

It has very little to do with the question of whether we are pre-millennialists or not, what to do with these last eight chapters of Ezekiel. (1 1/2).

Pre-millennialism is abundantly taught in the Scriptures, in clear passage after clear passage without paying any attention to the last eight chapters of Ezekiel which are confessedly difficult to know what they mean. They may be a picture of certain great spiritual (2). Now suppose they are not. Suppose they are a picture of geographical changes that take place in the Millennium, and suppose it is a picture of a restored temple then the description of a great number of sacrifices performed in them may be a figurative interpretation of the fact that in the very center of the worship, at the very center of his life is to be the adoration of the one who is our sacrifice to fulfill the sacrifices of the Old Testament, Jesus Christ, the lamb slain before the foundation of the world. So that it may be generally literal. It may be quite largely figurative. It may be generally literal, and yet this part about the sacrifices may be figurative. Or suppose this part is literal, too. But if it is, did not Christ die in vain. He says, why? Why did Christ die in vain, if Ezekiel did say that animal sacrifices were established again. Didn't he die in vain? Well, he must have if you have to have animal sacrifices in order to ~~prove~~ provide, in order to be saved. Well, was anybody ever saved through animal sacrifices? Animal sacrifices never had any efficacy except to look forward to the death of Christ. That's the only efficacy that they ever had, and we in this age look back to the death of Christ to the Lord's coming. Which reminds us of what he did. Supposing that in the Millennium it ~~could be~~ should be God's will to reestablish animal sacrifices to look back to Christ's coming, and to Christ's death as one looks forward, would that be making His death in vain. It seems to me that it is an argument that has nothing to do whatever with the basic question, are the prophecies of the time of external peace and safety when Jesus Christ literally reigns upon this earth. I'm not sure how to interpret that passage, but if it be interpreted in the most literal way, it is still ^{does not mean that} (4) these animal sacrifices are going to (4). (Student).

I myself am inclined to agree with you that there is much to that, that it is most probable