

kingdom of God is perfected in glory at the termination of the present course of the world's history, at the same time with the full conclusive fulfilment of the O. T. prophecy; cf. Acts 3:21.<sup>6</sup>

Hengstenberg, with whom Keil here expressed disagreement, had written:

Commentators are for the most part agreed in the opinion that *sealing up* is equivalent to *fulfilling*, or *confirming*, and that allusion is made to the custom of affixing a seal for the purpose of adding the validity to the contents of a document. ... The expression "to seal" is certainly used in this sense ... in the New Testament, e.g. John 6:27 and other passages ... But it is never so employed in the Old Testament .... The sealing of the sins is accompanied by the sealing of the prophecies; and the latter is described in the prophecies themselves as an act to be performed in the future. When once the fulfilment has taken place, although in other respects the prophecy still retains its great importance, yet in this respect it has answered its purpose, that the eyes of believers in need of strength and consolation are no longer directed to its announcements of a coming salvation, but to a salvation that has already appeared ... There can be no doubt, therefore, that we have here an allusion to the forgiveness of sins to be imparted in the days of the Messiah. And when this, the essential element in the work of Christ had been accomplished, the prophecies, in this respect at least, could justly be regarded as abolished.

The view that Hengstenberg presents with various qualifications, that the fifth purpose did not go further than the first century, because then "the prophecies, in this respect at least, could justly be regarded as abolished," is expressed more positively by E. J. Young, who says: