while possessed still of a sinful nature, but to a communion of his own life. He should be one from among the people, of the same nature with them, yet separate from sinners. He should pass through suffering to a crown; and needing no son to complete his work, he should be David and Solomon both in one. The ultimate like the preliminary fulfilment shall take place in Canaan and in Zion.

The second branch of this section discusses the further prophetic import of the kingdom under the title of the Second David. The prominent evils of the period subsequent to Solomon were the schism of the ten tribes, and the consequent encouragement given to the hostility of foreign foes. These evils point forward to the period of their removal. Hope was directed to a descendant of David's royal house to effect the reunion of the former and the chastisement of the latter. This is the key-note of the prophecies uttered in this period. This is the idea at the basis of the prediction of Azariah the son of Oded, 1 Chron. xv. 1-7. Obadiah, whose book is alleged, notwithstanding the order in which it stands in the collection of the minor prophets, to be the oldest of the prophetic writings, has for his theme the vengeance which Edom should suffer for their maltreatment of Zion. In verse 16, he intimates that other nations would in their turn injure Zion, as Edom had done, and suffer a similar penalty. Joel, who, according to Hofmann's ideas of the progress of prophetic announcement, should be placed next, predicts an assault upon Jerusalem, not by individual nations merely, but by all combined; the judgment which follows is not that inflicted upon the various nations successively in the course of God's providential government, but one final act, which shall free Jerusalem from all her foes, and which shall take place in the literal valley of Jehoshaphat, so named from the victory gained by the king of that name, 2 Chron. xx. 26. Amos ix. 8 predicts that God would destroy the sinful kingdom, i. e. that of the ten tribes, but not the house of Jacob, i. e. Judah. He speaks of the tabernacle of David as fallen, not with reference to the foreseen condition of his royal race when Christ should come, but because Judah had by Ama-

ziah's folly become a dependency of the house of Jehu. The family of David should arise from its depression, and exercise sway over Edom and "all the heathen which were called by my name," those who had once been subjected by David to the theocratic state.

The earlier revelations of Hosea are contemporaneous and to the same effect. Chapter first records a literal not a merely symbolical marriage; the prophet had to experience a treatment such as the Lord had received from Israel. He pays the woman, to whom he is married, iii. 2, the equivalent of thirty shekels or thirty ephahs of barley, that is, Ex. xvi. 16, 36, a sustenance for three hundred days. From the first of Abib to the feast of weeks commemorating the giving of the law, was sixty-five days: this sacred period sets forth the time that God lived with his people; during the rest of the year they must sit solitary and deplore his absence. Not till the next year should open would he return to them and the alliance be renewed. It was in the beginning of the year the people left Egypt; and in the beginning of the year they entered Canaan. Such a new year of reconciliation and favour should return again, but with no such sin to mar it as that of Achan; the valley of Achor should be turned, ii. 15, into a door of hope. The assurance of this renewed prosperity is not found in the ten tribes, however, but in Judah, i. 6, 7. The former must unite with the children of Judah under a common leader, and thus go up from the land of their captivity, i. 11. This leader, whom the captives appoint themselves to conduct their return, is not the Davidic king, iii. 5, who was of divine appointment. There had as yet been no prediction of a total captivity of Judah. As far as the people or the prophet knew, the king of David's line would continue to reign in Jerusalem without interruption. After this all existing evils would be exchanged for good, and the symbolical names are accordingly reversed. Hofmann admits no interregnum after Jeroboam II., and thus reduces to that extent the length of Hosea's ministry.

The early part of the ministries of Isaiah and Micah exhibit the corruption of manners which had resulted from prosperity; and a period is predicted which should consist with God's holiness, and a prosperity of another sort than that which accorded

with the lusts of these sinners. Micah ii. 12, 13, puts the blessings which he predicts in designed contrast with the words of the lying prophets, verse 11, who promise impunity to men walking in their lusts. In Isaiah iv. 2-6, it is declared, that after the nobles and women of Jerusalem have been punished, they shall find their beauty and glory, not in silver, and gold, and horses, ii. 7, and not in finery, iii. 18, but in what Jehovah causes to spring up from the land, its blessed condition. And instead of reposing their trust in their mighty men, captains and judges, all distinctions would be merged in the common title, "holy," given to all who were written unto life. Purity from sin, and a protection not human, but divine, should characterize Jerusalem. Isaiah ii. 2-4, is from an oral discourse of Micah, subsequently committed to writing, iv. 1-3. Right shall be as mighty in Jerusalem as now injustice. Instead of bribed priests, judges, and prophets, Jehovah himself teaches what is right. Zion becomes in consequence the metropolis of the earth, even physical changes being wrought to effect it. To establish this, Ezek. xl. 2 and Zech. xiv. 10 are compared.

