

COMMENTS ON THE DAILY READINGS

October 1

1 Chronicles 15

V.1 – “And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent” – This chapter records the bringing of the Ark to Zion. It opens up a pervasive theme for the rest of Scripture drawn from Gen.14. The question needs to be asked: Why did David place the Ark in a separate tent to the Tabernacle of Moses? The Mosaic Tabernacle was at Gibeon in the days of David – 1 Chron. 16:39; 21:29. The Altar of Sacrifice was at Gibeon – 1 Kings 3:4; but David set up his own tent in Jerusalem to house the Ark – 2 Sam. 6:17; 1 Chron. 15:1-3; 16:1. David also acted as a king-priest when the Ark came to Jerusalem – 2 Sam. 6:14,18-19; 1 Chron. 16:2-3. And, like Melchizedek, David distributed bread and wine to the people when the Ark was brought into his tent – 2 Sam. 6:19; 1 Chron. 16:3; and then David appointed Levites to minister in the worship conducted at his Tabernacle – 1 Chron. 16:4-6.

David had been planning all this from his teenage years. He wrote Ps. 132 when bringing the Ark to Zion, and it is a revelation of the depth of his understanding of God's purpose. In Ps. 132:1-5, David vowed to give the Ark rest. In V.6 he revealed he had comprehended the rightful place for the Ark while in Bethlehem as a teenage shepherd (see hint Ps. 78:70-71). While on the run from Saul “in the fields of the woods” he decided its destiny. He found it in Kirjathjearim (“city of forests” – 2 Chron. 1:4). Perhaps David's ‘Melchizedek’ related vow elicited Yahweh's vow to His as yet unborn son – Ps. 110:4 – “Yahweh hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” The Tabernacle of David was to play a massive role in the future in relation to the incorporation of Gentiles into the purpose of God; e.g. Acts 15.

After the disaster of Uzzah recorded in chapter 13:5-14, the Ark was placed in the home of Obededom the Gittite. He was a Kohathite. His name means “servant of Edom” (1st of 20 occs. of this name! Unbelievably, 5 Israelites bear this name – see Luke 1:59). David deliberately chose a ‘Gentile’ connected name (what Levite father in his right mind would name their son a slave of Edom?). “Gittite” refers to Gath-rimmon a town given to the Kohathites in the tribe of Dan – Josh. 19:40,45; 21:20,23-24; 1 Chron.

6:66,69. Because the Danites had not been able to eject the Canaanites from the area, it seems evident that this family of Kohathites had settled in Kirjathjearim which was a town of the Gibeonites (Josh. 9:17). What was David's thinking here? The whole purpose of bringing the Ark to Zion and not placing it in the Tabernacle of Moses was so that the multitudes of Gentiles, including thousands of Philistines who had come into Israel **because** of David, could worship Yahweh without being circumcised, or being excluded by the Law for some other reason. Once David heard that the house of Obededom had been blessed by God (chap. 13:14), he knew God approved of his plan despite the hiccup of not using the right method to convey the Ark, and he immediately implemented the plan described in what follows (V.2) – “Then David said, None ought to carry the ark of God but the Levites: for them hath Yahweh chosen to carry the ark of God, and to minister unto him for ever.”



V.27 – “David was clothed with a robe of fine linen... David also had upon him an ephod of linen” – David operated as a Melchizedek king-priest by wearing the clothing of a priest. This scandalized his Judaistic wife Michal, Saul’s daughter. Amid all the rejoicing, she alone stood aloof and severely criticized her husband for lowering himself in the eyes of the people by laying aside his kingly robes – “Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.” Like her father, her proud Judaistic approach makes her the representative of the Law, which like her could not produce life – she died childless.

Ezekiel 27 – Tyre lamented by all who profited by her

The remaining oracles on Tyre (chapters 27, 28) are somewhat different both in subject and mode of treatment from chapter 26. Chapter 27 dwells on the external greatness and magnificence of Tyre, her architectural splendour, her political and military power, and above all her amazing commercial enterprise – “O Tyrus, thou hast said, I am of perfect beauty.”

V.3-7 – In the allegory, the dirge envisages Tyre as a ‘ship’ sailing supremely on the sea of nations with all the materials needed to build her trading ships from Lebanon and trading partners as far away as the Peloponnesus (modern Greece) where “Elishah” was situated.

V.8-9 – Tyre’s mariners and calkers were drawn principally from the towns along the Mediterranean coast. Tyre dominated the region by trade.

V.10-11 – Tyre was so influential that they hired mercenaries from all countries, including Persia, Phut (Libya), and Lud (an African tribe). “Gammadims” is rendered by the Septuagint “watchmen;” by others, “brave warriors;” but possibly is the name of some nation of which there is no record.

V.12-25 – Her merchants were spread all over the known world. The first and last mentioned was Tarshish. Bro. Thomas writes in *Elpis Israel* page 434 – Addressing Tyre, the prophet says, “Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs.” These metals are the products of **Britain**, celebrated by the Phoenicians as Baratanac, or “the land of tin” as some construe it.

There is clear evidence of a Tyrian settlement on the southern coast of Britain. Many ancient tin mines and Tyrian wells along the sea coast testify to it. The British had round wells, but the men of Tyre built square wells. So, while Tarshish may have been established in a number of places in the Mediterranean as it moved westward, it finally settled in Britain.

The following web site comments usefully:

<http://phoenicia.org/britmines.html> - The Phoenicians discovered the tin deposits of the British Isles through their own exploring and seeking out of new products and

markets for them. They kept the knowledge of the Cornish tin mines a closely guarded secret so they could control trade in the metal and charge a high price for it. Innumerable ancient workings in Cornwall still attest the trade, and tin is still mined there today.



V.26 – “the east wind hath broken thee in the midst of the seas” – The splendid ‘ship’ of the allegory was finally sunk on the high seas by the “east wind.” This is evidently a reference to Nebuchadnezzar who began the decline of Tyre that was completed by Alexander the Great.

V.27-36 – The fall of Tyre had a massive impact on the commerce of the eastern Mediterranean region and maritime trade progressively moved to the west. Tyre’s partners became mourners at the ruin of their prosperity – “all thy company in the midst of thee shall fall.” There is good reason to compare the language of Revelation 18 as Tyre becomes a type of the Roman Catholic system, and as a forerunner to that system her demise is prophetic of a greater fall (V.36, RSV and ESV) – “you have come to a dreadful end, and shall be no more for ever.”

Luke 24

V.1-12 – “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre” – Christ rose from the dead and was immortalized at 6 pm on the Sabbath (see comments on John 20, **April 24** pg. 51) exactly three days and three nights (required by prophecy – Matt. 12:40) after being entombed at 6 pm on Wednesday 14th Abib (see comments on Ex. 16:1 on **February 8**). What we are reading of here is a reference to nearly 12 hours later as the sun began to rise on the first day of the week (we call Sunday). The two Mary’s who had sat and watched Jesus being interred on Wednesday evening were on their way back again, with others, early in the morning and were astonished to find the tomb open. Entering, they found the tomb empty, but were confronted by two angels who gently reminded them of Christ’s words that he would be crucified and rise again the third day. Returning to the despondent disciples, they recounted their experience at which Peter rushed to the sepulchre to see for himself. Like all the disciples, including the two on the way to Emmaus later that day, it was a ‘mountain’ to climb for Peter and his companions.

V.13-35 – “behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs” – Cleopas and his companion (possibly his wife) who were avid disciples of Christ were most likely returning home after the distressing events of the past few days. The risen Lord joined them and a lively conversation ensued. “Their eyes were holden that they should not know him” as they walked and talked about their shattered hopes.

In regard to the locality of Emmaus, it seems quite probable that it is the same village which is referred to by Josephus (“Jewish Wars,” vii. 6, Section 6), who states that, after the destruction of Jerusalem, Titus gave “Emmaus,” distant from Jerusalem threescore furlongs (8 miles or 13 kms west of Jerusalem), to 800 of his troops, whom he had dismissed from his army, for their habitation. Thomson (“The Land and the Book,” vol. ii. p. 307, 540) regards it as the present Kuriet el ‘Aineb, which has been identified with Kirjath-jearim. It was an arduous journey on foot in those days.

As the conversation reached a point where the two expressed their bemusement at reports of an empty tomb, the Lord chimed in with a rebuke – “O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?” but even this did not awaken them to whom they were speaking. It was not until they sat down with him in their abode and broke bread that they suddenly realized who he was – “he was known of them in breaking of bread” (V.35). We too, should ‘know’ him in the breaking of bread – 1 Cor. 11:26 (Weymouth) “For every time that you eat this

bread and drink from the cup, you are proclaiming the Lord's death--until He returns." They acknowledged their hearts had burned "while he talked with us by the way, and while he opened to us the scriptures," so they hurriedly retraced their steps back to Jerusalem to inform the disciples who continued to doubt.

V.36-49 – As the two from Emmaus spoke to the disciples, the Lord suddenly appeared in the room much to their shock and fear. Wounds in hands and feet, and consumption of food convinced them they had not seen a phantom (Griesbach text has *phantasma* in lieu of *pneuma*), and he proceeded to make their hearts burn as well – "Then opened he their understanding, that they might understand the scriptures." They then received their commission – "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

V.50-53 – The Lord's ascension to his Father from Bethany presaged his return to the very same place, but next time he will arrive with his glorified saints – Zech. 14:4-5. The rejoicing disciples returned to Jerusalem awaiting to be "endued with power from on high" that they might commence their work.

October 2

1 Chronicles 16

V.1-2 – With the Ark safely ensconced in David's *ohel* (round tent) he proceeded to offer "burnt sacrifices and peace offerings before God" and "blessed the people in the name of Yahweh." His great desire to introduce a Melchizedek system was coming to pass.

V.3 – David gave "a portion to **every man** of Israel, both man and **woman**: to each a cake of **bread**, and a measure of **wine**, and a grape-cake" (Young's Lit.) after the pattern of Melchizedek (Gen. 14:18) because that is the reason why he brought the Ark to Zion and not to the Tabernacle of Moses. Under the Law, women and Gentiles would have been excluded in these events. David's understanding of God's ultimate purpose in Christ was unsurpassed. Little wonder Yahweh responded to him with the oath of Ps. 110:4 concerning his son – "Yahweh hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

V.4-7 – David set in order the worship to be conducted by the Levites at his 'tabernacle' and "delivered first this psalm to thank Yahweh into the hand of Asaph and his brethren." This beautiful hymn from V.8-22, is nearly the same as Ps. 105:1-15; and from V.23-33 it accords with Ps. 96:1-13. We will leave the consideration of it until those psalms come into view.

V.37-43 – Having set up a form of the Melchizedek order in Jerusalem, David nevertheless insisted the sacrifices and worship prescribed by the Law continue at Gibeon where the Tabernacle of Moses was established. David knew that his arrangements would have to run in parallel with the Mosaic institution until Christ came to fulfil Ps. 110:4 and become the High Priest after the order of Melchizedek (Heb. 7). He had indicated as much by having the Kohathites take **six** steps and then pause while sacrifice was made. This was David's way of acknowledging that the Melchizedek order would have to wait until the Millennium before it could be fully established (2 Sam. 6:13). It is not difficult to see why David was called a man after God's own heart. This is not primarily a reference to character, although that cannot be dismissed, but rather comprehension of Divine things. In that he was unmatched. Bro. L.G. Sargent once wrote that "David was the most God-conscious man of the O.T."

Ezekiel 28

V.1-2 – “Son of man, say unto the prince of Tyrus” – Josephus states, on the authority of Menander, who translated the Phoenician annals into Greek, that this prince was Ithobal. However, it may be a term relating to the rulership of Tyre in general.

“Because thine heart is lifted up, and thou hast said, **I am a God (el)**, I sit in the seat of God (**elohim**), in the midst of the seas; yet thou art a man (**adam**), and not God (**el**), though thou set thine heart as the heart of God (**elohim**)” – A common claim of rulers of the time was an association with the ‘gods’. Tyrians were worshippers of Baal (Molech) and Ashtoreth which were very human corruptions, and accordingly, he would suffer the death of a man – “thou shalt be a man, and no God, in the hand of him that slayeth thee” (V.9).

V.3-10 – “Behold, thou art wiser than Daniel” – There is deep irony in Daniel being advanced for the second time in the book (14:14) for he was prominent in the court of Nebuchadnezzar, Yahweh’s weapon against Tyre (V.7; Dan. 2:48). Tyre prided itself on achieving its dominance by ‘wisdom’, but it would be shown that it was not Divine wisdom when “thou shalt die the deaths of the uncircumcised by the hand of strangers.”

V.11-13 – (Rotherham for V.12) – “Son of man Take thou up a **dirge** over the king of Tyre,— And thou shalt say to him, Thus saith my Lord Yahweh, Thou wast of finished proportions, full of wisdom and perfect in beauty” – Some interesting observations are made in this dirge for the fall and death awaiting Tyre. For example, in V.13 the extent and nature of the wealth of Tyre was astonishing with 9 precious stones worked in gold and the master crafted musical instruments that adorned this power of “finished proportions” which was set in “Eden the garden of God” (the region from the Persian Gulf where the Garden of Eden was located to the Mediterranean coast – Gen. 2:8). There is irony here too, for Tyre is represented as the ‘first of creation’ like Adam; but at the same time the parallel is to be maintained in his fall from glory. Like Adam in the enjoyment of paradise, he shall be like Adam in his fall.

V.14 – The RSV gives a different slant on this verse – “With an anointed guardian cherub I placed you” suggesting that Israel was Tyre’s protecting power during the time of David and Solomon, but most translations suggest otherwise (e.g. Rotherham) – “Thou, wast the anointed cherub that covered,— When I appointed thee, in the holy mount of God, thou wast, amid stones of fire, thou didst walk to and fro.” The imagery seems to be drawn from the temple where the cherubim and all holy things were consecrated and anointed with oil (Ex. 30:26). The prince of Tyre was also anointed as a sovereign power – covering or protecting the minor states, like the cherubim with outstretched wings covering the Mercy-Seat. As the cherub was in the temple on the holy mountain, so the prince of Tyre was presiding over the island-city, rising like a mountain from the deep. Tyre had been a protecting power, and because of its relationship with Israel, had been granted protection by Yahweh. Accordingly, it was associated with the “stones of fire” reflecting the light of the sun, giving the appearance of fire. All the stones named in V.13 are found in the High priest’s breastplate (Ex. 28:17-20), but their order is different, and three stones named in Exodus (the third row) are missing, so while the imagery is drawn from Israel (12), Yahweh is identifying a Gentile king – “the prince of Tyrus” who is about to be judged (9 is the number of finality and judgement).

V.15-19 – “I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire” – Tyre had been faithful in earlier days, and while they held with Israel could be said to walk “up and down in the midst of the stones of fire” (an allusion to the breastplate), i.e. in harmony with Israel, but when “iniquity was found in thee” she would fall in consequence, and would “come to a

dreadful end, and shall be no more for ever” (RSV for V.19). It is not difficult to see long shadows cast of Babylon the Great of Rev. 17-18 in all of this.

V.20-24 – “Son of man, set thy face against **Zidon**” – Zidon was a grandson of Ham, being Canaan’s firstborn (Gen. 10:15). He settled on the Mediterranean shore and established the city of Zidon, some 20 miles (32 kms) north of where Tyre was later established. Tyre was a colony of the Zidonians (Isa. 23:12); and consequently Zidon was a more ancient, though a less considerable city than Tyre. In many centuries, and in many ways (political, commercial, and especially religious), Zidon had been a “pricking brier” to Israel, for Jezebel came from this city (1 Kings 16:31), and it too would suffer punishment at the hands of Israel’s God.

V.25-26 – Inserted in the record at this point of time, as Jerusalem was about to fall, and Ezekiel was proclaiming the last of his prophecies against the nations before that terrible event, we find these two remarkable verses. Israel surely would be scattered, but in mercy Yahweh would remember His covenants. The offending nations would receive their due rewards and at the appointed time Israel will be regathered, and “sanctified” in the eyes of the nations, and dwell safely in their land, “So shall they know that, I, Yahweh am their God” (Rotherham), and “then shall they dwell in their land that I have given to my servant Jacob.”

Galatians 1

The very existence of Paul’s Epistle to the Galatians is evidence that it is very difficult in any era to **maintain purity of doctrine**. There are always influences at work to undermine and adulterate the pure teachings of Christ and his apostles (Acts 20:29-30). The history of the Brotherhood of Christ in the first and second centuries proved that. Even before he fell asleep under the vicious hand of Nero in AD 68, the Apostle could write to Timothy – 2 Tim. 4:3-4 – “For the time will come when **they will not endure sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and **shall be turned unto fables**,” after having previously said – 2 Tim. 1:15 – “This thou knowest, that all they which are in Asia be turned away from me.”

Doctrinal purity is paramount for salvation. Wrong doctrine leads to rejection – Gal. 1:8-9 – “But though **we**, or an **angel** from heaven, **preach any other gospel** unto you than that which we have preached unto you, let him be **accursed**. As we said before, so say I now again, If any man **preach any other gospel** unto you than that ye have received, let him be **accursed**.” The Greek word for “accursed” used twice is *anathema* – Thayer – “a man accursed, devoted to the direst of woes.” This means exclusion from the Kingdom. In a time when the importance of doctrine is being minimized, the careful consideration of this epistle is advisable.

The greatest challenge to Paul was the machinations of Judaistic teachers who undermined both his authority as an Apostle and his teachings. Hence, Gal. 1 is largely devoted to establishing his authority. He does this by arrogating to himself Isa. 49 (and rightly so – Gal. 1:1). Paul had done this before in Acts 13:47 – “For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (a citation from Isa. 49:6 which is about the mission of Christ). In Gal. 1:15, Paul cites Isa. 49:1 of himself, although it is clearly about Christ – “Yahweh hath called me from the womb; from the bowels of my mother hath he made mention of my name.” Christ was to be revealed in the Apostle as his ambassador to the Gentiles (Gal. 1:16). Therefore, special preparation for his mission was undertaken – Gal.

1:16-24. It is also why he could say, “before whose eyes Jesus Christ hath been evidently set forth, crucified among you” (3:1).

Galatians 2

The Jerusalem Conference (circa AD 51) was a major crossroad for the first century brotherhood. Judaism was at work to “pervert the Gospel of Christ” (Gal. 1:7; Acts 15). Despite “the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem” (Acts 15:20-31; 16:4), Judaism continued to undermine the community until it matured ultimately into the apostasy of the Roman Catholic Church.

V.4-5 – “because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.” – The importance of standing against the corrosive influence of wrong doctrine is made clear in this introduction to the tensions that animated the Conference.

V.9 – “James, Cephas, and John, who seemed to be pillars” – James the Lord’s half brother was instrumental in bringing an acceptable resolution to the Jerusalem Conference with his brilliant use of Scripture after personal testimonies had largely failed. “The decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem” were largely written under his steady hand.

V.11-14 – Subsequently, “when Peter was come to Antioch, I withstood him to the face, because he was to be blamed” as he hypocritically joined the Judaisers and avoided Gentiles out of fear of them. Barnabas too became wobbly on this issue. That Peter and Barnabas could be derailed by the over-bearing presence and subtle arguments of Judaisers in the community shows how omnipresent and dangerous it was. Had it not been for the Apostle Paul, things may have gone another way with serious ramifications for us today.

V.15-21 – We can be thankful that Paul stood his ground and confirmed the path for both Jew and Gentile to attain eternal life in the absence of the Law, although not without law to Christ (1 Cor. 9:21) – “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” That path is to “crucify the flesh with its affections and lusts” (Gal. 5:24), and to walk by the power of the Spirit Word of God that provides a motivation far greater than law – “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. 5:16).

October 3

1 Chronicles 17

This chapter is the companion account to 2 Samuel 7. There are very few differences (refer comments on **July 22**).

V.17 – For the phrase, “hast regarded me according to the estate of a man of high degree,” Young’s Literal has “hast seen me as a type of the man who is on high” (namely, Christ). David understood that Yahweh had made him a type of the Son of God.

V.18-27 – The ‘house’ that God said He would build for David loomed large in David’s mind. This indicates that the final fulfilment is in the Kingdom Age. David’s request in V.27 – “Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever” aligns Yahweh’s future glory with his eternal house – Rom. 8:30. This was the most important element to David; i.e. an eternal ‘house’ – a Divine family.

Ezekiel 29

V.1-2 – “In the tenth year, in the tenth month, in the twelfth day of the month” – Jerusalem had been besieged, but not taken. Jeremiah delivered his prophecy against Egypt, about the time when the approach of Pharaoh Hophra’s army caused the Chaldeans for the time being to raise the siege (Jer. 37:5; 39:1-2). His end had been prophesied – Jer. 44:30. This prophecy was given before those of the other nations considered from chapter 25.

V.3 – “Behold, I am against thee, Pharaoh king of Egypt, the **great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself” – The reference is to the crocodile, the great monster of the Nile, which was regarded very differently in different parts of Egypt. By some it was worshipped and embalmed after death, and cities were named after it. Others viewed it with the utmost abhorrence. An animal so terrible, so venerated, or so abhorred, was an apt image of the proud Egyptian monarch – the more so, perhaps, because it was in truth less formidable than it appeared, and often became an easy prey to such as assailed it with skill and courage.

Pharaoh claimed divinity and spoke of ‘my river, which I have made’ against Yahweh. It was the common boast of Hophra (Apries), that “not even a god could dispossess him of power.” The phrase “in the midst of his rivers” refers to Sais, the royal city, which during the twenty-sixth dynasty was in the Delta, in the midst of the various branches and canals of the Nile which enabled Egypt to flourish.

V.4-7 – “I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales” – Crocodiles are easy prey for a baited hook. The “fish” sticking to the crocodile’s scales are the allies of Egypt involved in her ruin. Egypt would be to its allies what it had been to Israel – a broken reed (V.6-7).

V.8-11 – “Egypt shall be desolate and waste; and they shall know that I am Yahweh: because he hath said, The river is mine, and I have made it” – Pharaoh’s pride brought retribution from the Creator of the river. Egypt would be desolate “from Migdol to Syene even up to the boundary of Ethiopia” (Rotherham V.10). This indicates the extreme North and South of Egypt from Migdol near the Mediterranean and Syene being modern Aswan, near Ethiopia.

V.12-16 – The 40 years seems lost to history. It possibly refers to V.19 which speaks of the defeat of Hophra’s successor Amasis II by Nebuchadnezzar in his 37th year (Jer. 46:24-26). The 13 year siege of Tyre by Nebuchadnezzar had been only partially successful. Egypt was to be Yahweh’s “wages” paid to Nebuchadnezzar for the service rendered in the punishments inflicted on Tyre. History records very little of how successful Nebuchadnezzar was in Egypt, but he was to take ‘multitudes, spoil, and prey’ (Jer. 43:8-13).

V.15 – “It shall be **the basest of the kingdoms**; neither shall it exalt itself any more above the nations: for I will diminish them, that **they shall no more rule over the nations**” – The ravages of Nebuchadnezzar were the beginning of the end, and all the desolation which followed may be looked upon as a continuous fulfillment of God’s decree. The savage fury with which Cambyses (Persia) swept over Egypt amply realized all that Ezekiel foretold, and the kingdom never again became really independent. Egyptian rulers gave place to Persian, Persian to the successors of Alexander the Great, who gave place in turn to Rome. So thoroughly was the prophecy of Ezekiel fulfilled.

V.17-21 – “in the seven and twentieth year” – i.e. of Jehoiachin’s captivity (BC 572-1; i.e. 2 years after the glorious vision of the Temple – Chaps. 40-48). There are issues with the positioning of this section. Some commentators suggest it is a supplementary prophecy added

later as it is 16 years after the fall of Jerusalem. Moffatt places the verse in double brackets, to indicate “a passage which are either an editorial addition or a later interpolation.” What is clear from V.21 is that Israel has a bright future and the prophet would regain his voice.

Galatians 3

This chapter is fundamental to our faith. Identification with Abraham and the promises made to him, and baptism into Christ (his ‘seed’ – V.16) is the only way to eternal life – Gal. 3:26-29. Paul begins in V.1 by confirming what he asserted in Gal. 1 concerning his appointment as Apostle to the Gentiles. In him, Christ had “been vividly portrayed as on the Cross” (Weymouth).

The RV translation of Gal 3:17 is clearer – “Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise (i.e. to Abraham) of none effect.”

The Law of Moses was never designed to give eternal life (V.21). Not even Christ attained life by fulfilling every moral requirement of the Law, for it condemned him in the manner of his death by Divine appointment – Deut. 21:22-23; Gal. 3:13. The Law was a “schoolmaster” to bring those under it to Christ (V.24). The Greek word is *paidagōgos* – Thayer Definition – a tutor, i.e. a guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.

V.26-29 – Baptism into Christ produces members of the “seed” (singular V.16) of Abraham – “if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” In this there is equality for Jew and Gentile; slave or freeman; male and female. Some have misused the latter to assert the Humanist mantra that there is equality of rank in Christ between male and female. This flies in the face of many Scriptures – 1 Cor. 11:3; 14:34; 1 Tim. 2:11-14; 1 Pet. 3:6; etc. This ‘equality’ has only to do with relationship to salvation.

Galatians 4

To illustrate the huge gap that existed between Jews who thought eternal life could be won by keeping the Law, and those who are baptized into Christ and are “heirs according to the promise,” the Apostle uses the illustration of slaves versus heirs. Two words are used of the slave condition in verse 1 and 7 – “servants” – *doulos* – a slave, bondman, man of servile condition. A cognate word *douleuō* – to be a slave, serve, do service, is translated “did service” in V.8, and “bondage” in verses 9 and 25.

The “heirs” are called adopted “sons” (V.5) – *uihothesia* – adoption of sons. By this means they are related to God's “son” – *uihos* – a word used 9 times in Gal. 4. Gal. 4:6 – “And, because ye are **sons**, God hath sent forth the Spirit of his **Son** into our hearts, exclaiming, Abba! Oh Father!” By contrast, both Jews and Gentiles “did service” (*douleuō*) to another. The Gentiles “did service” to false gods (V.8), and the Jews had been in “bondage” (*douleuō*) to the Law. Therefore, neither had been ‘heirs’ of God. Some wanted to return to that slavery.

The allegory of Gal. 4:21-31 sets out these two classes – bondslaves to the Law represented by Hagar and her bondslave son, Ishmael; and the freeborn heir Isaac, born to Sarah the representative of the Abrahamic Covenant.

October 4

1 Chronicles 18

V.1-13 – “David took Gath and her towns” – This bracket of verses repeats 2 Sam. 8. It records David’s victories over the surrounding nations. Perhaps his attack on Moab was attributable to the possible mistreatment of his parents whom he took to Moab for refuge when being pursued by Saul – 1 Sam. 22:3-4.

V.14-17 – The governmental structure of David’s kingdom shows that he was totally different to Saul who was initially reluctant to rule, for David was committed to executing “judgement and justice unto all his people.”

1 Chronicles 19

Nahash the king of Ammon had been subdued by Israel, through Saul (1 Sam. 11), and by David (2 Sam. 8), but on the death of Nahash, his son Hanun acceded to the throne. David sought to maintain the peace with Ammon, but when his ambassadors arrived they were humiliatingly treated because Hanun was ill-advised by his courtiers. It was to be a costly mistake. War seemed inevitable. The Ammonites hired Syrian mercenaries, and David sent Joab and Abishai to Rabbah. Outnumbered and virtually surrounded, Joab showed rare confidence in God, rather than in his own abilities, and a great victory was won. The Syrians rallied under Hadarezer and returned to fight against Israel. This time, David led the army and the losses of the Syrians were so great that “they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.” David’s act of kindness began a series of events that ultimately led to the worst period of his life – the sin with Bathsheba and the murder of her husband Uriah, a despicable act played out at these very walls of Rabbah – 2 Sam. 12:9. Can we learn something from this?

Had David not reacted to the humiliation of his ambassadors to Hanun in the way he did, things may have been different. National pride and a desire for revenge of the debasement of his emissaries and their wounded pride saw him ignore the advice given by Abigail in 1 Sam. 25:30-31. Not returning “evil for evil” is always a better course, and leaving the matter to Yahweh is even better, but human nature doesn’t naturally operate that way. Hanun was probably young; he was certainly an inexperienced monarch who foolishly listened to bad advice. Perhaps he should have been given another chance. Ultimately, the matter did not end well for anybody, including David.

Ezekiel 30

V.1-19 – “Alas for the day!” (Rotherham) – This section is virtually an extension of Chap. 29:1-16. The depredations of Nebuchadnezzar in Egypt from Migdol (the tower) in the north-eastern border to Syene in the far south on the border with Ethiopia (cp. V.6 with 29:10) would see all Egypt’s strongholds destroyed. The whole territory would be overrun and put to the sword and famine. Egypt’s “helpers” (V.8) listed in V.5 were condemned with her. This also meant that many Jews who had fled from Jerusalem against the prophecy of Jeremiah would now be caught up in the holocaust (see Jer. 44:1).

V.20-26 – “And it came to pass in the eleventh year, in the first month, in the seventh day of the month” – This was 3 months later, and 3 months before the fall of Jerusalem and is a further prophecy of Egypt’s fall before Nebuchadnezzar. Egypt’s power was waning like a man with a broken arm which had not been splintered and bandaged (“roller” – *chittûl* – bandage). Hophra had sent an army to relieve the siege of Jerusalem; it had been soundly

beaten and gone into retreat. But worse was to come, as both arms would be broken! (V.22), and Yahweh's sword, in Nebuchadnezzar's hand, would surely prevail.

Galatians 5

In this chapter, the Apostle continues to dismantle the arguments of the Judaisers that were influencing some in the Galatian ecclesias to return to keeping the rituals of the Law of Moses (V.1). He deals first of all with circumcision (V.2-12), showing that the motivation behind this push was to avoid persecution from unbelieving Jews, and perhaps from improperly converted Jews within the community (V.11). The aim of life in Christ had been forgotten – Gal. 5:5 – “For we through the Spirit wait for **the hope of righteousness** by **faith**.”

Righteousness in the fullest sense is a hope set before us which is pursued by faith, not by ritual. It is the **hope** for a change of nature fostered by the continual working of the Spirit Word in us. Gal. 5:6 – “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh by love.**”

The slide copied at right shows the various ways that this same formula and process is presented in the N.T.



Gal. 5:12 – “I would they were even **cut off** which trouble you.” The Apostle is so angry at the false teachers that he even suggests they should be dismembered themselves seeing they were so keen on foisting circumcision on Gentile converts. His reference is to the contemporary rite practiced by the Phrygians in the worship of Cybele (their goddess). They practiced genital mutilation.

Gal. 5:13 – “For, brethren, ye have been called unto **liberty**; only use not **liberty** for an occasion to the flesh, but **by love serve one another**.” Knowing only too well the imbalance and deception of human nature (Jer. 17:9), Paul immediately counterbalances any slide towards liberalism after criticizing ritualism. He counsels “love” (*agapao* – a sacrificial love of the will/mind) for it was evident furious arguments had broken out among them over these issues (V.15).

V.16 – He returns to the theme of V.5 – “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” The following translation by Weymouth of Gal 5:17 is helpful – “For the **cravings** of the lower nature are opposed to those of the Spirit, and the **cravings** of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, **so that you cannot do everything to which you are inclined**.” For the word “lusteth” in the KJV, Weymouth has “cravings.” This is consistent with the Greek word used – *epithumeo* – to fix the desire. It occurs 16 times in the N.T., the first being Matt. 5:28 (a passage sometimes misunderstood. It is not the casual unbidden sensations that are common in human nature that are in view here, but the fixed and determined desire for the forbidden). So the battle between flesh and spirit is unrelenting and endless. They “are contrary one to the other” and cannot be reconciled (Rom. 8:4-8). Whereas the KJV translation provides two possible options to interpret the phrase “so that ye cannot do the things that ye would,” Weymouth is correct. The flesh is indeed strong, but the Spirit is stronger, and those who walk in it can fend off most of its natural tendencies and machinations.

V.19-21 – Paul lists 17 works of the flesh, and as nearly always, sexual immorality heads the list. To the Hebrew mind, 17 was the number of absolute completeness (7+10).

V.22-23 – By contrast the singular “fruit of the Spirit” is displayed in a multifarious display of Divine characteristics and blessings. It is the work, and reward, of God. Walking in this atmosphere they, like Christ “have crucified the flesh with the affections and lusts” (V.24). Given the fractious nature of the debates that were occurring in the Galatian ecclesias, it was fitting for Paul to conclude this section with – “Let us not be desirous of vain glory, provoking one another, envying one another.”

Galatians 6

V.1 – “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; **considering thyself, lest thou also be tempted**” – Knowing only too well the nature we bear, which as the Apostle found “when I would do good, evil is present with me,” there was a need for merciful consideration of others who had fallen to it. Even those with a strong Judaistic “touch not, taste not” mindset would stumble. They needed each other. Yet even in the act of reaching out, if it is not wisely handled, disaster can strike. How often is it that we have seen brethren getting involved in marriage problems, for example, only to fall victim to what the Apostle calls “fornication” in 1 Cor. 7:2, and going “beyond and defraud his brother” in 1 Thess. 4:6. Those who understand the weakness and bias of human nature always take the precaution of having someone else with them when dealing with sensitive matters involving the opposite sex.

V.2-10 – We have an obligation to assist others with their burdens, but at the Judgement Seat we will bear our own. No one else can carry us across the line there. We will be judged according to the choices we have made in life on one universal principle – “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” One common problem we have is weariness – “let us not be weary in well doing” for there is a reward, so “as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” In these last days, there will always be a need to assist with other’s burdens.

V.11-18 – “Ye see how large a letter I have written unto you with mine own hand” – Paul dictated his epistles to other brethren who wrote out what he said (see notes at the end of his epistles). In this epistle he signed off in his own handwriting in large unmistakable Greek letters. The reason for this harks back to chapter 1 where he spent considerable time establishing his apostolic credentials because there were those in the Galatian ecclesias who were trying to undermine him in two ways – (1) Questioning his authority from Christ; and (2) Suggesting the letters were not actually from him. He next mentions the Judaistic contingent who were insisting on Gentile converts being circumcised. He recommends a much more effective ‘circumcision’ – a cutting off of the flesh that actually produces new life (V.14-15). Those who followed that “rule” would have peace and mercy because they were actually members of “the Israel of God.” His final message to his detractors was “henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus,” because he had been “Jesus Christ....evidently set forth, crucified among” them.

October 5

1 Chronicles 20

V.1-3 – These three verses cover all that is recorded in 2 Sam. 11 and a portion of 2 Sam. 12. The sin of David with Bathsheba and the murder of her husband Uriah is not noted in this chapter. David conquered the city, captured the king and wore his crown, but it is the record of his apparent cruelty to the people of Ammon (V.3) that produces the most debate among commentators. Some believe that David massacred multitudes (comparing the companion account in 2 Sam. 12:31); while others, like Bullinger, go to great lengths to demonstrate that the Hebrew words used can be construed another way to produce a translation like the ESV – “And he brought out the people who were in it and set them to labour with saws and iron picks and iron axes and made them toil at the brick kilns.” The Treasury of Scriptural Knowledge adds – Instead of *wyyasar*, “and he cut,” the parallel passage is *wyyasem*, “and he put them;” which is also the reading here of seven manuscripts collated by Dr. Kennicott. Sawing asunder, etc., of human beings, have no more place in the text, than they had in David's conduct towards the Ammonites. David was not known for such cruelty.

V.4-8 – This bracket of verses is a repetition of 2 Sam. 21:18-22. War returned to David's life as the restless Philistines attacked Israel again. David's life was bookended when in several subsequent battles with the Philistines the remnants of the giants of Gath were eliminated by David's mighty men, including the brother of Goliath and a related giant with a deformity of six fingers and toes.

1 Chronicles 21

V.1 – “And Satan stood up against Israel, and provoked David to number Israel” – In the companion account in 2 Sam. 24:1 we read, “the anger of Yahweh was kindled against Israel, and **he** moved David against them to say, Go, number Israel and Judah.” It seems Yahweh was the Satan in this instance. However, the Scriptural testimony is clear – James 1:13-14 – “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, **neither tempteth he any man**: but every man is tempted, when he is drawn away of his own lust, and enticed.” It was David's pride that was at fault, but it has been suggested that David did not err in numbering Israel, for he sought only to collect money for the building of the Temple. It is also suggested Israel were punished by Yahweh for their apathy and disinterest in the project, and postulated that David was correct and Joab wrong in opposing the numbering. Is this right? David didn't think so, because he acknowledged to God in V.17 – “Is it not I that commanded the people to be numbered? even **I it is that have sinned and done evil indeed**; but as for these sheep, what have they done?” (see also 2 Sam. 24:10 – “I have **sinned greatly** in that I have done”). Neither did God exonerate David, noting in 1 Chron. 27:24 – “Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.” Taking a census to collect money for the temple project may have been an acceptable motive, but David's numbering was clearly unlawful, and was seriously condemned and punished. For once, Joab was right! What then was happening here?

There were two factors at work in bringing this crisis to a head. As time went on it seems the nation had lapsed into a state of apathy. They were just bumping along as is often the case with nations, such as is said of Moab – Jer. 48:11 – “Moab hath been **at ease from his youth**, and he hath **settled on his lees**, and **hath not been emptied from vessel to vessel**, neither hath he gone into captivity: therefore his taste remained in him, and

his scent is not changed.” No one enjoys constant conflict and trouble (Heb. 12:11), but it is a faithful saying as Paul said after being stoned at Lystra – “that we must through much **tribulation** (*thlipsis* – pressure) enter into the kingdom of God.” It is the Divine method – Heb 12:6 – “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” The second factor is that David himself seems to have lost his sensitivity to the inclusion of Gentiles, for in commanding Joab to number the nation he said “Go, number Israel and Judah.” There were tens of thousands of Gentile converts in Israel who seem to have been overlooked, and this is confirmed by a sound translation, like the RSV of 2 Chron. 2:17. In the events that follow it is clear that their omission was the cause of the judgements that fell. This shook up the nation and woke it from its lethargy, and restored David’s shaken confidence in his youthful enthusiasm for the inclusion of Gentiles in the purpose of God.

Because Joab opposed the numbering, he did a perfunctory job, not including the Levites or the tribe of Benjamin in the count (V.6). It is certain therefore he left out the Gentiles whom Solomon later counted and found to be 153,000 males. This was the most serious omission as far as God was concerned (V.7).

V.8-17 – Having been given the totals of **fighting men** (V.5), revealing the true purpose of the numbering, David immediately realized his mistake and confessed his sin – “**I have sinned greatly**, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for **I have done very foolishly**.” There are always consequences for sin. “Yahweh spake unto Gad, David’s seer” offering David three choices – “Choose thee, either three years’ famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of Yahweh, even the pestilence, in the land, and the angel of Yahweh destroying throughout all the coasts of Israel.” David chose the latter because he leaned on the mercy of his God, and it proved to be a correct choice because the judgement was cut short, for a powerful reason – the salvation of Gentiles. “So Yahweh sent pestilence upon Israel: and there fell of Israel seventy thousand men.” 70 is the number of the nations (Gen. 10; Deut. 32:8; etc.), and a “thousand” to Jews represented a family (Judges 6:15), hence, this number of casualties represented the family of the Gentiles who had been omitted from the numbering of Israel. They were part of Israel, but David had now excluded them, so God took out 70,000 Jews. We know they were Jews because when the destroying angel arrived at the threshing-floor of a Gentile, the killing stopped – “It is enough, stay now thine hand. And the angel of Yahweh stood by the threshingfloor of Ornan the Jebusite.” Ornan signifies “strong” (Strong’s) or “light was perpetuated” (BDB). The name occurs **12 times in Scripture** = Israel (11 in 1 Chron. 21). His other name in 2 Sam. 24 was Araunah and signifies “joyful shouting of Yah” (BDB). The name occurs 9 times in 2 Sam. 24. He was a Jebusite, meaning “trodden down” (like a threshing floor) which represents judgement (cp. V.20 – “threshing”). He had 4 sons, the number of a new creation developed in righteousness, and when you add their father Ornan there is a total of 5 = grace. The message to David was clear – ‘you forgot the Gentiles’.

V.18-28 – “Then the angel of Yahweh commanded Gad to say to David, that David should go up, and set up an altar unto Yahweh in the threshingfloor of Ornan the Jebusite.” Ornan wanted to give it to him because as a Jebusite he had no title to it anyway, but David insisted on buying it on the basis of a very important principle – “Nay; but I will verily buy it for the full price: for I will not take that which is thine for Yahweh, **nor offer burnt offerings without cost**.” Sacrifice is not sacrifice if it costs you nothing. An interesting statement is made in 2 Sam. 24:23 (Rotherham) – “The whole, did Araunah give, **as a king to a king**.” Did Ornan have ancestral links to Melchizedek who lived in this place nearly a thousand years before? We do not know, but it is a fascinating link with the very

reason why David had so enthusiastically included Gentiles among God's people – Gen. 14:13-18. David understood the argument later put by Paul in Rom. 4:9-12 that when Abraham was declared 'righteous' on the basis of faith he was not circumcised, and when he was blessed by Melchizedek he had in his company (his ecclesia) converted Gentiles.

V.29-30 – On the third day of the judgements, David was on his way to Gibeon where the Tabernacle and altar of sacrifice were located, but David was prevented from going to it by the arrival of the destroying angel at Jerusalem. He was confused and doubtful about whether his placing of the Ark in a tent of his own erecting in order to incorporate Gentiles some 30 years before was right or wrong, and was only prevented from going to the Tabernacle by the angel arriving at Ornan's threshingfloor and putting away the sword. God confirmed that he had it right – Gentiles had a place in the Melchizedek order.

Ezekiel 31

V.1 – “in the eleventh year, in the third month, in the first day of the month” – This is almost 2 months after chapter 30, and about a month before the fall of Jerusalem. Egypt's fall would match that of Assyria, which Egypt knew so well. In the “garden of God,” Assyria, like Egypt, had been as a high cedar, well-nourished, tall, and strong and dominating all the other ‘trees’ of Eden, but it was cut down by “the mighty one of the heathen” (V.11 – *ayil goyim* – chief of the nations, namely, Nebuchadnezzar), and many nations were shaken at its fall, as they would be with Egypt. The final prophecy against Egypt came after the fall of Jerusalem in Chap. 32.

Ephesians 1

The Epistle to the Ephesians is a general epistle in the sense that it does not deal with any specific problems, but with the deep principles of the Truth. It has no special greetings to, or even reference to, any individuals, as would be expected in an epistle to one ecclesia, especially where Paul had but recently spent three years, as he had at Ephesus. It gives the appearance of being intended, not just for Ephesus, but for the brethren and sisters of all the ecclesias of Western Asia Minor of which Ephesus was the centre and hub; the same group of ecclesias to whom John wrote from Patmos (see Col. 4:16).

In the first two chapters, Paul describes the eternal purpose of God to unite in one perfect, harmonious, unblemished (and that is the point), spiritual whole, all things in Christ.

The Epistle is divided into two sections – one primarily doctrinal (Chaps. 1 to 3), the other mainly about the practical application of that doctrine (Chaps. 4 to 6). There is a **nexus between doctrine and behavior** (1 Tim. 2:9-10) Paul having listed a plethora of human sins and immoralities that the Law sought to expose adds, “and if there be any other thing that is **contrary to sound doctrine**.” Wrong doctrine invariably leads to wrong practice.

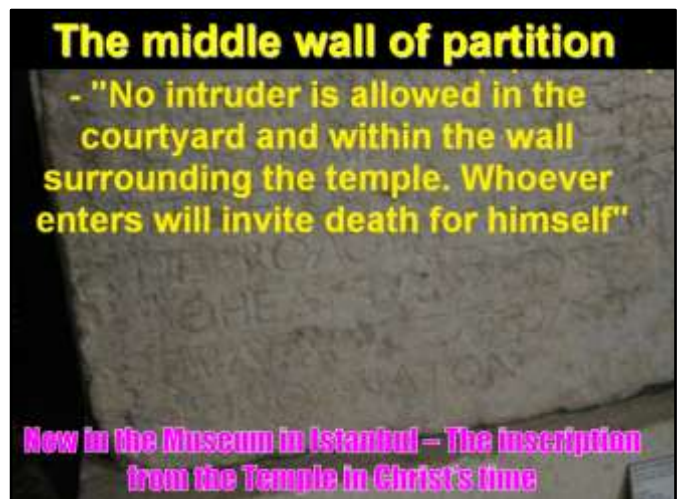
V.3-23 – It was important that Gentile believers should understand that they were saved by grace that operated through faith; that there was no virtue in the flesh as such, and that, however wretched had once been their condition; they now had equal privileges with the Jews. He then proceeds to encourage them in their calling in Christ, by declaring with what steadfastness he suffered for the truth, and with what earnestness he prayed for their establishment and continuance in it, and he urged them strongly that they walk as becoming saints in a full discharge of the responsibilities that their new-found spiritual outlook brought with it.

Ephesians 2

V.1-3 – ESV – “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and **were by nature children of wrath**, like the rest of mankind.” This is a very clear description of the prior condition of Gentile converts to the truth. Some have misconstrued the phrase “were by nature children of wrath” to mean that the very possession of our nature alienates us from God. This is not correct as V.1 implies. We are alienated from God by our own sins, not held guilty for possessing Adam’s fallen nature. As Bro. Thomas wrote in Elpis Israel page 77 – “This sinful nature we inherit. **It is our misfortune, not our crime**, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us.”

V.4-10 – “Not of works, lest any man should boast” – This statement too has been misused to assert that works are not required for salvation, only grace. What Paul means by works here is works of the Law in which the Jews placed so much store. We will have our destiny determined by our works – Matt. 16:27; Rom. 2:6-11; 1 Pet. 1:17; Rev. 22:12. Those works must be works of faith – V.10; Gal. 5:6; 1 Thess. 1:3; James 2:14-26.

V.11-22 – Gentiles had gone from being “aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” to becoming “an holy temple in the Lord” and “fellow citizens with the saints, and of the household of God.” The “middle wall of partition” that stood between Jew and Gentile had been “broken down” in Christ. The plaque on the wall between the Jewish and Gentile courts in the temple in Christ’s day is now in the Museum in Istanbul (see at right).



Christ “abolished in his flesh the **enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the **enmity** thereby.” The problem with the Law of Moses was that it highlighted sin and human failure because no one could keep it (Rom. 7:7-13; 8:3). That is what created the “enmity.” With Christ’s death and resurrection the Law was abolished (Gal. 3:13) and salvation is by grace through “faith which works by love” (Gal. 5:6). In Christ, both Jew and Gentile are “builded together for an habitation of God through the Spirit.”

October 6

1 Chronicles 22

V.1 – “Then David said, This is the house of Yahweh God, and this is the altar of the burnt offering for Israel” – David now knew where the altar, and therefore the Temple was to be built. It would be on the threshing floor of Ornan the Jebusite that the temple and altar

would be built, presaging the House of Prayer for **all nations** of the latter days when the true Melchizedek order will be established.

V.2-5 – “David commanded to gather together the **strangers** that were in the land of Israel” – This is the proof that the real issue in the previous chapter was that David had excluded Gentiles from the count, and Israel suffered the loss of 70,000 as a result. Now David gathered the Gentiles who had adopted Israel as their nation and began to prepare materials for the temple that Solomon would build.

V.6-19 – “Then he called for Solomon his son, and charged him to build an house for Yahweh God of Israel” – David instructed and encouraged Solomon to build the temple which he himself was not permitted to build. In doing so, he advanced the promise God had made to him in 2 Sam. 7 and 1 Chron. 17 – “He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.” However, this was a promise about the real Son of God, and Solomon proved that he was not he. The evidence of Solomon’s apostasy remained on “the mount of corruption” (the Mt of Olives) until the days of Josiah 300 years later (2 Kings 23:13), and the temple was destroyed not long after. And while Solomon may well have reformed personally before his death, his apostasy blighted the kingdom of Judah until its demise. This is not what David was hoping for (V.11-13), and when he wakes up and finds out the truth will doubtless realize he was overly ambitious in the statement of V.10. The lesson to be learnt from this sits right in the middle of the Bible – Ps. 118:8-9 – “It is better to trust in Yahweh than to put confidence in man. It is better to trust in Yahweh than to put confidence in princes.” There was only one prince that could be trusted never to fail.

Ezekiel 32

V.1 – “it came to pass in the twelfth year, in the twelfth month, in the first day of the month” – Jerusalem fell in the 11th year, the 4th month and 9th day of Zedekiah's reign (2 Kings 25:3-9; Jer. 39:1-2). The KJV indicates that Ezekiel did not receive the news for 18 months (33:21). This does seem to be much too long, and Moffatt, following Ginsburg, suggests that the original text read “11th year,” which seems more likely. This is supported by The Treasury of Scriptural Knowledge which adds – “Instead of the twelfth year, five of Kennicott’s MSS., and eight of De Rossi’s, read בעשתי עשרה in the eleventh year. This reading is supported by the Syriac; and is confirmed by an excellent MS. of my own, about four hundred years old.”

Ezekiel was now no longer dumb (Ezek. 33:21-22). This was now 20 months after Jerusalem fell (11th year 4th month to 12th year 12th month).

V.2 – The RSV is more expressive – “You consider yourself to be a lion among the nations, but you are like a dragon in the seas; you burst forth in your rivers, trouble the waters with your feet, and foul their rivers.” The pride of Pharaoh was to be brought down.

V.3-10 – The figure of the dragon (crocodile) from chapter 29 is taken up again. Yahweh’s net to catch Pharaoh would succeed, and he would be left upon the shore for the “beasts of the earth” to devour. The governmental and religious powers of Egypt would go into eclipse as a witness to other nations of the destiny of proud and oppressive nations. This witness was also for those amongst God’s people who had put trust in Egypt, some of whom would die in the destruction appointed for the nation wherein they had foolishly sought refuge (Jer. 44).

V.11-16 – The figure of the swords of chapters 28:7 and 30:11 setting forth the work of Babylon on Yahweh's behalf appears again. With the Egyptian dragon thus destroyed the rivers of the nations would run clear.

V.17-32 – The first half of this chapter was directed against Pharaoh, but V.17-32 are a dirge for the people and the land of Egypt which according to the dating may have preceded V.1-16. Egypt and its people were to join the nations of the past in “the nether parts” (RSV), meaning the grave, where they are silent in the affairs of men and nations such as “Asshur” (Assyria) and her “company” of subject and allied peoples; Elam, Meschech and Tubal with their “multitudes”; Edom and Zidon with their ‘kings and princes.’

V.27 – Strangely, the KJV says of Meshech and Tubal – “they shall not lie with the mighty that are fallen of the uncircumcised.” This apparent difference to all the other nations listed seems due to translation. Rotherham has, “Therefore shall they not lie with the mighty men” and the RV margin has “Shall they not lie?” and the NEB — “Do they not rest. . .?”

The repeated use of the term “uncircumcised” emphasizes that all these people were (at the time) outside the pale of salvation. We Gentiles have been “**circumcised** with the circumcision **made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col. 2:11), i.e. by baptism, regardless of the physical reality “for in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Gal. 5:6).

V.31 – “Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword” – i.e. by the knowledge that his ruin is no more than that of every other world-power and is the destiny of all proud boasters against Yahweh.

Ephesians 3

The Apostle rounds out the doctrinal section of the epistle with a prayer interrupted at the beginning with a dissertation on the breadth of the mission of Christ to include the Gentiles in the call of the Gospel (V.6). Accordingly, Paul had received the commission to “preach among the Gentiles the unsearchable riches of Christ” (V.8). Note the repetition of the phrase of V.1 – “For this cause” in V.14 where the prayer is concluded through to V.21.

V.14-21 – In completing the prayer initiated in V.1, the Apostle invokes diligent attention to the Word of God so that we might “be strengthened with might by his Spirit in the inner man” and “that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the **breadth**, and **length**, and **depth**, and **height**; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the **fulness** of God” (V.17-19). The reference is to the hope of immortality that awaits the faithful which is symbolized by the Most Holy Place where Christ now is (Heb. 9:24). The Most Holy was foursquare. In measuring a perfect cube only three measurements are required, but here there are four. Why? In the metaphor used of the new Jerusalem as the “holy city” or perfected Bride of Christ (Rev. 21:16), we note it is foursquare – “The length and the breadth and the height of it are equal” (three measurements are provided). The key to what Paul writes is the phrase “that ye might be **filled** with all the **fulness** of God.” **Four** is the number of **righteousness** and **God manifestation**. Entering the ‘Most Holy’ is set before us, but manifesting the righteousness of God is the key to entry. This is a long process that can only be accomplished by being

“strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith.”

Ephesians 4

Paul begins the chapter by emphasizing the exclusiveness of the ‘body’ of Christ – the ecclesia (V.1-6), before showing the grace given by God through Christ to perfect that body (V.7-16). He concludes the chapter by demonstrating the difference between the former way of life and the new creation in Christ. He likens the process to the changing of garments. There is a beautiful presentation of this with the two diverse situations separated by the fulcrum that produces it, as follows:

Eph. 4:22 – “That ye **put off** concerning the former conversation the **old man**, which is **corrupt according to the deceitful lusts.**” (This is our natural state in Adam).

V.23 – “And be **renewed in the spirit of your mind;**” (This is what creates the change!)

V.24 – “And that ye put on the **new man**, which **after God is created** in righteousness and true holiness.” (There must be a new creation by God after His own pattern – 2 Cor. 5:17; Gal. 6:15; Rom. 6:4-6; 7:6; Col. 3:10).

V.25-32 – The Apostle then shows how sin can be overcome. It is by the principle of Rom. 12:21 – “Be not overcome of evil, but **overcome evil with good.**” For example, stealing can be overcome by making things to give away (V.28). Negativity of the “touch not; taste not; handle not” variety (Col. 2:21) rarely works for very long. Flesh will invariably win that battle. Positivity, or sublimation, is often very successful. As Bro. Carter once wisely wrote – “Sublimation is better than repression.”

October 7

1 Chronicles 23

As David drew towards his final days and Solomon was anointed king in his stead, he set about organizing the Levites for the services and worship of the temple Solomon was to build. Thirty eight thousand Levites 30 years and older were called to Jerusalem and “David divided them into courses.” There were 24 courses as chapters 24 and 25 show. This number became the number of the priests and is picked up in Rev. 4 in relation to the priestly role of the saints in the Kingdom. Initially however, the Levites were divided into several groups, 24,000 to assist in the building of the temple; 6,000 as officers and judges; 4,000 as porters; and 4,000 for the musical praise of God. Later in the chapter (V.24) the age for service by Levites was lowered to 20, probably because of the need for more to be involved in what turned out to be a seven and a half year project.

Ezekiel 33 – Part 4 – The Glory returning

Preparations made in Israel and the Nations – Ezek. 33-39

Chap. 33 – Ezekiel recommissioned as a watchman – His people would hear but not heed

Chap. 34 – False shepherds condemned – The faithful to be rewarded

Chap. 35 – “Edom” to be destroyed – Anti-Semitic nations oppose Yahweh

Chap. 36 – Israel to be comforted for Yahweh’s name’s sake

Chap. 37 – The dry bones of Israel revived – Culmination with two ‘sticks’ joined

Chap. 38 – Armageddon – Gog invades the Land and is destroyed

Chap. 39 – Gog buried – The Land cleansed – All Israel redeemed – The nations humbled

V.1-20 – Ezekiel is recommissioned as a watchman in the changed circumstances following the fall of Jerusalem. He was now respected as a prophet whose word had come to pass, but is warned that they would still not heed him (V.30-33).

The recommissioning is a combination of chapters 3 and 18. The sections divide readily: V.2-6 – General duties of any watchman; V.7-9 – These duties applied specifically to Ezekiel are a repeat of chapter 3:17-19; V.10-11 – A repeat in essence of chapter 18:31-32; V.12 – A repeat in essence of chapter 18:26-27; V.17-20 – A repeat in essence of chapter 18:25-30.

The historical approach of mankind was manifest among Ezekiel's people – they were warned; they ignored the warning; then when evil came upon them, they blamed God for their troubles!

V.21-22 – “the twelfth year of our captivity” – Instead of the “twelfth year,” eight manuscripts and the Syriac read the eleventh (see notes for October 6). So now he was to “cry aloud and spare not.” He was no longer dumb.

V.23-33 – This bracket divides into two sections: V.24-29 is addressed to those still in the Land of Judah for even now they would not face the facts, saying “Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.” How futile that was in view of the fact they had not changed their ways (V.25-26). They were like their brethren in captivity, who though they had a proven prophet of Yahweh among them, would still not heed. They would hear Ezekiel, because he had been justified by past events, but they would not do what was commanded.

Ephesians 5

V.1 – Weymouth – “Therefore be imitators of God, as His dear children.” Imitation and walking in love (*agape*) gives God a rest from contention and is “a sweet smelling savour” to Him (V.2 – see notes on “A sweet savour” – February 28), and leads to the eschewing of base human behavior and dubious jesting. The covetousness of human nature is a form of idolatry (V.5), the antidote for which is the “giving of thanks” (V.4), and seeking to walk in the light (V.7-14) which sinful men seek to avoid (John 3:19-21).

Time waits for no man, so making the most profitable use of it is wise. If wasteful habits have stolen time in the past, then it needs to be bought up (V.16). The word “redeeming” is *exagorazō* – to buy up, that is, ransom.

V.19 – Deliberately focusing the mind on higher things by psalms, hymns and spiritual songs is recommended. This is likened to plucking the strings of an instrument (the meaning of the word *psallo* rendered as “making melody”), and that instrument is the heart.

V.22-33 is a well-known section used in wedding ceremonies and oft quoted when the subject of marriage responsibilities are the focus. The foundation for success is recognition and acceptance of the Divine order established in the Garden (Gen. 2; 1 Cor. 11:3; 1 Tim. 2:11-14). There is a two way obligation where both partners to a marriage are in Christ. The wife should submit to her husband as the ecclesia does to Christ, and the husband must be prepared to lay down his life for his wife as Christ did for the ecclesia. Just as it is in our relationship to Christ, that the means of cleansing and development is the Word of God (V.26), so the Word must be at the centre of a marriage if it is to prosper.

Ephesians 6

V.1-4 – “Honour thy father and mother; (which is the first commandment with promise).” Having dealt with marriage responsibilities, the Apostle now turns to family relationships. It is fundamental for children to obey their parents in Christ as that fulfilled the

5th commandment which many Judaistic Jews abrogated by their Corban law (Matt. 15:4-6; Mark 7:9-13). This was the first and only commandment of the ten that carried an inherent promise of longevity in the Land. It hardly needs to be said that respect and honour for parents in the modern Humanistic world is largely a thing of the past. Similarly, wise and positive parenting is becoming a rarer commodity.

V.5-9 – Two thirds of the Roman world were slaves, so it was not uncommon for believers to have slaves, as in the case of Philemon and Onesimus (Epistle to Philemon). Accordingly, in a number of his letters the Apostle addresses this subject. There were reciprocal responsibilities. Believing slaves were to serve their earthly masters as though they were serving Christ, and believing slave owners were to treat their slaves as brethren. The “eyeservice” mentioned is so typical of human nature. When the master is present, full service is offered, but when he is absent, slackness emerges. Recent disputes over the installation of CCTV cameras in workplaces illustrates the point. Workers have objected to such scrutiny. There are also now TV shows involving bosses posing as workers to see how their employees operate. Human nature has not changed. Believers have a greater scrutiny than others – “all things are naked and opened unto the eyes of him with whom we have to do” (Heb. 4:13).

V.10-20 – “Put on **the whole armour of God**, that ye may be able to stand against the wiles of the devil” – The Apostle had spent a lot of time in Rome from whence he wrote this letter bound to, or in the presence of a Roman soldier (Acts 28:16). He knew their armour very well and now uses it as metaphor for a spiritual warrior – “Wherefore take unto you **the whole armour of God**, that ye may be able to withstand in the evil day, and having done all, to stand.”

Sword of the Spirit = The Word of God. The Greek word is *machaira* – a short sword, and was the only offensive weapon worn by the warrior. Being a ‘short sword’ it could only be used in close combat. It demonstrates that we must be proficient in our handling of the Word of God – 2 Cor. 10:4-5; Heb. 4:12.

Loins girded with truth – The girdle (Gr. *zoma*) went about the loins and served to brace the armour tight to the body. It represents truth, which is firstly a mental condition (1 Pet. 1:13) and is essentially the foundation upon which our spiritual warfare is based – John 18:37.

Feet shod with the gospel of peace – This illustrates the Truth in action. It is reminiscent of Isa. 52:7 which Paul quotes in Rom. 10:15.



Helmet of salvation – Greek *peri-kephalaia* signifying around the head. In Thess. 5:8 it is styled the hope of salvation and Paul states “we are saved by the hope.”

Breastplate of righteousness – The breastplate of a Roman soldier consisted of two parts; one covering the front of the body and the other the back. It guarded the heart and other vital organs frequently regarded as the seat of the emotions. It represents righteousness, and the two parts of the breastplate answer to the two aspects of righteousness – (1) Imputed – Rom. 3:22-26; Ps. 32:1-2; and (2) Manifested (in faith and love) – 1 Thess. 5:8.

Shield of faith – Gr. *thureos* – was a large oblong shield used for heavy combat. It covered the whole forepart of the body, and being constructed of wood covered with hide, was particularly suitable for extinguishing “fiery darts” fired by the wicked. This symbol represents the trial of faith which each saint must endure before his character can be perfected (1 Pet. 1:7).

What believers stood against was not another human opponent, but a corrupt system. This was warfare against “principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

October 8

1 Chronicles 24

Having organized the Levites, David turned to the priests, the family of Aaron. There were 16 families of Eleazar (high priest after Aaron), and 8 families of Ithamar (although at the time, the high priesthood was with the family of Ithamar). The condemnation of the house of Eli (from Ithamar) had taken effect already – 1 Sam. 2:27-36; 3:11-14. The house of Ithamar was in decline and Solomon replaced Abiathar (Ithamar) with Zadok (Eleazar) after the former supported Adonijah as David's successor.

V.4 – Of the 24 courses of the priests (V.7-18), the family of Eleazar had 16 and the family of Ithamar had 8.

1 Chronicles 25

David next turned to the assembly and organization of the musicians and singers for the temple. Again, he used the principle of 24 courses from among “the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals.” There were 288 of them charged with providing the worship for the services of the temple.

Ezekiel 34 – Shepherds: False and True

The basis of the condemnation of the false shepherds of Israel was laid over a long history but in Ezekiel's own time was appropriate to the reign of Zedekiah. Now the sheep were scattered abroad, and no man was willing to regather them (V.5-6).

V.2-6 – The shepherds' neglect of Yahweh's sheep is noted. They ate the food themselves, and they ignored the weak and the sick. Even worse, they ‘killed’ of the flock for their own advantage. For this Yahweh would hold them to account – V.7-10.

V.11-16 – Yahweh would manifest Himself to be the true shepherd, who would search for and find His sheep in the places of their scattering (“search” – *darash* – to trace steps). Then He would examine carefully their state of health, and provide all they needed (“seek” – *baqar* – to lay open for inspection).

V.17-22 – But the flock itself was not guiltless. It had been perverse and disobedient. They had eaten the pasture without consideration for others, and fouled the water for those following when they drank (see the ignored principle – Matt. 7:12 – “all things whatsoever ye would that men should do to you, do ye even so to them”). The strong had deprived the weak and in the way of animals, had “thrust with side and with shoulder.”

V.23-24 – A “good shepherd” was promised (a title taken by Jesus Anointed and applied to himself – John 10). The promise went further, to include other faithful shepherds under him (see Isaiah 40:11; Jer. 3:15; 1 Pet. 5:1-4).

V.25-31 – When the good shepherd ruled there would be “a covenant of peace” between Yahweh and his redeemed flock. The promise made to David in 2 Sam. 7:10 – “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more” will be fulfilled (V.26-27), as will Micah 7:18-20.

Philippians 1

The Apostle Paul was instrumental in establishing the ecclesia at Philippi at considerable cost to his own safety. It was the pain and suffering of wrongful imprisonment that created a special

bond with his fellow sufferers (V.28-30). Situated on the Ignatian Way near the Aegean port of Neapolis, Philippi was an important city in Roman times. It became a retirement village for veterans and disabled soldiers of the Roman legions, and therefore a dangerous place for followers of Christ. This was demonstrated by the extraordinarily unlawful treatment dished out to Paul and Silas (Acts 16:19-24).

The troubles Paul experienced he endured because they aided the preaching of the Gospel in a variety of ways (V.12-17). Not all was as he would have desired, but Christ was preached in a pagan world with positive results (V.18). Paul had only one reason to live – the fulfilling of his commission to preach Christ to the Gentiles (V.19-30).

Philippians 2

V.1-4 – Paul’s sufferings were met by compassion and support from the Philippian brethren and sisters that exceeded many other ecclesias (Phil. 4:14-16). Now he calls upon them to show the same “bowels and mercies” towards each other in the ecclesia (V.2-4). By doing this they manifested the mind of Christ (V.5).

V.6 – ESV – “Who, though he was in the form (i.e. character) of God, did not count equality with God a thing to be grasped.” So, he could say, “the Father is greater than I” – John 14:28.

Echoes of the four faces of the Cherubim that frame the four Gospel accounts appear in the exaltation of Christ as the complete manifestation of the Shekinah glory. The **lion** of government and authority is reflected in V.6 – “the form of God” and again in V.9-11. The **ox** “form of a servant” principle in V.7. The **man** “in the likeness of men” (V.7), and “being found in fashion as a man” (V.8). The **eagle** power of the Spirit leading to his exaltation over all men (V.9-11).

V.12-13 – Effort is required to “**work** out your own salvation with fear and trembling.” The word for “work” is *katergazomai* – to perform, accomplish, achieve. This is antithetical to evangelical thinking that emphasizes grace in the absence of works. Works of faith are required for salvation – James 2:26; Rev. 22:12; Matt. 16:27; Rom. 2:6-11. However, it is the motivation behind the works that is crucial. Judaistic thinking takes pride in personal achievement and attributes success to its own ability. Conversely the servant of Christ knows that no good thing comes from the natural man. Therefore, they do not trust in self, “For it is **God** which worketh in you **both to will and to do** of his good pleasure.” The will and motivation to perform comes from the influence of God through His Word (V.16).

October 9

1 Chronicles 26

V.1-19 – “Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph” – This chapter deals with the porters or door keepers of the temple. There were four groups of porters to service the four gates of the temple. The eastern gate fell to Shelemiah; the northern to Zechariah (V.14); the southern to Obed-edom (V.15); and the western to Shuppim and Hosah (V.16). These were captains of the door-keepers at the different gates. There were probably a thousand men under each of these captains as we find from 1 Chron. 23:5, as their whole number was four thousand.

V.20-32 – Multiple treasurers and other officials were appointed with particular emphasis on the eastern tribes (V.32) whom David perceived had a greater need given their remoteness.

Ezekiel 35 – Israel's enemies doomed

As Edom has been prophesied against already in association with Moab (Ezek. 25:8-11), and separately (Ezek. 25:12-14) it is at first thought a little strange to find a further chapter devoted to it. The prophecy fits Edom of old well enough, for from the time of Esau there was a “perpetual hatred” against Jacob (V.5), and it had applied equally to both sections of the nation, Israel and Judah (V.10). Accordingly, due punishments would be rendered. However, V.14 indicates a more far-reaching import than a restricted prophecy against the nation of Edom that Ezekiel knew. **“When the whole earth rejoiceth, I will make thee desolate”** is a declaration that there must be an Edom of the latter days given that ancient Edom is gone and that no one can trace their lineage back to Esau today.

It should be noted that the name Edom occurs only once in the chapter (V.15), while an alternative name is used four times – “Son of man, set thy face against **mount Seir**, and prophesy against it.” A mountain in this context represents a menacing power (Jer. 51:25). It is evident this is a reference to Israel’s arch enemy in the latter days – the Edom of Isa. 34; 63 and Obadiah. Bro. Thomas wrote in Eureka Vol. 1 page 46 – **Edom**, in the prophecies concerning the restoration of Israel’s kingdom in “the latter days,” is representative of the enemies of Jacob, banded together under the guardianship of **Gog**, who is then the Chief of **the House of Esau**. Obadiah had a vision of this Confederacy, occupying a similar relationship to Israel hereafter, that Edom did in the typical times of the prophet.

This wider application is aided by the application of derivatives – “Two manner of people” were born to Rebekah: Esau representing the Antisemitic nations; Jacob representing God’s nation (Gen. 25:33; Heb. 12:16). Edom was the changed name of Esau based on his character (Gen. 25:29-34), as Israel was the changed name of Jacob based on God’s intervention in his life (Gen. 32:24-28). Edom means “red” and is closely associated with *adom* (rosy, hence of the ground = Adam). Israel means “prevailer with El” and Judah means “praise” (of Yah). The enmity between flesh and spirit has been “perpetual” (V.5).

We are invited to look forward to the day when “I will stretch out mine hand against thee, and I will make thee most desolate,” which means the abolition of all the enemies of His people, and to the establishment of His Kingdom. Then “they shall know that I am Yahweh.” Accordingly, chapters 36 to 39 detail the working out of God’s purpose.

Philippians 3

V.2 – “Beware of dogs, beware of evil workers, beware of the concision” (*katatomē* – cutting off; mutilation = circumcision). Paul warns against Judaizers who worked surreptitiously to undermine his influence. That the term ‘dog’ could be used of them indicates how unruly and vicious their behavior was. The term dog also is used to denote a person that is shameless, impudent, malignant, snarling, dissatisfied, and contentious, and is evidently so employed here. Paul acknowledges that he had acted like them in the past, but had been rescued from it by Christ’s intervention (V.3-9).

His rescue had been a ‘resurrection’ to a new life in Christ (V.10), but one that brought sufferings and persecution such as he had dealt out to believers. He looked for a better “resurrection” – the word in V.11 is *exanastasis* – a rising from death (but to be given eternal life), hence, the prefix. *Anastasis* is about raising the dead to mortal life. Paul knew that his total commitment to Christ after his conversion in sacrificial ‘repayment’ for his persecuting past would ultimately lead to eternal life (1 Cor. 9:16-18; 15:8-10).

V.12-17 – But Paul is careful not to wallow in the past as there was much to do, and there were many handicaps, not the least of these human nature to which some had capitulated (V.18-19).

In a series of engaging sentences well translated by Weymouth (except for an Orthodox hint), Paul set forth his goals – V.12-14 – “I do not say that I have already won the race or have already reached perfection. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me. Brethren, I do not imagine that I have yet laid hold of it. But this one thing I do--forgetting everything which is past and stretching forward to what lies in front of me, **with my eyes fixed on the goal** I push on to secure the prize of God's heavenward (?) call in Christ Jesus.”

V.20 – “For our conversation (*politeuma* – citizenship) is in heaven,” hence, followers of Christ do not participate in politics on earth in any form.

V.21 – “Who shall change our **vile** body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” This is the “prize” of V.14. While there is nothing good in human nature, the KJV translation is deficient. A number of reliable translations have transform “the body of our **humiliation**.” Human nature routinely **humiliates** us by disease, regressive malfunction, transgression and an endless bias towards evil, and of course, ultimately death. We seek to receive the now “glorious body” of our Lord from him when he returns.

Philippians 4

V.1-4 – Having founded the ecclesia at Philippi through great personal suffering, Paul's association with, and love for, the fledgling ecclesia was deep – “my joy and crown” he called them. But even this little ecclesia had its internal problems because of the frailties and inclinations of human nature. The straight up counsel for two sisters “that they be of the same mind in the Lord” is indicative that they had not been so. Petty and trifling issues can create disharmony in an ecclesia. If we are to “stand fast in the Lord” as good soldiers in Christ (Philippi being a city of army veterans) we need confidence in each other.

“**Rejoice** in the Lord always: and again I say, **Rejoice**” – If you are confident your name is in “the Book of Life” there are good grounds to rejoice, but this repeated admonition must hint at something else. There will always be reason for some disappointment in our life in the truth. Paul had many disappointments, but these are outweighed by far by the positives and the joys, **if** we view things correctly. Rejoicing is not only a display of happiness, it is a sign of gratitude for all that has been done for us. How many of the Roman veterans who lived around the tiny ecclesia had any real reason to rejoice?

V.5-7 – “Let your **moderation** be known unto all men” – Barnes in his commentary on the word “moderation” says: “ἐπιεικὲς *epieikes* – refers to restraint on the passions, general soberness of living, being free from all excesses. The word properly means that which is fit or suitable, and then propriety, gentleness, mildness.” This was Paul's counsel because “the Lord is at hand.” How much more relevant is that to us? So, we need to “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” That is how one acquires “the peace of God, which passeth all understanding.”

V.8-9 – A list of six virtues to be focused on is recommended – things that are **true, honest** (i.e. honourable), **just, pure, lovely** and of **good report** – “if there be any virtue, and if there be any praise, **think** (*logizomai* – compute, calculate) on these things.” Together with following the Apostle's teaching and example, the practice of these virtues testifies to the existence of “moderation.”

V.10-20 – Paul commends the ecclesia for their concern and generosity towards him and his missionary work which had exceeded other ecclesias. In the process he makes some statements about the privations attending his work. It necessitated selfless flexibility – “I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound.” That is a wise human approach, but the Apostle was motivated by a higher consideration – “I can do all things through Christ which strengtheneth me.”

October 10

1 Chronicles 27

V.1 – “the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.”

The Treasury of Scriptural Knowledge has an interesting summary of the content of this chapter – In this, we have the account of the order of the civil service, what related simply to the political state of the king and kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over 24,000 men, who all served a month at a time, in turn; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of 24,000, who served without expense to him or the state, and were not oppressed by the service, which took up only a twelfth part of their time; and by this plan he could, at any time, bring into the field 12 times 24,000 or 288,000 fighting men, independently of the 12,000 officers, which made in the whole an effective force of 300,000 soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the militia of the Israelitish kingdom.

V.16-34 – The entire governmental structure of Israel that David left for Solomon is laid out.

Ezekiel 36 – A transformed Land and People

The chapter can be divided into two sections – V.1-15 – Transformation of the Land; and V.16-38 – Transformation of the people.

V.1-7 – “prophesy unto the mountains of Israel” – As noted in Ezek. 6, the mountains of Israel had been defiled by high places and every form of idolatry. This chapter is about cleansing the Land promised to Abraham from every vestige of corruption and wickedness. The first requirement is to rid the Land of its latter day conquerors, namely, Gog and his bands (Ezek. 38) called “Idumea” (V.5 – should be translated “Edom”) who have come to seize the ‘holy sites’ for their sponsors (Roman Catholicism and Greek and Russian Orthodoxy), saying, “Aha, even **the ancient high places** are ours in possession” (V.2).

V.8-15 – “O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to **my people of Israel**; for they are at hand to come” – When the Land is cleansed of invaders and the corrupt in it (Zech. 13:8-9), it will become the abode of the surviving Jews in the Land and of Israel returning under Elijah in the Second Exodus over three decades later. The Land itself will bring forth fruit abundantly having been completely transformed by the great earthquake that destroys Gog and his army as well as many inhabitants in the Land at the time. The reshaping of the topography of the Land and the renewal of its barren and decimated soils is presaged here. It will become “like the garden of Eden” – V.34-35.

V.16-23 – “I scattered them among the heathen (nations), and they were dispersed through the countries: according to their way and according to their doings I judged them” – This is the explanation as to why the Land is in the state it is. Israel were scattered for their iniquity, but will be regathered because Yahweh “had pity for mine holy name.”

V.24-32 – (Rotherham) “Therefore will I take you from among the nations, and gather you out of all the lands, and will bring you upon your own soil” – This is the work of a 40 year Second Exodus under Elijah – Isa. 11:11; Ezek. 20:33-44; Mic. 7:14-16. Dispersed ‘Israel’ will be gathered, purged, used as a weapon against ‘Babylon’ and brought into the bonds of the covenant before entering the Land. They will have been given in the process a new spirit (attitude), and a new heart receptive to Divine things.

V.33-38 – “Not for your sakes do I this, saith the Lord Yahweh” – None of the above is because of Israel’s worthiness for they have persistently profaned Yahweh’s name in their dispersion (V.22-23). It is because of God’s promises to their fathers Abraham, Isaac and Jacob that they will be recovered and cleansed. Not only Israel, but all nations will understand that Israel’s God has acted to uphold the glory of His name – “As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Yahweh.”

John 1

Bro. John Carter wrote in 1943 – “there is a correspondence between the four gospels and the four faces of the cherubim,” and goes on to show Matthew corresponds with the lion; Mark the ox; Luke the man; and John the eagle.

The Gospel of John soars into heavenly regions like the **eagle** whose Cherubic face is the symbol for his writing. It is widely recognized for its loftiness and demanding spiritual content, and yet with oftentimes simple phrasing. Accordingly, most of the apostate doctrines of orthodox churches are drawn from this book. It was written for the spiritual, not the immature and misguided.

The opening section of John 1 is drawn from Gen. 1 and is echoed in 1 John 1. “In the beginning was the Word” – *logos* – the expression of the mind by the spoken word. The mind of God is personified as ‘Wisdom’ in Proverbs 8 when Yahweh set out to create the heavens and earth of our solar system, and was finally manifested at the end of the fourth millennium embodied in the person of His son (John 1:14) who “declared him” (V.18) – the word “declared” is *exēgeomai* (from which the English word ‘exegesis’ comes) – to give an exposition of; to interpret. That exposition is delivered in this book “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

Four days are covered in chapter 1 – (Day 1) V.19-28; (Day 2) V.29-34; (Day 3) V.35-42; (Day 4) V.43-51, in which John the Baptist introduces Jesus as “the Lamb of God” and five of his 12 disciples begin to follow the Lord. The most curious of these is Nathanael (“Given of El”) who lived in Cana (John 21:2) and who was possibly the bridegroom of the wedding there in John 2:1-11 (certainly the Scriptures he was contemplating were about Jacob seeking a wife and ending with four because of ‘guile’). He was clearly a man of considerable spiritual advancement being called “an Israelite indeed in whom there is no guile.” Guile was Jacob’s problem and Nathanael had been ruminating on Jacob’s experiences revealed in Micah 4 and 5. The “fig tree” (Mic. 4:4); Jacob’s Divinely inflicted handicap to limit trust in self (“halteth” – Mic. 4:6); the declaration “thou art the King of Israel” – Mic. 5:2; reference to “heaven open” (i.e. Divine government on earth – Mic. 4:1-5); and “the angels of God

ascending and descending upon the Son of man” (Gen. 28:12), all show the spiritual quality Christ found in Nathanael. He was ready for the marriage to come.

October 11

1 Chronicles 28

V.1-8 – Having assembled the nation, “then David the king stood up upon his feet, and said, Hear me, my brethren, and my people” – This was tantamount to a **resurrection** because David had been mortally sick and unable to stand – 1 Kings 1:1. In his revived state he reminded the people of his teenage dream of securing a place for the Ark but was denied because he was a blood spilling warrior, and of his anointing as prospective king in the stead of Saul. Again he advanced Solomon as the one to fulfil 2 Sam. 7:13 and noted the need for faithfulness. At his resurrection, his disappointment will be palpable.

V.9-21 – David’s charge to Solomon is replete with exhortations relevant to all builders in the house of God in all ages – “Yahweh searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.” He then gave to Solomon the Divinely provided building plan for the Temple and its furniture. His final exhortation to Solomon could be for us today – “Be strong and of good courage, and do it: fear not, nor be dismayed: for Yahweh God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of Yahweh.”

Ezekiel 37 – A revitalized and reunited nation

The prophecies of the restoration of Israel are framed with an Apocalyptic style structure – namely, the final outcome is revealed followed by the steps required to achieve it; e.g. Ezek. 37 preceding chapters 38 and 39.

This chapter can be divided as shown in the slide at right. There are vital keys to the correct interpretation of this prophecy. These are:

V.11 – The bones represent “the **whole** house of Israel,” i.e. all Jews everywhere.

V.6 – The laying of sinew, flesh and skin and provision of breath are aligned with Israel “knowing Yahweh” i.e. being spiritually ‘alive.’ Hence, it refers to the work of Christ in the Land, and of Elijah outside the Land in turning ungodliness away from Jacob (Rom. 11:26).

V.7 – The ‘resurrection’ when bones come together is attended by a loud noise (call) and an earthquake = The time of Jacob’s trouble (Jer. 30:7), namely, the period of the great political earthquake that will see the redemption of all Israel – Rev. 16:18. Accordingly, it is not about Israel’s return to the Land and their nationhood in 1948. That was required by prophecy but is not the central subject of this chapter.

V.1-2 – “the valley which was full of bones” – The word “valley” is *biqah*; the same word as rendered “plain” in Ezek. 3:22,23; 8:4. It is defined by Strong as “a wide valley between mountains,” and contrasts with *gai* rendered “valley” in Ezek. 39:11,15, which indicates “a gorge, from its lofty sides, hence narrow, but not a winter torrent.” It is interesting that Ezekiel

Summary of Ezekiel 37	
Vv.1-10	– The resurrection in the valley of dry bones.
Vv.11-14	– Revival of the whole house of Israel prophesied.
Vv.15-17	– Two sticks joined into one.
Vv.18-19	– Ezekiel’s sign to the children of Israel.
Vv.20-28	– The explanation – The division of David’s kingdom reversed.

probably saw the vision of Glory at the same place as he now sees a vision foreshadowing the time when “my Sanctuary shall be in the midst of them for evermore” (V.28).

V.5 – “breath” is *ruach* and occurs in V.5 and 10 as “breath”; in V.9 as “wind”; and as “spirit” in V.14. The Spirit of Yahweh will perform it. It is clear therefore that it is not about Zionism, but Divine intervention in human affairs in the future post-Armageddon.

V.11 – “cut off for our parts” is better translated by Rotherham as “quite cut off.”

V.12 – “I will open your graves” – *geber* – burying places marked for a remembrance. This is not the usual word for a grave; i.e. *sheol*. It is a reference to the ‘political graves’ of the nation of Israel from which its resurrection is sure in the day when “I shall remember my covenant with thee” (V.26; Ezek. 16:60-63).

V.16 – “take thee one stick (*ets* – tree, stick, wood) and write upon it, For **Judah**” – Prophetically refers to Jews in the Land at the return of Christ; while “the children of Israel his companions” in the latter days refers to all tribes represented in the Land in that day. “For **Joseph**, the stick of Ephraim” – Refers to the Jews outside the Land at the return of Christ; while “the house of Israel his companions” refers to the 10 tribes of old but now all tribes. This is because the Jews both in the Land and those outside it will come from all the tribes.

V.17 – “join them one to another into one stick” – This will not happen until the end of the Second Exodus under Elijah (i.e. at least 37 years after Armageddon).