The views of Judah's future have thus far been influenced by the internal condition of the kingdom. External events now occurred materially affecting its fortunes, and these give a new turn to the prophecies. Upon the Syro-Ephraimitic invasion, Isaiah assures Ahaz of the failure of the schemes of the confederate kings, and gives him the son of a virgin as a sign. The virgin is the house of David. The Lord is the husband to whom she is to be married. The Messiah is her child. His eating butter and honey, the products of an untilled land, denote the desolation of the country. The fulfilment of this began with the ravages of the king of Assyria; it was completed by the appearance of the Messiah in such a prostrate condition of Palestine as is here described. This extraordinary interpretation is in a later publication of Hofmann's, his *Schriftbeweis* exchanged for one more extraordinary and untenable still. The virgin is the people of Israel; the child miraculously born is "the people of salvation," formed out of the midst of them by the exercise of a divine agency. The evangelist applies "this law of the history of God's people" to the birth of the Saviour, in which it also holds good.

The mere multiplication of the nation, ix. 3, would not produce joy, but God's presence would; "they joy before thee." This joy is presented under three particulars, deliverance from foreign oppression, verse 4, the end of war, verse 5, and the reign of the second David, verse 6, who is to be a wonderful counsellor, a divine hero, and a father, whose paternal care shall never cease. To attain this result, three things are needed, the chastisement of Ephraim, ix. 7, x. 4, breaking the rod of Assyria, x. 5-34, and the shoot from the stem of Jesse, xi. 1-10. This descendant of Jesse shall possess the fear of God himself, and be pleased with it in others. Neither wicked men nor noxious animals shall be allowed to do any harm in God's holy mountain, i. e. in Canaan, which is here regarded as a mountainous country. This king shall also be a centre of attraction to the rest of the world, which shall seek unto him by whole nations. They that have been exiled shall likewise partake of these blessings, verses 11-16. They shall come back, Judah and Israel shall be once more united, and shall be again victorious over the nations once subjugated by David, and literal miracles shall be wrought on their behalf, removing every obstacle, and overcoming all opposition. These conquests are not inconsistent with the peace of Messiah's reign, since this embraces a long period of successive epochs. These same things substantially had been predicted by other prophets before. But the form of their presentation is modified now by the knowledge just gained of the fact that the power in which Ahaz preferred to trust, rather than Jehovah, would reduce the house of David to a state of abject weakness; and only in the moment when complete destruction seemed inevitable, would the son of David overthrow this oppressing power, and exalt his people, purified by their distress.

The same progress is observable in Micah. He speaks of the ruin which is impending from Assyria, i. 8-16, v. 5, declares that Jerusalem shall become heaps, iii. 12, and that her people shall be carried captive to Babylon, iv. 10. This is a preliminary condition to the return of her former prosperity. She shall there be delivered and redeemed from the hand of her enemies. The stronghold of the daughter of Zion must first become a "tower of the flock," iv. 8, be reduced to a mere

lookout for watching sheep. The royal house must sink to the shepherd-state of David before he was made king, and then the dominion shall come back; the second David shall be found in the same obscurity that the first was. The "tower of the flock" is more particularly named as suggestive to the house of David, not only of a former state of obscurity, but of a change for the better. It was at the tower of the flock, Gen. xxxv. 21, that Reuben forfeited his supremacy, which passed from him to Judah; thence also David was brought to be anointed king by Samuel. In iv. 9-13, are described the carrying away of the people to Babylon, and the oppression which they should suffer from many nations, followed by their glorious triumph over them, in which a reference is supposed, not to the successes of the Maccabees, but to the final conflict yet future. The "daughter of troops" in v. 1, is the daughter of Zion, as accustomed to attack, and now besieged. She is directed not to "gather herself in troops," but to "cut herself," in token of grief at her lamentable condition. Jerusalem thus besieged and humbled, is contrasted with Bethlehem, which shall give birth to the mighty Ruler, the place of whose issue is from everlasting, i. e. from the house of David, as it was long before, from its primitive Bethlehem-condition. To such forced interpretations does the attempt to explain away the Deity of the Messiah, from this and other passages, where it is clearly taught, necessarily lead. Hofmann adds, "How any one can find in the first verses of chap. 5, the manifestation of Christ, which has already taken place, is perfectly inconceivable." The whole belongs, according to him, to the ultimate future.

What Jeremiah and Ezekiel say of the second David, and Zechariah of the king coming to the daughter of Zion, is a simple repetition of what other prophets had predicted before. Assyria fell, but Chaldea came in its place, and depopulated Jerusalem. The hope of salvation then gathered about the view granted to Jeremiah, of a termination of the exile after seventy years. Those years were, however, enlarged to weeks of years. There was a new Jerusalem, but it was enslaved; a Judah, but without a prince of David's line. They gained a brief independence under the Maccabees, but soon fell under a fresh conqueror. The abortive attempt to throw off the Roman

yoke ended in a new destruction and dispersion from the holy land. The unhappy people still await the second David and his blissful sway.