V.19 – “with the stick of Judah” – Clearly Judah is already in the Land at this time. This is consistent with the prophetic formula of names for God’s people – e.g. Joel 3:1.

V.21 – “I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side” – This speaks of the whole nation, so refers to a long period of time in the latter days; “and bring them into their own land” – beginning in the 19th century a steady stream of Jews began to return to the Land until the nation was formed in 1948. The final fulfilment will require the completion of the Second Exodus.

V.22 – “And I will make them one nation in the land upon the mountains of Israel” – This is the final result and is not attained until a few years before all nations submit to Christ and the Temple is opened for worship. Then “one king shall be king to them all” – The division of the kingdom in the days of Rehoboam is finally reversed after nearly 3,000 years.

V.23 – “so shall they be my people, and I will be their God” – Drawn from Gen. 17:7-8 and is therefore a fulfillment of an Abrahamic promise (repeated in V.27)

V.24 – “David my servant shall be king over them” – The “Beloved” is Christ in fulfillment of Luke 1:31-33 – “the Lord God shall give unto him the throne of his father David.”

V.27 – “My tabernacle also shall be with them” – The Temple Yahweh said David’s son would build will finally be built by Christ in fulfillment of 2 Sam. 7:13, as will the promise of a permanent habitation for God’s people promised in 2 Sam. 7:10 (V.25). Hence, “Then the nations will know that I am Yahweh who sanctifies Israel, when my sanctuary is in their midst forevermore” (V.28 ESV).

John 2

V.1-11 record the first of the **eight signs** of John’s Gospel. The purpose of these is stated in John 20:30-31. The Greek word *semeion* rendered “miracles” in V.11 primarily signifies a ‘sign’ to point in a direction. This first ‘sign’ points to “the marriage of the Lamb” (Rev. 19:7).

V.1 – “And the third day there was a **marriage** in Cana of Galilee.” This is the third day after the last one mentioned (John 1:43), and that was the fourth. This therefore is the 7th day of John's narrative which is significant in regard to the blessings of the 7th millennium that begins with the marriage of the Lamb to his ‘disciples’ (V.2). It is significant that in the three other records of a wedding in the Gospels there is no mention of the bride, as here, only of invited guests (Matt. 22:3); virgin companions of the bride (Matt. 25:1); and the servants (Luke 12:36-38). All of these, including the “disciples” (V.2,11) and “servants” (V.5) are potentially members of the Bride of Christ if they choose to be. The Bridegroom is ready – the Bride is still being formed.

The **wine** of the marriage feast represents the doctrine of the atoning work of Christ that will lead to the marriage to his Bride because of the shedding of his blood – Matt. 26:28; John 6:53-54; 1 Pet. 1:18-19; Heb. 13:20; Rev. 19:9,13. The Jewish ‘wine’ had failed. New wine had to be put in new bottles – Matt. 9:17; Mark 2:22; Luke 5:37-38.

V.6 – The “six waterpots of stone, after the manner of the purifying of the Jews” were empty, as were the disciples present (2 Cor. 4:7). All Judaistic rituals performed had not led to true cleansing. The Law could not give life. They needed to be filled with the ‘water’ of the Word (V.7; Eph. 5:26). Then a process of change into “new wine” could begin. (5 disciples can be identified from John 1 to which can be added the Lord's “mother” who clearly believes in him – V.5).

The purpose of the sign was to demonstrate the change required in Christ's relationships from natural family (“Woman” V.4; “mother” 3 times) to his spiritual family – the potential members of his future Bride through an internal transformation. Only “servants” who have observed the change in themselves understand “whence” this change came from (V.9). The “governor” (men like Nicodemus) did not know. This is why his natural family return to Nazareth after the Lord chose Capernaum as his new home (V.12).

The balance of this chapter deals with the token cleansing of the trading court of the Temple as preparations were being made for “the Jew's passover” (not Christ's Passover of three years later – Luke 22:15 – hinted at in V.19 – “in three days I will raise it up”). Many believed on him, but he knew their fickleness knowing “what was in man” (V.23-25).

John 3

V.1-13 – Christ's encounter with Nicodemus adequately revealed the truth of John 2:24-25 – “he knew all men, and needed not that any should testify of man: for he knew what was in man.” Nicodemus occupied the third most important position in the religious structure of the time. He was the point of reference for all matters concerning the interpretation of the Scriptures. Hence, the Lord proceeded to demonstrate his ignorance as a means of converting him. It succeeded, but only when Nicodemus willingly allied himself with the crucified Messiah (John 19:38-40) – “there came also **Nicodemus**, which at the first **came to Jesus by night**” to assist Joseph of Arimathaea with the Lord's burial. This is the first time the Spirit releases Nicodemus from the **dark** for “the same came to Jesus by **night**” to conceal his curiosity from his compatriots. It is one reason why Christ says in V.19-21 – “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”

“Rabbi, **we** know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” revealed that not only was Nicodemus impressed by the miracles, but so were his compatriots in the hierarchy of the Jewish religion. The Lord astonishes him with his opening response – “Except a man be born again, he

cannot see the kingdom of God,” and immediately it is evident what the problem was – ignorance and blindness to Divine thoughts. Nicodemus was the arbiter of Scriptural exegesis; the font of all wisdom, or so they believed, yet he had no concept of being **begotten** from above. The Greek word for “born” is *gennaō* which does service for both begetting and birth. These are 280 days apart among humans. This is important because the Lord then adds, “Except a man be born of water **and** of the Spirit, he cannot enter into the kingdom of God.” To be “born of water” is clearly the process leading to begetting by the power of the Word of God (water is a symbol for the Spirit Word – Eph. 5:26; Heb. 10:22; 1 Pet. 1:22-23; 3:21; Zech. 13:1). Belief of the truth and baptism must come first. However, to enter the Kingdom requires a change of nature. That is a **birth** of the Spirit after the same pattern by which everyone is born (a physical fact). First begetting and then birth. This pattern was seen in the experiences of the wilderness generation. They were first “baptized unto Moses in the cloud and in the sea” (Red Sea – 1 Cor. 10:4), and then 40 years later crossed the Jordan (baptism of the Spirit) into the ‘kingdom’ (so to speak) as a pattern for all faithful believers. Some disagree with this interpretation because of V.8 which speaks of the mysterious activity of the wind as a symbol for the Spirit. However, Scripture always interprets itself. That being “born of the Spirit” means attaining everlasting life is evident from V.15 – “That whosoever believeth in him should not perish, but have eternal life.” That is where the Lord’s argument ended up (see also V.16-17). V.8 is about the **unseen** activity of the wind which has **observable results** and harks back to V.2, and forward to V.12-13. How so?

In V.2, Nicodemus acknowledged results (i.e. undeniable miracles). He did not know how they were produced. The answer was “the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.” Similarly, he had no concept of the “heavenly things” of V.12-13. How was it possible to understand the statement that “no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” unless you were ‘begotten from above’ by an unseen power like the Spirit Word that does produce results.

V.14-15 signify how important the events of Num. 21:4-9 were to Christ – “And **as Moses lifted up the serpent in the wilderness**, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” The events of Num. 21 encapsulated his entire mission as the oft quoted next verse demonstrates – John 3:16 – “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” See extensive comments on Num. 21 on **April 5**. In addition, it is important to be reminded that the title “**the Son of man**” that is used in verses 13 and 14 of this chapter, and 9 more times in John (84 times in the four gospels), is a title that refers to Christ’s delegated authority from God to exercise dominion over all carnal things and not primarily to his humanity (refer to the final paragraph on Luke 5 for **March 14** – page 32). This is consistent with V.8.

V.19-21 – “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” – The exhortation is obvious. If we avoid the Word (the source of light) it is because we wish to give the flesh free reign. If we seek the light of the Word, it is because we desire to crucify the flesh and walk with God.

V.22-36 – John the Baptist, not yet imprisoned, exalted Jesus of Nazareth as Messiah saying, “He that hath the bride is the bridegroom: but **the friend of the bridegroom** (himself), which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must

decrease.” He certainly perceived the activity of the Spirit “wind” of V.8 – “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.” As John understood, “he that hath received his testimony” is begotten from above (V.33), and “he that believeth on the Son hath everlasting life” (V.36) and will be “born of the Spirit.”

October 12

1 Chronicles 29

V.1-9 – “I have set my affection to the house of my God” – David recounts the preparations he had made to gather all the materials for the temple. He had clearly been very generous, and calls upon his people to join him. A very important principle emerges when David says, “who then is **willing** to consecrate his service this day unto Yahweh?” The word for “willing” and “willingly” is *nâdab* – to impel; hence to volunteer, to present spontaneously; and occurs 7 times in 1 Chronicles, all in this last chapter – V.5,6,7 (twice), 14,17 (twice). Willingness to contribute to building in ‘the House of God’ is fundamental for us too. When witnessed, it brings great joy – “Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to Yahweh: and David the king also rejoiced with great joy” (V.9). “God loveth a cheerful giver” – 2 Cor. 9:7.

V.10-21 – “David blessed Yahweh before all the congregation” – David’s prayer is the basis of the Lord’s Prayer of Matt. 6:9-13. The word “palace” first used in V.1 and repeated in V.19 is a foreign word. It is *bîyrâh* – meaning a castle or palace (Persian origin), and is a reference to the temple to be constructed by Solomon.

V.22-25 – “they made Solomon the son of David king the second time” – Solomon had been anointed king in a rush when Adonijah had attempted a coup (1 Kings 1:5-53), and David had been near death. Now that David had recovered sufficiently to appear in public, it was fitting that Solomon be anointed again in his presence.

V.26-30 – “he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead” – After a 40 year reign David fell asleep at age 70, and Solomon assumed the throne. Records were kept of “the **times that went over him**, and over Israel, and over all the kingdoms of the countries,” and these were extraordinary times indeed. A simple e-Sword search finds 1,139 occurrences of the name David in the Bible. His influence on the history of God’s people is immense.

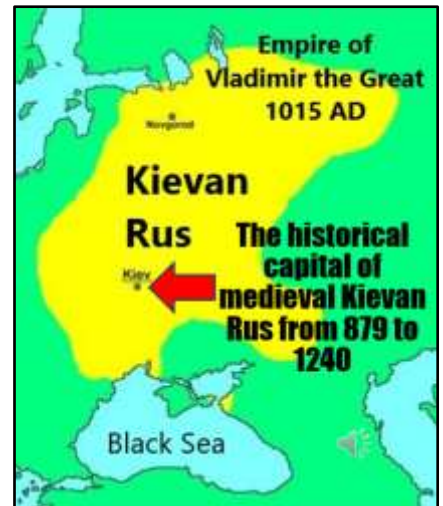
Ezekiel 38

A full set of Bible marking notes on Ezek. 38 and 39 can be found in **Appendix 1**. Comments here will be restricted to matters relevant to present day events in the world.

V.2 – (RV) “Son of man, set thy face toward **Gog**, **of the land of Magog**, the prince of **Rosh**, **Meshech**, and **Tubal**, and prophesy against him” – “Gog” is a title meaning “the one at the top” (The English and Hebrew Bible Students Concordance), and refers to a dictator with the ‘vertical of power’ (i.e. one man rule, like the Czars of Russia). He is “of the land of Magog” because that is where the invasion plan of the Middle East described in this chapter is formulated. Historic “Magog” is shown in the map (right). Ukraine and Belarus form its eastern section.



A large portion of what was once known as Magog was the kingdom of the **Rus** who established Kiev as their capital in AD 879 (as shown on the map at right). At the height of its power, Vladimir I (also known as ‘the Great’) who is Vladimir Putin’s hero, ruled from Kiev having adopted the Greek Orthodox religion from Constantinople. After 1453 that religion became the Russian Orthodox Church which today is solidly behind Vladimir Putin’s push to regain control of Ukraine. Putin made it clear in a lengthy article published on 12 July 2021 that he is determined to reunite Ukraine with Russia. The Russian invasion of Ukraine on 24 February 2022 followed.



“**Rosh**” is the most ancient form of the name Russia.

“**Meschech**” is identified with the Muscovites (Moscow); and

“**Tubal**” can be identified with Siberia (see Elpis Israel pg. 423-

425). This prophecy requires a dictator who rules the Russian empire that will include Ukraine will form a confederacy of nations to invade the Middle East “in the latter days” (V.8,16). The proof that it is the latter days is the fact that there was no nation called Israel from BC 722 (120 years before Ezekiel wrote) until 1948 as required by V.8.

V.4 – RV – “I will turn thee about” is probably from another pursuit by Gog. It is translated “brought back” in V.8. Divine intervention will bring Gog into the Land of Israel from the north (see 39:2). The ancient equivalents of modern warfare are listed showing that it will be a ground invasion.

V.5-7 – The confederate nations include Persia (the kingdom of the Seleucids from Syria to Pakistan), Ethiopia or Cush (Sudan), Libya, Gomer (France and western Europe), and Togarmah (Armenia). The rise of extreme right wing parties and governments in Europe will lead to their alignment with Russia in due course. Russian involvement in all the other countries mentioned will also ultimately lead to control as implied by the phrase in V.7 – “be thou a **guard** unto them” – *mishmâr* – place of confinement, prison, guard, jail.

V.8 – This verse speaks of a restored nation called “Israel” brought back from captivity and dispersion who have secured internal and local peace. 90% of “the mountains of Israel” are in the so-called West Bank which will be annexed by Israel as part of its territory prior to the invasion. V.12 also adds that they dwell in the ‘navel’ of the Land as further proof.

V.9-13 – The type of Ahaz the king of Judah who sought assistance from Assyria against his local enemies (2 Kings 16:7) indicates that latter day Israel will seek some kind of security arrangement from the latter day “Assyrian” (Russia). This is likely to happen when Israel’s present “lovers” have forsaken her prior to Armageddon (Jer. 30:14). This is why the treachery of Gog is emphasized in V.10 – “thou shalt think an evil thought,” for there is no greater political evil than breaking an accord as Hitler did to Russia in 1941. Israel will be prospering (V.12) while other nations wallow in the final phase of “the time of trouble such as never was” (Dan. 12:1) which leads to the “peace and safety” cry of 1 Thess. 5:2. Some nations allied with Israel will object to the Gogian invasion of Israel (V.13), but have little influence on the outcome (Zech. 14:2; Dan. 11:44). V.13 requires Sheba (Yemen) and Dedan (Saudi Arabia, Oman, and the Gulf States) to be allies of Israel at the time. It also requires Britain (Tarshish) to have rebuilt strong trading ties with its former colonies Australia, Canada, India and New Zealand (called “young lions” because they have a British form of government – Gen. 49:8-10; lion = rulership, government).



V.13 does not require Britain (Tarshish) to be a dominant world power, just an active maritime trading power. It is also evident that while Britain will object to Gog's invasion, they too as a former "lover" of Israel will have stood aside from them prior to Armageddon (Jer. 30:14).

V.15 – Rotherham – "Therefore wilt thou come out of thy place. Out of **the remote parts of the North**, Thou and many peoples with thee" – This settles where Rosh, Meshech and Tubal are located. They are not just north of Israel as some assert, but far to the north of the globe. The next place after Russia is the Arctic.

V.16-23 – Gog's forces will be destroyed in the Land by Christ and the saints (Dan. 11:45), using a great earthquake (Zech. 14:4-5) called here "a great shaking," "overflowing rain, and great hailstones, fire, and brimstone" so that Yahweh will be sanctified in the eyes of all nations (V.23).

John 4

There are two subjects in John 4 – The conversion of the woman of Samaria and many Samaritans; and the second sign of John's Gospel – the healing of the nobleman's son.

Long shadows were cast when Dinah chose to forsake Jacob's family (Gen. 34) and was forced back into it only after witnessing the slaying of her defiler by her own brothers (Gen. 34:26). The conversion of the morally loose woman of Samaria is actually a parable about bringing Dinah home **willingly**.

Having met stiff resistance in Jerusalem the Lord preached in Judea and instead of taking the easier route along the Jordan Valley back to the Galilee, chose the mountainous route through Shechem. V.4 – "And he must needs go through Samaria" indicates a distinct purpose for this journey. Christ called Samaritans "strangers" (Luke 17:18; i.e. Gentiles) regardless of their claim to have Jacob as their father (V.12,20). Sitting on the well of Jacob in the parcel of ground that he bequeathed to Joseph ("the increaser"), Christ offers the woman a different kind of water than that she came to draw.

The Samaritans

- ❖ Wrote their own version of the Pentateuch and altered **Gen. 14, 22, and Deut. 12:11-14** to reflect their claims.
- ❖ Claimed descent from Jacob/Joseph but Christ regarded them as Gentiles – **Luke 17:16-18.**
- ❖ Mutual hatred characterised their relationship with the Jews over the rightful place of worship – **Luke 9:52-54.**
"The Jews have no dealings with the Samaritans." – John 4:9

Bringing Dinah Home – Conversion of the woman of Samaria

Map of the Lord's opening ministry

1. Visits Jerusalem for Passover – **John 2:13.** Nicodemus – **John 3:1.**
2. Preached through Judea.
3. Converted woman of Samaria – **John 4.**
4. Returns to Galilee.

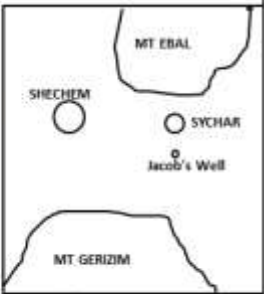
Must needs go through Samaria? Why?



Sychar

The name is from a Hebrew root *shekar* - an intoxicating drink; become tipsy; drunkard.

A village on the slope of Mt. Ebal a short distance east of Shechem and about 800 metres (½ mile) north of Jacob's well situated in the parcel of ground that Jacob bought from Hamor and later bequeathed to Joseph (**Gen. 33:19; 48:22**).



Intrigued, she asked to receive this water that ends thirst. Christ then exposed her dubious past – V.18 – “For thou hast had **five husbands**.” The Samaritans came from **five nations** transported to the vacant kingdom of Israel in BC 722 (2 Kings 17:24), and one of the principal tribes were the Dinaites (derived from Dinah – Ezra 4:9). The stage was set to bring ‘Dinah’ home.

Challenging the Samaritan claim that Mt Gerizim was where Abraham offered Isaac, the Lord asserts that “salvation is of the Jews”, but only by “spirit (sincerity) and truth” an obvious allusion to Josh. 24:14. Shechem had always been the place of decision making, beginning with Abram – Gen. 12:6. It was for Israel in Josh. 24, and now for Samaritans confronted with the Messiah – John 4:25-26.

Jacob's Well

- ❖ Dug in the rock it was about 10' (3 metres) in diameter and 90' (25-30 metres) deep. Has provided a constant source of water down to the present.
- ❖ **John and Christ** call it a “well” (Gr. *pege*) – a fountain; from the idea of gushing plumply – **John 4:6,14**.
- ❖ **The woman of Samaria** called it simply “a hole in the ground” (*phrear*) – **John 4:11-12**.

Bringing Dinah Home – Conversion of the woman of Samaria

Historical and prophetic echoes John 4

- ❖ **Shechem** – Place of decisions and choice – to shoulder responsibility and serve in spirit and truth.
- ❖ **Gerizim & Ebal** – Mountains of blessing and cursing (**Josh. 8:30-35**).
- ❖ **Joseph's heritage** – Double portion given to Joseph inherited by Manasseh and Ephraim – Jew and Gentile.

Bringing Dinah Home – Conversion of the woman of Samaria

Manasseh and Ephraim

- ❖ **Manasseh** – “causing to forget” or “forgetting.”
- ❖ **The natural firstborn** – **Gen. 41:50-51** – Type of natural Israel as God's firstborn nation – **Ex. 4:22; Amos 3:1-2**.
- ❖ **“My people have forgotten me days without number”** (**Jer. 2:32**).

Bringing Dinah Home – Conversion of the woman of Samaria

Sitting on the boundary of the territory of Manasseh and Ephraim, the Lord having been denied by his own people represented in the allegory by Manasseh, turns to the Gentiles represented by Ephraim that “double fruit” might accrue to God. On hearing a report from the woman, many Samaritans emerged to hear the ‘Messiah’ for themselves. He remained for **two days** preaching among them (V.40,43) indicative of the **2,000 years** that the Gospel would be offered to the Gentiles (2 Pet. 2:8).

Historical and prophetic echoes John 4

- ❖ **V.5** – “The increaser” sowed the seed and reaped a great harvest to save the world.
- ❖ **Named (Egyptian) Zaphnath-pa-aneah** – “The saviour of the world” (**Gen. 41:45; John 4:42**).
- ❖ **The prophecy of Jacob** – **Gen. 49:22**.
- ❖ **Joseph a son of a fruitful vine by a well**.
- ❖ **His daughters “run over the wall” to build the Divine family**.

Bringing Dinah Home – Conversion of the woman of Samaria

Manasseh and Ephraim

- ❖ **Ephraim** – “Double fruit” (**Gen. 41:52**).
- ❖ **Appointed the rightful firstborn by Jacob** – **Gen. 48:13-20**.
- ❖ **Type of spiritual Israel** – Abraham's multitudinous seed – **Gen. 48:19**.
“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” - **Matt. 21:43**.

Bringing Dinah Home – Conversion of the woman of Samaria

The presence of Joseph in this context and the Lord's reference to an overwhelming 'harvest' (V.35-38) opens up many lines of exploration for the inquisitive.

Prophecy in type and enacted parables were fulfilled in the events of this chapter. The Samaritans gave to Christ the Egyptian name of Joseph in whose inheritance he sat as "The saviour of the world." The prophecy of Jacob in Gen. 49:22-26 was beautifully illustrated as El Shaddai (nourisher of a family) built His family from Jew and Gentile.

Should there be any doubt that the conversion of the woman of Samaria was about finally bringing the errant 'Dinah' home, the following slides make the comparison clear.

The woman of Samaria
Comparison with Dinah the daughter of Jacob

- ❖ Dinah the only daughter of Jacob (**Gen. 46:15**) – Woman claimed to be a daughter of Jacob (**John 4:12,20**).
- ❖ Both were found willingly living with a man outside of wedlock – **Gen. 34:2,26; John 4:17-18**.
- ❖ Dinah went to see the daughters of the land and was defiled – Woman was defiled and ostracised by the daughters of the land.

Bringing Dinah Home – Conversion of the woman of Samaria

The woman of Samaria
Comparison with Dinah the daughter of Jacob

- ❖ Dinah's name survived in the Dinaites of **Ezra 4:9** who were Samaritans. Their original worship included *Succoth-benoth* ("Booths of the daughters") an immoral worship involving prostitution.
- ❖ Dinah's name occurs **8 times** in Scripture (number of a **new beginning**) - The woman makes a new beginning and 'Dinah' is finally brought 'home'.

Bringing Dinah Home – Conversion of the woman of Samaria

V.46-54 – The **second sign** of John's Gospel is the healing of the Nobleman's son (V.54). The first sign demonstrated the powerlessness of the Law to save. New wine (doctrine) needed to be poured into 'new bottles' and Judaism forsaken if one wanted to be part of the coming 'marriage' (Cana is mentioned again here). This sign is about God's people being near 'death' because they would not (in the main) forsake their own 'fig leaf' religion. The "certain nobleman" typifies the "fathers" of Israel who seek for their "son" to be healed, but this will not happen until the "two days" of V.40,43 (2,000 years) have passed (Isa. 29:22-24). When the fulness of the Gentiles have come in (Rom. 11:25), Israel's "blindness" will be cured when "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). Jesus did not need to go to Capernaum ("the city of comfort") in order to heal, and neither will his method of healing Israel in the future be by their design and suggestion – "Except ye see signs and wonders, ye will not believe." It must be on the basis of faith – "Go thy way; thy son liveth." The nobleman **believed**, and his son was cured in the 7th hour as Israel will be cured in the 7th millennium. The conversion reaches to "his whole house" which is the subject of the third sign.

October 13

2 Chronicles 1

V.1 – "And Solomon the son of David was strengthened in his kingdom, and Yahweh his God was with him, and magnified him exceedingly" – A better start to a reign could hardly be envisaged, and that is why it is used as a type of that phase of Christ's future rule following his conquest of the nations typified by David's seven campaigns. Sadly though, like all things human, the perfect start was attended by little signs of future failure.

V.2-6 – Solomon resorting to the tabernacle of Moses and the altar of sacrifice at Gibeon sounds perfectly appropriate, but the chronicler points out that David's tabernacle designed for the incorporation of Gentiles was bypassed in preference for the tabernacle of Moses. David

had placed an altar at the threshingfloor of Ornan (1 Chron. 21:18) which is called “the altar of burnt offering” (1 Chron. 21:26), while the altar Solomon used at the tabernacle of Moses is called “the brasen altar” which Bezaleel built (V.6). In this scenario, Solomon was reverting to the Law of Moses rather than maintaining the Melchizedek modifications of David. This is also indicated by Stephen’s inspired witness in Acts 7:44-50 in which having set forth the Tabernacle of David as pleasing to God, he adds ominously, “But Solomon built him an house.” The fact that the Ark was brought back to Solomon’s temple some 8 years later and only had in it the two tables of stone of the Law also speaks volumes. Things had gone backwards in Israel – back to the Law.

V.7-13 – There is a fuller account in 1 Kings 3:5-15. At Gibeon, Solomon offered a staggering thousand burnt sacrifices and “in that night did God appear unto Solomon, and said unto him, Ask what I shall give thee,” to which he gave a very mature, selfless and wise response – “Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?” God was so pleased with Solomon’s attitude that He not only gave him wisdom and understanding, but also riches and honour together with length of days if he remained faithful. It was a positive start.

V.14-17 – The seeds of failure were sown by the massive accumulation of wealth and of horses largely from Egypt. This was flying in the face of the law of the king in Deut. 17:16-17 and was doomed to failure over time.

2 Chronicles 2

V.1-18 – “Solomon determined to build an house for the name of Yahweh, and an house for his kingdom” – Massive amounts of material were required for the temple and Solomon’s palace. In V.2, 17 and 18, the labourers numbered in aggregate 153,600 and were all Gentiles (V.17). The RSV leaves out “them” from the phrase “the numbering wherewith David his father had numbered ~~them~~.” As noted in the comments on 2 Sam. 24 and 1 Chron. 21, David had actually excluded the Gentiles from Joab’s count. The fact that Solomon numbered them proves the point, for if David had numbered them, there would be no reason to do it again seeing the count was recent.

Solomon sent to “Hiram the king of Tyre” for assistance with materials and skilled craftsmen and sought his involvement with the encouragement “the house which I am about to build, must be great and most wonderful.” The type looks forward to the time when Christ the builder of Yahweh’s “House of Prayer for all nations” uses submissive Gentile nations (like Britain) to aid in the building – Isa. 60:10-13.

Ezekiel 39

V.2 – (RV) “I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel” – The KJV translation of V.2 is faulty as all reliable translations show. The first two verses of this chapter resume the account of chapter 38 with more detail about the fate of Gog’s army which is total destruction (V.3-5). Carrion birds will be involved in the clean up (see slide below of the outcomes of ancient warfare).

V.6 – “I will send a fire on Magog” – Remember, Gog was from the land of Magog (38:2), the original kingdom of the Rus. In the type presented so clearly in Isaiah and Micah where Sennacherib king of Assyria whose forces were destroyed outside the walls of Jerusalem in the days of Hezekiah (Isa. 37:36) returned to Assyria, and some 18 years later was assassinated by two of his sons. A similar fate awaits the leaders of Gog’s confederacy in their

central European homeland when Elijah brings returning Israel into “the wilderness of the peoples” (Ezek. 20:35) and the “fire” of Yahweh’s judgements is brought to them. They will be in full rebellion against the rule of Christ and Magog, and Germany will be the centre of rebellion as the headquarters of the revived Holy Roman Empire.

Also to feel the effects of this “fire” are those nations who dwell “**carelessly** in the isles” (the word is *betach* – “to feel safe or secure, often without warrant or trust in God” (Theological Wordbook of the O.T.). It is used also of Israel in chapter 38:8,11,14; 39:26, where it is rendered “safely.” So along with Catholic Europe, all the remote corners of the globe will be effectively subdued over the next 40 years from this triumph in the Land.



V.8 – “Behold, it is come, and it is done, saith the Lord Yahweh; this is the day whereof I have spoken” – This is taken up and repeated in Rev. 16:17 when the 7th Vial is poured out for the destruction of Babylon the Great beginning with Armageddon (Rev. 16:16). This is the joyful cry of the saints at the destruction of Gog and the prospect of their involvement in the destruction of Babylon the Great over the next 40 years (Rev. 14:20).

V.9-10 – The surviving third of the Jews in the Land (Zech. 13:8) will be given the task of destroying all the weapons of war left after the conflagration. There will be sufficient material to burn for 7 years.

V.11-16 – All reminders of the holocaust, even to single bones, will be buried out of sight. For this purpose a special burial ground will be allocated with a mausoleum and named Hamongog (“the multitude of Gog”). That is why the word “graves” is from *qeber* implying memorial sepulchres. The Septuagint and Vulgate read “memorial for burial.”

The “valley of the passengers” is east of Jordan. Passing it on the way to worship in the Temple, the Millennial pilgrims will be able to witness the memorial to the rebellion of the past, and their mouths shall be muzzled against any talk of discontent or rebellion themselves (the word for “stop” is *chazam* – to muzzle; there is no word for the italicized “noses”). The word “passengers” in verses 11,14,15 is from *abar* – those who cross over. It will take seven months to complete the task of burial. Isa. 66:24 is not about this scene because in that place bodies are left exposed permanently during the Kingdom Age.

V.17-22 – This section deals with a period of 40 years of events beyond Armageddon. With Christ and the saints now established in Jerusalem, the call goes forth to all the world to submit. These verses tell of the same events as Rev. 19:17-21, and are couched in almost identical language, and undoubtedly refer to the massing against Christ and his saints of a confederated Europe under the leadership of “the false prophet” after Armageddon (Ps. 2). The decree has gone forth in the Mid-heaven Proclamation (Rev. 14:6-7); it has been defied; and now the final contest takes place. As we read in Eureka Vol. 2 pages 88-90 – “The fourth section of the Seventh Seal is the seventh and last vial....this fourth section of the Seventh Seal is divisible into two acts, or summaries of detail. The first relates to what may be styled ‘the first mission of the seventh vial;’ the second ‘the second and third missions of the same.’ The first angel mission forewarns the nations of what is prepared to burst forth upon them. It announces that the Hour of judgment has actually arrived. This manifesto is proclaimed after

the advent and resurrection and the judgement seat of Christ, and occupation of Jerusalem by the great king, and before the fall of Babylon.... To this proclamation succeeds the day of affliction, in which a great sacrifice is offered by Yahweh for the birds and beasts of prey — ‘the flesh of the mighty, and the blood of the princes of the earth’ – Lev. 23:27-32; Ezek. 39:17; Rev. 19:17.”

“Fowls” and “beasts” are used in Scripture to indicate nations (Dan. 4:12; Jer. 12:9). These nations who have submitted to Christ but do not have a land due to changes in the earth will be given the vacated lands of the rebellious nations (Isa. 34:11-17; Rev. 18:2; 19:17-18).

“Sacrifice” is from *zebach* – slaughter (KJV mgn.), but it is never used anywhere else in connection with a ‘slaughter’ in war, or as a general ‘slaughter’ of animals. It is the word used extensively to indicate especially the peace, vow, and thanksgiving offerings – e.g. Lev. 3:1; *zebach shelem* – a slaughtering of (or for) peace; Lev. 7:12 – *zebach todah* – a slaughtering of (or for) thanksgiving; Num. 15:3,18 – *zebach pala neder* – a slaughtering in performing a vow. But it is used also in connection with sacrifices in general; e.g. Ex. 3:18. So obviously we have in these verses some **highly symbolic language**. The nations had sent forth the cream of their armies – mighty men, the exalted in type “rams, well fed lambs and he-goats, bullocks, fatlings of Bashan all of them” (Rotherham). And Yahweh shall ‘slaughter’ them. How the nations will be ‘sated’ and ‘drunken’ with war then, and ready at last to acknowledge Him as the owner and controller of all creation, and His son as His appointed ruler over all the earth!

V.23-29 – All surviving peoples of the earth then shall know and understand all that has transpired – Israel was punished for its iniquities for which Yahweh had hidden His face from them (3 times mentioned – V.23,24,29), and their worst behaviour came “when they dwelt safely in their land, and none made them afraid” (that is not so yet in 2025). But now having been redeemed “for my holy name’s sake,” Yahweh will be “sanctified in them in the sight of many nations,” and “the house of Israel” shall know and understand also, and shall acknowledge that “I am Yahweh their God.”

“Behold, it is come, and it is done, saith Adonai Yahweh; this is the day whereof I have spoken” (V.8; Rev. 16:17).

John 5

The **third sign** in John’s Gospel is an enacted parable of the ultimate redemption of Israel.

V.1 – “After this there was **a feast of the Jews**; and Jesus went up to Jerusalem.” It is uncertain which of the feasts it was, but two things hint at it being Passover – reference to the sheep gate (where sheep bred in Bethlehem entered the temple), and the fact that what follows is the enactment of the redemption of Israel which occurred at the first Passover.

V.2 – “a pool, which is called in the Hebrew tongue **Bethesda**, having **five** porches.” Nothing in Scripture is ever included without purpose. Thought must be given as to why a pool called Bethesda is described as having one feature worthy of note (after all, who really cares how many porches or windows a pool has?). The author of the Bible clearly wants us to understand something by its inclusion. **Five** is the Biblical number of Divine **grace**. This is easily established by a study of the subject. Bethesda consists of two Hebrew words – *bayith* (*beth* in the anglicized form of the Greek) and simply means ‘house’; and *chesed* – loving-kindness, the word used of Yahweh’s characteristic translated “goodness” in Ex. 34:6 and “mercy” in Ex. 34:7. Therefore, **Bethesda is the ‘house of God’s grace’** where a man representing his own nation of Israel is finally cured of his lameness and disability after 38 years.

V.3-4 – Hundreds of impotent folk had gathered in the hope the mythical “moving of the water” would cure them if they were first into it. It is interesting that many translations exclude V.4 altogether, including the RV and Rotherham. However, it is simple enough to read “**It was thought** an angel went down at a certain season into the pool,” for this was another Jewish fable. The really fascinating thing here is the determination of Christ to heal only **one man** in this incident. Normally, he would cure all present (Matt. 12:15; Luke 6:19). The margin for V.13 is helpful – “for Jesus had conveyed himself **away from** the multitude in that place.” That is, he came only to heal one man. It was an enacted parable with far-reaching implications – a sign! The third – see Hos. 6:2 – “After two days will he revive us: in the **third** day he will raise us up, and we shall live in his sight.”

V.5 – “And a certain man was there, which had an infirmity **thirty and eight years**.” Israel wandered for **38 years** in the wilderness after the condemnation of an entire generation (Num. 14; Deut. 2:13-14 – note echoes “rise up” and “wasted”). They had a serious “infirmity” described as impotence (V.7) – namely, a lack of faith that Yahweh could get them across the Jordan through “the moving of the water” (Josh. 3:15-16) into the Land of Promise.

V.6 – “Wilt thou be made whole?” The word “Wilt” is *ethelō* – to will, have in mind, intend; to be resolved or determined, to purpose. This is what was lacking in the wilderness generation – willingness to be made “whole” – *hugiēs* – healthy. Spiritual health depends on faith, and faith produces willingness to aim towards the Land of Promise. It will finally come to “all Israel” – Romans 11:26; but only when the ‘Sabbath’ arrives (V.9-10).

V.16-18 – Working to redeem mankind on the Sabbath as his Father had done since Adam sinned, the Lord exposed himself to violent retribution from law-keeping Jews. It was an opportunity to speak of his delegated authority to do so.

V.19-29 – The terms “Father” and “Son” are used repeatedly in this discourse and are tied to the titles “the Son of God” (V.25) and “the Son of man” (V.27). The former refers to his origin, and the latter to his delegated authority because of that origin. What he saw his Father do (V.19), he assumed responsibility for because it was delegated to him, including raising the dead and granting eternal life. There were two phases to his mission – V.25 – preaching to the spiritually dead (Eph. 2:1; Luke 9:60); and V.28-29 – raising the literally dead from their graves to face judgement.

V.30-47 – The Lord then calls upon five independent witnesses to validate his authority. They are – (1) John the Baptist – V.32-35; (2) his Father’s works – V.36; (3) the Father Himself – V.37-38; (4) the Scriptures – V.39; (5) Moses the law-giver – V.45-47.

In the course of the events of this chapter, six of the 10 commandments were referred to, and some breached. They are: 1st – failure to love “the only God” (ESV) – V.42,44; 2nd – God’s shape or form replaced by their own ‘image’ – V.37; 4th – the Sabbath in which they failed to work with God – V.17-18; 5th – No honour to the Father because they did not honour the Son – V.23; 6th – sought to kill Christ – V.18; 9th – acceptance of false witnesses – V.32.

October 14

2 Chronicles 3

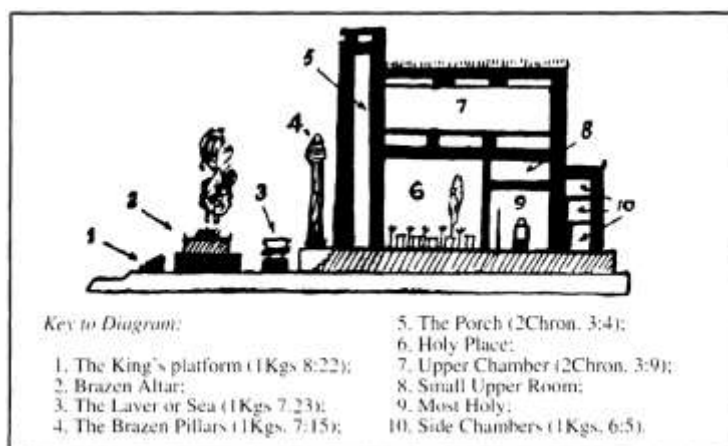
This chapter is a compilation of details of Solomon’s temple laid out in 1 Kings 6 and 7. These details largely speak for themselves.

V.15 – “he made before the house **two pillars** of thirty and five cubits high” – The companion account in 1 Kings 7:15 says the pillars were “eighteen cubits high apiece.” The

Syriac and Arabic texts have, "eighteen cubits high;" but the Septuagint, Chaldee, and Vulgate have "thirty and five cubits high." This has spurred much discussion, but is not a matter of great importance. What is important is the names given to the pillars. The right pillar was called Jachin, which signifies, "He will establish;" while that on the left was named Boaz, "In it is strength."

Combined, the two names form a sentence: 'He shall establish it in strength.'

They speak of how Yahweh will establish His purpose through the strength He shall reveal. Boaz was the redeemer of Ruth, and from him came king David. This pillar therefore stands for the great Redeemer who shall come, to be King of Israel, whilst the other pillar stands for the priesthood through which Yahweh establishes His work in Israel. The wreathen work of the chapters represent the crown of victory, and the lilies stand for purity, and the pomegranates for productiveness.



2 Chronicles 4

This chapter provides details of the furnishings of the temple, including the altar of brass, the molten sea, ten lavers, ten lampstands, ten tables for shewbread, doors for the court, and a multitude of vessels and implements for the services and sacrifices. The skilled artificer from Tyre (2 Chron. 2:13-14) led a team of craftsmen in this enormous undertaking.

Ezekiel 40

A full set of Bible marking notes are available on the following web site <https://jimcowie.info> under the Bible Marking Notes tab. Here is a direct link – <https://jimcowie.info/wp-content/uploads/2017/03/Ezekiel-40-43-Bible-Marking-Notes-US-Pagination.pdf>.

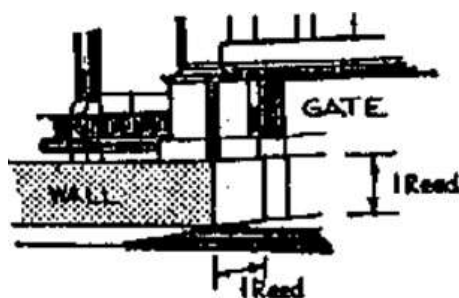
See also **Appendix 2** for an extensive extract from Bro. Ern Wilson's study notes on Ezekiel which is a distillation of Bro. Henry Sulley's book 'The Temple of Ezekiel's Prophecy.' Rather than attempt a detailed consideration of Ezek. 40-48 in the daily comments, we will focus on some important points in each chapter. For a more detailed study **Appendix 2** (11 pages with illustrations) is recommended. Using the principle that 'a picture is worth a thousand words' it is proposed to insert some of the illustrations that can be added to Bible margins.

V.1 – "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten" – When commenting on Ezekiel 1:1-3 on **September 5** about the timing of the prophecy the following point was made. The 30th year is not Ezekiel's age (even though he was a priest), for it is also the 5th year of Jehoiachin's captivity (V.2). This is a key element of this book where particular attention is paid to dates. Refer to Chapter 2 of "The Temple of Ezekiel's Prophecy" by Bro. Henry Sulley for an exposition of the Jubilee Period (50 years from the Resurrection to the inauguration of Temple worship). See also Appendix 2. The vision of a completed Temple going into operation at its inauguration is shown by the fact of what Ezekiel saw, "upon the tables was the flesh of the offering" (V.43). Sacrifices were being prepared on the tables in the porch of the outer row of cellae on the north side of the House. It was going into service.

V.2 – "In the visions of God (*elohim* – mighty ones) brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city **from** the

south” as it should read (*mem* – origin. Lit. "from the south"). Ezekiel represents all the saints as the builder of the House (Christ – V.3-4) walks him around it in a vision of the “selfsame day” of its inauguration. See **Appendix 2** for details of V.3-4.

V.5 – “a wall on the outside of the house round about” – This is the foundation wall of the outer row of buildings (cellae) which is 12 feet (3.5 m) by 12 feet square (see illustration below).

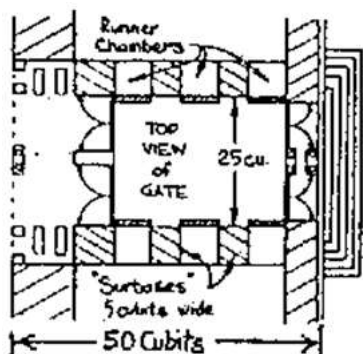


Ezekiel's view from the south



V.6-27 – The outer row of cellae are measured with their various features on the east, south and north and the outer court of 100 cubits reaching to the outer wall of the inner row of cellae.

V.28-37 – The inner row of cellae which form the boundary of the Inner Court are of the same pattern as the outer row of cellae.



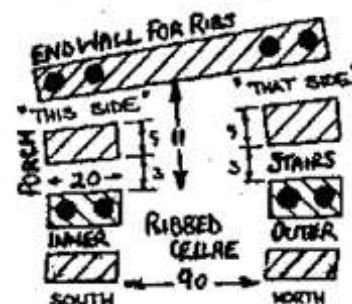
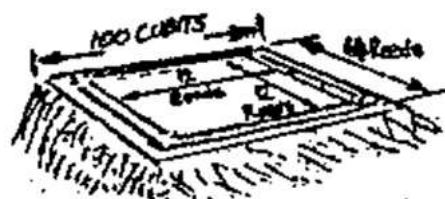
V.38-43 are about provisions for sacrifice on the north side.

V.44-46 – “without the inner gate were the chambers of the singers in the inner court” – i.e. on the inner side of the inner court cellae – Ezekiel is now moving towards the central part of the House. The “chambers of the singers” is the circular inner sanctuary.

V.47 – “he measured the **court**, an hundred cubits long, and an

hundred cubits broad, foursquare; and the altar that was **before** the house” – i.e. the ‘court’ of the altar atop Mt Zion. Detail of the altar is given in chapter 43:13-17. At 200 feet (or 60 metres) square this is a massive altar. The word “before” is Lit. “in presence of,” i.e. the Temple surrounds the altar confirming it is on top of Mt Zion.

V.48-49 – Ezekiel is taken to the inner porch of the circular Sanctuary called the Temple. These verses describe the access to the Chamber of the Singers mentioned in V.44-46.



John 6

The chapter contains two of the 8 signs of John – V.1-14 – The feeding of the five thousand; and V.15-21 – The calming of the Sea of Galilee. Both are enacted parables of far-reaching extent. Previous comments made on the two feedings of a multitude bear repeating here:

The 5,000 were mainly Jews, and the 4,000 mainly Gentiles (Mark 8:1-9). What the Jews needed was **faith in the promises** made to their fathers Abraham, Isaac, and Jacob so that they might receive God's **grace**. Hence, there were **5** loaves (5 = grace – John 5:2) and 2 fish (Jew and Gentile) for a total of 7 = covenant. The 4,000 were fed with **7** loaves for they being Gentiles needed the **covenant** God made with Abraham (Gal. 3). This is noted in Rom. 3:30 where the Apostle says, "Seeing it is one God which shall justify the circumcision (Jews) by (*ek* – out of) **faith**, and uncircumcision (Gentiles) through **the faith**" (Diaglott). The

5,000 Jews left 12 wicker hand baskets (Gr. *kophinos*) of crumbs. The 4,000 Gentiles left only 7 small lunch packs (*spuris* – a lunch hamper woven from reeds). Don't be deflected by those who point out that *spuris* is the word used of the basket Paul was lowered down the wall of Damascus in – Acts 9:26. Woven reed baskets can be of any size. It is ludicrous to think the disciples used a bag that size to carry their lunch on a day trip. What is the meaning of this? It is simple – the Gentiles were hungrier for the teachings of Christ than the Jews. History has testified to that, as does John 6. The Jews came only for the free food (V.26). By the end of the chapter the Lord was down to 12 disciples! And even they were struggling!

This chapter is framed on Isa. 54 and 55. Christ tells us that by quoting Isa. 54:13 in John 6:45.

Comparison of Isa. 55 & John 6		Isa. 55	John 6
Isa. 54:13 – “And all thy children shall be taught of Yahweh”	John 6:45 – “It is written ..., And they shall be all taught of God”	V.2 – “and your labour for that which satisfieth not”	V.27 – “Labour not for the meat which perisheth”
Isa. 55:1 – “come ye, buy and eat”	V.5 – “Whence shall we buy bread”	V.3 – “an everlasting covenant...the sure mercies of David”	V.27 – “meat which endureth unto everlasting life”
V.1 – “he that hath no money”	V.7 – “200 penny worth ...not sufficient”	V.10 – “as the rain cometh down”	V.33 – “which cometh down from heaven”
V.1 – “Ho, every one”	V.7,40 – “that every one”	V.1 – “every one that thirsteth, come ye to the waters”	V.35 – “he that believeth on me shall never thirst”
V.6 – “Seek ye Yahweh”	V.26 – “Ye seek me”		

V.28-59 – “**What shall we do**, that we might **work** the works of God? Jesus answered and said unto them, This is the work of God, that ye **believe** on him whom he hath sent” – The difficult task Christ had in converting his own people was emphasized here. Judaism is all about **what man can do for God**, not believing what He can do for them. So the Lord launches into a discourse on how God works – “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out” (V.37). “No man can come to me, except the Father which hath sent me draw (‘drag’) him” (V.44). “It is written in the prophets, And **they shall be all taught of God**. Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (V.45). So, it all comes back to an understanding of the Word of God. Christ declared, “the **bread of God** is he which cometh down from heaven” and “**I am the bread of life**,” so “the **words** that I speak unto you, they are **spirit**, and they are **life**.” Accordingly, Christ applied pressure on the Judaistic thinkers crowding around him to be fed with natural bread. “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” absolutely horrified them. They thought he was talking

Isa. 55	John 6
V.3 – “your soul shall live”	V.40 – “have everlasting life”
V.2 – “eat ye that is good”	V.54 – “Whoso eateth my flesh”
V.11 – “it shall not return unto me void”	V.62 – “ascend up where he was before”
V.11 – “So shall my word be that goeth forth out of my mouth”	V.63 – “the words that I speak....they are spirit, and they are life”
<i>“And they shall be all taught of God”</i>	

Dividing natural from spiritual thinkers – John 6:59-71
❖ “All” taught of God – drawn (<i>helko</i> – drag) by learning – Vv.37-44 .
❖ Eating his flesh – Vv.51-58 . Two words “eat” - - <i>phago</i> – to eat (11 occs. in chap. = failure) - <i>trogo</i> – to chew, gnaw; hence to eat (4 occs. in chap. – only 6 in N.T.).
❖ God’s words are spirit and life – Vv.63, 68-69 . “Lord, to whom shall we go? Thou hast the words of eternal life.”

about cannibalism. The words used for 'eating' are important (see slide above). They were talking about natural eating; he was talking about spiritual eating. What is required is 'chewing' on the Word and ruminating on it. Shallow Judaistic thinkers had no hope of understanding (eating) "the bread of heaven." Even the Lord's disciples struggled because they were all products of shallow and wildly astray rabbinical teaching.

October 15

2 Chronicles 5

The companion account is in 1 Kings 7:51. After seven years of dedicated labour the time came in Solomon's 12th year for the Temple to be inaugurated. The Ark had been housed in David's tent (*ohel*) in Jerusalem for 40 years, some 6 miles (10 kms) from Gibeon where the Tabernacle stood (1 Chron. 15:1; 16:1; 21:29). Its journey now was very short. Not only was David's tent dismantled, but so was the Tabernacle, and all its vessels were brought to Jerusalem (V.5). Numerous sacrifices were made and the Ark installed with a peculiarity – "they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without," although not from the entry and porch. The reason for this seems to be to indicate that the Ark had now reached its final resting place from which it would move no more. That however, was not to be the case. The other significant negative was that "there was nothing in the ark save the two tables which Moses put therein at Horeb." Aaron's rod that budded that spoke of Christ's resurrection and the pot of manna that spoke of the immortality awaiting the faithful (Rev. 2:17) were absent. This points to the fact that though God accepted the goodwill of His people, the institution was not permanent, as law cannot save. The work of Christ must supersede it. Nevertheless, after installing the Ark, and as soon as the priests left, "the house was filled with a cloud, even the house of Yahweh; so that the priests could not stand to minister by reason of the cloud: for the glory of Yahweh had filled the house of God."

2 Chronicles 6

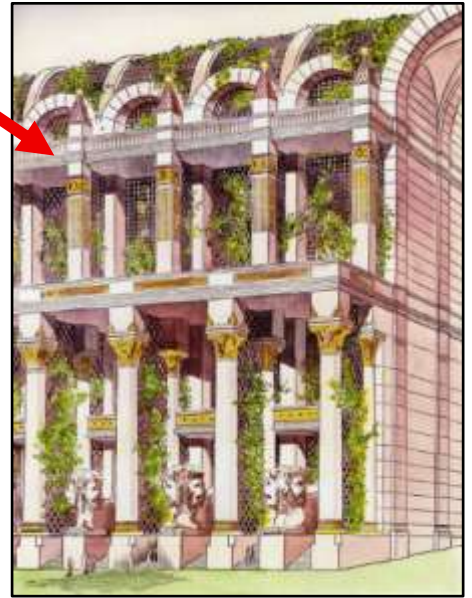
V.1-11 – This section repeats 1 Kings 8:12-21. Solomon praised and thanked God for fulfilling His promise to David, and while there had to be a primary fulfillment of 2 Sam. 7:13, the secondary and most important was still to come when Christ will build the House of Prayer for all nations. Solomon had reason to be thankful and joyous, but was a little ambitious by launching his praise with the words, "I have built an house of habitation for thee, and a place for thy dwelling for ever." There were two reasons to be a little more cautious. The first was that apostasy would see the temple destroyed, which it was twice, in BC 586 and AD 70. The second was God's words to David in 2 Sam. 7:5-7, confirmed by Isa. 66:1 – "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" cited by Stephen in Acts 7:48-50; and even recognized by Solomon in his prayer (V.27).

V.12-42 – Solomon's magnificent prayer speaks for itself. Throughout he recognizes the frailty of human nature – "If they sin against thee, (for there is no man which sinneth not)." Everything looked positive – "Now therefore arise, O Yahweh God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Yahweh God, be clothed with salvation, and let thy saints rejoice in goodness." Sadly, just 9 years later Solomon caved in to his many foreign wives and introduced an apostasy that ensured the ruin of all he had created. Solomon's words of V.36 would come back to haunt his people – "and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near." They are there to this day.

Ezekiel 41

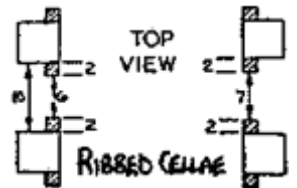
See **Appendix 2** for more detail (page 114).

V.1 – “Afterward he brought me to the temple” –
Meaning the inner circular Sanctuary (called the Chamber of
the Singers) which being circular, and the mount which it
surrounds covered by a cloud like a tent, is described as an
ohel (a round tent) in the phrase “the tabernacle.”



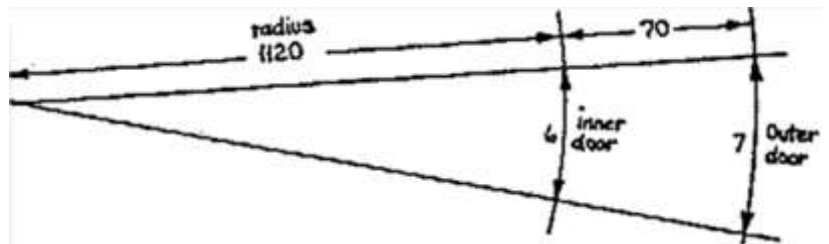
The above picture illustrates Isa. 4:5-6. Additionally, the Temple is also called *ohel* in Isa. 16:5 in the phrase “the tabernacle (*ohel*) of David.” The phrase “breadth of the tabernacle” (*ohel*) should be – Lit. “from the base of”; i.e. it forms the boundary of the Most Holy which begins at the inner doors of the circular temple.

V.2 – Ezekiel enters the door of the ribbed cellae and looks back to the porch and views the side posts and measures them. The “length” in the Hebrew represents the height (cp. 40:48-49).



V.3 – The builder of the House measured the doors of the circular Sanctuary and the inner door measured six cubits and the outer door was seven cubits. This is another proof that it is a circular building. When the measurements provided are considered, the exactitude is astonishing (see below). The curvature for these measurements requires exactly one cubit.

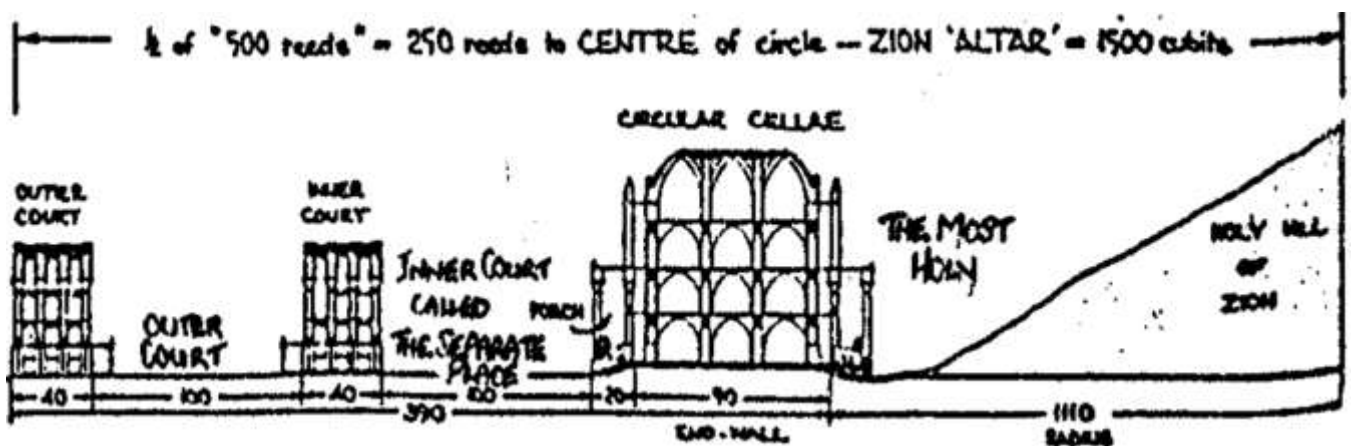
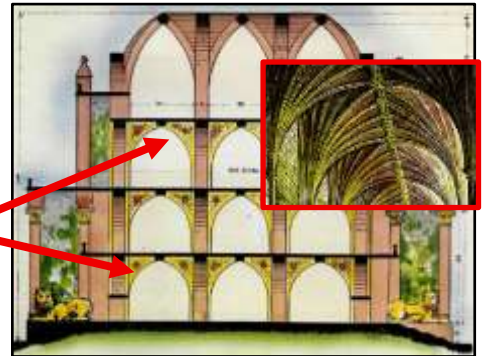
V.4 – “So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, **This is the most holy place**” –



Some make the mistake of interpreting this verse as referring to a 'Most Holy' place of 20 by 20 cubits. The Most Holy of this Temple extends from the inner doors of the circular Sanctuary right through Mount Zion to the other side. The proof of this is Ezek. 43:12 – "This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be **most holy**. Behold, this is the law of the house." What then does this verse mean? Bro. Sulley addresses this matter as follows: After describing the posts, entrances, and spaces between the ribs, the measuring angel observes, "This is the most holy place," and immediately afterwards gives the dimensions of the "wall of the house." This wall, then, is particularly related to the Most Holy described in *Section II*, page 52.We have seen that Ezekiel describes posts of the Temple which mark "the breadth of the tent," or, better still, "the expanse of the tent." These posts within the line of the porch are adjacent to the wall. This wall and posts, then, also give the limit of the *Most Holy*: thus the extent of the one is the extent of the other. Practically, the terms

“the tent” and the “Most Holy” are interchangeable. The area of the one is the area of the other. Accordingly, V.4 is not about a miniscule “Most Holy” of 20 by 20 cubits.

V.5 – “he measured the wall of the house” – A rampart or foundation wall on which stand pillars and cherubim. See 40:48-49; 41:2,17-18. It constitutes a dividing wall between Yahweh and flesh (cp. 43:8), and runs around the entire length of the circular temple (V.20). Ezekiel then sees what are called in the KJV “side chambers” which is a poor translation. They are the ribs of the upper structure of the Sanctuary illustrated in the picture at right. Each of the three stories of the building has these ‘ribs’ that provide tremendous strength to the structure. See Bible marking notes on <https://jimcowie.info> for detail of the remainder of this chapter.



V.16 – The phrase “ceiled with wood” is *sh’ehiph ets* – Lit. thin trees; i.e. a covering of luxurious creepers and climbing trees. These are also the “planks” of V.25-26.

V.18-20 – “it was made with **cherubims** and **palm trees**, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a **man** was toward the palm tree on the one side, and the face of a young **lion** toward the palm tree on the other side: it was made through all the house round about” – The “palm trees” are pillars – Ezek. 40:49. The cherubic face of a “man” is a reminder of Christ as ‘the man’ made strong for the work of salvation – Ps. 80:17; and the “lion” face of the “lion of the tribe of Judah” – Rev. 5:5; Phil. 2:9. The eagle and ox are absent. Those who frequent this place are spirit beings (therefore no eagle face), and are kings (lion) and priests (man – Heb. 5:1).

John 7

V.1 – “Jewry” refers to Judea (V.3) and is distinguished from Galilee and Samaria, and contained the tribes of Judah, Benjamin, Simeon, and Dan. “Jews” describes the religious class who sought to kill Christ, not all Jews in Judea.

V.5 – “For neither did his brethren believe in him.” Ps. 69:8 informed the Lord that his siblings would not initially believe in him, and so it proved – Mark 3:21. But he also knew from Ps. 69 that this would change after his resurrection – Ps. 69:25; is cited in Acts 1:13-20 where “his brethren” are found with the Apostles (Acts 1:13-14).

V.10-14 – Jesus did go up after his doubting brethren had left, but secretly, keeping a low profile until the middle of the seven day feast of tabernacles. A debate ensued with reference to V.1, and then the Lord harks back to the healing of the impotent man of John 5:1-17.

V.21-24 – Christ contrasts his attitude to the Sabbath with that of his Judaistic enemies. They would circumcise a male child on a Sabbath to keep a practice that preceded the Law (by cutting off flesh = negative), but condemned him for making a man “whole” – *hugies* – healthy (positive). Such was the gulf of understanding about the purpose of the Sabbath.

Each day of the feast, water was drawn from the Pool of Siloam and poured out in the Temple commemorating the water supplied to Israel in the wilderness. On the 8th day signifying blessings on the Land, no water was poured out. Hence, verses 37-39.

V.37-39 – Days of division among leaders and common people culminate in Christ making a great declaration on the 8th day – “that great day of the feast” – Lev. 23:36,39; Num. 29:35. For those who were thirsty due to the dry and harsh Judaism thrust upon them (Acts 15:10), the promise of the Holy Spirit in their lives would see it flow to many others. But the Lord is also taking aim at the hypocritical Judaisers who sought to kill him by alluding to Jer. 17:13-18. This is indicated by the way the chapter ends – “And every man went unto his own house” (more on this in John 8).

V.40-52 – Division of opinion saw those sent to arrest Christ (V.32) return empty-handed. The Pharisees were furious and revealed their true attitude towards their own people – V.49 – “But **this people** who knoweth not the law are **cursed**.” However, their own ignorance is then on display when Nicodemus intervened and they retorted in V.52 – “Art thou also of **Galilee**? Search, and look: for out of **Galilee** ariseth no prophet.” There was one prophet out of **Galilee** and his name was **Jonah** (2 Kings 14:25), and “there shall no sign be given unto it, but the sign of the prophet **Jonah**” (Matt. 16:4). How blind they were!

October 16

2 Chronicles 7

V.1-3 – “fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Yahweh filled the house” – This signaled the acceptance of the Temple as the temporary resting place of the Shekinah glory. No one could enter the house and the people initially startled, humbly broke out into praise of God.

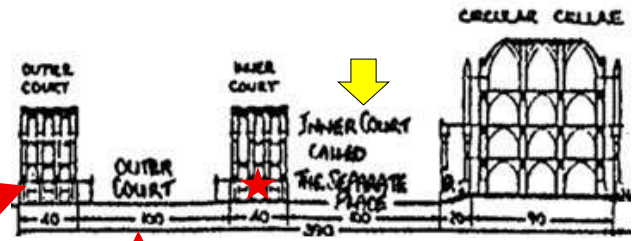
V.4-10 – Solomon kept the Feast of the Dedication, and then the Feast of Tabernacles. The former lasted seven days, from the 8th of Tishri to the 15th, the latter also seven days, from the 15th to the 22nd (the 8th day – John 7:37). On the day following the people were dismissed (V.10). 22,000 oxen and 120,000 sheep overwhelmed the brasen altar (despite its size – 20 x 20 cubits – 2 Chron. 4:1), so supplementary altars were set up in the Middle Court.

V.11-22 – This comment from Story of the Bible sums up this section – The excitement was over; the Day of Dedication, so wonderfully successful, had come to its end. Solomon retired to rest. His mind was excited. What a great privilege was his! How blessed was the nation over which he ruled! He looked forward to a glorious and prosperous reign. So he slept. But in his sleep he heard again the Voice he had heard at Gibeon. And now it was full of warning. It made mention of the Dedication of the Temple, of how all that had been done was acceptable to Yahweh, but it introduced the terrible word “IF”. In his dream, Solomon heard solemn words of warning and advice: “IF you will walk before Me, as David thy father...”; “IF you shall turn from following Me...”; “IF your children or Israel follow after other gods...”; IF this happens – “Then the kingdom will be taken from your house...”; “Then I will cut off Israel out of the land...”; “Then this Temple shall

be broken up and people will rebuke Israel for their folly..."; In his troubled dream the Voice stopped, the vision was over, Solomon was on his own. The warning had been made, but Solomon was too confident in his own success to think that he would ever depart from the ways of righteousness. We know the end of this story.

Ezekiel 42

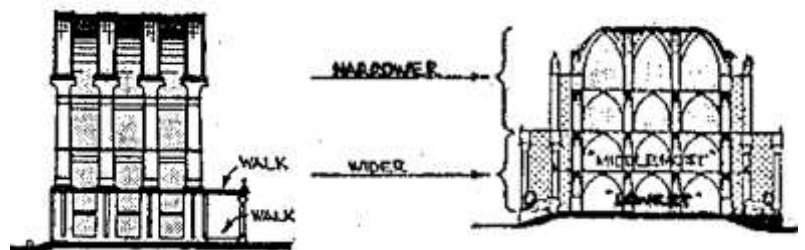
V.1 – Having inspected the inner circular Sanctuary, Ezekiel is taken back to the inner row cellae (★) on the northern side of the House. He stands in the inner court cellae having the **Separate Place** behind him and the outer court cellae in front of him.



V.2 – Ezekiel sees before him the pavement of the outer court (100 cubits) from within the gate that is 50 cubits long, including the porch (Chap. 40:29).

V.3 – Omit “*cubits.*” Refers to north and south rows of the inner cellae (10 halls on the north + 10 on the south of the building = 20); cp. V.13; 40:17. These are reserved for use by the mortal Levitical priests. Over against these, across the 100 cubit pavement, is the outer court cellae.

V.4 – The outer and inner court cellae have three levels (or stories) and the porch has what is termed a “walk” at pavement level and above (as shown) at right. In V.5-6, Ezekiel seems to provide details of the galleried structure of both the cellae of the outer buildings and of the inner circular Sanctuary where “the upper chambers were shorter” (i.e. narrower) than the lower.



V.7-14 – Ezekiel is standing in the inner court cellae on the northern side from whence he describes other parts of the House (see details in the Bible marking notes and refer to **Appendix 2**). These include entry to the upper levels of the cellae and details of the use of the inner court cellae on north and south by the mortal Levites (V.13-14).

V.15-20 – The outer walls of the building are measured on all four sides and found to be 500 reeds; i.e. about 1 mile (1.6 kms). It is a massive structure.

John 8

It is an unusual statement that ends John 7 – “every man went unto his own house.” Why would readers want to know that? Wouldn’t everyone go home after the feast had ended? Yes, but one Pharisee obviously found his wife “in the very act” with another Pharisee. Some assumptions are made here, but they are defensible from what follows. In Matt. 5:27-32 Christ pinpointed the practice of Pharisees who followed the teachings of Rabbis Hillel and Shammai, and reinforced it in Luke 16:18. They were known to routinely seek another wife by finding either a sexual sin in her, or some other impediment in domestic life. The fact that there is no guilty male partner brought to Jesus with the woman (V.3-4) strongly suggests he was one of their number. The fact that all of the accusers were guilty of the same sin is evidenced by V.9.

V.5-9 – They cite Moses’ law (actually Yahweh’s) of Lev. 20:10, but it required both parties to the adultery to be stoned. What was the Lord to do in the face of this hypocritical injustice? Uphold the Law! Yes, but in doing so he first does something which at first glance appears very defensive – stalling for time his enemies doubtless thought; unsure of what to say perhaps,

until they read what he had written on the ground. The Lord twice stooped down so he could write on the ground. He was not doodling. The clue had been given in John 7:37-38 where a clear allusion was made to Jer. 17:9-14. This is the context where we read – Jer. 17:9 – LITV translation – “The heart is deceitful above all things, and it is incurable; who can know it?” Clearly, Christ had seen straight through the hypocrisy of the adulterers before him.

Jer. 17:13 – “O Yahweh, the hope of Israel, **all that forsake thee shall be ashamed**, and they that depart from me **shall be written in the earth**, because they have forsaken Yahweh, **the fountain of living waters.**” It is apparent that Christ was writing names on the ground, and the obvious suggestion is that he began with the eldest among his enemies down to the youngest (John 8:9). His challenge was “He that is without sin among you, let him first cast a stone at her.” In other words, he was happy to uphold the Law, but it required two or three guiltless witnesses – V.17; Deut. 17:6; 19:17. He was one. He just needed another. There were none. They were all guilty of exactly the same sin as the woman, and the oldest among them the most experienced in it. When we read, “and by **the conscience** being convinced” (Diaglott) it is not a reference to their individual conscience, for they did not have one. It was **the collective conscience**. They would have looked at each other knowing the truth, and at the people looking on, and quietly exited backstage to the shadows where they truly belonged.

V.10-11 – It is critically important to understand that Christ was willing to uphold the Law (Matt. 5:17 – “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” He could not in this case, for there was only one guiltless witness. So, God’s righteousness having been upheld, he applied mercy (Mic. 6:8; James 2:13). The price for the woman was “Go, and sin no more.” This was a positive end to the Feast of Tabernacles where rejoicing in deliverance from Egypt (“the house of sin and death”) was centerpiece – Lev. 23:39-43.

V.12-30 – “I am the light of the world: he that followeth me shall not walk in **darkness**, but shall have the light of life” – The ‘dark side’ Pharisees had departed, but those who remained wished to defend themselves as bearers of light saying, “Thou bearest record of thyself; thy record is not true.” The remainder of the chapter then becomes a debate about **origins** – “Though I bear record of myself, yet my record is true: for **I know whence I came**, and whither I go; but **ye cannot tell whence I come**, and whither I go.” But he had two incontrovertible witnesses – himself and his Father. What follows is about the contrast between shallow and profound – “Ye are from **beneath**; I am from **above**: ye are of this world; I am not of this world.” It foreshadowed his crucifixion at their hands (V.28). However, “as he spake these words, many believed on him,” but he knew their understanding was shallow and it was to be seriously tested.

V.31-38 – “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you **free**” – They took umbrage at the suggestion that they were not “free” for they were “Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” Christ is referring to the allegory expounded by Paul in Gal. 4:22-31 which he understood better than anyone. Ishmael represented Jews living under the Law (symbolized by his mother Hagar), and Isaac represented ‘freeborn’ believers in the promises made to Abraham (symbolized by Sarah). While Jews insisted on staying under the Law, and not coming to Christ, they were truly in bondage to the “schoolmaster” which served to condemn them.

V.34 – (LITV) “Truly, truly, I say to you, everyone practicing sin is a slave of sin” – This truth is repeated by John (1 John 3:4-8). It is about what governs our life. If it is flesh (1 John 2:15-16 – “the lust of the flesh, the lust of the eyes and the pride of life” = the *diabolos*) then we are the slaves of king sin. For “they that are Christ's have crucified the flesh with the affections and lusts” (Gal. 5:24), or as Christ put it here – “If the Son therefore shall make you free, ye shall be free indeed.” Judaism was antithetical to this approach as was blatantly illustrated at the beginning of the chapter. They were indeed Abraham's natural seed, but their true father was the *diabolos* – the serpent.

V.39-47 – Of the potential murderers Christ said, “If ye were Abraham's children, ye would do the works of Abraham” for “ye do the deeds of your father” the serpent. The debate gets nasty – “We be not born of **fornication**; we have one Father, even God” they said, proving themselves to be the progeny of Ishmael who accused Isaac of being begotten by Abimelech (Gen. 21:9 – the source of the Allegory – Gal. 4:30 cited from V.10). The blasphemers are suggesting the same thing of Jesus Anointed, that he was the product of fornication, and not the Son of God (V.42).

“Why do ye not understand my speech? even because ye cannot hear my word” – The principle of Rom. 8:7 emerges – “the **carnal mind** is enmity against God: for it **is not subject** to the law of God, **neither indeed can be**” because it is amoral, like the serpent of old – “Ye are of your father the devil” (*diabolos*) “he a **manslayer** was from a beginning” (Diaglott). The serpent was not guilty of murder because he did not intend to bring about the death of Adam and Eve, but did. The same would happen again. The problem was a failure to hear and understand the Word of God – “He that is of God heareth God's words.”

V.48-59 – The blasphemy stepped up a notch – “Say we not well that thou art a Samaritan, and hast a devil?” (*daimonion* – demon). Christ's response is to emphasize the great gulf in thinking – “If a man keep my saying, he shall never see death.” The natural thinkers took umbrage again arguing Abraham and the prophets were long dead. The pressure rose – “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” This was a reference to Gen. 22 when Abraham saw in the ‘sacrifice’ of Isaac a type of the sacrifice and resurrection of Christ (Heb. 11:19). To their bemused and shallow defense, “Thou art not yet fifty years old, and hast thou seen Abraham?” the Lord claimed again to be the Son of God – “Before Abraham was, I am” for “thou lovedst me before the foundation of the world” (John 17:24); 1 Pet. 1:20 – “Who verily was foreordained before the foundation of the world.” Flesh and spirit don't mix.

October 17

2 Chronicles 8

This chapter records the successes of Solomon in building and conquering of territory as far north as the Euphrates and as far east as the oasis of Tadmor in the wilderness (Palmyra of the Greeks, 176 miles from Damascus). To achieve these building projects he enlisted the descendants of the foreign nations that Israel did not eradicate from the Land under Joshua and the Judges, putting them under tribute, seemingly by taxation and labour.

V.11 – “Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her” – The reason given was that she was a Gentile and needed to be separated from the place where David's tabernacle (tent) had housed the Ark. This was a reversal of what David had done, for his reason for placing the Ark in his own tent was that Gentiles could worship Yahweh without the restrictions of the Law. The chapter goes on to highlight Solomon's meticulous keeping of the ordinances of the Law. It is obvious he did

not see things as his father David had. Pharaoh's daughter seems to have embraced the hope of Israel when she married Solomon, for she is recognized in the Word as the king's bride at a time when he was still in favour with Yahweh, and whereas Solomon is said to have built altars for his other wives, nothing is said of him setting up any form of Egyptian worship. Special honour was paid to the Queen by the King. A beautiful palace was built for her, and she lived therein in great state (1 Kings 7:8), but tremendous success on every side and the keeping of the Law did not stop the rot of wrong decisions setting in, and ironically it was his Gentile wives that finally brought him undone – “For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with Yahweh his God, as was the heart of David his father” (1 Kings 11:4).

Ezekiel 43

V.1-11 – “the glory of Yahweh came into the house by the way of the gate whose prospect is toward the east” – Brought to the east side of the House, Ezekiel sees the glory which had departed in chapter 10 and 11 return. The glory was conveyed by the cherubim of chapter 1 which represented a multitude of mighty ones whose “voice was like a noise of many waters” (symbol for a multitude – Ezek. 1:24; Rev. 1:15; 14:2; 19:6). He saw the glory fill the house and then “heard him speaking unto me out of the house; and the **man** stood by me.” Ezekiel heard the voice of Yahweh while Christ (the builder of the House – 40:3) stood beside him. This is the prospect awaiting the faithful whom Ezekiel represented. When Christ enters the House with his glorified saints upon its completion at the time of its inauguration, such scenes as Ps. 15:1 (“who shall dwell in thy holy hill?”), and Rev. 14:1 (“a Lamb stood on the mount Zion, and with him an hundred forty and four thousand”) will be fulfilled. The declaration of V.7 – “the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever” is made against the background of the past defilement of God’s ways that had seen the glory depart. The challenge, “shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern” is an exhortation for us as well. It is saying that if the pattern and principles surrounding this House are understood, it can have an enormous impact on the choices we make in life, and as an incentive to choose by faith the future over the present (Luke 17:33). Who would want the present world when you can have a place in this House in the future?

V.12-27 – “**Upon the top of the mountain** the whole limit thereof round about shall be **most holy**. Behold, this is **the law of the house**” – Everything in this place revolves around sacrifice. The altar of chapter 40:47 is now described in detail. It is in the presence of the House because it is in the centre atop the exalted Mt Zion. For a detailed description of the altar see **Appendix 2** pages 114-125.



The repeated use of the pronoun “thou” from V.19 to the end of the chapter outlining the cleansing and dedication of the altar, indicates that Ezekiel has a personal role to play in that day. As he is a representative of all the saints it is evident that they will also make sacrifices and participate in the operation of the altar and the sacrifices it is designed to consume (this is the subject of Ezek. 44:15-16).

John 9

V.1-41 – The healing of the man born blind is appropriately the **6th Sign** of John's Gospel. Yahweh has given 6,000 years for the probation of the human race. On the 'Sabbath' (the Millennium) He will open their eyes. We are all born 'blind' (vacant headed and ignorant). What is necessary is "a new creation" (ESV – 2 Cor. 5:17) so that men can see "the light of the world" (V.5; John 8:12). All these things are foreshadowed in this sign.

V.3-5 – It was Adam that brought death into the world (Rom. 5:12). Our parents simply pass on his nature to us their children. Conversion from 'blindness' now brings glory to God and foreshadows the certainty of greater success in the Kingdom Age. A long 'night' of both Jewish and Gentile darkness was ahead of the Lord, but it would finally end in "a new creation" beyond the Millennium – Rev. 21:5. Hence, Christ healed this blind man on a **Sabbath** day – V.14. Like his Father he worked on the Sabbath for the redemption of mankind – John 5:17-18. The word "works" (plural in English) is *ergon* and signifies to work, whereas "work" (singular) is *ergazomai* in the Middle Voice from the same root and adds the element of personal effort – to toil (as a task, occupation).

V.6-7 – Making clay from spittle is redolent of the creative activity of the angels on day six of the Creation week (remember, this is the 6th sign) – Gen. 2:7. The Word of God was the operative power in creation – Ps. 33:6-9 – "For he spake, and it was done" – 2 Pet. 3:5. When we speak, moisture proceeds from the mouth (just check a speaker's Bible), hence, Christ's spittle represents the words he spoke, and that was the Word of God – John 6:63,68; 12:49-50. Clay represents the stuff of human nature which 'blinds' (V.39-41). Anointing the blind man's eyes with clay is like starting all over again. Sending him to the Pool of Siloam to wash the clay away with the water of the Word is the answer to blindness (V.7). But why Siloam?

Christ has in mind Isa. 8:6 – "the waters of Shiloah that go softly." Deep below the feet of faithless king Ahaz was the Spring Gihon whose waters were later routed to the Pool of Siloam by Hezekiah's tunnel. Like Ahaz, the Lord's generation rejected the Word of God. There are many echoes in John 9 from Isa. 8 – (1) V.8 – "Immanuel" i.e. 'God with us' reflected in John 9:3-5; (2) V.13 – John 9:24; (3) V.14 – Jesus a stumbling-block – John 9:22; (4) V.20 – "no light in them" – the word "light" is *shachar* – (Rotherham) "they have no dawning day" – John 9:5; (5) V.22; 9:1-2 – "The people that walked in **darkness** have seen a great **light**" – John 9:6. The connections are many and obvious.

V.8-38 – The important lesson from what follows is to stick to the facts and not be swayed by 'political' pressure from interest groups (like the Pharisees), or by the failure of normal, and not unreasonably anticipated support from family (V.20-22). The newly seeing blind man just used simple logic and stuck with the facts and made the Pharisees look like 'blind' fools which Christ confirmed – V.39-41.

John 10

V.1-21 – "he that entereth in by the door is the shepherd of the sheep" – The Pharisees sought to enter the fold of the flock of God (Ezek. 34:31) by their own methods – Judaism, "teaching for doctrines the commandments of men" (Matt. 15:9). Hence, they were interlopers, and effectively thieves. The true shepherd entered by the Divinely prescribed "door" as he was not only a shepherd then, but in the future – Ezek. 34:23 – "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." But firstly, he would suffer at the hands of the robbers – Zech. 13:7 – "Awake, O sword, against my shepherd, and against the man

that is my fellow,” for “the good shepherd giveth his life for the sheep.” This shepherd knows the names of all his sheep (Luke 10:20) and the sheep follow his ‘voice,’ but the Scribes, Pharisees and Sadducees were “hirelings” who were only interested in their own wellbeing and fled at the approach of danger to themselves.

V.16 – “**other sheep** I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” – The Gentiles would also be called to enter the one fold.

V.17-18 – “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have **power** to lay it down, and I have **power** to take it again” – The word “power” is *exousia* – delegated authority. Perfect obedience to the death of the cross ensured Christ’s resurrection and change of nature. In that sense he had delegated authority to give his life and take it again. He knew that the righteousness of God upheld in his death would also be upheld in his resurrection.

V.22-42 – “it was at Jerusalem the feast of the **dedication**, and it was **winter**” – This was the festival of Hannukah. Vincent’s Word Studies makes the following comment – Only here in the New Testament. The word signifies *renewal*, from *καίνος*, *new, fresh*. Josephus calls it *φῶτα*, *lights*. It was instituted by Judas Maccabaeus (BC 164), in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes. The victorious Jews, says Dean Stanley, “entered and found the scene of havoc which the Syrian occupation had left. The corridors of the priests’ chambers, which encircled the temple, were torn down; the gates were in ashes, the altar was disfigured. Then, whilst the foreign garrison was kept at bay, the warriors first began the elaborate process of cleansing the polluted place.... For the interior of the temple everything had to be refurnished afresh – vessels, candlesticks and incense-altar, and tables and curtains. At last all was completed, and on the 25th of Chisleu (middle of December), the same day that, three years before, the profanation had occurred, the temple was rededicated.... What most lived in the recollection of the time was that the perpetual light blazed again.” The festival lasted for eight days. Lights were kindled, not only in the temple, but in every home. The Jews assembled in the temple, or in the synagogues of the places where they resided, bearing branches of palm, and singing psalms of praise. No fast or mourning, on account of any calamity or bereavement, was permitted to commence during the festival. This was not a feast prescribed by the Law, but instituted by the Maccabees. It is still kept today in Israel in December (winter). This is significant in the context, because Christ had pointed at the self-appointed methods of entry to the fold (V.1). God’s people were more observant of “the commandments of men” than of Him.

“I and my Father are one” – Doubting Jews pressed Christ for confirmation that he was the Messiah, but he pointed out that they had not believed the miracles he had performed because they were not his sheep. They sought to stone him for blasphemy (“being a man, makest thyself God”), but he countered with Ps. 82, “I said, Ye are gods” to no avail. He escaped a further attempt to kill him and preached beyond Jordan to a confused people.

October 18

2 Chronicles 9

V.1-12 – “when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem” – This is one reason why Christ could say in Matthew 12:42 – “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” She

had an interest in Divine things that was not shown by Christ's own people in his day, and he was greater than Solomon. After probing Solomon's wisdom and witnessing the organization and prosperity of his kingdom, she confessed – "It was a true report that I heard in mine own land of thy acts and of thy wisdom," and adds that "the one half of the greatness of thy wisdom was not told me," and was generous in her praise and in the abundance of her gifts which Solomon reciprocated.

V.13-28 – Solomon amassed enormous wealth primarily of gold, but also of much else. It would be difficult to imagine a more prosperous and superior reign – "And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart," except that of the Lord Jesus Christ of whom Solomon is a type. However, the seeds for failure had been sown. The law of the king (Deut. 17:16-17) had been set aside. Wives had been multiplied to the tune of 1,000; gold had been amassed so that silver was of no account; and horses were multiplied and brought out of Egypt. And, of course, international fame can be dangerous, even for 'good' men such as Hezekiah much later who succumbed to popularity based on success. However, the record of Chronicles does not note any of Solomon's failures as does Kings. The Spirit is content that we should see Solomon as a type of Christ and look forward to far greater things when he comes to "return the kingdom to Israel."