The ninth section is entitled the Prophet. By the law and its priestly ordinances Israel became Jehovah's holy people; by its history it became under David and Solomon a kingly, and then, under the yoke of foreign oppression, a prophetic and teaching people. Deut. xviii. 15 predicts not an individual, but the whole line of prophets. The prophet is one from Israel's midst, who speaks not his own will but God's. Nothing can obstruct his fulfilment of his commission or the accomplishment of what he has declared. Still there are limitations, which point forward to their future removal. He is a sinful man whose lips need purging; his inspiration is not permanent, but occasional; it is not his person, but his utterances that are instructive; he is the herald not of present, but of future good; he cannot impart to others the good which he foretells, nor even the power of predicting it.

Moses wished that all the Lord's people were prophets. Joel announces that they shall be. The gift of a teacher of righteousness, ii. 23, (Eng. Ver. Marg.) is followed by rain and fruitful seasons; but the prophesying of the entire people, ii. 28, (by which is understood, not barely their sanctification, but that condition of things in which none shall have to teach his neighbour,) is followed by judgment upon their foes. The "servant of Jehovah," spoken of repeatedly in the latter part of Isaiah, and the description of whose vicarious sufferings in chap. 53, excludes any other than a messianic explanation, is nevertheless declared to be Israel in their prophetic character. What is said of him is consequently true of the prophetic order in which this function of the people was prominently represented. It is also true of Isaiah and other individual prophets, in as far as they belong to this order, and share its character and fortunes.

The tenth section is the Universal Monarch. Nebuchadnezzar was God's servant, and was raised up to represent an idea, which should find a final and complete realization in Israel. The image of Nebuchadnezzar's dream and the four beasts of Daniel's vision, symbolize the empires of Babylon, Medo-Persia,

Greece, and Rome. The "one like the son of man," who succeeds them, vii. 13, is not the Messiah, but a symbol of Israel's kingdom, though this of course implies a king. This is human, while those are brutal; this is celestial, seen in the clouds of heaven, while those are earthly, running or flying on the earth. This goes beyond previous predictions, simply in showing through what forms the empires of earth must pass before the final triumph of Israel. To this general outline are added, in chap. viii., some details respecting the approaching period of affliction under Antiochus Epiphanes.

His explanation of Daniel ix. 24-27, is one of the most wretched failures in his whole book. The seventy years foretold by Jeremiah as the period of the exile, must be counted from the final destruction of Jerusalem by Nebuchadnezzar, which, according to Hofmann, occurred B. C. 605. The seventy weeks of Daniel, chap. ix., come in their place, and must be reckoned from the same point. Of these weeks, seven extend to an anointed one, a prince, i. e. until Israel shall have a monarch of their own, not a vassal, but an independent and universal ruler. These weeks follow the sixty-two which are next mentioned, whether immediately or separated by an indefinite interval, is not foreshown. The event shows that such an interval must be assumed, or else, as is suggested, II., p. 280, an enlarged reckoning of these weeks as jubilee-periods must be coördinated with the other. During the sixty two weeks which succeed the destruction, the city should be built; not that the rebuilding should occupy all that time; but its condition should be the opposite of Zech. ii. 4, a city not needing walls for its protection, or unable to contain its inhabitants within such limits. These weeks reach to B. C. 171. After this, an anointed one (not the prince before mentioned) shall be cut off; not that he shall be put to death, but there shall cease to be a divinely appointed leader of the people. The phrase, "and not for himself," is rendered, "and there shall be no (such leader) to him" (the people.) The deposition of Onias is the event referred to. "The prince that shall come," is Antiochus Epiphanes. He shall make a firm covenant for one week with many who shall give in their adhesion to him. And during (the second) half of the week he shall abolish sacrifice and

oblation, even upon the abominable cover that maketh desolate, (this is referred to the idolatrous symbols put upon the altar, which effectually terminated all legitimate sacrifice,) until the end, and the decreed judgment which shall be poured upon the destined to destruction. Onias was deposed in the former part of the year 170 B. C. Antiochus died in the former part of the year 163 B. C. The altar was profaned the fifteenth day of Chisleu, 167 B. C.

God's servant Israel as a prophet, by suffering accomplishes the salvation of the world; glorified Israel shall, like Nebuchadnezzar, resistlessly rule the world. But even now Israel is not powerless; the prophet rules the world by his word. This lesson is found in Zechariah, chap. xi., of which the following novel and ingenious, but untenable exposition is given: Verses 1-3 are connected with the close of the preceding chapter; following upon the annihilation of the pride of Assyria and the sceptre of Egypt, they contain a general denunciation upon all that is lofty. The firs, cedars, and oaks, are symbols of worldly power. In verse 4, Zechariah, as a representative of the prophetic order, is told to act the part of a shepherd to mankind, who are called a flock of slaughter, because given over to be slaughtered by unfaithful shepherds, their wicked rulers. Obedient to the direction, he fed the flock of slaughter, and by consequence, "the poor of the flock," those who most needed care and attention, i. e. Israel, so called, as inferior to other nations in worldly advantages. The first staff, Beauty or Sweetness, is designed for the heathen nations, and denotes the nature of the treatment which they receive. They are led in the ways of worldly pleasure. The other staff was named Oppressors, and was designed for Israel; it was thus God corrected and guided them. The three shepherds cut off in one month, are the first three empires of Daniel, Babylon, Persia, and Greece. If by an extension of the principle of Daniel a week be made to mean, not seven years, but seven times seven, a month will be two hundred and ten; correspondent with which the period from the conquest of Babylon by Cyrus, to the death of Alexander, was two hundred and fifteen years. The pay of thirty shekels, offered to the shepherd, was that of a hireling, a shekel per day for this month in which he laboured for all