Ezekiel 44

V.1-3 The Prince and the east gate
 V.4-8 Israel and its priests reprov'd
 V.9-14 Ordinances for the mortal priests
 V.15-16 The immortal priests – Sons of Zadok
 V.17-31 Ordinances for the mortal priests
 (V.15-16 are a parenthesis to provide a contrast with the Levitical priests who are mortal)

V.1-3 – Once Christ and the saints enter by the east gates of the House, they are shut for the next 1,000 years. No one will access them because the glory having entered will not depart as it did in the past. The saints will be priests after the order of Melchizedek, while mortal Levites will fulfil Jer. 33:18 – "Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meal offerings, and to do sacrifice continually." The ordinances for them are set out in two tranches – V.9-14 and V.17-31. In between, by way of contrast, V.15-16 describe the differing role of "the sons of Zadok" (the immortal priestly order). Note the opening word of V.15 – "But." Bro. Henry Sulley in *The Temple of Ezekiel's Prophecy* – pg. 73 wrote – These verses really are a parenthesis, inserted in order to show the limitations of the Levitical order of priests. Now the sons of Zadok mentioned in verse 15 must be an immortal race, because they are said to be those "who kept the charge of Yahweh's sanctuary when the children of Israel went astray." The obvious conclusions are:

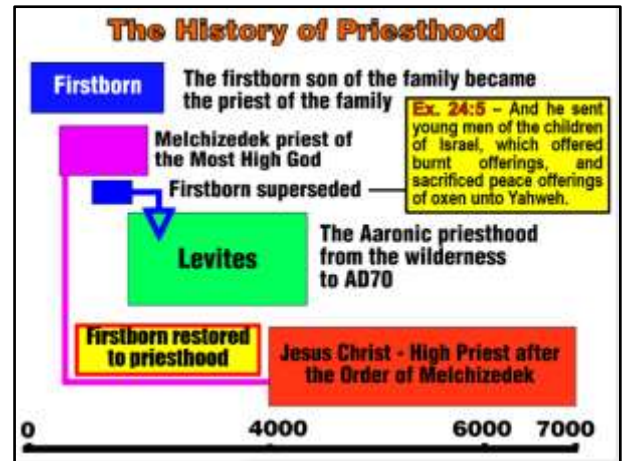
- They must be immortal because they are from past generations
- They enter the Most Holy – i.e. come near the altar (Yahweh's 'table')
- Other priests are mortal because they sweat, marry, shave and die
- The Levites are keepers of the charge of the House, but the saints of the Altar

The chart above sets out the contrasts between these two orders of priests.

The two orders of Priests

LEVITES	SONS OF ZADOK
Went astray – Ezek. 44:10	Kept the charge of my Sanctuary – Ezek. 44:15
Ministers in the Sanctuary, having charge at the gates – Ezek. 44:11	Enter into the Sanctuary – come near to the Altar (table) – Ezek. 44:15-16
Slay the sacrifices for the people – Ezek. 44:11	Offer unto Yahweh the fat and the blood – Ezek. 44:15
Stand before the people to minister – Ezek. 44:11	Stand before Yahweh to minister – Ezek. 44:15
Come not near to Yahweh – Ezek. 44:13	Come near to minister unto Yahweh – Ezek. 44:15
Keep the charge of the House – Ezek. 44:14	Keep the charge of the Altar – Ezek. 40:46

When this prophecy becomes a reality the role of priesthood will return to the firstborn of the family as it was in the beginning. Cain was the initial firstborn priest of his family after the pattern of his father Adam. That is why the identical words are used to him that were addressed to Eve in her condemnation (Gen. 3:16) – “unto thee (Cain) shall be his (Abel’s) desire, and thou shalt rule over him” (as his priest). When the sons of Zadok are inaugurated as priests, Heb. 12:23 will be fully realized – Diaglott – “to a congregation of **first-borns**, having been enrolled in heavens.” This is illustrated in the slide at right on the history of priesthood. Right up to the time of the Exodus the firstborn of the family operated as a priest for his family. It will be restored in the Melchizedek order.



John 11

The raising of Lazarus from the dead is the **7th Sign** of John’s Gospel. No other gospel writer records it. This is because of John 5:19-29 – “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will” – John 5:21. This sign was a declaration that Jesus Anointed was the Son of God. That is the purpose of John’s writing – John 20:31 – “But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name.”

One Christadelphian commentator wrote – Lazarus means “Ail helpeth.” Bethany means “House of the poor or afflicted one.” The picture thus presented to us is that “Ail will help the house of the poor or afflicted one.” This statement is relative to mortality. The human race is “poor” and “afflicted” being bound with the chains of mortality and corruption. Thus the message of this sign is that the power of God can raise us from the state of weakness inherent in the flesh, to a state of glorious power and eternal life.

V.3-7 – After hearing of Lazarus’ illness, the Lord tarried two days. This signified that not only would God be glorified, but that the whole transaction would be an enacted parable of greater things to come 2,000 years later (2 Pet. 3:8).

V.9-10 – There are only two states for man – life (day) and death (night). He was still alive. Lazarus was dead. Christ needed to work while he had life.

V.11-15 – Death is only a sleep for those possessing a covenant with God – 1 Thess. 4:13-14.

V.21-27 – Martha’s faith in the resurrection was sound, but she fell short of John 5:19-29. The Lord sets her straight – **“I am the resurrection, and the life:** he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” This is a much deeper perception.

V.35 – “Jesus wept” – The shortest sentence in the Bible is nevertheless not well understood, then or now. Jesus was not weeping for Lazarus, but for the grief of Mary and Martha. This is not just compassion, but empathy – 1 Cor. 12:26.

V.38-40 – Martha’s fragility is again displayed in her warning “Lord, by this time he stinketh” (i.e. after 4 days – V.17,39). V.40 – “Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” – Rom. 1:3-4; Heb.

1:2-3 (“being the brightness of his glory”); Eph. 1:19-23 (“the working of his mighty power, which he wrought in Christ, when he raised him from the dead”).

V.41-44 – Lazarus emerged “bound hand and foot with graveclothes” because he was going to return to the grave in due course. When Christ was raised in the tomb he was given “a change of raiment” because his nature was changed in the tomb and he would leave it never to return again (Zech. 3:1-5; John 20:4-8).

V.45-57 – The Jewish authorities became even more determined to put Jesus where Lazarus had been – in a tomb. Later they even sought to kill Lazarus – John 12:10.

October 19

2 Chronicles 10

A summary of Rehoboam’s reign and character extracted from ‘The Kings of Israel and Judah’ study notes was included in comments on 1 Kings 12 on **August 17**.

V.1-19 – “And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king” – Wisdom was required as a restless and aggrieved nation, heavily burdened by the taxation and levies of Solomon’s rule, sought some relief. Foolishly, Rehoboam rejected the counsel of his older and experienced advisors and accepted that of his younger contemporaries. It was a disaster ending in the death of his Minister of Taxation, Hadoram (Adoram), and the loss of 10 tribes from his kingdom. God had used the folly of Rehoboam to fulfil his promise to Jeroboam via Ahijah the Shilonite. “And Israel rebelled against the house of David unto this day.”

2 Chronicles 11

V.1-4 – Rehoboam prepared an army to recover his kingdom but was warned off attempting to recover the 10 tribes by force by the prophet Shemaiah. Wisely, this time, he obeyed, accepting the edict – “for this thing is done of me.”

V.5-12 – Rehoboam set about building up the defenses of Judah against Jeroboam with whom he maintained a state of war all his days (1 Kings 15:6).

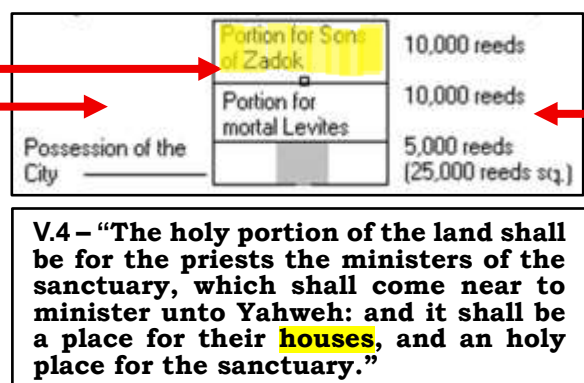
V.13-17 – Jeroboam’s golden calf apostasy in the northern kingdom, and his rejection of the Levitical priesthood resulted in hordes of Levites leaving their appointed cities and moving south into Judah. They were followed by Israelites who were not prepared to go along with Jeroboam’s apostasy. This was a huge consideration as they had to leave behind their inheritance in the land and virtually become “strangers and pilgrims” in Judah. “So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon,” but that too was to change.

V.18-22 – Rehoboam chose his first wives from within the family and wisely dispersed his children throughout the kingdom to avoid the internecine strife that had characterised David’s house in the past – “he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance.” He nominated Abijah to succeed him and then settled into a Solomon like approach – “he desired many wives,” and followed him into apostasy and idolatry (1 Kings 14:21-24) although the record of Chronicles is silent about it except for the removal of idolatrous Maachah Rehoboam’s favourite wife by his grandson Asa in 2 Chron. 15:16.

Ezekiel 45

A detailed exposition of this chapter can be found in **Appendix 3**. The chapter deals with the following subjects:

- V.1-6 – The Holy Oblation and the Sanctuary
- V.7-8 – The Prince's portion
- V.9-12 – A system of honesty and fairness
- V.13-16 – The offerings of Israel for the Prince
- V.17-20 – The Prince presides as King-Priest at the Altar
- V.21-24 – The Passover kept by Israel in the Land
- V.25 – Ordinances for the Feast of tabernacles



A significant feature of this chapter is the way the sacrifices of the future age are to be viewed. In V.15 the phrase “to make reconciliation for them” is used, and again in V.17 – “to make reconciliation for the house of Israel.” In view of the clear fact that there is only one sacrifice that can take away sin (Heb. 10:12,14), how is this to be understood? Today the memorials of bread and wine “do shew the Lord’s death till he come” (1 Cor. 11:24-26). Shedding of animal blood in future will commemorate the sacrifice of Christ and bring its principles into focus. This is proven by the statement that animal sacrifices “make reconciliation” for the people. This means that every animal sacrifice will be a public exhibition and reliving of the sacrifice of Christ in the same way that every time we partake of bread and wine “you **proclaim** the Lord’s death until he comes” (ESV for 1 Cor. 11:26). Vincent’s Word Studies comments – “It is more than *represent* or *signify*. The Lord’s death is **preached** in the celebration of the Eucharist.” This means our partaking of bread and wine is a public exhibition of the death of Christ, and so will animal sacrifice be. This is why Christ will make sacrifices for himself and the people (V.17), to demonstrate that even their Redeemer needed redemption from human nature. There is nothing in the above that adversely impacts the fact that there is only “one mediator between God and men” and that is Christ (1 Tim. 2:5-6), and only one sacrifice for sins (Heb. 10:12,14). The position of the Christadelphian community on this matter is well set out in Bro. Robert Roberts booklet titled “Christ on Earth Again” and is recommended.

John 12

V.1-8 – The stark contrast between the generous sacrifice of precious ointment by Mary to anoint the Lord’s feet with the hypocritical conniving avarice of Judas is on display. Mary had come to a rare understanding at that time that Jesus must die. Judas didn’t believe that. As a hardened thief, he thought he could betray Jesus for silver, take the bag and cut his ties, and that the Lord would simply deliver himself as he had done on several occasions before. Everything would be fine – win win! Like Ahithophel before him he feigned love and loyalty while plotting against his lord and king – Ps. 55:12-15.

V.9-11 – The words of the parable proved true – Luke 16:30-31 – “if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” So the leaders sought to kill Lazarus and get rid of the evidence of resurrection from the dead.

V.12-19 – The triumphal entry of Christ on the Sabbath before Passover fulfilled Zech. 9:9 and is an enacted parable of the inclusion of the Gentiles in the purpose of God (as will be seen when considered in Mark 11). It is interesting though that John records the appearance of

Greek proselytes who seek to see Jesus, who then lays down for them the pathway to life – V.20-26.

V.27-35 – The Lord is just 5 days from crucifixion. The weight of what is before him bears heavily upon him – “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” The flesh recoils from the horror to come, but the will is resolute. To strengthen that resolution he reverts to John 3:14 after his Father reinforced his determination. Typically, he ignored his own need and told the people who were groping in the darkness of their religious system that the voice from heaven was actually for them that they should seek the light while it was with them.

V.36-43 – Sadly, the appeal was in vain. Isaiah’s prophecies were right – Isa. 53:1; 6:9-10. The glory his Father foresaw in V.28 was magnificently revealed in the vision of Yahweh in glory in the person of His son with all the redeemed in Isa. 6:1-5 (the basis of Rev. 4 – see below = saints in king-priest role). The challenge for some prominent leaders who believed in Jesus was a choice between the present and the future (V.23-26; Luke 17:33). They could choose ephemeral acceptance in the synagogue or the permanent glory of Isa. 6:1-5. They chose the present because of the fear of rejection by the Pharisees (V.42-43).

V.44-50 – There is a real sense of frustration in this final discourse – “Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.” In rejecting him, they rejected his Father (echoes of John 5:19-29). He had spoken to them God’s Word and it would be their judge in the day of account (V.48).

Isaiah 6:1-4	Revelation 4
V.1 – “I saw also Yahweh (as it should be) sitting upon a throne , high and lifted up.”	V.2 – “a throne was set in heaven, and one sat on the throne.” The Greek word <i>thronos</i> occurs 14 times in Rev. 4 and another 5 times in Rev. 5.
ESV – “and the train of his robe (priestly garment) filled the temple.” For a priestly robe to fill a temple indicates a multitude in one body = the Bride of Christ.	V.4 – “ four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.” 24 is the priestly number (1 Chron. 24 & 25). These are king priests – Rev. 5:9-10.
V.2 – “Above it stood the seraphims: each one had six wings .” The Cherubim of Ezekiel 1 – 4 wings = warfare role.	V.8 – LITV – “And the four living creatures (Seraphims) each one had six wings around.” i.e. 4 x 6 = 24 (V.4) = priestly role.
V.3 – “And one cried unto another, and said, Holy, holy, holy , is Yahweh of hosts.” = Outer court, Holy Place and Most Holy Place.	“And they had no rest day and night, saying, Holy, holy, holy , Lord God Almighty.” Access to all three courts of the Temple = Immortal beings.
“the whole earth is full of his glory .”	V.11 – “Thou art worthy, O Lord, to receive glory and honour.”

October 20

2 Chronicles 12

V.1-16 – “when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of Yahweh, and all **Israel** with him” – Despite the influx of Levites and others from the northern kingdom (the reason why “Israel” is used), it was not long before Rehoboam turned away from the Word of God that they ministered (Mal. 2:7). Retribution came swiftly from Shishak of Egypt who carted off much treasure, including Solomon’s gold shields. Rehoboam replaced them with shields of brass symbolizing the character of his reign. The punishment was mitigated by repentance, but Judah was significantly weakened. Rehoboam’s problem was simply stated – “he did evil, because he prepared not his heart to seek Yahweh” because he forsook God’s law. The word “prepared” is *kûn* – to be firm, be stable, be established, be fixed. Predeceasing Jeroboam by 5 years, Rehoboam was succeeded by Abijah his son.

2 Chronicles 13

A summary of the life and character of Abijah (called Abijam in 1 Kings 15) was provided in the August 20 comments. His aggressiveness was highlighted, arising from the perpetual state of war between Rehoboam his father and Jeroboam. He took up that battle after the death of Rehoboam. Outnumbered two to one, Abijah was nevertheless confident of victory.

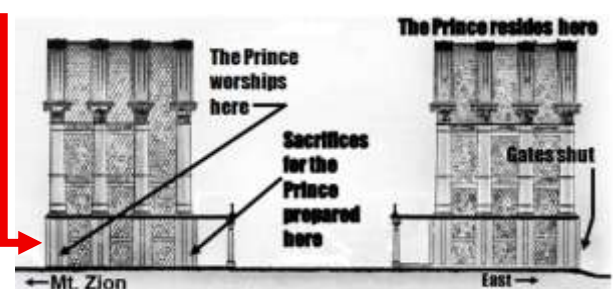
V.4-22 – “Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel,” and boasted that Judah had maintained the faith (“we have not forsaken him”) while Jeroboam had made golden calves and appointed his own priesthood. This was somewhat hypocritical, so a lesson had to be learnt by Judah. While Abijah harangued Jeroboam, the latter sent an ambushment around behind Judah’s army and the situation looked dire for a time. Despite Abijah’s dubious boasts, in their desperation they “cried unto Yahweh, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.” In this Yahweh was glorified and vindicated despite the problems that existed in Judah, for there were still some good things there – “also in Judah things went well” (2 Chron. 12:12).

This chapter ends with Abijah waxing mighty and having ascendancy over Jeroboam, who declined and was struck by God and died. In fact, Abijah only reigned for 3 years and predeceased Jeroboam. The Divine estimation of him in 1 Kings 15:3 is not particularly flattering – “he walked in all the sins of his father, which he had done before him: and his heart was not perfect with Yahweh his God, as the heart of David his father.”

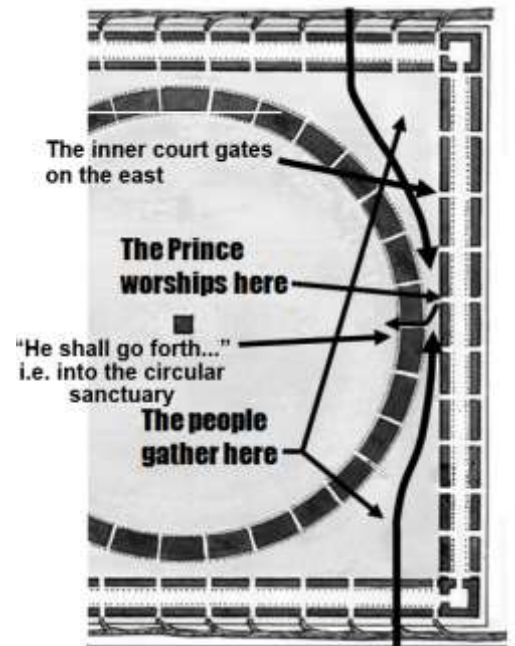
Ezekiel 46

Refer **Appendix 4** for Bible marking notes on Ezek. 46:1-3,8-10.

V.1-3 – “The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened” – It is very important to establish where Ezekiel is in the Temple. The eastern court with its two rows of cellae is the



Palace of the Prince where he resides in the House, and where he will share fellowship meals with his saints. The gate that is shut until the Sabbath or New Moon is shown above and in the illustration at right. This not a reference to the outer court gates that are permanently shut (Ezek. 44:1-3). The porch referred to in 44:3 is the porch on the inner side of the outer row of cellae (see the rows of tiny dots). Christ will move inwards towards Mt Zion to worship and sacrifice. He will not leave this building for 1,000 years (he is the 'Glory'). His saints will be his ambassadors and messengers to the nations.



"the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate" – see illustration on previous page to establish these positions. Christ will walk across the outer court from one porch to another and stand by the post of the inner court gate while his selected priests for that day (saints who have fellowshiped with him at that time) prepare his sacrifices according to the occasion (see V.4-7,11-15 for details of the various offerings). When the prescribed sacrifices have been prepared by his priests for that day, Christ will pass through the 50 cubits of the inner court gate (or entrance) and stand at the threshold of the door leading to the Separate Place where many mortal worshippers will be waiting for him to see him worship there, and then cross over with his priests and sacrifices to the circular Sanctuary for the sacrifices to make their way to the Altar on Mt Zion. This is what it means for the Prince to "go forth" (i.e. into the centre of the House).

V.8-10 – "And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof" – This confirms V.1-3 and is repeated by way of contrast with the ingress and egress of mortal worshippers to the House. That is why V.9 is a parenthesis expressing "the law of the House" and starts with the word "But" – **"But** when the people of the land shall come before Yahweh in the solemn feasts, he that entereth in by the way of the **north gate** to worship shall go out by the way of the **south gate**; and he that entereth by the way of the **south gate** shall go forth by the way of the **north gate**: he shall not return by the way of the gate whereby he came in, but shall go forth over against it." For mortals there are only two accesses – the north or south gates. If they enter from one side, they must exit on the other so that they are compelled to fulfill Ps. 48:12-13 – "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." V.10 reverts to the access of Christ and his saints on the special days – "And the prince in the midst of them (i.e. the saints), when they go in, shall go in; and when they go forth, shall go forth." This is a confirmation of what was seen in V.1-3.

V.16-18 concern the difference between immortals and mortals who receive an inheritance in the Land promised to Abraham and his seed. Immortals (called "sons") have a permanent inheritance (prefigured in the type of Gen. 47:20-22) which will not be taken from them, while mortals (called "servants") will have to give their inheritance back every Jubilee. It will then be restored to them for the following 50 years. In this way they are shown to be sojourners and must wait for the second resurrection and judgement to secure a permanent inheritance.

V.19-24 – These verses deal with the massive corner towers of the Temple which are places for the preparation of the fellowship meals to be held in this House of Prayer for all nations

where it is estimated half a million people can be accommodated each day. Refer to **Appendix 2** page 114-125, and to the Bible marking notes on <https://jimcowie.info> for more detail.

John 13

Having been rejected by the people and their leaders, the Lord now focuses on his disciples. Even among them there was a traitor and other over-confident disciples. They needed to be strengthened, and where necessary, exposed for their own good. He wanted to lose none that the Father had given him (John 6:12,37,39), but as in all ages, the disciples themselves were the arbiters of their own destiny by the choices they made.

V.2 – (ESV) “During supper (note the difference to KJV), when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him.” Judas had already made his choice to betray Jesus for a handful of coins believing he would deliver himself again. The *diabolos* (“devil”) is a false accuser that ‘strikes through’ God’s law which had been at work in the mind of Judas. He was in its thralldom – a thief; consumed by avarice and offside with Christ (John 12:4-8) having been rebuked for his criticism of Mary, he had decided to abandon his discipleship. He has had many companions since!

V.4-17 – The washing of the disciples’ feet is as well known as any incident in the life of Christ. Even the Pope mimics this act every year. Its lesson is obvious. We have a duty to help our fellow disciples to the Kingdom. However, it is possible to miss the really important message, as Peter obviously does – “Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Lord, not my feet only, but also my hands and my head.” Peter did not get it. As the Lord then explains, disciples who have been washed by “the water of the Word” (John 15:3; Eph. 5:26) are ‘clean’ in their thinking, but can also turn out fakes, as was Judas. However, in the daily walk following Christ, contact with the dust of humanity will stick on their feet. That is what needs to be cleaned up every day by the application of “the water of the Word.” We have a duty to do as much of that washing of the feet (their walk) of others as is possible. Judaisers don’t do it, because they are focused on self, but those grateful for the salvation there is in Christ do – see Luke 7:44.

V.18 – Christ quotes Ps. 41:9 of the betrayal of David by Ahithophel now duplicated by Judas – “He that eateth bread with me hath lifted up his heel against me.”

V.21-30 – The betrayer is identified by Jesus passing him “a morsel of bread” (KJV – “sop”). He departs without the disciples understanding why. We can be slow to pick up cues.

V.31-35 – The departure of Judas to betray Jesus to the priests and Sanhedrin was a major milestone in the events leading to the crucifixion. The Lord now knew it would not be long before they came to arrest him. Time was short to prepare the remaining disciples for the trial that would soon descend upon them. What they needed is what Judas lacked – a sacrificial love for their brethren. “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” The word for “love” in V.34 is *agapao* – a sacrificial love of the will; while “love” in V.35 is *agape* – derived from *agapao*. This is the kind of love that considers others better than themselves – Phil 2:1-4. It is the test of true discipleship which John picks up again in his first epistle – 1 John 2:8-11.

V.36-38 – Peter’s love was to be sorely tested in the coming hours, and a few weeks later – John 21:15-17. Like all God’s servants, he had to learn there is nothing good in man of himself. Humility and total dependence on God’s grace and a full commitment to the work through gratitude is the only way.

John 14

V.1-14 – “In my Father's house are many mansions (*monē* - abiding places) if it were not so, I would have told you. I go to prepare a place for you” – Christ often referred to “the kingdom of heaven.” That is because its origin is from heaven like his own origin (John 3:13). Similarly, the Bride of Christ is said to come “down from God out of heaven, prepared as a bride adorned for her husband.” Apostate teaching about man having an immortal soul which supposedly goes to heaven at death, would obviously seize upon a saying like this. However, their problem is the next verse – “if I go and prepare a place for you, **I will come again, and receive you unto myself; that where I am, there ye may be also.**” This is irreconcilable with the false interpretation of V.2. The simple meaning is that salvation is a work of heaven. The benefits of that work will be enjoyed on the earth.

“Philip saith unto him, Lord, shew us the Father, and it sufficeth us” – The disciples were still struggling with the concepts presented. Here before them was “the way, the truth, and the life” – the very epitome of the Father in character. To see him was to see the Father, for as John 1:18 testified – (ESV) “No one has ever seen God; the only God, who is at the Father's side, he has made him known” – “he that hath seen me hath seen the Father.”

V.15-31 – The promise of the Holy Spirit to provide comfort (“he shall give you another Comforter”); instruction by it as “the Spirit of truth” (V.26); and resultant peace (V.27), would all be necessary as “the prince of this world” was coming to “smite the shepherd” (Zech. 13:7) and they would be on their own. They would need the Father – “Howbeit I will turn back my hand over the little ones” to protect them (Rotherham for Zech. 13:7).

October 21

2 Chronicles 14

Asa – Judah's first reformer was one of the finest of the descendants of David who sat on his throne, but sadly he lost his faith and trust in Yahweh at the end of his life as is described in the following summary of his life and character.

The third king of Judah in David's lineage was a remarkable man and the complete antithesis of his father Abijah and grandfather Rehoboam. Though a very resourceful man who diligently built up Judah's defenses, he was not an aggressive and warlike man like his father. On the contrary, he was a lover of righteousness and stability, for which God gave him peace. The contrast between father and son is beautifully portrayed in the words of 2 Chron. 14:1 which speaks of the death of Abijah and the accession of Asa to the throne, and then significantly adds: “In his days the land was quiet ten years.”

By far the most outstanding feature of Asa's character was his zeal and courage in commencing a sweeping reformation that sought not only to remove idolatry from Judah and restore respect for the Mosaic system, but had as its final objective the revival of the things of God in the hearts and minds of all the people of Judah. The complete success of this national revival is a unique memorial to Asa's strength of character and singular zeal.

Complementing this reforming zeal and determination were his faith and complete trust in Yahweh during times of war in the early part of his reign. The war against the massive invading forces of Zerah the Ethiopian is a magnificent and rare example of faith and trust in God, reminiscent of David's faith before the menace of Goliath the Philistine.

The preparation of Judah's defenses in a time of peace provides another fine example from the life of this outstanding ruler. He did not allow peace and prosperity to blind him to the need for building up strong defenses and a highly prepared army. He did not seek conflict but he prepared for it, and when the Truth's enemies attacked the ecclesia of God he was ready to resist them. However, when war did come he did not rely solely on his own preparations and strength but threw himself upon Yahweh. It is an immutable principle that Divine providence can only work in the lives of men who are prepared to act on their best judgement and allow Divine guidance to manipulate their affairs to accomplish the desired purpose. God cannot work through inactive, lethargic, and apathetic men to accomplish His purposes. Understanding this, Asa worked in cooperation with God to defend the ecclesia. The great victory of faith by Asa over the Ethiopians produced one of the most encouraging exhortations delivered by a prophet of God to his people; "Yahweh is with you while ye be with Him...." (2 Chron. 15:1-7). Out of this developed the greatest spiritual revival in Judah's entire history – a reformation so deep, and so comprehensive that it was never equaled again. The result was a period of 20 years of Divinely granted peace and quietness in Judah.

Tragically, the life of Asa ended disastrously. Twenty years of unbroken peace dulled the lively faith of his earlier years so that when the belligerent Baasha of Israel attacked Judah he immediately sought the help of Ben-hadad king of Syria instead of turning to Yahweh. This was the antithesis of his reaction to the attack by Zerah the Ethiopian many years before. In a merciful attempt to correct him and turn his heart, God rebuked Asa through the prophet Hanani. But the faith and humility of his earlier years were gone, and Asa took Hanani and placed him in stocks while at the same time oppressing those who sympathized with the prophet. For this act of pride, God eventually smote Asa with a disease in his feet to avenge poetically the binding of the prophet's feet.

In his distress, king Asa (whose name means "physician") who had done so much to heal Judah's spiritual 'sickness' by the power of God, sought out human physicians to cure his own ills. This was a manifestation of the spirit of self-reliance and pride that clouded his final years and brought him to the grave a disappointing and tragic figure in view of the greatness of his early years.

The Divine assessment of Asa is given in 1 Kings 15:11: "He did that which was right in the eyes of Yahweh." To this is added the statement of 1 Kings 15:14 and 2 Chron. 15:17: "The heart of Asa was **perfect** all his days." This latter statement is testimony to the fact that though Asa destroyed himself by pride at the end of his life he never turned to other gods as many others were to do before and after him. The "very great burning" his people made for him when he died bespeaks the enormous respect they held for him. In spite of his personal failure, from which he appears not to have recovered, the people of Judah were very conscious of the great debt they owed to this man for the spiritual state of the nation.

V.7 – "because **we have sought Yahweh** our God, **we have sought him**" – This form of words reveals an intensity and earnestness in Asa's faith that was rare at the time. Compare the emphatic character of this language to Acts 7:34 – "**I have seen, I have seen** the affliction of my people which is in Egypt" (citing Ex. 3:7,9).

V.9 – "Zerah" – "a rising of light". This is a misnomer for Zerah stands as a type of the world – the enemy of the ecclesia. The Ethiopian does not change his skin (Jer. 13:23), and the enemies of the truth are often clothed in light (2 Cor. 11:13-15). His army numbered 1,000,000 with 500 chariots. It was an overwhelming force. In the modern world the greatest enemy of the Truth is Humanism which comes dressed in the robes of 'light'. Its subtle appeal to 'human

rights', equality, and to non-discrimination is a cloak for justifying the vilest evils. Like Zerah's forces the adherents of humanistic principles today are overwhelming in number.

V.11 – “for we rest on thee” – The word “rest” is an important word in Asa's life. It is *shaan* and signifies to support oneself; hence to lean upon. Rotherham translates – “on thee do we **lean**” (significantly, it occurs again in chap. 16:7 twice and 16:8). Here is a lesson in how to wage successful ‘warfare’ in the Truth even against great odds. Asa's example was to prepare diligently by using every opportunity provided, but in the crisis committed himself absolutely into the hands of Yahweh, not trusting in the arm of flesh.

V.15 – “carried away sheep and camels in abundance” – These two animals are singled out for special mention. As the prophet Azariah came out to meet Asa and Judah returning with the spoils of war he was confronted with two preeminent animals that aptly portrayed the **two phases** of Asa's life. The submissiveness and meekness of the sheep was plainly seen in Asa's first 15 years. Sadly, the complacency and self-reliance of the camel was finally to be manifested in him. The camel was unclean under the Law because of its **feet**. Asa was to die with diseased feet as a mark of his self-reliance and stubbornness (16:12).

2 Chronicles 15

V.2 – Rotherham – “Yahweh, is with you, so long as ye are with him, and, if ye seek him, he will be found of you, but, if ye forsake him, he will forsake you” – Continuing Divine help is dependent upon our steadfastness before God (cp. James 4:8; Lev. 10:3). This statute is fundamental to the operation of God with men in all ages. It is a timeless principle.

V.3 – “without a teaching priest” – Unstated was the fact that Jehoiada, who was to play such an important role during the reign of Joash, was now 30 years of age and had begun his career as one of Judah's greatest priests.

V.7 – “Be ye strong therefore, and let not your hands be weak (*rapha* – to slacken): for your work shall be rewarded” – Exhorted to be strong and courageous, and not to slacken his labours, Asa instituted the greatest reformation in Judah's history. No other reformation came close – not Hezekiah's, and certainly not Josiah's for they did not impact everyone's heart as Asa's did. Steadfast and consistent labour is a key to survival in the Truth (1 Cor.15:58), especially in times of peace and prosperity.

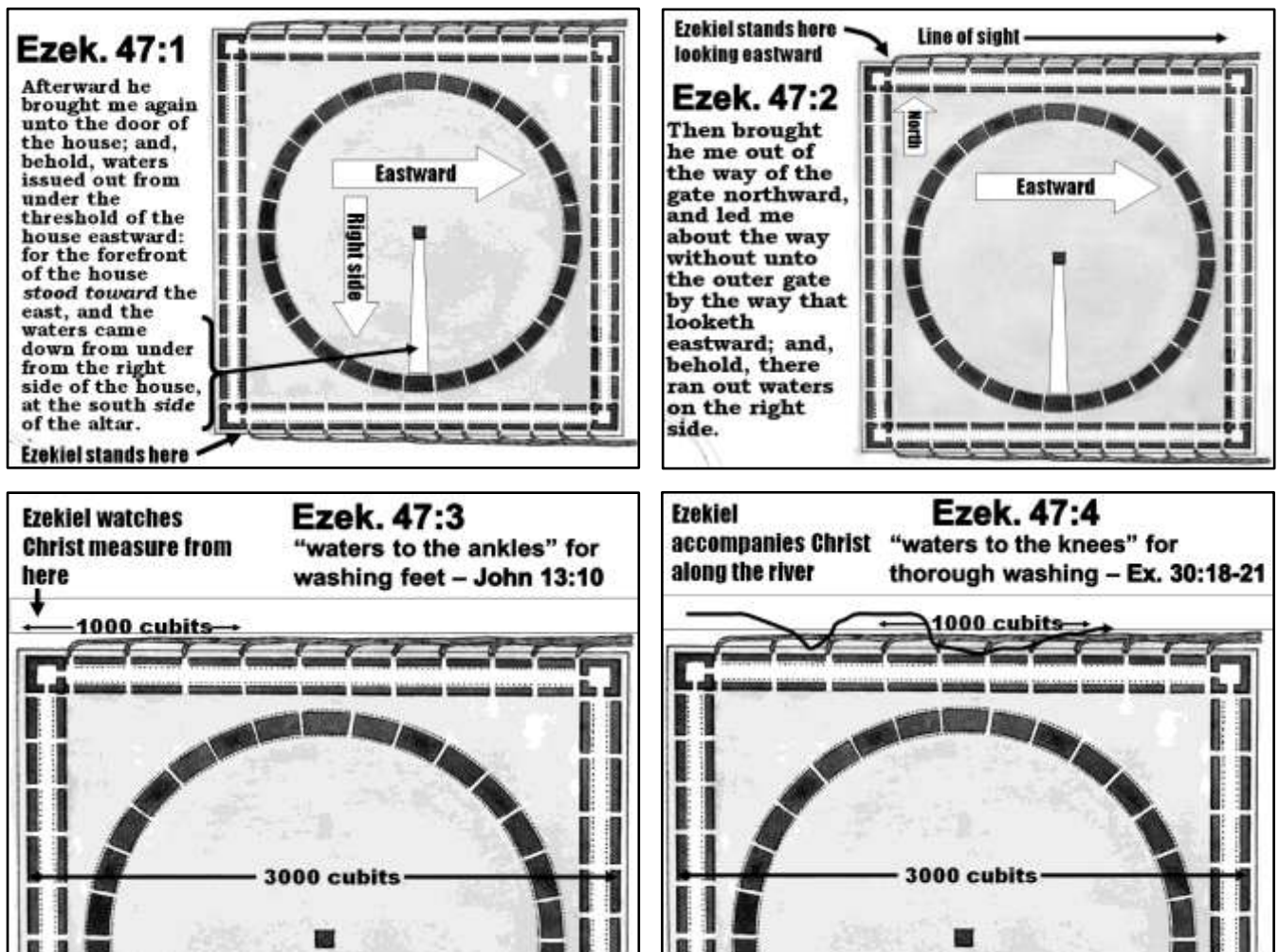
V.8-16 – Another more determined and thorough reformation to rid the Land and the lives of his people, and the refugees from Israel, of idolatry was undertaken with striking success. It culminated in a universal solemn “covenant to seek Yahweh God of their fathers with all their heart and with all their soul (Deut. 6:5); that whosoever would not seek Yahweh God of Israel should be **put to death**, whether small or great, whether man or woman” (it will be that way in the Kingdom). Because the covenant was genuine, and all could see that, “all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and **he was found of them**: and Yahweh gave them rest round about” (this is incontrovertible proof of their genuineness – unlike Josiah's reformation – Jer. 3:10). Nothing like this had ever happened before, and it never happened again. Only at the return of Christ will Judah and Israel experience the equivalent – Zech. 12:10-14; Jer. 29:12-14. They say ‘blood is thicker than water,’ but not for Asa. He not only dealt with the institutions of his grandfather (V.12) – “he took away the sodomites” – These were the ritual prostitutes introduced in the days of Rehoboam to serve as priests in the high places (1 Kings 14:24), but also his grandmother – V.13 – “Maachah his mother” was actually his “grand-mother”, the favourite wife of Rehoboam (2 Chron. 11:21); because “she had made a monstrous thing to the sacred stem” (Rotherham). “Even her he removed

from being **Queen**” – *haggebira* – principal lady; mistress. Maachah was still active in government, for Rehoboam had only been dead for about 3 years at the time of Asa’s accession. She was clearly a very prominent ‘lady,’ and to remove her was an act of great courage by Asa. Blood was not thicker than water in that case!

V.17-19 – There were some negatives. The high places remained but were inactive, and unbroken peace saw limited activity by Asa. This proved fatal. Like Moab, he later “settled on his lees, and hath not been emptied from vessel to vessel” (Jer. 48:11), for “we must through much tribulation (*thlipsis* – **pressure**) enter into the kingdom of God,” and therefore, “Blessed is he who **patiently endures trials**; for when he has stood the test, he will gain the victor’s crown – even the crown of Life which the Lord has promised to those who love Him” (Weymouth for James 1:12). Nevertheless, even though Asa’s faith was to fail, he never turned away to false gods – the meaning of “nevertheless the heart of Asa was **perfect** all his days” (cp. 1 Kings 11:4).

Ezekiel 47 – The healing of the Land and Dead Sea – Living water from Mt Zion

The following slides explain V.1-6. Water comes from under the Altar down the south side of Mt Zion and underground to the north and south entrances of the House.



The last 1,000 cubits were “waters were to the loins” evidently for baptism, and beyond that to the east, waters for swimming “that could not be passed over.” These two rivers flow into what was once the Dead Sea that is now a sea of life teeming with fish and joined to the Mediterranean by reversing the flow of the Jordan back through ‘Adam’ (Josh. 3:16 – the aim

of the Millennium). Wherever these waters flow there will be healing and abundant growth and trees useful for medicine. However, a portion of salt marshes south of the sea will remain to provide **salt** for the sacrifices in the Temple – the task of the mortal Levites in whose portion it is located (V.11; chap. 43:24).

V.13-21 – The Land will be divided between the 12 tribes of Israel with Joseph represented with a double portion – Ephraim and Manasseh. See **Appendix 2** page 114 for detail.

V.22-23 – This promise made 2,600 years ago incorporates several important facts. They include the promise of an inheritance for the young children of faithful believers alive at the time of Christ's Second Advent, confirming that there will be faithful people right at the end; and how God views their offspring who will be too young to be held responsible to judgement. The privilege that they will have exceeds that of the mortal Jews in the Land who must reside in the allotment (canton) prescribed for their tribe. Not so with this privileged class for "in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Yahweh." This is in harmony with the testimony of Isa. 40:11 (note the context).

John 15

Yahweh had a vineyard (Israel – Isa. 5:1-7) which passed to the Gentiles after AD 70 (Matt. 21:33-43). A vineyard is useless if it produces no fruit. Christ is the true vine (V.1) and his disciples are the branches (V.5). Fruitful branches are pruned to ensure more fruit (V.2), but unfruitful branches are cut off and cast into the fire = judgement (V.6). This is the only use that can be made of them as they are useless for any other purpose – Ezek. 15:2-6. On the contrary, producing much fruit brings glory to God (V.8).

V.9-10 – God's love is not unconditional as evangelical fervor asserts. It depends upon obedience – V.10 – "**If ye keep my commandments, ye shall abide in my love**; even as I have kept my Father's commandments, and abide in his love." What if Christ had disobeyed his Father? The answer is obvious.

V.11-17 – The 'new commandment' of John 13:34-35 is reinforced. Seeking the eternal well-being of others at great personal cost is the supreme manifestation of love (V.13) and creates a friendship bond between Christ and his disciples that is unbreakable.

V.18-27 – Obedience to God invariably creates enemies. Christ was hated and so will be his disciples (V.18-20).

V.23-25 – The works Christ had done gave his enemies no excuse – Scripture was fulfilled – "They hated me without a cause" (V.25) is drawn from Ps. 69:4 although the KJV margin suggests Ps. 35:19. The context of Ps. 69 seals that view, and Ps. 69:9 – "the reproaches of them that reproached thee are fallen upon me" aligns with V.23 – "He that hateth me hateth my Father also."

John 16

V.1-4 – (Rotherham) – "These things, have I spoken unto you, that ye may not be caused to stumble" – The Lord knew that serious persecution would come upon his disciples from the Judaistic authorities – "the time cometh, that whosoever killeth you will think that he doeth God service." To be forewarned is to be forearmed. – cp. Rev. 2:10; 3:10.

V.5-16 – Baffling language to the disciples, not understood because they still had no concept of a crucified Messiah, and it caused them sorrow of heart, but it was better for them that the Lord go to his Father. The "Comforter" (the Holy Spirit) would not come until he did. It would work

through them to convince the *kosmos* (the Jewish order of things) “of sin, and of righteousness, and of judgement” as it did on the Day of Pentecost (Acts 2:22-37).

V.17-33 – Confusion reigned in the disciples’ minds even as Christ clarified his “proverbs” a little, and hinted that the sorrow of his death would be replaced by the joy of his resurrection – like a new birth (V.19-22). They thought they had grasped his inscrutable “proverbs,” but they really had not, and he forecast their panic and dispersal when he was taken to be crucified leaving him alone with his Father. There are lessons here. Misunderstanding, over-confidence in one’s own loyalty (Matt. 26:33,35), and uncertainty about the future is a potent mix for failure. Had they understood the Scriptures (Luke 24:25-27,45-47) the uncertainty would have dissipated and they would understand the truth of his assertion – “in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

October 22

2 Chronicles 16

V.1-10 – When under serious pressure from the aggressive Baasha king of Israel, Asa made a grievous mistake. Unlike his response to the invasion of the Ethiopians many years before, he “sent to Benhadad king of Syria” to make a political alliance for his security. It worked, but at the cost of a withering rebuke from God’s prophet Hanani who reminded Asa of his earlier experiences. The word for “relied” and “rely” used in V.7-8 harks back to Asa’s wonderfully faithful prayer in chapter 14:11 (*shâ’an* – to lean on, trust in, support oneself) which was answered by a remarkable victory, but that faith was gone. Another timeless exhortation emerged from this rebuke – “For the eyes of Yahweh run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.” That remains true today, for His angels have that mission – “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14). Asa did not respond well to the rebuke of “the seer, and put him in the house of the **stocks**, for he was in a rage with him, over this,—and Asa oppressed some of the people, at that time” (Rotherham). How sad this was for Judah’s first and greatest reformer. The lesson is that faith can only be sustained by continual attention to the Word of God (Rom. 10:17), and active commitment to the service of God.

V.11-14 – Poetic justice fell upon Asa. He had locked up the **feet** of the prophet in the stocks and now his feet were locked up, for Asa “in the thirty and ninth year of his reign was diseased in his **feet** (walk), until his disease was exceeding great.” Even in that extremity he went to mortal and fallible physicians, and not Yahweh Ropheka (Ex. 15:26). It is ironical that Asa’s name means “physician” and this indicates that he “relied” entirely on himself. Despite this heart-breaking failure, and the oppression of some of his people (V.10) they still retained an enormous respect for him and gratitude for what he had done for them, and honoured him accordingly. Some imagine that when the record says “they made a very great burning for him” that it was to deal with the corruption of his feet, but that is incorrect. A very much worse case than Asa was his grandson Jehoram who because of his wickedness died a long drawn out death from dysentery, “and his people **made no burning for him**, like the burning of his fathers” (2 Chron. 21:19). If anyone was to be cremated, it would be Jehoram. The “great burning” for Asa was a mark of respect and honour, not a cremation.

2 Chronicles 17

V.1 – “And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel” – Jehoshaphat had witnessed the failure of his father’s faith in the face of the threat from Israel, and now because Ahab was ruling there and had introduced Baal worship after marrying Jezebel, there were good reasons to strengthen himself against Israel. This is evident from the statement, “he walked in the ways of his father and of David (KJV mgn.), and sought not unto Baalim.” The epithet chosen in the study notes on ‘The Kings of Israel and Judah’ is “Jehoshaphat – The Enigmatic Educator” and the following is a summary of his character from those notes.

Jehoshaphat stands in the annals of Israel’s history as one of its finest rulers. Few kings ever rose to the heights attained by Jehoshaphat, and few experienced his success and acclaim. He excelled in the leadership of men and was unsurpassed as an organizer and educator of the people in Divine things, for which he was mightily blessed. Under his leadership and guidance Judah became a powerful and prosperous nation greatly feared by their neighbours. And yet Jehoshaphat was an enigma! He must be held responsible for initiating a marriage alliance with the house of Ahab that brought Judah to the brink of total disaster. The trouble which his persistent attempts to confederate with Israel brought on Judah during his reign and after his death leave a dark shadow on an otherwise remarkable life.

Jehoshaphat was a zealous man with clear and positive objectives for his kingdom. He proved to be a wise king who saw the need to educate all his people in the things of God so as to fortify them against the gentile evils that had been introduced into Israel. But strangely, when he had reached the zenith of his power, he reversed his policy of separation from Israel and chose to ignore the dangers of an alliance with the house of Ahab. By contracting a marriage alliance with Ahab he introduced into Judah the corrupt offspring of Ahab and Jezebel, apparently not aware that “a little leaven, leaveneth the whole lump.” He was also a powerful military warrior who sought and received Divine help, but was seemingly unaware that both his military power and Divine help would leave him when he made an alliance with God’s enemies.

There were two distinct phases in the life of Jehoshaphat as there was in the life of Asa his father. The record presents these in an interesting way in the early verses of 2 Chronicles 17 and 18. In the former, the language employed is of a man ascending to great heights through a policy of separation from apostate Israel, strong defence at home, and instruction of the people in spiritual things. In the latter the emphasis is upon descent (“Jehoshaphat went down”) through a policy of integration with Ahab’s house and alliance with Israel’s military forces. The record of 2 Chronicles 17 is a dynamic account of the multiplying success of a man ‘soaring’ to great heights in the truth through complete trust in Yahweh. His dramatic rise was coupled with a sensitivity to the dangers of the world about him and the need to fortify the ecclesia against those dangers by the spiritual education of every member. The latter phase of his reign saw a complete change of policy and is marked by a gradual decline through his marriage alliance with the house of Ahab that eventually culminated in Athaliah, the daughter of Ahab and Jezebel, seizing control of Judah.

On no less than three occasions did Jehoshaphat seek to confederate with Israel in military and trading ventures and each occasion was a disaster for Judah. Only the intervention of God through Elisha prevented the third alliance from becoming a total disaster. The great lesson of Jehoshaphat’s life is that compromise with error and idolatry inevitably leads to disaster regardless of reputation or strength. The key to success is found in the example of Jehoshaphat’s early years.

In summary, Jehoshaphat as an individual was a righteous and dedicated servant of God who walked uprightly all his days and left a rare example for subsequent leaders of Judah. Without doubt the single most important feature of his reign was the diligent and thorough manner in which he sought to educate the ecclesia in spiritual things. Had he refused to dabble with Israel while it was ruled by idolaters the record of his achievements would have been unique. Instead having brought Judah to its greatest strength he also unwittingly sowed the seeds of its collapse.

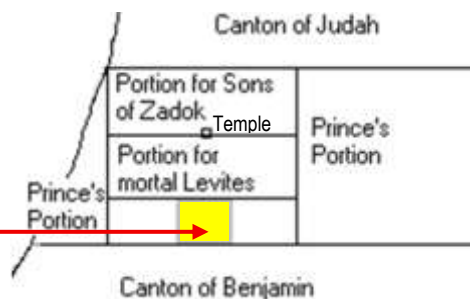
Elijah's estimation of Jehoshaphat in 2 Chron. 21:12 is worth noting as a final epitaph of a great man.

V.6-9 – Jehoshaphat's greatest legacy was his campaign of education in the things of God, but it too, like the 1,160,000 strong army he mustered, was decimated by his foolish alliance with the house of Ahab. Compromise of Divine principles never pays.

Ezekiel 48

The subject matters of this chapter are:

- V.1-8 The inheritance of the seven tribes north of the Holy Oblation
- V.9-12 The proportions of the Holy Oblation and the portion of the sons of Zadok
- V.13-14 The portion for the Levites in the Holy Oblation
- V.15-17 The proportions of the dormitory city **Yahweh Shammah**
- V.18-20 The proportions and purpose of the residue of the 'profane' portion
- V.21-22 The portions for the Prince west and east of the Holy Oblation
- V.23-29 The inheritance of the five tribes to the south of the Holy Oblation
- V.30-35 The dormitory city Yahweh Shammah and its gates



Refer to **Appendix 2** and **3**
pages 114-125 and 130 for more
detail on Ezekiel 48

V.35 – The dormitory city Yahweh Shammah will accommodate mortal worshippers who make the pilgrimage to “the House of Prayer for all nations” perhaps only once or twice in a lengthy lifetime for those afar off. The name means, Lit. “from thence unto Yahweh,” or as Bro. Sulley says “Yahweh thither” or “to Yahweh from this place”. From this dormitory city worshippers make their way north to the Temple.

The 12 gates of Yahweh Shammah are named after the 12 sons of Israel like the gates of the symbolic “holy Jerusalem” of Rev. 21:10-13. It is interesting to note that Levi is included and Joseph is mentioned, not his two sons as in the division of the Land. The order of the names for the gates is also quite different to the order of the tribal division of the Land. The reason why the sons of Leah occupy the northern and southern gates is a reward for her loyalty to Jacob under severe trials and over 40 years of rejection by him though she was his God given wife. She doesn't know it yet, but Jacob acknowledged her as his God-given wife in Gen. 49:31. Her faithfulness and loyalty will be an ever-present reminder to mortal worshippers of the value of loyalty under trial as they make their way in and out of Yahweh Shammah during their stay. She will certainly not miss its message.

John 17

John 17 constitutes the greatest of all prayers. A careful reading yields many encouraging things. From the outset the focus is on the salvation of those whom his Father had called, and would later call, to be followers of His son. The prayer ends with the focus on the oneness of Father and Son, and of all in him. The key element to achieve this unity is in V.17 – “Sanctify

them through thy truth: thy word is truth.” Knowledge of the truth as revealed in the Word of God is the unifier. That necessitates believing in the same things doctrinally – Rom. 15:4-6; 1 John 2:21,27.

John 18

The betrayal and arrest of the Lord is marked by one of the most cynical acts of betrayal in history – “Judas, betrayest thou the Son of man with a kiss?” (Luke 22:48). As a close associate of Jesus throughout his ministry he knew full well where he would be that evening (V.2). His allegiance had completely changed – “And **Judas** also, which betrayed him, **stood with them.**”

V.4-7 – To the question in the dark “Whom seek ye,” and the arresting party’s response “Jesus of Nazareth” the Lord simply responded, “I am he,” and they all (including Judas) “went backward, and fell to the ground.” This was necessary that all, especially the disciples, might know that he willingly gave himself up to be crucified – Acts 2:23 – “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” He had made this clear in John 10:17-18 – “Therefore doth my Father love me, because I lay down my life, that I might take it again. **No man taketh it from me, but I lay it down of myself.** I have power (*exousia* – delegated authority) to lay it down, and I have power (*exousia*) to take it again. This commandment have I received of my Father.”

V.8-11 – Jesus wanted his disciples to escape, but Peter took a sword and sliced off the right ear of the high priest’s servant named Malchus (Hebrew *melchi* – king). There were echoes here of Uzziah the leprous king of Judah who thought he was Messiah. Healed lepers were to have the blood of sacrifice applied to the right ear (Lev. 14:14). Jesus was about to be rejected as Israel’s king in the most egregious rejection of covenant ever – Hos. 10:3; John 19:15.

V.12-18 – First before Annas and then Caiaphas the Lord endured the two Jewish trials during which Peter made Judas’s mistake, but without malice or intent – “**Peter stood with them**” (V.5,18). Self-preservation always tests loyalty.

V.28-40 – Before Pilate the priests demanded the death sentence which under Jewish law would have been administered by stoning. This was not “the determinate counsel and foreknowledge of God,” so it had to be a Roman sentence that condemned him to crucifixion (V.31-32; Deut. 21:23; John 3:14; 12:32-33). The Lord was more open to Pilate, making it clear that he was Israel’s King but that his “kingdom is not of this world” (*kosmos* – order of things). However, when the time came his servants would fight as the Scriptures clearly teach they will – Ps. 149; Mal. 4:1-3; Zech. 14:3-5; etc.

When the Lord says “Every one that is of **the truth** heareth my voice” (V.37), Pilate’s lame response was “What is **truth**?” He had no interest in it like most men in authority, and far too many who are not. Humanism doesn’t care about truth. Its only concern is man (self).

V.39-40 – Pilate weakly gave the Jewish leaders one more opportunity to do justly. He would release either Jesus (“the prince of **life**” – Acts 3:15), or Barabbas a robber, insurrectionist and a **murderer** (Luke 23:18-19), one of their own kind. We know what choice they made.

October 23

2 Chronicles 18 – The fatal alliance – cp. 1 Kings 22:1-34

V.1 – “Now Jehoshaphat had riches and honour in abundance” – Herein lay the source of Jehoshaphat’s failure. A spirit of self-sufficiency and self-confidence had developed through

the prosperity of Judah under his rule and due to the universal respect of his greatness. Success had blunted his earlier awareness of the dangers involved in seeking closer relations with Israel (2 Chron. 17:1). The lesson is simple – never place confidence in human strength.

“joined affinity” – *chathan* – a primary root signifying to give (a daughter) away in marriage; hence to contract affinity by marriage. The same word is used of Solomon contracting affinity with Pharaoh (1 Kings 3:1) and of Saul’s ploy to ensnare David (1 Sam. 18:21). Another significant use is in the law forbidding marriage with the alien (Deut. 7:3 – note the context). The initiative to form the alliance by marriage was from Jehoshaphat; not from a position of weakness, but of strength. Ahab, whose kingdom was desperately weak militarily, quickly exploited the opportunity, for he had on-going wars with Syria.

The marriage was between Jehoram, Jehoshaphat’s eldest son and successor, and Athaliah, Ahab’s daughter. Jehoram means, “Yahweh raised” and Athaliah, “Yah has constrained” from the root, to compress, constringent. These names tell the story of Jehoshaphat’s reign. 2 Chron. 17 shows how Jehoshaphat rose high in the things of God while chapter 18 reveals how his reforms and ambitions were constrained. God had warned of the results of any alliance with aliens, and Ahab’s house was alien in every way. The effect of introducing Athaliah into the royal house of Judah was nothing short of catastrophic. Everything Jehoshaphat had laboured to build up was constrained and ultimately destroyed because of her.

V.2 – “after certain years he went down to Ahab to Samaria” – The KJV margin says, “at the end of years”. This marked a crucial period in Jehoshaphat’s life. He went ‘down’ spiritually by seeking a foolish and unnecessary alliance with Ahab. The first red flag should have been that “Ahab killed sheep and oxen **for him** in abundance.” This seems similar to what happened later to Hezekiah when he too was celebrated (Isa. 39:1) – “A wicked man taketh a gift out of the bosom to pervert the ways of judgment.” It was not long before cracks in the relationship began to appear, but Jehoshaphat was already locked in. He diplomatically brushed aside Ahab’s prophets, but failed to heed the warning of Micaiah to his peril, for Ahab went as far as suggesting that Jehoshaphat wear his royal robes (V.29 – Septuagint translates this passage: “Disguise me, and I will enter the battle and do thou put on my raiment”), while he wore a regular soldier’s outfit. This almost cost Jehoshaphat his life (V.29-31) as contextual support exists for this translation in the fact that Jehoshaphat was indeed mistaken for Ahab (V.31).

V.16 – “I did see all Israel scattered upon the mountains, as sheep that have **no shepherd**.... These have no master; let them return therefore every man to his house in peace.” – These ominous words of Micaiah came to pass (19:1). What had happened to the great teacher and shepherd of Judah, and to his massive army? Disaster!

V.18-22 provide an insight into what transpires in the court of Yahweh’s temple in heaven (Ps. 11:4). We know Yahweh has a Temple and sits on a throne (Matt. 23:22; Rev. 3:21), and that the angels appear before Him regularly (Matt. 18:10). Until Christ arrived in heaven to take charge of the angelic host, this was the way Yahweh sent forth the angels on their missions.

V.33-34 – “a certain man drew a bow at a **venture**, and smote the king of Israel between the joints of the harness” – The word “venture” is *tome* signifying completeness, and by extension, innocence. It is translated “integrity” 10 times, “uprightness” 6 times, and “simplicity” once. The plural form is translated “thummim” 5 times. God’s unerring judgement, in what is almost a cameo in a military setting of the judgement of Urim and Thummim in the breastplate of the high-priest, was about to fall on Ahab, executed unwittingly by a Syrian bowman making an ‘aimless’ contribution to the battle. “Joints” is *debeq* – a joint and is used only in Kings and Isa. 41:7 where it is rendered “sodering,” i.e. the solder or

metallic substance used in melted form to hold metals together. Thus the RSV translates, “between the scale armour”; Rotherham – “shoulder joints”; and Youngs Lit. – “joinings.” Thus it refers to the weaker join around the shoulder and arm-pit area of a coat of mail. The word for “harness” is *shir-yahn* and refers to the breastplate of mail armour worn from a girdle around the waist up to the neck. The only other occurrence of the word is in Isa. 59:17 where it is translated “breastplate” by the RSV, and “coat of mail” by both Young and Rotherham. Ahab was therefore struck in the upper chest through the shoulder joint around an arm-pit. While the military breastplate here is not to be confused with the breastplate of the high-priest (Exod. 28:30), there are clearly echoes of Divine judgement meted out by Yahweh himself. It was fitting that the battle was so furious and congested that Ahab died from a loss of blood.

2 Chronicles 19

V.2 – “Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the **ungodly**, and love them that hate Yahweh? therefore is wrath upon thee from before Yahweh” – Jehu means “Yah is he” and Hanani “gracious”. This same prophet had appeared in the record approximately 40 years earlier when he condemned the house of Baasha (1 Kings 16:1). He also recorded the history of Jehoshaphat’s reign (2 Chron. 20:34). His father Hanani had rebuked Asa for putting his trust in Ben-hadad (2 Chron. 16:7). It was fitting that God dealt with Jehoshaphat through a prophet named Jehu to bring reformation to his house, and with Ahab’s house by another Jehu to its destruction. The lesson is obvious. We will get no help from God if we make alliances with His enemies who hate Him.

V.3-11 – “Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God” – The real Jehoshaphat was recognized and encouraged to salvage what he could from the wreckage. His primary aim was to restore integrity in the Land. That was going to be difficult with Athaliah as his daughter-in-law. He appointed judges throughout the kingdom and prevailed upon them to act honestly – “Take heed what ye do: for ye judge not for man, but for Yahweh, who is with you in the judgement.” Similarly, he charged rulers, priests and Levites to do the same with a closing timeless admonition – “Deal courageously, and Yahweh shall be with the good.”

Daniel 1

The Expositor comments – Daniel’s name means “the judgment of God.” He lived through a crucial period in Israel’s history. With Jeremiah and Ezekiel, he witnessed the tragedy of Judah’s death-struggle with the rising power of Babylon: a calamity which brought the Kingdom of God to ruin. But he also saw God’s judgment poured out upon the persecuting power of Babylon, and the first of the exiles return under Zerubbabel and Joshua.

V.1 – “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it” – This was BC 606 and Daniel and his three friends along with others from the royal family were taken into captivity to Babylon (V.3). They were teenagers who had grown up as young children during Josiah’s reformation and some of them had been profoundly influenced by it. This was one legacy of Josiah’s reign.

V.4-7 – Nebuchadnezzar’s aim was to mould these youths (“children” – *yeled* – youth) into courtiers and advisors of the Chaldean model. This was to be achieved by granting them “a daily portion of the food that the king ate, and of the wine that he drank” (ESV); three years at the Chaldean university; making them eunuchs; and giving them Babylonian names

associated with false gods – “Daniel he called **Belteshazzar** (‘Keeper of the hid treasures of Bel’ one of the main gods of Babylon); Hananiah he called Shadrach (‘Inspiration of the Sun’ (or Moon-goddess); Mishael he called Meshach (‘He who belongs to Shaca or Sheshak’, a goddess of Babylon similar to Venus); and Azariah he called Abednego” (‘Servant of the shining fire’. Some render it as ‘Servant of Nebo,’ the Babylonian god of wisdom, identified with the planet Mercury). Their Hebrew names, all incorporating Yahweh, were laid aside. Initially, only one determined to oppose the subterfuge.

V.8-17 – “But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank” (ESV). Daniel's request for exemption caused “the prince of the eunuchs” some concern for his own wellbeing, so Daniel suggested a trial period to his lieutenant Melzar – “Prove thy servants, I beseech thee, ten days; and let them give us pulse (*zêrâ'ôn* – something sown, i.e. a vegetable) to eat, and water to drink.” Pulse and water are symbols for the Word of God. In the 10 day trial they prospered so dramatically in contrast with those who ate the king's delicacies that “they were better in appearance and fatter in flesh” (ESV) than all the others. However, the king's food turned up every day and “the overseer continued taking away their delicacies” (Rotherham). This is the way it is with the world. Their enticements and ‘delicacies’ never go away. They are always there tempting us to taste and eat (Prov. 23:1-3 – “Be not desirous of his dainties: for they are deceitful food”). Because Daniel and his three friends had not compromised “God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” Nothing is heard of other Hebrew youths who went through the same process with them. It just takes one courageous servant of God to make a stand for Him to work with others.

V.18-21 – When the time came at the end of three years for the youths to be presented before Nebuchadnezzar who was now king (BC 603), Daniel and his three friends excelled “and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” Daniel was to live until his people received the decree of Cyrus to return from captivity in BC 536 (67 years later).

John 19

The cruel and contemptuous treatment of Christ by the Romans was surpassed by the greatest perfidy in Jewish history. God's people could not go lower than this.

V.15 – To Pilate's question “Shall I crucify your King? The chief priests answered, **We have no king but Caesar.**” This was the fulfilment of Hos. 10:3 – “For now they shall say, **We have no king**, because we feared not Yahweh; what then should a king do to us?” The chief priests were incensed by Pilate's writing above the cross and demanded a change to the wording. Pilate aggravated by their obduracy refused.

Vincent's Word Studies comments – “These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. **This utterance is the formal abdication of the Messianic hope.**”

V.24 – Ps. 22:18 was fulfilled in the disgraceful and callous disposal of the Lord's clothing.

V.25-27 – As a sword pierced the heart of Mary (Luke 2:35) at the foot of the cross, Jesus in great pain does what was he always did – thought of others instead of himself. “When Jesus therefore saw his mother, and the disciple standing by, whom he loved (John), he

saith unto his mother, **Woman, behold thy son!** Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.”

V.28-30 – Two Scriptures were fulfilled in the last moments of the Lord’s life – Ps. 69:21 was fulfilled in the 5th saying on the cross – “I thirst.” The 6th saying was “It is finished” and in these two sayings Christ’s lifelong Nazariteship was brought to a successful conclusion. When a Nazarite completed a vow, they could drink wine (Num. 6:20; V.29-30). Ps. 22 was front and centre of Christ’s mind on the cross for it provided the most graphic description of crucifixion, and was built around Gen. 22 (Father and Son in the act of sacrifice), so he repeated Ps. 22:1 in the 4th saying and Ps. 22:31 in the 6th – ESV – “he has done it.” In other words, “It is finished.” Messiah in Ps. 22 foresaw the fulfilment of the Abrahamic Covenant (see V.27-31 where the language of the promises made to Abraham is prominent). In his crucifixion, resurrection and glorification he had confirmed the promises made unto the fathers – Rom. 15:8.

V.31-37 – More Scriptures were fulfilled. The legs of the crucified were routinely broken so they could no longer push up for respiration, but Jesus was already dead. Hence, Ex. 12:46 and Ps. 34:20 were fulfilled – no bone of this Passover Lamb was broken. The spear was thrust into his side to fulfil 2 Sam. 23:7 and Zech. 12:10 – “they shall look upon **me** whom they have **pierced**, and they shall mourn for **him**.”

V.38-42 – Two members of the Sanhedrin came out of ‘hiding’ and buried the Lord in a new tomb belonging to a rich man to fulfil Isa. 53:9. The “determinate counsel and foreknowledge of God” had come to pass.

October 24

2 Chronicles 20

V.1 – In the wake of the disaster at Ramoth-Gilead a coalition of Moabites, Ammonites and Edomites took advantage of the weakness of Jehoshaphat to attack and throw off the yoke of Judah. This crisis produced Jehoshaphat’s marvellous prayer of faith for deliverance from the armies amassed on Judah’s borders, for his once massive army no longer existed.

V.2-13 – “And Jehoshaphat feared, and **set himself to seek Yahweh**, and proclaimed a fast throughout all Judah” – Upon hearing of the threat, Jehoshaphat called the nation to Jerusalem and publicly prayed for deliverance. The structure of his prayer before the assembled nation (V.13) prefigured the pattern of the Lord’s Prayer. Firstly, there is reference to their “Father in heaven” and His rulership over the kingdom of men. The remainder of the prayer focuses on the will of God being done, and is a confession of powerlessness and utter dependence on God – like the Lord’s Prayer.

V.14-17 – The response came in a most unusual way. The spirit of Yahweh seized Jahaziel, a descendant of Asaph, and he prophesied deliverance solely by praise (the forte of his family). The assurance, “the battle is not yours, but God’s” motivated Jehoshaphat and his people to glorify God and to assemble a great company of “Levites, of the children of the Kohathites, and of the children of the Korhites, (who) stood up to praise Yahweh God of Israel with a loud voice on high” (V.19).

V.20-22 – Next morning the company of singers went forth to encounter the enemy in the wilderness of Tekoa (“a stockade”), a town in the hill country of Judah near Hebron. Jehoshaphat’s exhortation to his people bearing only instruments of music is timeless – “Believe in Yahweh your God, so shall ye be established; believe his prophets, so shall ye prosper.” Praise was their only ‘weapon’ – “Praise Yahweh; for his mercy endureth for

ever,” and “when they began to sing and to praise, Yahweh set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.” Praise to Yahweh continually secured complete victory without raising a weapon. Moab and Ammon and their allies turned on each other in mutual slaughter. The context prefigures the events of Armageddon, for once again Judah’s enemies will destroy each other – Ezek. 38:21. This was also foreshadowed in Judges 7.

V.24-28 – The defeat was total. Not one enemy remained (as it will be with Gog). Huge amounts of spoil took three days to collect, and then “on the fourth day they assembled themselves in the valley of Berachah” (“blessing”). Praise was given to Yahweh in the valley of Berachah and later in Jerusalem after a march “with psalteries and harps and trumpets unto the house of Yahweh.” This context is the basis of Ps. 84 (A Psalm for/of the sons of Korah) where in V.4-7 there is a clear allusion to these events. The valley of Baca (“weeping”) was turned into the valley of “blessing” (Berachah) for those “in whose heart are the highways to Zion” (ESV for Ps. 84:5). “They go from strength to strength, Each one appeareth before God in Zion” (Rotherham for Ps. 84:7).

V.29-34 – Judah enjoyed peace and rest and the surrounding nations feared them, but the incredible turn of events that happened so quickly were not matched by the spiritual condition of the nation – “Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.” National victories do not necessarily produce individual reformation. That is an individual choice.

V.35-37 – The enigma that was Jehoshaphat passed through two more phases. The averted disaster of this chapter resulted from his alliance with Ahab. Now he resumed an alliance with Ahab’s successor – “after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.” Why would he imagine the outcome could be any better? It wasn’t. The ships built in Eziongeber to go to the eastern Tarshish (India) were smashed by God in a violent storm. What is the lesson in this? Blood, all too often proves to be thicker than water. “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

Daniel 2

V.1 – “in the second year of the reign of Nebuchadnezzar” – Commentators point out a discrepancy in this dating. However, it is evident that Nebuchadnezzar reigned some time conjointly with his father, Nabopolassar, and, though the title “king” was given to him, yet the reckoning here is dated from the time when he began to reign alone, and that this was the year of his sole occupancy of the throne. What is important is the testimony of Jer. 25:1 – “the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon” for that means his 2nd year was the 5th year of Jehoiakim when that evil king sliced up and burnt in the fire the scroll of Yahweh’s prophecies through Jeremiah – Jer. 36:22-23. So, while Jehoiakim was burning God’s Word, Nebuchadnezzar was receiving it, and bowing to it – an extraordinary irony!

V.1-16 – “Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled” – The story is well known. The “magicians, and the astrologers, and the sorcerers, and the Chaldeans” were called to interpret the king’s dreams but could not. So determined was he for a true answer that he would not tell them what the dream was (ESV) – “The word from me is **firm**: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins.” Perhaps not

unreasonably, they thought this quite unreasonable. They pleaded their case without success. When Daniel got wind of the crisis he asked for more time before drastic action was taken.

V.17-30 – Daniel and his friends' prayers were answered and "the secret revealed unto Daniel in a night vision" for which Daniel gave praise to God in a remarkable way. He was brought before the king and acknowledged that it was God who had given the interpretation. One important phrase is, "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in **the latter days**." In other words, this was a long range prophecy concerning our time, but would also cover the time in between for the revelation would be about "**what should come to pass hereafter**: and he that revealeth secrets maketh known to thee **what shall come to pass**." As we know, this most fundamental of all prophecies deals with the kingdom of men from Nebuchadnezzar's day right down to the latter days and the consequent establishment of the Kingdom of God – V.44.

V.31-45 – The interpretation of the terrifying image is well known.

V.38 – "Thou art this head of gold" – The Babylonian Empire – BC 606-539.

V.39 – "after thee shall arise another kingdom inferior to thee" (as silver is inferior to gold) – The Medo-Persian Empire – BC 539-334.

"another third kingdom of brass (the metal of Greece), which shall bear rule over all the earth" – The Grecian Empire – BC 334-67.

V.40 – "the fourth kingdom shall be strong as iron" (the metal of Rome) – The Roman Empire – BC 67 to AD 476.

V.41-43 – "the feet and toes, part of potters' clay, and part of iron" – Modern Europe. The words "mixed" and "mingle" used 3 times in V.41 and V.43 is *garav* – to commingle. The root means to braid, i.e. intermix; to traffic (as if by barter): also to give or be security (with the idea of a guarantor). Translated "be surety" – Gen. 44:32; Prov. 6:1; 11:15; 20:16. Bro. Henry Sulley wrote in 'The Temple of Ezekiel's Prophecy' – "The fourth element in its latter day phase assumes the aspect of clay and iron mixed, i.e., **republicanism** and **autocracy**, shown, perhaps, in one of its most subtle aspects, in **the silent capture of democracy by autocratic ecclesiasticism**, enabling the latter to ride into power thereby." This presages cooperation between the democracies of southern Europe with the 'iron' religion of Catholicism. All that remains of the Roman Empire is its religion, and that empire must be restored (Dan. 7:11). The Papacy will acquire considerable power in Europe before Armageddon – Rev. 17:12-14. This coalition will be very brittle, but crucial to their joint interests.

V.44-45 – "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" – The Kingdom of God will crush and subsume the kingdom of men (Rev. 11:15). The "stone" represents Christ and his saints.

Progressively, they will spread Christ's authority over the entire globe. The order of destruction is set out. First is the Gogian confederacy – Russia headquartered in Constantinople (brass), allied with the Papal (iron) and European democracies (clay) at Armageddon. Then "the silver" – the region immediately adjacent to Israel. Last of all "the gold" – the last to be destroyed is Babylon the Great – Rev. 18-19.

V.46-49 – Nebuchadnezzar acknowledged the supremacy of Yahweh – "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou



couldst reveal this secret.” Daniel was promoted and celebrated, but it was not long before Nebuchadnezzar rejected the meaning of the dream (Dan. 3).

Britain will not be part of Nebuchadnezzar’s image at the time of the end. Between AD 395 and 420 the Roman Empire was finally resolved into two legs with an emperor in Rome and another in Constantinople. **Rome left Britain** between AD 383 and 410. When the legs were formed Britain was no longer part of the Roman Empire.

John 20

The Treasury of Scriptural Knowledge makes the following comment: Mary Magdalene, as well as Peter, was evidently at the sepulchre twice on that morning of the resurrection. The first time of her going was some short time before her companions, the other Mary and Salome (Matt. 28:1); and observing that the stone had been removed, she returned to inform Peter and John. In the meantime, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who stayed after their return. This was her second journey; when she saw two angels, and then Jesus himself, as here related; and immediately after Jesus appeared to the other women, as they returned to the city (Matt. 28:9-10). In the meantime Joanna and her company arrived at the sepulchre, when two angels appeared to them, and addressed them as the one angel had done the other women (Luke 24:1-10). They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen; upon which Peter went a second time to the sepulchre, but saw only the linen clothes lying (Luke 24:1-10,12; Matt. 28:1-10; Mark 16:1-2,9).

V.5-7 – More than 400 years previously, Michael the Archangel and his accompanying angels had a ‘practice run’ on what transpired at 6 pm on the Sabbath day when three days and three nights (Matt. 12:40) had passed since the 14th of Abib (a Wednesday – see notes on Ex. 16 – February 8) when in a figurative parable a fair mitre was placed on the head of Jeshua the high priest before a change of raiment was given to replace his ‘soiled’ clothing (Zech. 3:1-5). This foreshadowed the completion of the Lord’s Nazarite vow. The careful folding/rolling of the napkin that was on the head of Jesus in the tomb (John 20:7) matched the “fair mitre” of Zech. 3:5 and pointed to the source of his triumph over sin and death – the head (his thinking). The discarded grave cloths had been replaced by a new garment provided by the angels and matched the new garments placed on Jeshua symbolizing a change of nature for Christ in the tomb. He left the tomb victorious over death, unlike Lazarus still bound with grave clothes.

V.20 – “Touch me not; for I am not yet ascended to my Father” has presented problems. Did the Lord mean that he was still mortal some 12 hours after his resurrection? Or is there a simpler explanation? The word for “touch” is *haptomai* – to fasten one’s self to, adhere to, cling to. This was the instant automatic reaction of Mary Magdalene who had been searching desperately for the **body** of the Lord (V.13). He puts her at ease by indicating that not only was he alive (as she could now see), but that he would remain with the disciples for another 6 weeks or so before ascending to his Father as he had informed them he would – John 14:2-3,28. Weymouth’s translation is as good as any – “**Do not cling to me**, said Jesus, for I have not yet ascended to the Father. But take this message to my brethren: **I am ascending to my Father** and your Father, to my God and your God.” The ‘ascension’ here is not about an ascension of nature. There is no place where ‘ascension’ is used in that way.

V.22 – There is no Definite Article here – Diaglott – “Receive you a spirit holy.” This refers to their special status as Christ’s representatives carrying forward his spirit (attitude) of holiness.

V.24-29 – Thomas, confronted with the clear evidence of wounds in hands and feet, confessed his lack of faith and understanding. He has been mimicked by millions of Jews ever since and it will take those same wounds to finally convince Jews of the future that their forefathers crucified their own Messiah – Zech. 13:6; 12:10-14.

V.30-31 – It is curious that this summary of why the signs were given should precede the 8th Sign of John 21. That is because the 8th Sign is about where they all end up – the culmination – reward in the Kingdom with Christ as immortals.

John 21

The 8th Sign of John’s Gospel is a magnificent representation of the culmination of the work of Christ. **Eight** is the number of **immortality** and the haul of great fish is representative of the multitude of the redeemed. For those interested, a document on the 153 great fish can be found in **Appendix 4** for **April**.

V.1-2 – “After these things” – John 21 is a sequel to John’s Gospel. It is designed to wrap up two things; (1) Matt. 26:31-33 – “All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, **I will go before you into Galilee**”; and (2) Matt. 28:7-10 – “tell his disciples that he is risen from the dead; and, behold, **he goeth before you into Galilee**; there shall ye see him.” Surprisingly therefore, there were only seven disciples in Galilee to meet him – Peter, Thomas, Nathanael, James and John and two others unnamed. When you add the risen Lord, there are eight present (8 is the number of a new beginning and immortality), and this is the **Eighth Sign**. There is no accident in this.

V.3-14 – “Simon Peter saith unto them, I go a fishing” – In the absence of the Lord, Peter decided to resume his former occupation as a fisherman. Joined by others, the venture was not a success – “that night they caught nothing.” The problem was made clear when the Lord turned up – “when the **morning** was now come, Jesus stood on the shore” – Christ will come at the dawning of new day – the Millennium. His antidote to failure during the night was, “Cast the net on the **right side**.” It is always important to be working on ‘the right side.’ Peter was shown that even hinting at going back to his former occupation was not going to work. They had committed to be “fishers of men.” Peter pulled the net to shore containing 153 great fish. This was the third net in the Gospel records.

1. Luke 5:6 – “And when they had this done, they inclosed a great multitude of fishes: and their net brake.” This is the first phase. The gospel was preached in the sea of nations (Isa. 9:1 – “Galilee of the nations”), but many escaped the net as it broke under the weight of the catch. How many have been lost since that time?
2. Matt. 13:47-50 – “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” This is the second phase – the Judgement Seat of Christ when the righteous are separated from the unrighteous.
3. John 21:11 – “Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, **yet was not the net**

broken.” This is the third and final phase. The net does not break because the “great fish” represent the glorified multitude of the saints. This presages the granting of immortality to the faithful of all ages who are embraced in the Abrahamic Covenant.

The phrase in Hebrew “the sons of God” – *beni ha-elohim* has a numerical value of 153; and the NT phrase “heirs of God” in Greek has a numerical value of 1,071 = 7 x 153 (7 = covenant, in particular the Abrahamic Covenant). It was that covenant that Jacob mentioned during his greatest act of faith in Gen. 48 (Heb. 11:21) when he blessed Ephraim and Manasseh, saying “let them grow (*dagah* – to spawn like fish) into a multitude (*rob* – abundance) in the midst of the earth.” The margin of the KJV “Heb. as fishes do increase” is accurate. It is an amazing fact that the word *rob* occurs exactly 153 times in the O.T. There is no accident in that either.

V.15-19 – After dining on fish, Christ dealt with Peter’s three denials of his Lord with three searching questions about his priorities – “Simon, son of Jonas, lovest (*agapao*) thou me more than these?” Christ chose to address Peter curiously. “Simon” (Simeon) means “hearing” and has a numerical value of 118. “Jonas” (Jonah) means “the dove” (symbol of the Spirit) and has a numerical value of 35 (118 + 35 = 153). Inspiration is clearly evident.

For the Lord to question Peter’s loyalty and commitment (for *agapao* means a sacrificial love of the will) was one of the most stinging rebukes possible. Peter was deeply injured and careful not to overstate his position – “Lord; thou knowest that I love (*phileo* – a friend) thee.” Asked a second time, Peter gave the same response. Then came the heaviest blow at the third query – “Simon, son of Jonas, lovest (*phileo*) thou me?” Now the Lord even questions whether Peter was a good **friend**. This was crushing to Peter, but a necessary purging of his boastfulness that he would never deny his Lord. He would never be the same again. His future role was to “Feed my lambs” and “Feed my sheep” and he would follow his Lord to the cross having no choice due to his unbreakable commitment. He would never deny him again.

V.20-25 – Peter received another setback when he enquired what would happen to John – “the disciple whom Jesus loved.” He is basically told to mind his own business. What he had to realize was that John had not denied his Lord as he had. John went into the high priest’s house (John 18:15-16) and evidently stayed, and stood beside the cross (John 19:25-27). He had not denied his Lord and his reward was that he would live beyond AD 70 – “If I will that he tarry **till I come** (Dan. 9:26; Matt. 10:23; 22:7; 24:15), what is that to thee?” and we know he was still alive at the end of the first century.

October 25

2 Chronicles 21

Jehoram the son of Jehoshaphat was an ill-fated murderer. The following summary of his character has been extracted from the study notes ‘The Kings of Israel and Judah.’

The righteousness of Jehoshaphat was sharply contrasted with the wickedness of Jehoram his son in the circumstances surrounding the latter’s accession to the throne. True to his character, Jehoshaphat bestowed the crown upon his eldest son according to the law of the firstborn. But not satisfied with this ‘rightful succession’ Jehoram brutally murdered his younger brothers in order to remove all potential rivals to the throne. There seems no doubt that he was motivated to commit this vile crime by his wife Athaliah, the daughter of Ahab and probably Jezebel. Murder was always considered a justifiable political expedient by Jezebel and her offspring in order to secure power, and that clearly was the object of Jezebel and Athaliah in becoming involved in the affairs of Judah. Jehoram was only a pawn in the plans of Jezebel and her daughter

to take control of the affairs of both kingdoms. The subsequent actions of Athaliah confirm that she harboured the ambition of ruling Judah. Jehoram allowed himself to be manipulated to this end and is portrayed in the record as a man who had little or no control over the affairs of his family or the kingdom, although he always manifested shrewdness in matters of self-interest and self-preservation.

The history of Jehoram is a long list of disasters as one problem after another came upon him until he was finally smitten by a terrible disease which brought him to a premature and agonizing death. He fully deserved such an end because of the evils he had introduced into Judah. Backed by Athaliah he embarked upon a deliberate campaign to pollute the minds and corrupt the practices of his people, thus undoing all the faithful work of his father Jehoshaphat. It is recorded that he seduced Judah to commit adultery by introducing the vile and immoral 'worship' of Baal into his kingdom. So incensed was God with the evils of Jehoram that he moved Elijah, who had earlier been removed in the dramatic circumstances recorded in 2 Kings 2, to send a withering letter of condemnation to him proclaiming his impending doom.

Jehoram was a complete man of the flesh whose evils were made immeasurably more gross through the influence of Athaliah and his mother-in-law Jezebel than they might have been had not Jehoshaphat foolishly forged a marriage alliance with Ahab. The consequences of this marriage alliance for Jehoram, his brethren, and the nation of Judah were nothing short of catastrophic, and eventually plunged God's ecclesia into one of its darkest periods. The lesson of this disaster is two-fold: (1) Union with those who have departed from the Truth, doctrinally or morally, is fraught with the greatest of danger and should not be attempted except where evidence clearly exists that the doctrinal and moral deviations have been corrected; (2) The selection of a marriage partner is a crucial decision in determining the direction of one's spiritual life and destiny. Unity of mind and purpose in the things of the Truth are essential for success if the marriage is to prosper. It was because Jehoshaphat ignored both of these principles that Judah was plunged into apostasy.