mankind, and so, in a general sense, for Israel; but no account is made of what he did for them specially. The casting this price to the potter, implies an indignant rejection of it, as if it were as worthless as the clay in which he wrought. His casting it in the temple, implies that it is to be a potter's field; it is a threatening of destruction to Jerusalem. Breaking the staff with which he ruled the heathen, broke his covenant with them, and implied that he would have nothing more to do with feeding them. Breaking his other staff is not said to dissolve his relation with Israel, but to rend the people themselves into opposing factions. As the rule of the prophet is thus not accepted, the world is given up, verses 15-17, to the power of a fourth evil shepherd, the last monarchy of Daniel.

The Restorer is the subject of the eleventh section. The restoration under Joshua and Zerubbabel was partial, but it was prophetic of one which would be complete. All that was precious and costly was then in the possession of the heathen, but Haggai, ii. 7, predicts that it should come to adorn God's sanctuary; and, ii. 23, in the coming commotions, God would protect one prince, Zerubbabel or his descendant. Of the visions in the early part of Zechariah, the first teaches that the heathen, though now at ease, are to be punished for their ill treatment of Jerusalem. In the second, the powers that scattered Israel are driven away, so that the exiled people can return. In the third, Jerusalem in consequence has become populous. In the fourth, the personal sins of Joshua the high priest are forgiven. In the fifth, the candlestick represents the work which God would complete by his Spirit, viz. his temple: the two sons of oil are Haggai and Zechariah, who supply the Spirit to the people, in virtue of which they shall succeed in their enterprise. The sixth and seventh represent the removal of all that is ungodly from the holy land. The eighth represents those providential movements by which the peace and safety of Palestine were to be secured. The two mountains are Moriah and Zion. Brass is the metal of war. The four chariots are the four empires of Daniel. In verses 6, 7, the bay horses are not mentioned, (for "bay," Eng. Ver., the original has "strong,") because the empire of Babylon was already at an end. The black horses of Persia go into the north country of

Babylon. They are followed by the white horses of Greece. The grizzled horses of Antiochus Epiphanes, who stands between the third and fourth empires, as in some of the later revelations of Daniel, go into the south country of Egypt. The strong, who go through all the earth, are Rome. The import of the symbolical action that follows is, that the priestly and kingly offices shall be united in the true Restorer of the glory of David and Solomon. The predictive elements of this epoch reside in the facts that the priest and the prince are engaged together in building the temple; that this is carried on by the people at home, and furthered by the distant exiles.

The coming of Jehovah forms the concluding section of the Old Testament prediction. Jehovah had often visited his people in mercy or in judgment, but the full blessing of his presence had not yet been realized. He had visited them in Egypt, to redeem them from bondage, and on Sinai, to give them his law. He had given them rest through David, and peaceful security through Solomon. But many a day of sorrow had arisen since, and many oppressions had been experienced. When will the Lord, in the full sense of the word, dwell with his people and be their God? When will that be accomplished which his former deliverances have prepared them to expect? Zechariah, chaps. xii. and xiv. shows that a new conquest of Jerusalem by the gathered nations shall precede the Lord's appearance on the mount of Olives before Jerusalem, for the salvation of his people and the destruction of their foes. Ezekiel had seen in a vision the glory of God come back to the new temple, and make it his perpetual abode. The Lord, says Malachi, shall suddenly, at an unlooked for moment, come to his temple.

The result of the anticipations furnished by the facts of the former economy is summed up thus: "Out of Israel is to come forth a redeemer and a lawgiver, who shall separate them from the world, and make them the congregation of the Lord; a priest, king, and prophet, who shall make them perfectly and in spiritual things what Israel once was in natural things. With him God shall come to the congregation of Israel, and give them dominion over the human race. For in Israel is the salvation of the world. Israel is the man of God, the seed of

salvation, the righteous. And what is true of Israel in the midst of the nations, is true of the son of David in the midst of his own people." The history of the Old Testament is thus regarded by Hofmann as predictive throughout, and furnishing in each of its successive stages the theme which it is the province of the prophets, under the guidance of the same Spirit, by whom the history is itself controlled, simply to develop and expand. The New Testament history presents at once fulfilment and prediction. It introduces to a certain extent those good things, of which the shadows had been possessed before, and to which the unfoldings of the divine plan, both in fact and in word, had for ages been teaching Israel to look forward; while at the same time the absolute consummation was not yet reached. It was but a new step in the direction of the end, not the end itself; or rather it was but the beginning of the end. It brought a part of the destined inheritance into possession; it brought also fresh promises of more. So that thenceforward there was not only the unfulfilled residue of Old Testament prediction, which continued to point to a more distant future, but the fresh sense awakened of previously unanticipated wants spoke of supplies to be granted, and benefits never before enjoyed became pledges of larger gifts held in reserve.