In summary, Jehoram was a self-seeking murderer and a corruptor of his own people; a man moved by his wife to commit the grossest of evils. He died as he had lived; in the corruption of his flesh. The inspired record summarizes the miserable end of Jehoram by commenting: "so he departed without being desired."

2 Chronicles 22

V.1 – "And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead" – The older sons of Jehoram who died aged 40 had been taken away by Arabian marauders (21:16-17), so Ahaziah whom we call "the doomed puppet" acceded to the throne under the guidance of his mother Athaliah. A transcription error has occurred in V.2 which should read "twenty two" rather than "forty two" for even then he would have been born when his father was 18 (see 2 Kings 8:26).

V.3 – "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly" – Athaliah is described as "the daughter of Omri" in V.2. She was of course the daughter of Ahab. Why this apparent anomaly? The answer lies in the formula provided in Mic. 6:16 – "For the statutes of Omri are kept, and all the works of the house of Ahab," which is what happened here. Just as Omri was the counsellor and statute maker for Ahab (as Cush had been for Nimrod), so Athaliah was for Ahaziah.

The following is a summary of the character and brief reign of Ahaziah – The youngest son of Jehoram reigned only 1 year and was completely overshadowed in all that he did by his infamous

mother, Athaliah. Being the only survivor of Jehoram's sons he was installed on the throne of Judah as a mere puppet by Athaliah who had not yet summoned the courage to seize supreme power for herself. She dominated her 22 year old son and counselled him to do wickedly after the ways of the house of Ahab. The only thing recorded concerning Ahaziah's character is that he was willing to walk in the counsel of his mother and abandon himself to gross evils as his father had done. Ahaziah was inseparable from the house of Ahab. He was a true son of Jezebel (his grandmother) and it was therefore fitting that he should receive Divine retribution along with the rest of Ahab's house in the land of Israel. While visiting Samaria to see his convalescing uncle, with whom he had recently joined in war against Syria, he was found by Yahweh's avenger Jehu who struck him down. As the record simply states; "The destruction (treading down) of Ahaziah was of God by coming to Joram."

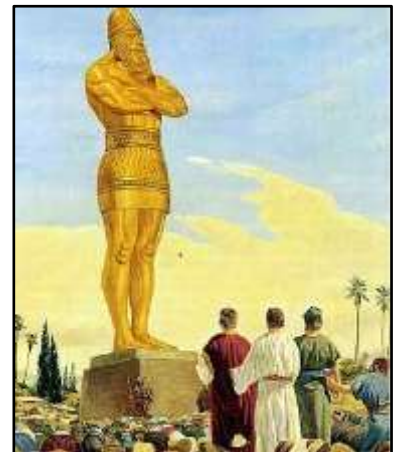
V.10 – "when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah" – What grandmother would slay all her grandchildren in order to seize power? A more unnatural and despicable act it is difficult to conceive (cp. Isa. 49:15).

V.11 – "But Jehoshabeath the daughter of the king" – The Davidic promise was gravely threatened, and God will always provide Himself with a man or woman in a time of crisis such as this. He had prepared a remarkable woman whose name means "Yahweh sworn" (Strong's); or Gesenius – "Whose oath is Yahweh", i.e. she who swears by Yahweh, hence worships and serves Him. She is referred to 3 times, and each time as the daughter of king Jehoram. Hence it seems she was not the daughter of Athaliah, but of another wife. Her faithfulness to God is obvious. Curiously, she was "the wife of Jehoiada the priest" who was a Levitical priest aged about 90, whereas she could not have been older than 25! Together in this union there was an association of royalty and priesthood. She acted quickly and bravely as the children and babies "were being slain" (Rotherham). Hiding 6-9 month old Joash with his nurse in a bedroom, she preserved the house of David from extinction while Athaliah "reigned over the land" (but not the people) for six years.

Daniel 3

V.1 – "**Nebuchadnezzar the king** made an image of gold" – The image was **all of gold** in defiance of the dream, because he was asserting that Babylon would continue forever. Seven times in the chapter the phrase "Nebuchadnezzar the king" is used. His name means 'Nebo defend the boundary' and that is what he is doing – defending the limit and longevity of his kingdom as Nimrod's successor. Yahweh was the true King by his own admission – Dan. 2:47; 3:29; 4:34,37. Human pride is perverse.

"whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura" ("circle" or "dwelling" = eternity. Principle – Ps. 49:11-13). $60 \times 6 = 360$ – a Babylonian/Jewish year had 360 days. The numerical value of the words used to describe the image in V.1 is 4,662 = 7×666 (Rev. 13:18 = "it is the number of a man; and his number is Six hundred threescore and six"). Nebuchadnezzar, as the successor of Nimrod, was the Pontifex Maximus of the Babylonian religion. When the Medo-Persians overthrew Babylon in BC 539, the priesthood of Nimrod eventually found a new home in the kingdom of Pergamum which in turn was bequeathed to the Romans in BC 133. The title Pontifex Maximus ended up in Rome where Nimrod's successors operate today. Every Pope has appended to his chosen papal name the letters P.M. (it doesn't mean Prime Minister, but Pontifex Maximus). 'Babylon



the great' will meet its end at the hands of Christ and his saints despite the fact that even after her suitor Gog has been destroyed the 'Harlot' will say, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7). The phrase "he set it up" is used 9 times in the chapter (9 = fulness and finality). Rome has done the same thing.

V.2-7 – The repetition of the list of celebrities – "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces" is a parody. God ridicules the pride of man by the graphic parody presented in this record. There are **6** musical instruments listed and this is repeated 4 times. A decree was made that on hearing these instruments all must bow before the golden image (V.5). The phrase "fall down" occurs **6** times (*nephel* is used 7 times in the chapter – the final occ. in V.23 when the three faithful "fell down" into the furnace). It appeared flesh had prevailed.

It is a fascinating fact that there is a language change in the text. Hebrew ends in Dan. 2:4 and Aramaic/Chaldean continues to 7:28 – then Hebrew for the remainder of the book (Bullinger).

V.8-19 – Daniel's three friends refused to bow and were dragged before the king who applied deadly pressure on them to submit. They refused, leaving their fate in the hands of God. Nebuchadnezzar had made a serious blunder, saying "who is that God that shall deliver you out of my hands?" It was the same God he had previously praised for interpreting his dream! In Rev. 13:15-18, the scene of Dan. 3 is duplicated. The Papacy supported by the empire compelled papal image worship, and this will be repeated post-Armageddon when the Papacy opposes Christ (Ps. 2:1-4).

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego" – The "rage and fury" of V.13 (*regaz* – violent anger, and *chema* – anger) now became volcanic as "the form of his visage" erupted ("form" – *tselem* is the same as "image" in V.1 and is used 12 times in the chapter – this is 12th). The word "visage" is *anaph* = face. This clearly implies that the golden image had Nebuchadnezzar's face. Remember what God had said, "Thou art this head of gold" (2:38). His face now resembled the furnace that was heated "seven times hotter than it was ever seen heated" (Rotherham) to match Nebuchadnezzar's countenance. The word "one" (*chad*) infers the furnace was heated by stages to increase the pressure to submit.



V.20-30 – "Then these men were bound in their coats, their hosen, and their hats, and their other garments" – This was a deliberately slow process, because condemned prisoners were normally stripped naked. They were slowly bound in "coats" (*sarbal* – a cloak); "hosen" (*pattiysh* – tunic); "hats" (*karbela* – a mantle); and "garments" (*lebush* – clothing). There were four items of clothing/covering and 4 is the number of righteousness and God manifestation. It is also interesting that the numerical value of Daniel is 95; Hananiah = 120; Mishael = 381; Azariah = 292 for a total of 888 (8 is number of immortality) and is 2 x 444 = perfect righteousness manifested in three individuals.

To Nebuchadnezzar's amazement as he witnessed the instant death of the men charged with casting Daniel's friends into the fire, but that they were untouched, he exclaimed, "I see four men **loose**, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." They were "loose" (freed) from bondage because they were in the company of one "like the Son of God."



V.26 – “come forth and come hither” – This will soon be the call of the one “like the Son of God” to all the faithful who have endured the furnace of affliction, “upon whose bodies the fire had no power” for they passed through the fire of judgement without harm. Not even the smell of fire and smoke (the troubles of life) was on them.

V.29 – Nebuchadnezzar’s bold and foolish challenge to the dream God had given him collapsed. He was compelled to acknowledge the supremacy of Israel’s God again, as all men one day will.

What does the fiery furnace represent? In Deut. 4:20; 1 Kings 8:51; Jer. 11:4, Egypt is described as “the furnace of iron.” A furnace can be used for **refining** – Isa. 48:10 – “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction,” or **destroying** – Ezek. 22:18,20,22 where Yahweh would cast Israel into the furnace to melt them because they were dross. So, the furnace either refines and purifies, or it destroys – we make the choice of which it will be.

Acts 1

Luke the physician adds to his gospel account of the life and mission of Christ with a detailed account of the work of the Apostles and the history of the first century ecclesia up to the imprisonment of Paul in Rome in circa AD 61. His correspondent was Theophilus (Luke 1:3).

V.3 – “passion” – *pascho* – to experience a sensation or impression (usually painful). A reference to “the sufferings of Christ” – 1 Pet. 1:11.

V.6 – The kingdom of Israel overturned in the days of Zedekiah (Ezek. 21:27) would be “no more, until he come whose right it is; and I will give it him.” But he was about to leave and go into heaven. The time was not right. Much still needed to be done in Judea, Samaria and beyond – V.8.

V.15 – “And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an **hundred and twenty**). There must be a reason why the number 120 is provided. The reason is the context of 2 Chron. 5:2-14 when having completed the Temple, Solomon brought the Ark from David’s tent and placed it in the Most Holy place of the Temple. This event had both positive and negative aspects to it.

2 Chron. 5:3 – It was the time of the Feast of Tabernacles which pointed to the ingathering of all nations during the Millennium.

2 Chron. 5:10 – “There was nothing in the ark save the **two tables** which Moses put therein at Horeb.” Only that which spoke of the Law of Moses remained in the Ark. Aaron’s rod that budded and the perpetual manna were absent. Aaron’s rod spoke of Christ’s resurrection and immortality by which he became our High Priest. The “hidden manna” (Rev. 2:17) spoke of the eternal life his faithful servants would ultimately share with him.

2 Chron. 5:12-13 – The Levitical singers arrayed in “fine linen” (symbolizing the “righteousnesses of the saints” – Green’s Literal Translation of Rev. 19:8) were accompanied by “an **hundred and twenty** priests sounding with trumpets.” The “trumpeters and singers were as **one**, to make **one sound** to be heard in praising and thanking Yahweh.” This matches Acts 1:14 – “These all continued with **one accord** in prayer and supplication,” and with Acts 2:1,42,46 where “**one accord**” occurs twice – “with **one accord** in the temple” (Acts 2:46).

Acts 1:16-26 – The Law had run its course. Trumpeting priests were replaced by preaching Apostles; Levitical singers by Jewish and Gentile converts to Christ, and the Holy Spirit which

had filled Solomon's Temple (2 Chron. 5:13-14) now rested upon the 12 Apostles at Pentecost (the Feast of Weeks) which spoke of the incorporation of both Jew and Gentile in the purpose of God.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" – The decision was taken to replace Judas Iscariot whose betrayal led to his suicide, fittingly at Gehenna. In V.20 two psalms are cited as being fulfilled – Ps. 69:25 and 109:8. The lot was cast and Matthias appointed from among those who had accompanied them during the Lord's ministry.

October 26

2 Chronicles 23

V.1-11 – "in the seventh year Jehoiada strengthened himself" – The time came for Jehoiada to make his move to rid Judah of the scourge of Athaliah. He took "captains" into his confidence and they went forth and gathered Levites and community leaders to Jerusalem. The Levites on duty were not dismissed and when everything was arranged and sufficient security in place, "Then brought they forth the king's son, and set upon him the crown and the testimony, and made him king,—and Jehoiada and his sons anointed him, and said, May the king live!" (Rotherham).

V.12-15 – "when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of Yahweh" – Responding to the hubbub, Athaliah rushed to the Temple and with astonishment "looked, and, behold, the king stood at his pillar," for she thought she had eliminated all of David's seed. Her end came quickly, but not in the grounds of the Temple where she had no place – "and when she was come to the entering of the horse gate by the king's house, they slew her there."

V.16-21 – Immediately, Jehoiada instituted reforms, making a covenant with the people who broke down the house of Baal and its images, "and slew Mattan the priest of Baal before the altars." He organized the priests and Levites for Temple services and security and set young king Joash (7 years old) on the throne of David. It is significant that Athaliah who had reigned over the land for six years had never captivated the people – "all the **people** of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword."

The following is a summary of Athaliah's character and reign – The epithet, "That wicked woman", is the Scriptural testimonial of Athaliah the daughter of Jezebel (2 Chron. 24:7). She is distinguished in the record of Kings for two acts that amply encapsulate the achievements of her rule. The callous murder of all the children of the royal household, excepting the baby Joash, who narrowly escaped death through the intervention of the faithful Jehoshabeath, illustrates the murderous contempt of Athaliah for Yahweh and the seed of David who were to occupy the throne in accordance with the promise made to David. During her career, firstly as the wife of Jehoram and the dominating mother of Ahaziah, and then as sole ruler of Judah, she manifested utter contempt and bitter hatred of the things associated with Yahweh and His covenant with David, and sought to expunge the Truth from the minds of the people of Judah. In enticing the people away from the things of God she was effectively committing "murder" on a massive scale after the pattern established in the brutal slaying of the royal seed.

The second thing noted of Athaliah was that she "had broken up the house of God" and dedicated all of its vessels of service to Baalim. This was true of the Temple, but also of the nation as a whole, who constituted "the house of God". Athaliah worked to break up God's ecclesia and to

turn its living “vessels of service” to the worship of Baalim. It was as well for Judah that she only partially succeeded in fulfilling this objective, for surely God would have terminated the history of Judah as a kingdom much sooner than he did.

The appalling condition into which Judah had fallen because of Jehoshaphat’s foolish policies towards the house of Ahab fully matured during the 6 dark years of Athaliah’s reign. How low Judah had slipped that a vile and corrupt woman, the daughter of Jezebel, the most hateful woman in scripture, should sit on the throne once occupied by David and Solomon. Not even the idol-conditioned and spiritually apathetic people of Judah were able to tolerate such a state of affairs, and openly rejoiced when Jehoiada overthrew the hated usurper and had her slain, after 6 long years in which he had been preparing the child Joash to be brought forth to the people. It is significant that Athaliah reigned ‘six’ years – the number of man and the flesh! Upon her death the record states; “all the people of the land rejoiced; and the city was quiet”; for both the land and the people were enjoying a welcome Sabbath (the seventh year).

Daniel 4

V.1-3 – Nebuchadnezzar recounted the seven year interregnum in his reign when he was struck down with Lycanthropy (humans acting like animals) because of his pride. What follows is a dual prophecy of the demise and humbling of Nebuchadnezzar and his kingdom.

V.4-18 – Nebuchadnezzar’s second dream involved a great tree under which the beasts rested and the birds took refuge in its branches representing his kingdom that embraced many nations. But the tree was cut down leaving a stump with a single band of brass and iron until “seven times” passed before its revival. Troubled by its ramifications, Daniel hesitatingly provided the interpretation that the king would be struck down for his pride until he recognized that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (V.17). Seven years (“times”) passed over the proud king. In the long range national prophecy, “seven times” = 2,520 years that the Babylonian tree would lie dormant as a stump banded with a single band of brass and iron representing the fusion of the Roman Catholic and Greek Orthodox religions. Babylon fell to Cyrus in BC 539. It remained in the form of a ‘stump’ banded with a single band of brass and iron – the Greek (east) and Roman (west) orthodox religions. The historic separation of these two institutions must be overcome before the end. 2,520 years after BC 539 brings us to 1981 when Pope John Paul II began moves to reconcile with the Greek Orthodox Church based in Constantinople.



The Babylonian tree must flourish again just as Nebuchadnezzar returned to his throne after an interregnum of 7 years. The Catholic Church ravaged by the French Revolution and losing its temporal power in 1870 clawed its way back in 1929 when Mussolini restored the Vatican State. Through Pius XII (‘Hitler’s Pope’) and the 2nd Vatican Council the church rose again. The accession of John Paul II in 1979 introduced a new era for the church. Like Nebuchadnezzar and his successors who enjoyed world domination in the shadow of the rise of the Persian Empire, so latter day “Babylon the great” will be dominant until the antitypical Cyrus arises to destroy Babylon (Type – Isa. 44:24-28; 45:1-5; Rev. 16:12).

Acts 2

V.1-4 – The events of the day of Pentecost matched those of Ex. 19 where Yahweh took His wife Israel. He reminded them of the work of Atonement in redeeming them from Egypt and informed them of the means whereby they were guided to Mt Horeb – Ex. 19:4 – “Ye have seen what I did unto the Egyptians (Ex. 14:30 – left dead on the sea shore after Israel’s baptism – 1 Cor. 10:1-2), and how I bare you on **eagles’ wings** (symbol of the Spirit – Isa. 40:31), and brought you unto myself.” Christ was now forming his bride and the means of establishing the ecclesia would be the power of the Holy Spirit symbolized in Acts 2:3 by “cloven tongues like as of fire” resembling wings (see also Matt. 3:16; John 1:32).

V.4-13 – Language has always been a barrier to preaching thanks to Nimrod (Gen. 11:1-9). This hurdle was overcome due to the gift of tongues enabling those with the gift to speak in any foreign language required (1 Cor. 12:10; 14:22).

V.16-21 – Peter’s citation of Joel 2:28-32 is carefully selected and truncated. Christ said that when the Comforter (the Holy Spirit) came (as it had this day) that “he will reprove the world of **sin**, and of **righteousness**, and of **judgement**” (John 16:8). Joel 2:30-31 (cited Acts 2:19-20) refer to the **judgements** of AD 70 now less than 40 years away. In V.23 Peter convinced his audience of their **sin** in crucifying their own Messiah, and in V.24 of the **righteousness** of Christ that ensured his resurrection to life.

V.24 – Peter used the first key of the two keys of the Kingdom – Matt. 16:19 which was “the sufferings of Christ” (Matt. 16:21; 1 Pet. 1:11; 5:1). He used the second key “the glory that should follow” in V.33 – “Therefore being by the right hand of God exalted.” He was to repeat the use of these two keys in Acts 10 in the house of Cornelius. Peter had deliberately not quoted the final phrase of Joel 2:32 in Acts 2:21. He reserved it to V.39 – “even as many as the Lord our God shall call” a reference to the call of the Gentiles in far off lands. They too would be recipients of the gifts of the Spirit.

V.25-28 – To fully convince the Jews (the *kosmos* of John 16:8) of the righteousness of Christ, Peter cites Ps. 16:8-11, a Messianic psalm that emphasizes the relationship between Yahweh and His son that led to the victory over sin and death. He notes that the psalm cannot refer to David (the author) because he did see corruption – Acts 2:29-31.

V.32-36 – The citation of Ps. 110:1 was conclusive (Ps. 110 is the most cited O.T. Scripture in the N.T. = 10 times). Christ had used this psalm to demonstrate that he was the son of God – Matt. 22:41-46.

V.37-40 – 3,000 were convinced of sin, righteousness and judgement to come (John 16:8) and sought to save themselves from “this **untoward** generation” – the word “untoward” is *skolios* – warped, crooked, perverse. As judgement time approaches we too live in a totally warped and perverse generation. Paul’s advice is timely – Eph. 5:15-16 – “See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” “Work out your own salvation with fear and trembling” (Phil. 2:12).

V.41-47 – 3,000 converts were added to the 120 disciples of Acts 1:15 and “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” A new approach emerged – “And all that believed were together, and **had all things common**; and sold their possessions and goods, and parted them to all men, as every man had need.” This sprang out of a sense of unity, but was to bring its own problems in due course because of human nature.

October 27

2 Chronicles 24

V.1-19 – “Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem” – The boy king did well while under the guiding hand of Jehoiada. The summary of his life and character was included in comments on 2 Kings 12 on September 6. The slides below set out the two distinct phases of his life.

Two phases of Joash's life		Jehoiada Dependent	Ostensibly Independent
Jehoiada Dependent	Ostensibly Independent		
➤ Rescued, raised and found wives by Jehoiada.	➤ Succumbed to the advances of the princes.	➤ Collected large sums of money for the Temple project.	➤ Gave command to stone his own cousin Zechariah in the court of the Temple.
➤ Did right all the days of Jehoiada.	➤ Forsook the house of God and turned to idolatry.	➤ Supported by princes and people.	➤ Sorely wounded by Syrian invaders.
➤ Minded to repair the Temple.	➤ Refused to listen to the rebuke of Yahweh's prophets.	➤ Successfully completed the Temple project.	➤ Assassinated by his own servants on whom he was entirely dependent!
➤ Declared his disgust of the desecrators of the Temple.		➤ Dedicated vessels for the Temple.	
		➤ Remained faithful all the days of Jehoiada.	

V.4 – “Joash was minded to repair the house of Yahweh” – The word “minded” is *im leb* – in the heart (Rotherham – “that it was near the heart of Joash”), “to repair” (*chadash* – to be new, rebuild. Rotherham – “renew” – occurs again V.12) the Temple.

V.5 – “repair” – *chazac* (Piel) – to make strong, to restore to strength, give strength. Occurs again in V.12 as “mend.” However, Joash was frustrated because the Levites “hastened it not.”

V.7 – “For the sons of Athaliah, **that wicked woman**, had broken up the house of God; and also all the dedicated things of the house of Yahweh did they bestow upon Baalim” – Lifted to the spiritual realm there are important considerations here.

“that wicked woman” – *mirsha'ath* – a female wicked doer. Rotherham – “Athaliah the Lawless.” The policy of Athaliah was threefold; (1) Encourage and promote lawlessness among God's servants; (2) Use the immature to desecrate and break up the House of God (Ecclesia); (3) Dedicate vessels (individuals) belonging to Yahweh to worldly gods.

V.13 – “So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it” – This language can be applied to the ecclesia (“the house of God”). For example: “was perfected” – *alah arukah* – Lit. “to ascend to wholeness”; “they set” – *eth amad* – Lit. “to stand itself”; “the house of God” – *bayith Elohim* – Lit. “the house of mighty ones” (1 Tim. 3:15); “in his state” – *al mathkoneth* – Lit. “to his proportion”; “strengthened it” – *amats* (Piel) – to strengthen, make firm. All of this is relevant to us – see Paul's fairly obvious allusion to this context in Eph. 4:11-16.

V.10,17 – The princes were at the forefront of contributors to the Temple Fund and rejoiced at the king's commandment, bowing to the enormous influence of Jehoiada, but they harbored secret desires for idolatry, particularly the sexual perversion involved. They used flattery to achieve their objectives, and having done so, closed their ears to all appeals from God, refusing to acknowledge Divine intervention.

V.20-22 – Zechariah the son of Jehoiada (Joash's cousin) as a type of Christ (see comments on the type **July 22** page 65) condemned the apostasy and was stoned in the court of the

Temple. The judgements that followed constitute the most exquisite example of poetic justice in the Bible.

V.23-27 – “And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people” – Poetically, the princes who were foremost in the apostasy were singled out and Joash himself sorely wounded. The slides below tell the story.

Parable of the end of Judah's Commonwealth – AD 70

1. Judah an apostate ecclesia because of its leadership.
2. Many prophets sent by God (V.19).
3. Finally the “great prophet” (High Priest elect and of the house of David) sent by God is slain by his own people.
4. A Gentile army invades Judah to execute divine judgement.
5. The guilty rulers are identified and slain.

Joash's beginning and poetic justice

1. In a bedroom in the Palace - **2 Chron. 22:11.**
2. 6 months old - totally dependent on others.
3. Saved by two women from certain death.
4. Brought up and protected by his uncle and aunt in the Temple.
5. The only male survivor of David's house.

Joash's end – Poetic justice

1. In a bedroom in the Palace.
2. Sorely wounded - totally dependent on family and servants.
3. Killed by the sons of two foreign women.
4. Forsook and forgot his uncle's guidance and the Temple.
5. Judged because he killed his own cousin in the Temple.

The assassins – 2 Chron. 24:26

❖ **V.25** – “conspired” – *qashar* – bind together. Used **V.21** = poetic justice.

- Zabad = “he endows”
- Shimeath = “annunciation”; “report”
- Ammonitess = “tribal”
- Moabitess = “of his father”

- Jehozabad = “Yahweh has endowed”
- Shimrith = “vigilant”

Moabites and Ammonites excluded from Israel - **Deut.23:3-6** - Because they did not show kindness to Israel.

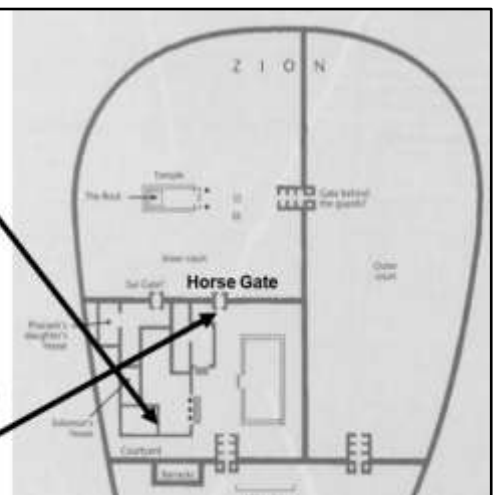
Exquisite poetic justice

Consider the origin of Moab and Ammon - **Gen.19:30-38**:

- Lot forsook his uncle and guide
- He chose another way of life
- It did not prosper
- His house was left desolate
- He ended up in a cave (a bedroom)
- With two women (his daughters)
- Was made totally dependent on them
- Incest produced Moab and Ammon

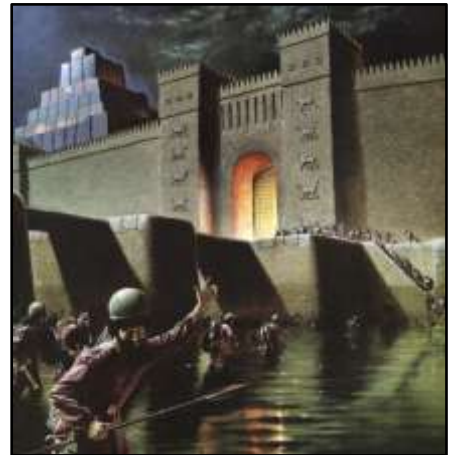
Joash slain in the house of Millo – **2 Kings 12:20**

Athaliah slain at Horse Gate - **2 Kings 11:16**



Daniel 5

V.1-12 – “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand” – It was to be his last meal. The year was BC 539 and Cyrus who had been besieging Babylon for some time had successfully diverted the Euphrates into a nearby lake. As darkness fell, Cyrus sent his army along the thigh deep water of the river and they found the huge brazen gate that led into the city from the wharf left open in accordance with the prophecy of Isaiah 45:1-3. Meanwhile, an inebriated Belshazzar (grandson of Nebuchadnezzar) was blasphemously desecrating the holy vessels that had been carried away from the Temple in Jerusalem 67 years before (Dan. 1:2). The writing was on the wall for him – “In the same



hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.” Shocked, apoplectic and desperate for answers, the king called on “the astrologers, the Chaldeans, and the soothsayers” for an interpretation offering a substantial reward, but they proved incapable. The “queen” (probably Nitocris, the queen-mother, widow of Evil-merodach, son of Nebuchadnezzar, and father of Belshazzar) who may have been present in Dan. 2 recommended the aging Daniel.

V.13-31 – “Then was Daniel brought in before the king” – To whom he gave a serious tongue lashing for his blasphemy, and repudiated the reward offered. He reminded Belshazzar of Nebuchadnezzar's seven years in the wilderness for pride which the king knew, but refused to humble himself and had committed blasphemy by using Yahweh's holy vessels to praise his own gods of wood and stone. Daniel interpreted the writing on the wall – “MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.” Belshazzar died that night. All this portended the overthrow of “Babylon the great” – see comments on Rev. 16 on June 28 and Isa. 45 on June 21.

Acts 3

It is likely Christ had seen the cripple who was laid daily at the Beautiful Gate of the temple, and if so had left him to be healed by the Apostles as a clear sign of the validity of their preaching – John 15:26-27; 16:13-14. The healing of the cripple led to the conversion of many more – Acts 3:10 to 4:4.

The miracle is an enacted parable. This man had been crippled from birth and never walked. Babies do not learn to walk until around 12 months and then only with initial difficulty. On being healed this man leapt and walked immediately (V.8-9). This pointed to the day of glorification for the saints (Mal. 4:2 – Rotherham – “ye shall come forth and **leap for joy** like calves let loose from the stall”). We are all ‘crippled’ from birth with a nature biased towards sin and condemned to die in Adam (1 Cor. 15:22). If found faithful, we will leap with joy (“Let them praise his name with dancing” – ESV for Ps. 149:3) in a place much more beautiful than the gate at which this man had spent the bulk of his mortal life – Isa. 26:1-3 – “Open ye the **gates**, that the righteous nation which keepeth the truth may enter in.”

V.11-26 – Peter's speech in Solomon's portico of the temple saw the conversion of another 5,000 people (Acts 4:4). He made three main points; (1) They had ignorantly participated in the death of “the Prince of Life,” but God had raised him, and it was belief in that resurrection to

glory that had cured the cripple; (2) Scripture had been fulfilled and would be fulfilled again when he returned from heaven to bring “times of refreshing” and accomplish “the restitution of all things” relating to God’s promises to Abraham; and (3) That they needed to seize hold of their heritage and abandon Judaism by securing the ‘blessing’ of Abraham. The blessing in Abraham is the antithesis of Judaism which aims to achieve life by law and ritual. The Law only condemned (Rom. 7:9-10), it could not save. The blessing of Abraham was God working with individuals “in turning away every one of you from his iniquities.” That is a work of a lifetime providing “it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13).

Forgiveness of sin and walking in a newness of life leads to eternal life – Rom. 6:22-23. This would prove true for both Jews and Gentiles – V.25; citing Gen. 22:18.

Acts 4

V.1-22 – After the healing of the lame man in chapter 3, Peter and John were apprehended and imprisoned to be brought before the Sanhedrin the next day. Their preaching had made about 3,000 converts and the authorities were worried about where it might lead. Before the Sanhedrin the question was asked, “By what power, or by what name, have ye done this?” and Peter, filled with the Holy Spirit, launched into a dissertation on “Jesus Christ of Nazareth” whom they had crucified but whom God had raised from the dead, and who is the only “name under heaven given among men, whereby we must be saved.” Set back by the boldness of Peter and John, and with the healed man in their midst, “they could say nothing against it.” After a private conference they commanded the apostles “not to speak at all nor teach in the name of Jesus” which Peter and John rejected saying, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.” With additional threats, they were released.

V.23-31 – “being let go, they went to their own company, and reported all that the chief priests and elders had said unto them” – Their report produced an outburst of praise to God and a curious citation from Ps. 2:1-2. That psalm is about the Second Advent of Christ, when after Armageddon the Catholic nations will rebel against Christ and fight against him. While their citation concerns the folly of Jewish and Roman leaders at that time, there is a link because the Judaism of ‘converted’ Pharisees ultimately led to the development of the apostasy within the ‘Christian’ community. That eventually created the Catholic Church which is deeply involved in Ps. 2 (see the links between Ps. 2 and Rev. 2:18-29).

V.27 – “of a truth against thy holy child Jesus” is translated correctly by most translators as “holy servant” because the word *pais* does service for a child or a servant.

V.31 – Their prayer was attended by an earth tremor and bestowal of the Holy Spirit.

V.32-37 – Such was the enthusiasm and commitment of the recent converts that a new approach emerged – (Weymouth) “Among all those who had embraced the faith there was but one heart and soul, so that none of them claimed any of his possessions as his own, but everything they had was common property.” Inevitably, this would prove a test for some, but for others like Barnabas (“the son of consolation”) there was no diffidence to commit all.

October 28

2 Chronicles 25

V.1 – “Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem” – In the study notes ‘The Kings of Israel and Judah’ the epithet “The offensive infidel” was given to Amaziah. Here is a summary of his reign and character – The epithet, “The offensive infidel”, seems at first sight too severe an indictment of a king who is assessed by the Divine recorder with the words; “he did that which was right in the sight of Yahweh, but not with a perfect heart”. This Divine estimation of Amaziah relates to his early years in which he was content to walk in the ways of his father Joash, though not with the singleness and integrity of David. This early period of his reign was characterised by mediocrity, and it was clear that his true character had yet to be revealed. When the real Amaziah emerged he manifested himself with such incredible rashness, arrogance, and infidelity that God sought to destroy him.

A review of Amaziah’s life reveals two leading characteristics that shaped his destiny – infidelity and arrogance. Mediocrity in the Truth is not a sound basis for ultimate success. The man who is not fully committed to Yahweh will eventually be tested to see if the foundation of his life is firm. That test came to Amaziah in his war with Edom. In what is an incredible display of infidelity to his God, Amaziah defeated Edom with Divine help, and then turned and took their gods as his own. Surely, it must have occurred to him that the gods of Edom had proven powerless to save their devotees from his hand. Amazingly however, Amaziah rejected Yahweh who had given him the victory over Edom and chose to serve the impotent idols of the conquered! Such perfidy defies belief, but it happened.

Arrogance is a product of pride, and Amaziah is revealed as a very proud man. Although he was prepared to accept the advice of the first prophet sent to him with a warning of the dangers of hiring mercenaries from Israel; the second encounter after his victory over Edom is a classic demonstration of pride and arrogance. Even before the prophet of God could conclude his words, he was rudely, and abruptly, interrupted by Amaziah, who using his royal power and authority taunted and threatened the prophet in order to silence him. From that time on, God sought to destroy him; and significantly, used Amaziah’s own arrogance and pride to that end.

Confident after his victory over Edom, Amaziah challenged Jehoash of Israel to war, and in circumstances Divinely guided, was defeated and utterly humiliated. Disgraced in the eyes of his own people and reduced to powerlessness by Jehoash, Amaziah lived on for another 15 years until a conspiracy among the people gathered sufficient momentum, and he met an ignominious death at Lachish. This was a fitting end for a king who had by rashness and arrogance alienated himself from both his God, and his people.

Amaziah is distinguished among the kings through his remarkable ability to offend people. Thoughtlessness resulted in offence to the mercenaries of Israel; ruthlessness to the captives of Edom outraged the remnant of that nation; inexplicable perfidy and idolatry enraged Yahweh; arrogance and boastfulness evoked the wrath of Jehoash; and finally the ways and acts of Amaziah offended and alienated his own people.

V.2-4 – “he slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses” – Initially, Amaziah was a man of principle, but he proved himself to be not a man of God.

V.5-13 – Amaziah foolishly counted the numbers in his army and not being confident hired 100,000 mercenaries from Israel. A “man of God” warned him it was a poor decision and he hearkened to the advice. Because of his obedience he was given victory over Edom but then needlessly treated the captives brutally. Meanwhile, the mercenaries of Israel took out their anger for being dismissed emptyhanded on their way home by sacking towns of Judah. The wheels were falling off for Amaziah and he compounded it by doing an incredible thing.

V.14-16 – “he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them” – This was unbelievable perfidy. Yahweh was rightly furious but sent a prophet who was treated with such contempt that it became obvious that nothing could be done to redeem this man.

V.17-28 – Pride and arrogance blinds. Amaziah foolishly threatened Joash king of Israel and when war came was humiliated and comprehensively defeated, for Yahweh was against him. Finally, his own people had had enough and he fled to Lachish where he was assassinated. There was no safe place for this offensive infidel who was a total disaster.

Daniel 6

V.1-15 – While Cyrus continued his campaigns further westward he placed Darius the Mede on the throne as co-regent for two years. Darius appointed 120 regional rulers who were under three presidents of whom Daniel was one. Jealousy was stirred by Darius seeking to elevate Daniel even further. A conspiracy to destroy Daniel was hatched (probably by the other two presidents) and a subtle appeal to egotism resulted in a law of the Medes and Persians “to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.” Darius fell for it. Daniel aware of the decree continued to pray with his windows open towards Jerusalem. He was sprung by the conspirators and condemned, though Darius tried desperately to save him. The inferiority of Medo-Persian authority (as silver is inferior to gold) had Darius hoisted on his own petard.

V.16-28 – “Thy God whom thou servest continually, he will deliver thee” – In his anguish, as Daniel was cast into the lions’ den, Darius expressed a hopeful desire that God would deliver him, before he himself spent a sleepless night. The morning revealed a miracle – “My God hath sent his angel, and hath shut the lions’ mouths.” Darius in his wrath for being manipulated by Daniel’s enemies, commanded that they and all their families be thrown to the lions. It was poetic justice and Yahweh was glorified by a decree by Darius – “in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.”

Daniel was a forerunner to the Lord Jesus Christ who was, as it were, thrown to the lions and had a stone rolled “and laid upon the mouth of the den” (tomb), but emerged from the tomb to the glory of God. He was also a forerunner of the Apostle Paul who refers to Daniel’s experience as being the model of his own when he wrote to Timothy – “At my first answer no man stood with me, but **all men forsook me**: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that **by me the preaching might be fully known, and that all the Gentiles might hear**: and **I was delivered out of the mouth of the lion**” (2 Tim. 4:16-17). Paul had been alone when he appeared before the Roman Emperor the first time and had been released. This led to the continuation of his preaching among the Gentiles and many more were converted and praised God, just as Darius offered praise and declared Yahweh as the only living God.

Acts 5

V.1-11 – “The love of money is the root of all evil” was proved true in the case of Ananias (“whom Yahweh has graciously given”) and Sapphira (“a sapphire”) who hypocritically joined in the fervor of selling property to contribute to the common fund for reasons of personal aggrandizement and with a deceitful heart. It does not pay to deceive God. They were not compelled to sell their property (V.4), and even if they did, were not required to contribute to the common fund. It was the deception that brought them undone – “thou hast not lied unto men, but unto God.”

V.12-16 – More miracles were performed in Solomon’s portico with similar results – the conversion of multitudes, some of whom came from distant places. The Sanhedrin, dominated by the Sadducees, were so apoplectic that the Apostles were arrested and thrown into prison only to be released by angelic intervention (V.17-24) leaving the members of the Sanhedrin incredulous and doubtful as to where all this would end.

V.25-32 – The trial that followed produced one of those statements that is valid for all time – “We ought to obey God rather than men” (V.29). We are required to obey earthly authorities unless they require us to disobey God – 1 Pet. 2:13-17.

V.33-42 – Only the intervention of Gamaliel, Paul’s mentor saved the Apostles from death at the hands of a furious Sanhedrin. Recounting the failure of past insurrections, he made the valid point – “But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (V.39). Reluctantly agreeing with the logic, they beat the Apostles and ridiculously commanded them not to preach in the name of Jesus Christ, the only name under heaven whereby men might be saved – Acts 4:12. The Apostles did the unusual for human nature and actually rejoiced at the privilege of being able to suffer for Christ (V.41).

Acts 6

It was not very long before tensions arose between believing Jews and Gentiles over the equitable distribution of aid to widows in the community. This untidy scene teaches that even in the early days of enthusiasm and unity, human nature can get in the way of harmony. The appointment of seven faithful and dedicated brethren to oversee the distribution brought resolution. Among these was Stephen whose trial, magnificent defense and ultimate murder is recorded in Acts 7.

One very important statement is made in Acts 6:4 – “But we will give ourselves continually to **prayer**, and to the ministry of the word.” These ecclesial leaders, though Spirit guided, nevertheless rated prayer as their first priority. This underscores the absolute importance of prayer in the daily guidance and ‘feeding’ of the believing community. It is also an acknowledgement that we do not have of ourselves what is required for successful leadership – “it is not in man that walketh to direct his steps” (Jer. 10:23).

V.8-15 – A coterie of hardline Judaisers set themselves to destroy Stephen, among whom was a freeborn Jew of Cilicia named Saul (later Paul). They dragged him before the Sanhedrin and made four false charges against him – (1) Blasphemous words against the temple; (2) and against the Law of Moses; (3) That “Jesus of Nazareth” would destroy the temple; (4) and change the customs of the Law. They were put on notice when they saw Stephen’s “face as it had been the face of an angel.” This was not going to be comfortable for them.

Bullinger comments on the synagogue of the Libertines – During the Civil Wars many Jews had been enslaved, and afterwards set free by their masters. A manumitted slave was called

libertinus. These were probably the descendants of such freedmen who had returned to Jerusalem, after the decree of Tiberius expelling the Jews from Rome about 20 A.D.

October 29

2 Chronicles 26

The following summary of the life and character of Uzziah king of Judah has been extracted from the study notes 'The Kings of Israel and Judah' accessible on <https://jimcowie.info>.

Uzziah is one of the most interesting, but also one of the most tragic figures of the period of the kings. Like his father Amaziah, and his grandfather Joash he began well, and the majority of his reign was attended by great achievements and success. Sadly though, the last years of his life were spent in abject misery as a result of one serious act of presumption against Yahweh for which he paid dearly.