It follows from the theory already presented that the ideal kept before the minds of the Old Testament saints, that towards which the history was pushing its constant advances, and that which the prophets were perpetually sketching is to be contemplated in its unity, being the sum of every perfection as far as the necessities experienced or the blessings imparted had taught the people of God, wherein perfection consisted. This is at one period surveyed from one side, at another from another; but it is throughout one and the same. In its actual fulfilment, however, this unit divides itself into a number of particulars properly embraced within its scope, which are separately brought out as the history advances, each representing a series of cognate predictions. As no one prediction covers the entire sum of what was to be fulfilled, so no single item in the fulfilment embraces the whole of what had been predicted; only those points dispersed over the Old Testament which relate to

the same individual trait of the future, will be found reproduced together in the New. Special pains are taken by our author to show, though frequently with indifferent success, that the applications made by the sacred writers of Old Testament prophecies to New Testament facts sustain his theory, or are at least reconcilable with it. The course of fulfilment is traced from the incarnation to the complete establishment of the Christian Church, under the various heads of the Son of God, the Son of David, the Child Jesus, the Baptist and the Son of God, the Prophet of Galilee, the Sufferings and Death of Jesus, his Resurrection and Ascension, the Outpouring of the Holy Spirit, the Hardening of Israel and the Calling of the Gentiles, and the Church of Jesus Christ.

The New Testament is likewise predictive, because, though it contains gifts never before paralleled, there is a remaining incompleteness which needs to be supplied; that is bestowed which implicitly involves while it does not as yet actually confer the full perfection of the future. This is presented under four particulars. First: Christ came into the world, but he did so as a helpless babe. A son of David's royal house, he was nevertheless born of a poor virgin, espoused to a carpenter. Possessed of an infinite nature, he was yet subject to the law of Israel, and to the magistracy of the heathen. But the divinity of his person assures that this contradiction of the inward reality with the outward appearance shall be reconciled by the final and evident mastery of the former. The weakness of his human nature, and the meanness attaching to his estate of humiliation shall vanish in the state of glory. He partook of flesh and blood, and entered into the conditions of human life in order to effect a union between himself and fallen men. But the triumph over sin and the evil one, of which his immaculate nature affords a pledge, shall secure the transformation of both the persons and the nature of his people into his own glorious image. And that the wise men from the far off East pay him their homage and offer him gifts, while the king of Judea seeks his destruction, foreshadows his acceptance by the heathen and his rejection by the leaders of the Jews.

Secondly. The Redeemer showed himself publicly to the people, but it was in the character of a prophet and a teacher.

He does not introduce the new world of salvation, but makes declarations respecting himself and his salvation, and to these declarations he demands faith instead of rendering faith superfluous by sight. Occasion of offence is left both in his doctrine and the circumstances of its delivery, for those who choose to take offence; while its purity of itself awakens the hostility of them that love their sins, so that this prophet shares the same fortune with those who preceded him in Israel; but the limitation experienced from this people shall be compensated by an extension of his doctrine beyond their bounds. His selection and mission of the twelve and the seventy show that his teachings shall be borne by his followers to those whom his personal ministrations would not reach. His miracles of deliverance from physical evil assure both believers individually and his Church collectively, of redemption from evil of every form, and even from all exposure to it.

Thirdly. Christ was glorified, but not without first dying, and arose from the dead, but not without ascending from earth to heaven. An indication is thus given that for his individual followers and for the collective Church as for himself, the path to exaltation and glory lay through sufferings, through crucifixion to the world and separation from all that is earthly. Christ's people shall partake of the life of his glorified nature. This was fulfilled when the Spirit was poured out, and when the apostles could say that they were dead with Christ, but raised with him to newness of life, or when they could say of the Church that it was the body of Christ, and one with him as a wife with her husband.

This incipient fulfilment, however, became itself a fresh prediction, which is unfolded under the fourth head of the Church of Christ in the world. The same contradiction here exists between the inward reality and the outward manifestation, as existed in Christ himself in his humiliation: so that in like manner its present temporary condition points forward to its future and everlasting state, and what befalls it now is a premonition of what shall befall it until that state is reached. Everything in the individual and in the world at large shall be ultimately made tributary to the service of the Lord. Diversities of every grade shall cease, their only use being the

temporary necessities of the Church, which shall then be all fully and for ever supplied. The Church now suffers in two ways from contact with an ungodly world, from violence without, and from false doctrine within; but her hope in both rests upon the fact that God's Spirit is mightier as a witness for the truth than Satan as a teacher of error, and that Christ has received all power in heaven and on earth. The contest between Christ and the evil one will continue to grow in intensity until nothing remains wherewith Satan has not tried to assault the Church. Persecution and false doctrine will be carried to their highest pitch; and the same will be true of the divine chastisement of the foes of the Church and her steadfast testimony to the truth, before the victory shall be completely and gloriously won by her change from mortality to immortality, and by placing the dominion of the world in her hands. This struggle between the Church and organized communities or governments of men ending in the triumphant sway of the former, does not however of necessity conduct human history to its absolute termination. The empire of Christ and of his glorified Church having come into the place of those worldly empires, to which the task had previously been committed of moulding men into homogeneous masses, a new process of like character is set in operation on the part of the glorified Church toward that portion of mankind still extraneous to it. The divinity of this Church is now manifest in its whole state and character, but Satan may be allowed to exert an influence upon unsanctified men that shall array them in hostility to it. With the ultimate crushing of this hostility comes the end of all things. The history of empires closed with the glorification of the Church and the establishment of Christ's sole and universal empire. The history of mankind now ends with a judgment of all the inhabitants of the world outside of the limits of the glorified Church, by which the bad are finally sundered from the good. "For there are good, who did not in their life-time belong to the Church of Christ, but only died desiring redemption from their sins." These are now added to the Church, while all others go into everlasting perdition. To these indications of the future gathered from the present condition and experience of the Church, as these developed themselves already

in the apostolic age, it is added as a lesson from the Old Testament, that the calling of Israel and the setting apart of Canaan will find their highest verification in the ultimate future. Israel shall again be in contrast with the rest of the world the Lord's peculiar people; and against them the chief hostility of the ungodly empire of this world shall consequently be directed, a type of which according to the prophet Daniel is afforded by the persecutions of Antiochus Epiphanes. Canaan and Zion shall also again be the chosen scenes of God's mighty acts, and in the revelation of the Church's glory this land shall be distinguished beyond all others.

The New Testament history being regarded as predictive in the manner and to the extent now explained, the verbal predictions of our Lord and his apostles are arranged under these several heads; and, as in the case of the prophetic utterances belonging to the Old Testament, the attempt is made to show that they simply clothe in words indications respecting the future already furnished by the existing present. The Revelation of the apostle John is classed under the fourth head: a sketch of the interpretation given of this book shall conclude this survey of Hofmann's system.

Without reckoning the introduction and the conclusion the book of Revelation consists of five series of predictions. The first contains the letters to the seven churches, and relates to the condition of the then present. The second containing the seven seals covers the entire future, and discloses whatever shall conduce to the introduction and the laying open of the divine mystery of eternal salvation. The next three series belong to the ultimate future. The seven trumpets of the third are the final warnings by which the world is summoned to repentance, as precursors of the judgment. In the fourth, chaps. xii.—xiv., is exhibited the final struggle between the Church and her antagonists, worldly empire which seeks to crush her from without and false doctrine which aims to destroy her from within, the acmé therefore of the same twofold struggle which is depicted as already begun in the letters to the churches. The fifth, xv. 1—xxii. 5, reveals the last outpouring of God's wrath upon the world and the full redemption of his Church.

The letters severally addressed to the seven churches in Asia portray their existing spiritual condition, and add appropriate encouragements and warnings. These same conditions shall be reproduced not as seven consecutive phases of the Church's life, but as coexisting features of that state in which she shall be found when the ultimate period of trial described in this book shall arrive.

The scene presented in chap. iv. is a grand celestial council over which God presides. The four-and-twenty elders are not the representatives of the Church of both dispensations. They are not men but spirits. Their number is the product of the four cherubs and their six wings; or of the four quarters of the globe and the six days of creation, intimating that they are assembled to deliberate and pronounce judgment upon the world of creatures. The four beasts represent the attributes of Him who sits upon the throne. Their forms are indicative of courage, strength, wisdom and swiftness; their being full of eyes, omniscience; the sea of glass, that all is transparent before him. The sealed book does not contain a record of the events of the future in general, nor of the ultimate future, as though the disclosures that follow were copied from it; but it has written in it the future glory, that new condition of things to which the events of the present state are preparatory. Each seal, as it is opened, does not permit a portion of the book to be read which John then records, but is accompanied by such events or symbols of events as shall take a correspondent place in preparing the way for its final unloosing. The whole seven seals must be opened before the book can be unrolled, and the blessed mystery which it contains of the future world and everlasting life be brought to light.

The first four seals prepare the way for the end, and the events which they portend occur not successively but together through protracted periods. The word of salvation must travel victoriously over the earth. War, famine, and death, though subject to specified restrictions, shall terrify and plague the earth; and then shall the end come. The fifth seal informs the slaughtered saints that the period of persecution consequent upon the triumphs of the word is not yet ended, and shall not be until the number of martyrs is complete. The sixth is not

premonitory symptoms but the actual coming of the day of judgment and of vengeance upon the ungodly. In contrast with this is set forth in two paragraphs, vii. 1-8 and verses 9-17, the protection of God's people who should live at that day, and the safety of such as had died in the tribulations that had preceded. The tribes of the former passage are to be literally understood; and it would seem, according to our author, that while martyrs out of every nation had gone to heaven, none were sealed on earth but the literal Israel. The silence which follows the seventh seal is not the stillness that precedes a storm such as is supposed to be found, vii. 1, but the quiet of the Sabbath period which then begins. The last seal of the book is removed, and the new world of glory is opened. John does not see nor read its contents himself; he only sees the impression made upon those who do. As the whole of the revelations of this book were made in one day, the half hour's silence is proportionally a long period.

With the trumpets blown as signals of command a fresh series opens. The scene is in heaven with the same background as before, but the action begins anew. They are the last summons to a guilty world to repent of their sins. Here as in the case of the seals the first four are cotemporaneous, and the last three successive. The earth with all its adjuncts in a literal sense is smitten. One third of whatever is upon the earth, its products, or beside the earth, the sea, or flows through or from beneath the earth, its waters, or above the earth, the heavenly bodies, suffer the precise changes described, though the agents in effecting them, e. g. the burning mountain and the falling star are figurative. The fifth trumpet brings up locusts from the abyss. The powers of the world beneath are let loose to afflict men in the way and to the extent specified, though the agents are here again figurative and are perhaps to be understood of pestilential diseases. The five months of their duration appear to be literally understood; though an "inner reason" is assigned for the specifying of that particular period. Days would be too short; years would be too long, for the greatest length of time occupied by any event of the last times is forty-two months. And the number five is yielded by the five sins to be chastised, ix. 20, 21.

The sixth trumpet looses the four angels of death held in readiness for the appointed moment in the Euphrates, which was the boundary between the promised land and that region in which the great empires of antiquity arose to spread destruction over the earth. From this same spot this mighty spiritual host go forth to the four quarters of the globe, not to torture but to slay. The prominent feature in this calamity is its suddenness, as in the preceding, its duration. Before the seventh trumpet, as before the seventh seal, two scenes are introduced of a preparatory character. The little book eaten by John contains the mystery of God, the final glory. It is sweet to man so far as he belongs to God, (the mouth is the organ of the prophet's office,) and bitter in so far as he belongs to this world. The meaning of x. 11, is not that the eating of this book was intended to qualify the apostle to utter the prophecies which now follow, but it simply recalls him to the interrupted duty of prophesying after he had had in this book a foretaste of the end. Faith in the angel's oath, that time should shortly cease, is greatly needed to sustain the constancy of those who live when the seventh trumpet is impending, for then the holy city even to the outer court of the temple shall fall under the power of hostile heathen, and God's two servants clothed with miraculous powers shall be slain and lie unburied in the street of Jerusalem, which, from the desolating judgment it had experienced before John wrote this book, is likened to Sodom and Egypt. These events, as well as the resurrection of the two witnesses and the succeeding earthquake with its effects, are literally understood. Then follows the seventh trumpet terminating this series with the final judgment upon the enemies of God, though as in the case of the seventh seal the event itself is not described but only the impression which it produced.

With chap. xii. a fresh action begins. The seer is still in heaven, but the scenery of chap. iv. is not continued. The woman is not the Jewish nation, nor the Christian Church, but the Church of Israel. Her child is the Messiah. The dragon is the devil, who shows his power in heaven by drawing the third part of the stars, and his power on earth by the crowns upon his heads. Seven is the number of divine, and ten of

human possibilities. The heads are the various seats of Satan's worldly empire, or the various forms in which it successively appears, of which there are as many as the decree of God determines or allows. The horns are the instruments by which he at any one time exerts or displays his power; and these are determined by the ability of men. This monstrous shape represents the worldly empire of Satan, not at any single period but in the most comprehensive sense. The one thousand two hundred and three-score days of the woman's flight into the wilderness is not to be reckoned from the birth of the child, but is mentioned by anticipation, xii. 6, for the sake of putting in connection the provision respectively made for the safety of the woman and her child. The flight properly succeeds the war of Michael, Israel's patron, and Satan, which issues in the expulsion of the latter from heaven, so that he can no longer accuse Israel there, and they are henceforth in no danger of being deprived of God's favour. The wilderness is Palestine, which is so called because desolated at the time this book was written. The period of her protection there is the same as the forty-two months and the twelve hundred and sixty days of chap. xi., the three years and a half reign of the personal antichrist, the last foe of God's people. As Israel was thus protected against his attacks, the dragon goes to make war with the remnant of her seed, viz. the believing heathen.

Wo had been pronounced, xii. 12, upon the inhabitants of the earth and sea because of the dragon having been cast down from heaven. A beast now arises out of each to execute his designs. In xiii. 1, Hofmann adopts the reading, He (the dragon) stood upon the shore of the sea, and I saw, etc. The sea is the agitated mass of mankind, as the earth is the symbol of firmness and repose. The beast arising out of the former is characterized by violence; it is identical with the fourth or nondescript beast of Daniel symbolizing the empire of Rome, and is here viewed solely in the form which it shall assume at the last under the rule of the personal antichrist. Hence, while the seven heads remain, those various tendencies which were developed in the different empires of the world still continue, the crowns are no longer upon the heads. The sway has

passed from those seats of empire and is vested in the ten horns, the princes of this last impersonation of blasphemy, the agents or instruments of his power. This beast combines in itself characteristics of the three preceding as seen by Daniel, the lion, bear, and leopard, though most resembling the third or Macedonian, to which Antiochus Epiphanes belonged. The head slain and healed means that a form of empire which had already perished is in this revived; the same thing is indicated by the statement, xi. 7, that this beast ascended out of the bottomless pit. Antichrist is, as it were, Epiphanes brought back to life. In the number of the beast, six carried through hundreds, tens and units stands opposed to seven, the number of divine possibilities, or of the completion of the divine counsel. The dominion of the beast is the last peril of the Church, the last period before the day of her perfection. The manifestation of Christ ushers in the sacred seven after the six of the beast, the Sabbath after the six days in which the Church, a new creation, has arisen and grown up under the hostility of the world. All that the world, which knows nothing of this Sabbath, can bring to bear against the kingdom of Christ, is found concentrated in the beast, whose number is therefore 666, as the number of the name *Ἰησοῦς* the new man, is in contrast with the seven of the first creation, 888. The second beast with the horns of a lamb, employing the two instruments which the Lamb employs, viz. the word and miracles, is the lying prophet of this blasphemous ruler.

While the world has fallen completely under the influence of the dragon and his two beasts, John sees the Lamb and the one hundred and forty-four thousand previously sealed, not in heaven, but in a sacred spot on earth, the literal Mount Zion. The Lamb is present with them. He is seen in the vision, but he is at the time referred to, no more visible than the dragon is, who is in the world. They are blessed with divine protection while the rest of men are exposed to those judgments which now begin. Seven angels successively appear; three prepare the way, four act as executioners. The first summons the world to repentance by the annunciation that judgment is at hand; the second holds up the fall of Babylon in evidence that

judgment has begun. The overthrow of his metropolis and that of antichrist himself are here distinguished as by Isaiah, xiii. 1, xiv. 23, xiv. 24-27, the fall of Babylon and of the Assyrian monarch. The third angel warns of the eternal doom of those who submit to the beast. Four angels execute the two works of harvest or the ingathering of the people of God, and the vintage or the crushing of his foes. The "son of man," xiv. 14, is not Christ as is shown by his receiving an order from an angel, which he obeys. The wine-press was without the city of Jerusalem, the very place indicated by Joel, who locates the final overthrow of God's enemies in the valley of Jehoshaphat, where it shall literally occur.

The fifth and last series begins with chap. xv. The vials like the trumpets are introduced by an occurrence in heaven. It is now, however, not the acceptance of the prayers of saints still on earth, but the triumphant song of faithful confessors upon the crystal sea of heaven, which as they look through it to the earth appears mingled with fire from the reflection of the judgments there taking place. The inflictions, which follow, are upon the kingdom of the beast now rid of all the confessors of Jesus. The first three vials are in recompense for the sins of wearing the mark of the beast and shedding the blood of the saints. Fire and darkness are a foretaste of the outer darkness and the lake of fire. The drying up of the Euphrates leaves Babylon defenceless and gives free admission to the kings of the East, who like Cyrus and Cyaxares will accomplish her destruction. Before the seventh trumpet John had heard the oath of the angel and seen the two witnesses of God. Before the seventh vial he sees three spirits, messengers of Satan and his two earthly representatives, go forth to gather the world to battle against the saints at Armageddon, and hears the voice, "Behold, I come as a thief." The seventh vial completes the judgment and annihilates this host; the account of this vial ends with the first clause of xvi. 18. The "great earthquake" in the second clause begins a second section in this last series with a view to a more detailed account of the sixth and seventh plagues just announced, viz. the fall of Babylon and the overthrow of antichrist.

The earthquake divides the great city, which is explained to be Jerusalem, into three parts corresponding to the three hills on which it is built. A physical change is here intended, as also by Zechariah's prediction of the cleaving asunder of the mount of Olives. Jerusalem is shaken and the cities of the nations fall: Babylon shall not escape. She is represented by the woman on the scarlet-coloured beast. The five heads or kings already fallen are the Assyrian, Babylonian, Persian, Macedonian, and Antiochus, who for a special reason is here separately counted. The sixth then existing, when John wrote, was the Roman. The beast itself which is the eighth, and is at the same time one of the seven, is antichrist, which is the fifth head revived. The ten horns are not kings in the same sense that the beast is, but they belong to the beast and are used by him. And they are his agents in destroying the metropolis, whose fall is celebrated, chap. xviii. Then follows the next display of judgment in which the Word of God, the King of kings, destroys the beast and his armies. The glorified Church, all whose deceased members and not the martyrs only are raised from the dead, shall then reign over mankind for one thousand years, the eighth thousand of the world's history, corresponding with the eighth or Lord's day of Christ's resurrection. Satan is after that permitted to rouse the nations to rebellion against the sway of the glorified Church and to an attack upon the holy city. This is miraculously quelled. Then follows the second resurrection and the judgment of men outside of the Church. The lake of fire is the portion of the bad. The Church with the accessions now received is admitted into the new Jerusalem, which unlike the former city is of heavenly origin and located in a new earth. With the description of its glory these visions end.