From the very beginning Uzziah was a diligent and self-motivated man. He was industrious and totally dedicated in his efforts to establish the kingdom of Judah. He always had a project in hand, and throughout the early part of his reign was never idle in his attempts to build up the 'ecclesia' of God. With Divine help his achievements ranged from dramatic victories over the Philistines and Arabians in the south, to the establishment of an agricultural society in Judah, with formidable defenses that attained international renown. The greatness of Uzziah's achievements and fame is repeatedly emphasized in 2 Chron. 26:1-15, and the reason for it is provided in verse 5, and again in verse 15; "as long as he sought Yahweh, God made him to prosper", and; "and his name spread far abroad; for he was marvelously helped, till he was strong". As a young man Uzziah diligently sought Yahweh, and as a consequence his initiative and determination were rewarded with extraordinary Divine blessings that produced remarkable and unique results. There is a positive lesson in this for the servants of God in all ages. However, there is another important reason why the record is at pains to highlight the magnitude of Uzziah's accomplishments.

Unmitigated success sometimes develops self-confidence and self-esteem. This was the effect it had upon Uzziah as is amply expressed in 2 Chron. 26:16; "But when he was strong, his heart was lifted up to his destruction". "Pride cometh before a fall," and the fall of Uzziah was great indeed. For something close to 40 years he had enjoyed enormous success in every project to which he had put his hand and was uniquely blessed by God so that his name was widely known and respected. At the height of his success and prosperity the prophet Isaiah commenced his ministry with the message of Isa. 2; "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks". Isaiah's message was that "Judah and Jerusalem" should attain greatness and international respect through the success of Israel's Messiah. Uzziah had conquered the surrounding nations; was internationally famous; and had built Judah into an agricultural society of considerable greatness in those days. In the midst of all this success, the question that began to occupy the mind of Uzziah was; "when Messiah cometh, shall he do greater works than this man?" He after all, was the son of David who occupied the throne of God in Jerusalem. Truly he had been uniquely blessed by Yahweh and the kingdom of Judah was at rest enjoying the bounty of his agricultural programs. Furthermore, his military campaigns had subdued the surrounding nations who now stood in awe of Judah's strength. Might it not be conceivable that he, Uzziah, had fulfilled at least in good measure the prophecy of Isaiah concerning the work of Israel's Messiah?

Only such a sense of self-importance could explain the boldness of Uzziah in entering the temple to offer incense upon the incense altar before the veil. He lacked only one element of 'Messiahship' and that was the high-priesthood. So he presumptuously and confidently grasped it. It is clear from the record of this act of presumption that he considered himself to be equal to the priests who challenged him because he disputed with them before the incense altar. So inflated had his opinion of himself become that he considered himself to be above the Divine stipulations concerning entry into the sanctuary. He was so completely confident of his personal standing before Yahweh that he saw no need for a mediator. It seems clear that Uzziah had begun to think that he was actually the "Messiah".

Judgement upon his presumption was swift and unmistakable. Before Uzziah could vent his wrath upon the company of priests who had pursued him into the Temple, the dreaded scourge of leprosy shot forth in his forehead; a sign from God of the source of his problem. There was corruption in his thinking. So Uzziah lived out his days with leprosy in his forehead and was completely cut off from all contact with the Temple by virtue of his uncleanness. It is highly significant that as the would-be "Messiah" died in his corruption, Isaiah saw the glory of the Lord Jesus Christ (John 12:41 – Isa. 6 is cited in the context) and said of him; "I saw also the Lord (Yahweh) sitting upon a throne, high and lifted up, and his train filled the temple."

In summary, the epithet "The Presumptuous Pragmatist" was coined to encapsulate the character of Uzziah because he was a man who believed that practical success justified claims clearly contradictory to Divine laws. It took some 40 years for his attitudes to be so clouded by self-esteem and for the grounds of humility to be removed, but in the end his true character was revealed and his last recorded "act" has probably sealed his eternal destiny. The would-be 'Messiah' was not to know that his life would prefigure the modern nation of Israel who regard themselves as "the Messiah".

During the reigns of Uzziah (Judah) and Jeroboam II (Israel), the divided kingdom enjoyed a period of great prosperity and relative peace. It led to a long list of achievements by Uzziah.

1. V.2-3 – Captured Elath as his first work.
2. V.5 – Sought God as a young man with the assistance of Zechariah.
3. V.6 – Defeated the Philistines and subdued three of their cities.
4. V.7 – Waged successful campaigns against the Arabians and Mehunims.
5. V.8 – Put the Ammonites to tribute and became famous in Egypt.
6. V.9 – Fortified the walls and defenses of Jerusalem against attack.
7. V.10 – Brought water to the dry wilderness and promoted agriculture.
8. V.11-13 – Built a formidable army of 300,000 highly trained soldiers.
9. V.14 – Built an arsenal of effective weapons of defense.
10. V.15 – Invented and built cunning engines of war in Jerusalem.
11. V.15 – Became internationally famous for his success.



Uzziah's success was due to Yahweh's blessing. There are four declarations of Divine help: (1) "and as long as he sought Yahweh, God (*Elohim*) made him to prosper" (V.5); (2) "And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims" (V.7); (3) "...for he shewed exceeding great strength" (Rotherham – V.8); (4) "...for he was marvelously helped till he was strong" (V.15).

After 40 years of unmitigated success, the question that began to occupy Uzziah's mind was – "When Messiah cometh shall he do greater works than this man?" His ultimate answer was – 'No!' His other name was Azariah. The high priest of the time was Azariah. A simple transition from one Azariah to another would make him king-priest! The would-be Messiah became a type of modern day Israel as the following comparative list demonstrates.

1. Captured and built Elath as a trade city
2. Captured Shephelah and the Negev in 1948-49
3. Defeated the Arabs and Jordanians in battle 1967
4. Fortified Jerusalem against attack
5. Built a prosperous agricultural society
6. Provided water supplies for the desert
7. Developed a powerful army of 300,000
8. Became a leader in missile warfare
9. Clearly and spectacularly helped by God
10. Attribute success to their own strength
11. Israel claims to be "The Messiah" today (can this be true? See quotations below)
12. Humbled by an earthquake as in the days of Uzziah – Zech. 14:5
13. Will dwell in a house apart like leprous Uzziah – Zech. 12:12-14.
14. Need to be cleansed of leprosy (uncleanness) – Zech. 13:1.



"Not until they came to perceive, beginning in the 1860's, that **they would have to act as their own Messiah** did the return to Israel actually become realizable..." – 'Bible and Sword' (a recommended read) – Barbara Tuchman (Jewish historian).

"The Jewish people **must be their own Messiah**", wrote the historian Heinrich Graetz in 1864. Asked if the Jews still awaited Messiah, Rabbi Abrahams said in Jerusalem in the early 1970s; "**We are the Messiah**".

For further detail on the ramifications of Uzziah's presumptuous attempt to seize the high-priesthood see **Appendix 5**.

2 Chronicles 27

In the type, Jotham, whose name means "Yahweh is upright," represents Christ who replaces the 'would-be Messiah' (Israel) "in the year that king Uzziah died" (Isa. 6:1). When modern Israel's self-confidence is broken at Armageddon, then they will be purged and reformed in the presence of the true Messiah. The following is a summary of the short reign and character of Jotham.

The reign of Jotham was relatively short but enormously successful. He came to the throne as a co-regent with his father Uzziah who was forced out of public life by the leprosy he contracted in the Temple as a result of his presumption. It seems Jotham's sole reign lasted only about 6 years, but throughout his short reign he followed the example of his father's early years and sought Yahweh who in turn abundantly blessed him.

The history of Jotham's reign is very brief, but sufficient is recorded to clearly indicate that he was one of Judah's best kings, although not a great spiritual reformer. Like his father he was successful at home and abroad. His military campaigns and internal projects to fortify Judah were all Divinely blessed until he "became mighty." The only deficiency of his reign was that his personal dedication to God was not shared by the majority of the people of Judah. After the Divine estimation of Jotham the record concludes ominously; "And the people did yet corruptly." Jotham's personal integrity was beyond question but he appears to have been unaware of the desperate need for a reformation in the 'ecclesia'. This had to wait until the reign of Hezekiah his grandson. The most important feature of Jotham's life to emerge from the record is the fact that his success was directly related to his godliness. The account is explicit; "So Jotham became mighty, because he prepared (established or fixed) his ways before Yahweh his God". The grounds upon which present and ultimate success are predicated have never changed: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2), and Jotham found this to be true.

Daniel 7

V.1 – "In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed" – It was the year BC 553. Chap. 5 should follow Chap. 7 as Belshazzar died 539 BC. It is placed here as it is prophetic.

V.2 – "the **four winds** of the heaven (political heavens = governments) strove upon **the great sea**" – Wind is a symbol of armies (Jer. 4:11-13) and represents the four powers that rose successively to world dominion (the winds did not all blow at once). The "great sea" is the Mediterranean – a symbol of nations and peoples – Isa. 17:12-13; 57:20; Rev. 17:15. The four powers would rise from the area around the Mediterranean.

V.3 – "four great **beasts** came up from the sea" – God views nations as beasts (Prov. 28:15; Jer. 12:9; 15:2-4; Dan. 7:17); whereas in Dan. 2 these same empires are portrayed in the form of a man – the way they viewed themselves.

V.4 – "The first was like a **lion**, and had **eagle's wings**" – A lion is a symbol for the Chaldean powers of Assyria and Babylon (Jer. 4:17; 50:17). Archaeologists have discovered many huge images of lions at Nineveh and Babylon. The "wings" are a symbol of overshadowing protection (Ps. 91:4; Luke 13:34; Ex. 19:4; Isa. 11:12), and refers to the territory ruled by the Ninevite Assyrian dynasty (Jer. 50:17). The "wings were plucked" when Assyria weakened and the provinces revolted and Nineveh fell as power passed to Babylon, which stood "upon the feet as a man." The Chaldeans rose to world supremacy under Nebuchadnezzar (Dan. 2:37-38). A "man's heart" is indicative of the contrast to Assyria's cruelty as Babylon ruled more humanely and also recognized Israel's God.

V.5 – "another beast, a second, like to a **bear**" – Symbol of the Medo-Persian Empire BC 539-334. "It raised up itself on one side" – The sides were equal when Darius the Mede ruled Babylon BC 539, but 2 years later Cyrus the Persian and his successors ruled until BC 334. "Three ribs in the mouth of it between the teeth of it" represents the three divisions of the Persian Empire ruled by 3 presidents (Daniel was one – Dan. 6:1-3). To "devour much flesh" indicates a conquering power with an extended dominion to India with 127 provinces.



V.6 – “a **leopard**, which had upon the back of it **four wings** of a fowl; the beast had also **four heads**” – The Grecian Empire BC 334-67. Alexander defeated Persia BC 334-331. The body of the leopard represents Alexander’s kingdom before his death BC 323, and the “four wings” represents the 4 divisions of Alexander’s army responsible for rapid conquest of his dominion, while the “four heads” points to the 4 divisions of Alexander’s kingdom divided by his 4 generals after prolonged war between them – BC 301.

V.7 – “I saw in the **night** visions, and behold a **fourth beast**, dreadful and terrible” – The “night” represents the dark ages of Roman rule. This beast is not defined – Rome could not be adequately symbolized by an animal. In fact, it was a combination of all four as shown in Rev. 13:2. It was “dreadful” – *dechal* – to slink, crawl, i.e. cause fear. This suggests a crocodile like creature or dragon (same word is used Dan. 2:31 – “terrible”), and “terrible” – *emtaniy* – well-loined, burly, mighty. “Great iron teeth” connects with the iron of the image (Dan. 2:40). These teeth “devoured and brake in pieces” in the conquest of Alexander’s Empire which began BC 65, and Rome ruled from Britain to the Persian Gulf.

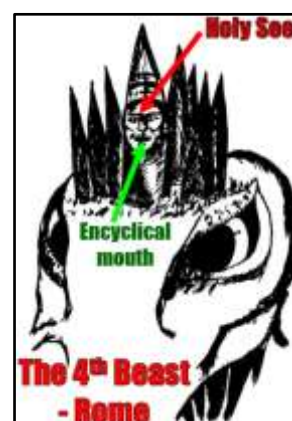
“stamped the **residue** with the feet of it” – This is not yet fulfilled. Rome never conquered from Syria to the Indus River. Russia will restore the 4th beast and conquer the remainder of the former 3 empires – Ezek. 38:5 (“Persia” refers to the Seleucid kingdom’s territory – Dan. 11:40).

Curiously, it has ‘claws of brass’ (V.19) which reveal the Grecian connection of the revived 4th beast which Christ will destroy – Dan. 7:11. The “ten horns” connects with the 10 toes of the image – Dan. 2:42. The 10 kingdoms were established by Barbarian nations on the territory of the Roman Empire in 4th and 5th centuries AD. Bro. Morrie Stewart in his study notes ‘The Prophecy of Daniel’ (August 1973 US print version) comments –



“Let us emphasize, here is an important statement that has not as yet been fulfilled. Rome has never trampled the residue of Persia underfoot, it has never occupied all this territory. A power must yet arise which will occupy the territories of Babylon, Persia, Greece and Rome, to be afterwards subjected to a higher power, namely Jesus Christ. Russia will do this. Thus, like the image of Daniel chapter 2, whose metals will have to be confederated together, before they can be broken to pieces TOGETHER (2:35), so also this terrible fourth beast vision has a latter-day application.”

V.8 – “there came up among them another **little horn**, before whom there were three of the first horns plucked up by the roots” – A horn is a symbol of power (Ps. 18:2; Jer. 48:25) and refers to the development of the Holy Roman Empire in the west. Three horns were plucked when three Barbarian kingdoms in northern Italy were overthrown by Pepin king of the Franks between AD 754-758 and given to the pope. This “horn” has “eyes (the ‘Holy See’ – the pope’s priests worldwide are his eyes) of man” (the “man of sin” – 2 Thess. 2:3-4; Rev. 13:18) and “a mouth speaking great things” (Papal decrees called encyclicals claim infallibility – V.25).



V.9-12 – This bracket of verses deals with the judgement of the nations. Thrones of judgement are set up and Christ and saints will judge the nations – 1 Cor. 6:2; Ps. 149:4-9.

V.11-14 – Proves that all four beasts exist at the time of the end. That means Gog's confederacy embraces all the territory of the former empires. Just as all 4 metals of Nebuchadnezzar's image are to stand together at Armageddon, so all 4 beasts are present to be overthrown by Christ (V.13-14). The 4th beast will be utterly destroyed (V.11), but the other beasts will survive for "a season and time" = the Millennium (Bro. Thomas).

V.15-28 – The interpretation of the vision is given. V.25 provides the time period for the dominion of the Holy Roman Empire – "until a time and times and the dividing of time." A time is a year of 360 days (Chaldean/Jewish), therefore $3^{1/2}$ times = 1,260 days, or years (using the day for a year principle). The persecution of the enemies of the Holy Roman Empire would terminate in 1,260 years from its beginning in AD 800 plus 1,260 = 2060 (Sir Isaac Newton predicted this date for there is a note in his Bible next to V.25). The "they" of V.26 are the glorified saints who were among those persecuted in V.25. They are called "the remnant of the woman's seed" (Rev. 12:17), now immortalized (Rev. 2:26-27); and also called "the people of the saints of the most High," i.e. Daniel's 'people' (Dan. 12:1) whose names are in the Book of Life – called, faithful and chosen (Rev. 17:14). These were among 'the saints' of V.25 as a minority but now take possession of the kingdom. The kingdom of men will be absorbed into the Kingdom of God (Rev. 11:15; Ps. 72:8-11) and all nations will be compelled to obey (Isa. 60:12).

Acts 7

Stephen's defense is a masterpiece of Scriptural exegesis that could not be contradicted by the doctors of the Law, the priests or the Pharisees. Their only answer was to murder him. An outline of Acts 7 may assist.

V.1 – The high priest opens the trial referring to the charges laid against Stephen

V.2-16 – The Patriarchal period – The Land of Israel not essential for acceptable worship

V.17-36 – The life of Moses – The Law not essential for acceptable worship

V.37-43 – The warning of Israel's past failure being repeated in a different form

V.44-50 – The Temple is not the final phase in worship

V.51-53 – Stephen's condemnation of the Sanhedrin – guilty of false witness and murder

V.54-60 – In rage Stephen is stoned supervised by Saul of Tarsus

V.1 – "Then said the high priest, Are these things so?" Remembering the charges made against Stephen – (1) Blasphemous words against the temple; (2) and against the Law of Moses; (3) That "Jesus of Nazareth" would destroy the temple; (4) and change the customs of the Law – Acts 6:13-14.

V.2-16 – Stephen shows that God was worshipped acceptably by Abraham in Mesopotamia and that he received no inheritance in the Land, and was told his seed would serve God in Egypt. Similarly, Joseph was rejected by his brethren (like Christ), but exalted in Egypt by God and became the saviour of Israel there. Therefore the Temple was not the only 'holy place' where God could be worshipped acceptably. That addressed charge number 1.

V.17-36 – Israel prospered in Egypt and Moses was born there and was raised and educated by Egyptians, and then rejected by his brethren (like Christ). After being called by God at Horeb (a 'holy place' – Ex. 3:5), he was sent back to redeem his wayward brethren. This addressed the initial accusation in Acts 6:11 that he had spoken against Moses and God. Their great law-giver was born, prepared and called in places far from the Temple.

V.37-43 – Moses prophesied of one like unto himself whom it would be imperative to believe. Israel rejected God's Word delivered through Moses and rejected him as their deliverer desiring to return to Egypt. Their idolatry in the wilderness was repeated throughout their history until captivity in Babylon. This answered the charge that Stephen had spoken against the Law of Moses. It was they who had rejected both Moses and the greater prophet he preceded. Israel's apostasy had changed the customs of the Law.

V.44-50 – Stephen then brilliantly shows the temporary nature of Herod's temple that they said he had blasphemed. Moses' Tabernacle was superseded by David's tent to house the Ark when it was brought to Zion. It in turn was superseded by Solomon's Temple which was later destroyed by the Babylonians. The Second Temple of Zerubbabel and Jeshua was repaired by Herod the Great, but it too, like Solomon's was not a place that could confine Yahweh (V.47-48). This addressed the charge of blasphemy against the Temple and that Christ would destroy it.

V.51-53 – Stephen turns the charges back on them – "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." It was they who had rejected the Law of Moses and murdered the "prophet like unto Moses" and would again prove themselves to be murderers by having Stephen stoned.

V.54-60 – Stephen's vision – "Behold, I see the heavens opened, and the Son of man **standing** on the right hand of God" was too much for them. In rage and fury, they had him stoned, appointing Saul of Tarsus to supervise the murder. The next thing Stephen will know is the one he saw **standing** at the right hand of God ready to return to the earth, sitting on a throne of glory at the Judgement Seat – Matt. 25:31.

October 30

2 Chronicles 28

See the summary of the character of Ahaz on September 10. He was the worst king of Judah except for Manasseh who at least repented of what he had done.

Ahaz had no faith in Yahweh as was revealed in Isa. 7. He was an idolator adopting any false god that he passed by, including Baal (V.2). He immolated most of his children to Molech (V.3), although he preserved his successor Hezekiah by passing him through the fire by which he was seriously disfigured (2 Kings 16:3).

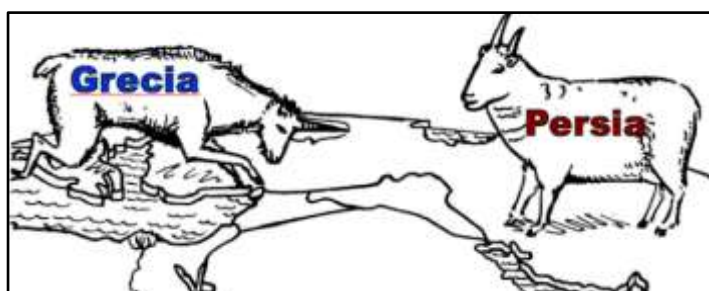
V.5-15 – Because he had forsaken Yahweh, Ahaz lost 120,000 soldiers in a battle with Pekah the king of Israel who also took 200,000 men, women and children captive. The prophet Oded and mature minds in Israel demanded the return of the captives and this context became the basis of the parable of the good Samaritan (see comments September 18 page 59).

V.16-21 – "At that time did king Ahaz send unto the kings of Assyria to help him" – The two records seem contradictory. V.20 says, "Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not," but 2 Kings 16:9 says, "the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." Prior to that the Assyrians swept through northern Israel and Pekah was forced to withdraw from Judah's border. So, effectively Assyria did help Ahaz. This history actually provides the basis of prophecy. In Isa. 14:28, a prophecy of Israel's latter day redemption says, "In the year that king Ahaz died was this burden" which is similar to Isa. 6:1 ("In the year that king Uzziah died") which is a prophecy of the latter days (John

12:41). Ahaz is the type of faithless latter day Israel as is Uzziah. The type suggests that latter day Israel will seek Russia's (latter day 'Assyrian') intervention with the same movements involved – a swoop down through Lebanon to relieve pressure from enemies north of the border, and then an attack on Damascus and removal of its ruler and completion of its destruction as prophesied in Isa. 17.

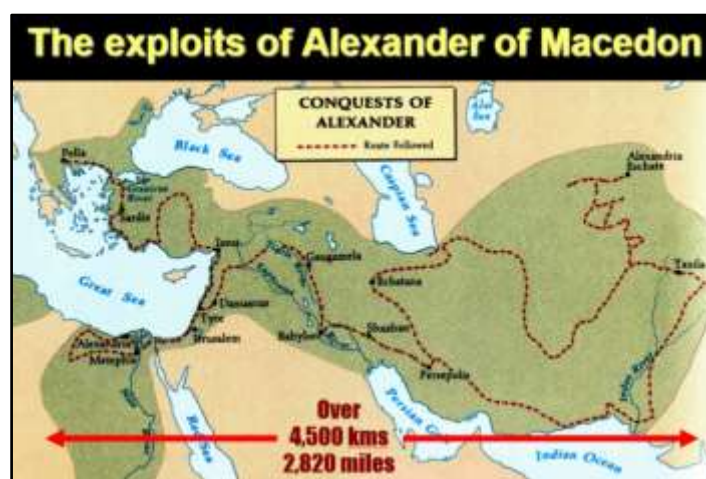
V.22-27 – True to the type, Ahaz becomes worse in his idolatry and wickedness “in the time of his distress.” This is consistent with Ezek. 39:23-26. He desecrated the temple in order to pay tribute to the Assyrians and worshipped their gods (2 Kings 16:17-18). It is little wonder that V.22 sees the exasperated exclamation from God's chronicler – “this is that king Ahaz.”

Daniel 8



V.20-22 provide the interpretation of V.3-8 – “The **ram** which thou sawest having two horns are **the kings of Media and Persia**. And the rough **goat** is the king of **Grecia**: and the **great horn** that is between his eyes is the first king. Now that being broken, whereas four stood up for it, **four kingdoms** shall stand up out of the nation, but not in his power.”

V.8 – “the great horn was broken” – Alexander died in Babylon BC 323. His body and mind were worn out from over 10 years of incredible activity and achievement. His death was probably due more to physical exhaustion and unhealed wounds, particularly to his lungs, than to the fever. Long drinking bouts and unusual sleeping habits doubtless contributed to his failing health.



V.8 – “for it came up four notable ones” – Same as the four heads of the leopard – Dan. 7:6.

Alexander's four generals divided the empire – Seleucus (Syria); Ptolemy (Egypt); Lysimachus



(Pergamum); Cassander (Macedonia), to “the four winds of heaven” – North, south, east and west.

Alexander – The notable horn

- 356 Born – Son of Philip of Macedon and Olympias
- 340 Tames Bucephalus – Educated by Aristotle
- 336 Philip assassinated – Alexander rules Macedonia aged 20
- 334 Crosses into Asia Minor to attack Persia – Battle of Granicus – First defeat of Persian army – Subdues all the coast of Asia Minor
- 333 Battle of Issus – Second major defeat of Darius (first with Darius present)
- 332 Tyre destroyed after 7 month siege – Visit to Jerusalem – spares the city
Gaza destroyed after siege of 2 months

Alexander – The notable horn

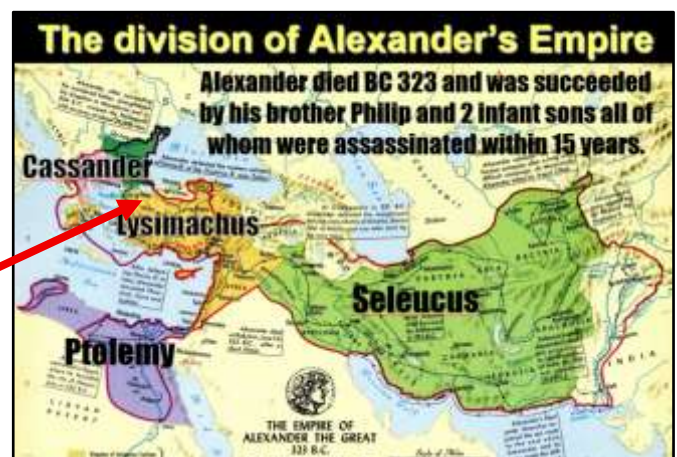
- 331 Egypt subdued – Visits the Ammon Sanctuary – Orders the building of Alexandria.
 - Third and decisive victory over Darius at Gaugamela (Darius killed)
 - 330 Takes all four royal cities of Persia, including Babylon
 - 329 Commences conquest of the East
 - 325 Turned back by mutiny of army in India
 - 324 Returned to Babylon to establish his capital
 - 323 Dies aged 33 in Babylon of malarial fever
- Alexander built 70 cities over 13 years and ruled over a multitude of diverse nations and peoples.**

V.9 – “out of one of them came forth a **little horn**” – It is critically important not to confuse the two ‘little horns’ of Daniel’s prophecy. The horn of Dan. 7:8 refers to the Holy Roman Empire in the west (AD 800), while the ‘little horn’ of Dan. 8:9 refers to the Roman Empire in the east with its capital in Constantinople from AD 324. This came about when the kingdom of **Pergamum** (including Thrace and Byzantium) during the

reign of Attalus I (BC 241-198)

became allied to

Rome. Later Attalus III (BC 138-133) having no heir bequeathed the territory to Rome. When the territory was bequeathed to Rome it became the base of “a little horn” representing the Roman Empire in the east. Unlike the little horn of Dan. 7:8, the little horn of the goat was brutally militant and political by character and eventually established the seat of its power in Constantinople in AD 324.



V.10 – “And it waxed great, even to the host of heaven” – i.e. Israel – the army of Yahweh (Ex. 12:41; 2 Chron. 13:8). Rome triumphed over Israel according to the Divine purpose, and “cast down some of the host” by brutal warfare against the Jewish state, and cast “of the stars to the ground” – Israel’s political leaders were overthrown in AD 70.

V.11 – “he magnified himself even to the **prince of the host**” – *sar-tsaba* – commander of the army; namely Christ (Isa. 55:4; Dan. 8:25) for the Romans crucified Christ. By them “the daily sacrifice was taken away” – The rituals of the Law ceased at the destruction of the Temple in AD 70, and “the place of his sanctuary (*miqdash* – consecrated) was cast down” – the Temple was destroyed in AD 70 (Matt. 24:2,15).

V.12 – “an host was given him” – Cp. V.13-14. Signifies “an appointed time.” Rome “cast down the truth to the ground” as the things of Israel’s God and His covenants were suppressed. Hence, “it practised, and prospered” and this has been true of Rome and the kingdom of men since the time of Christ.

V.13 – “one saint speaking, and another saint said unto that certain (*palmoni* – the numberer. An angel appointed to preside over the times and seasons of God’s purpose – Ps. 102:13) *saint* which spake” – an angel (Dan. 4:13). The inquirer is of lesser authority. The “sanctuary” – *qodesh* = holy, and can applied to people, place, things (cp. use of the word in Ex. 3:5; 22:31; Josh. 5:15).

V.14 – “Unto two thousand and three hundred days” – 2,300 years (day for a year) from the vision of V.1-7 (BC 334-333) = 1967 when Jerusalem was freed from Gentile control, for “then shall the sanctuary be cleansed” – 1967 ended an epoch of down-treading for Jerusalem. It guarantees the people and land will finally be cleansed – Ezek. 39:12; Zech. 14:21. The ‘cleansing’ is not about moral cleansing, but freeing Jerusalem from treading down.

V.23 – “in the latter time of their kingdom, when the transgressors are come to the full” – Rotherham has “Jewish transgressions.” Rome’s mission was to punish God’s people for their sins – Deut. 28:48-56. They are identified by being “of fierce countenance” i.e. a warlike aspect (cp. Deut. 28:50); and “understanding dark sentences” (Rotherham – “skillful in dissimulation.” Bro. Thomas – “an intricate tongue.” Latin is totally different to Hebrew in structure and idiom). Rome’s military and political power was finally established in Constantinople in approximately AD 330 (in AD 324 Constantine moved the capital).

V.24 – “not by his own power” – Bro. Thomas – “virility.” This was God’s doing (Deut. 28:49; Matt. 22:7; John 19:11; Acts 4:27-28). To “practise” signifies “to establish” (RSV – “shall succeed in what he does”). That success would also be against “the mighty and the holy people” = Israel who would be persecuted by every power ruling from Constantinople – Rome, Turkey, and Russia in the future – Ezek. 38:16.

V.25 – “his policy” – Refers to Rome and the latter day little horn of the goat; i.e. Russia in Constantinople. Bro. Thomas wrote in *Elpis Israel* page 392 – It matters not whether they be Pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, **the power that rules in Constantinople and plants its standard in Assyria, is the Little Horn of the Assyro- Macedonian Horn of the Goat**. Their “craft” (*mirmah*) is deceit and fraud as the policy of emperors, popes and of Russia has always been. Bro. Thomas says, “priest-craft.” The Russian and Greek Orthodox churches in alliance with the Roman Catholic church will be behind the Gogian invasion of the Land. And “by **peace** shall destroy many” (*shalvah* – security or success –genuine or false). Rotherham – “by their careless security.” Russia’s latter day approach is to undermine targets of conquest by peace with the assistance of the church. But they will come to their end when “he shall also stand up against the Prince of princes” (*sar-sarim* – “commander of commanders”). Gog of Ezek. 38:2 is the latter day ‘little horn of the goat’ (inhabiting Constantinople) and will meet his end at the hands of Christ and the saints. “He shall be broken without hand” – (RSV) – “by no human hand”; i.e. without human power but rather Divine power – Dan. 2:34; 11:45; Ezek. 38:18-23.

Acts 8

V.1 – “And Saul was **consenting** unto his death.” Paul acknowledged this in Acts 22:20 – “And when the blood of thy martyr Stephen was shed, I also was standing by, and **consenting** unto his death, and kept the raiment of them that slew him.” Persecution of the members of the ecclesia in Jerusalem immediately followed, scattering believers to other parts of the land, including Samaria. This was the beginning of the fulfillment of Christ’s commission to the Apostles (Acts 1:8 – “ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”).

V.2 – “devout” – *eulabēs* – taking hold well; carefully and surely; cautiously. That is, they acted circumspectly due to the imminent danger of persecution.

V.3 – ESV – “But Saul cruelly harassed the Ecclesia. He went into house after house, and, dragging off both men and women, threw them into prison.” The KJV – “havock” – *lumainomai* = to treat shamefully or with injury, to ravage, devastate, ruin. God allowed this vicious treatment of the believers in Jerusalem in order to spread the message of the Gospel far and wide. As Paul himself was to find out after his conversion, the preaching of the truth brings with it suffering and difficulty (Acts 9:16). It is part of the process. The message is more important than the messenger.

V.4 – “Therefore they that were scattered abroad went every where preaching the word.” This was the purpose of the persecution, for it was designed to eradicate the Truth, but had the reverse effect in spreading it far and wide consistent with the Lord’s words in Matt. 10:23 – “But when they persecute you in this city, flee ye into another.”

V.5-25 – Philip was one who went further afield to preach and had an enormous impact in Samaria. V.12 has always been important in defining what the Gospel message contains – “the things concerning the kingdom of God, and the name of Jesus Christ.” Even the popular sorcerer Simon was ‘converted’ until he saw an opportunity to enhance his dubious trade and was severely rebuked.

V.26-40 – All men come from three families – Shem, Ham and Japheth, and the preaching of the Gospel in Acts was to each of those families in that order – to the Jew first (Shem), then to the Ethiopian eunuch (Ham), and finally to Cornelius the Roman centurion and his house (Japheth). The eunuch, a proselyte, was returning home after a visit to Jerusalem when Philip was directed to join him in the way. The “eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure” was reading Isa. 53 sitting in his chariot as it rumbled southwards through the Negev. Philip approached and asked the question – “Understandest thou what thou readest?” to which the quizzical eunuch replied, “How can I, except some man should guide me?” and Philip obliged. After considerable instruction, and water being encountered, the eunuch requested baptism and “they went down both into the water, both Philip and the eunuch; and he baptized him.” As a proselyte, the eunuch clearly understood the fundamentals of the Jewish religion, including the promise of Messiah and the Kingdom of God. He now understood and believed that other essential element of V.12 – “the name of Jesus Christ.” A descendant of Ham having been added to the Christ ‘body,’ Philip was snatched away to Ashdod some 25 miles (40 kms) away.

October 31

2 Chronicles 29

A summary of Hezekiah’s reign and character was included in the comments on 2 Kings 18 on September 12. This chapter provides a fuller account of his early reign.

V.3-19 – “He in the first year of his reign, in the first month, opened the doors of the house of Yahweh, and repaired them” – The inference is that Hezekiah had been chafing at the bit waiting for the demise of his father Ahaz so he could reverse the idolatry and desecrations of his reign. The very first thing he does is to open the doors of the Temple and begin a massive cleanup. He encouraged the priests and Levites to diligently repair the Temple with a eye on keeping the Passover. However, the task took 16 days from the 1st of Abib – two days beyond the 14th.

V.20-36 – Having missed Passover by two days, Hezekiah decided on an immediate rededication of the Temple and the reinstitution of worship as prescribed in the Law. So complete was the reformation of worship and the commitment of Levites, priests and people that it caused great joy. Hezekiah also had an eye on the ‘second’ Passover and the inclusion of anyone willing to be involved from the rapidly declining kingdom of Israel in the north who only had 6 years to exist (V.24) – “the king commanded that the burnt offering and the sin offering should be made for **all Israel**.”

V.36 – “Hezekiah rejoiced, and all the people” – *samach* – to brighten up, i.e. be blithe or gleesome. There was much cause for joy in the response of the people to this sudden change of direction and purpose in the nation.

“God had prepared the people” – “prepared” is *kuwn* – to be erect, to set up, fix, establish. The RSV translates, “because of what God had done for the people,” and Rotherham, “because God had established it for the people.” RSV, “for the thing came about suddenly.” Sudden change is not always deep or lasting, but the spirit of the people was so obviously genuine that it gave great encouragement and joy to Hezekiah, for he recognized it as a work of God.

Daniel 9

V.2 – “I Daniel understood by books the number of the years, whereof the word of Yahweh came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” – 68 years had passed since Daniel had been carried to Babylon as a teenager. Jeremiah had prophesied that the captivity would last 70 years (Jer. 25). The people of Judah would be in captivity from BC 606 when Daniel and his friends were taken to Babylon as captives to BC 536 when under the Decree of Cyrus 50,000 returned to the Land. This was BC 538 and the return was just two years away. Like Daniel, we need to be watchful of the times and the seasons and this is best done by the careful study of prophecy.

In Elpis Israel, Bro. Thomas comments: “The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the ‘sure word of prophecy.’ Not a kingdom has been established, nor a king dethroned, but it has formed a move which has contributed to the maturity of the present crisis which will ultimate in the introduction of the kingdom of God.”

V.3-19 – The remarkable prayer by Daniel on behalf of his people has all the hallmarks of a humble servant of Yahweh who understood the righteousness of God (V.7,16), and human nature (V.11). He does not adopt the position of a Judaiser “which say, Stand by thyself, come not near to me; for I am holier than thou” (Isa. 65:5). He included himself in the failure of his nation – “**We** have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments,” although he was not personally guilty of rebellion.

V.20-23 – Gabriel was immediately sent by God and arrived before Daniel had completed his prayer (showing the value of earnest prayer – James 5:16). The response was the **Seventy Weeks Prophecy**. What is curious is that this prophecy was not what Daniel was seeking, for he was enquiring about the end of the 70 years of captivity. The real answer for the captives was not so much returning to the Land to rebuild the temple, but rather the work of Messiah “to bring in everlasting righteousness.”

V.24-27 – “Seventy weeks are determined upon thy people” – i.e. seventy weeks of years, or 490 years. Much difficulty has been experienced by commentators over this prophecy. One says it is “a portion of Scripture which has excited as much attention, and led to as great a variety of interpretation, as perhaps any other.” Obvious difficulties within the Ptolemaic chronology of the Persian kings and other factors have contributed. The Treasury of Scriptural Knowledge makes a claim for simplicity – “490 years, which reckoned from the seventh year of Artaxerxes, coinciding with the 4,256th year of the Julian period, and in the month Nisan in which Ezra was commissioned to restore the Jewish state and polity (Ezra 7:9-26) will bring us to the month of Nisan of the 4,746th year of the same period, or A.D. 33, the very month and year in which our Lord suffered, and completed the work of our salvation.” That is the one thing we can be certain about – the seventy weeks concludes with the successful mission of Christ to make a way available for salvation for those “which believe and know the truth” (1 Tim. 4:3).

The elements of the prophecy are – (1) The perfecting (filling up) of Judah's transgression; (2) The causing to cease from sin-offerings; (3) The covering of iniquity; (4) The bringing in a righteousness of ages; (5) The sealing of the vision and prophet; (6) The anointing of the Holy One of holy ones.

V.26 – “the people of the prince that shall come shall destroy the city and the sanctuary” – This is a reference to the Roman invasion of Judea between AD 66-70 that culminated in the destruction of the temple and the captivity of many Jews. Christ makes reference to this in Matt. 24:15; 10:23; 22:7; Luke 21:20-24. The prophecy was so well understood that many were looking for “redemption in Jerusalem” around the time of the birth of Christ – Luke 2:25-26,38. The prophecy also allowed Christ to know the exact timing of his crucifixion.

Acts 9

The conversion of the rabid Judaiser Saul of Tarsus to become Paul the Apostle to the Gentiles is one of the most important events recorded in Acts. Few events had more far-reaching ramifications than this one.

V.1-2 – “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.” Saul of Tarsus had reached the pinnacle of his hatred for, and desire to eradicate all followers of Christ. He even went to the high priest (a Sadducee) with whom strict Pharisees had a difficult relationship. Having received the authority of the Sanhedrin, he made the long journey on foot to Damascus (168 miles or 270 km). So deep was his hatred that he did not discriminate between men and women. It is evident by his own admission he had been complicit in the deaths of quite a few believers – Acts 26:9-11 – “I myself, however, thought it a duty to do many things in hostility to the name of Jesus, the Nazarene. And that was how I acted in Jerusalem. Armed with authority received from the High Priests I shut up many of God's people in various prisons, and **when they were about to be put to death I gave my vote against them.** In all the synagogues also I punished them many a time, and tried to make them blaspheme; and in my **wild fury** I chased them even to foreign towns” (Weymouth).

V.9 – Having seen the resurrected and glorified Lord Jesus Christ (1 Cor. 15:8), Saul was blinded for three days. It was necessary for him to experience the blackness of a ‘tomb’ after the pattern of Christ. This was later complemented by three years (on the day for a year principle) of lonely instruction and preparation in the Arabian wilderness – Gal. 1:18.

V.15 – “he is a **chosen vessel** unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” Direct intervention was necessary to turn Saul around, but Christ knew that the same zeal and commitment seen in the persecutor would be manifested in an even greater way to fulfil the commission from his risen Lord – Rom. 1:1; Gal. 1:1,15-16; 1 Cor. 9:17; 15:9-10.

V.20 – Rotherham – “And, straightway, in the synagogues, he began proclaiming **Jesus**, that, This, is **the Son of God**.” The KJV translation needs correcting. All Jews believed Messiah (Christ) was the son of God. It was **Jesus** they did not believe in.

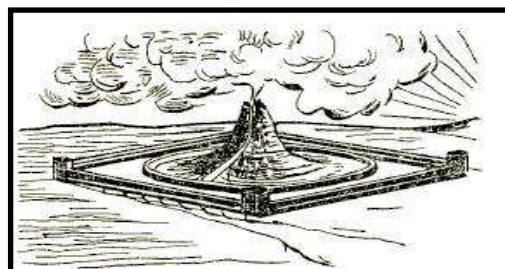
V.23-31 – Saul now became the target of Judaistic Jews and suffered the same treatment he had dealt to believers. As the Lord said – “I will shew him how great things he must suffer for my name's sake” (V.16).

V.32-35 – The healing of Aeneas who had suffered from palsy for eight years by Peter in Lydda (about 10 miles south east of Joppa) resulted in many conversions in the region of the Sharon (the plains along the coast). Incidents like this were preparing the ground for the conversion of Cornelius and his household.

V.36-43 – Similarly the raising of Dorcas (Doe or, Roe) spread far and wide and saw many converts to Christ. These miracles were a fulfillment of the promise of Mark 16:15-18 – “these signs shall follow them that believe.” The exhortation from Dorcas who “was full of good works and almsdeeds” is that there is always something that can be done to support those in need such as the cohort who mourned her death – the “widows stood by him weeping, and shewing the coats and garments which Dorcas made, **while she was with them**.” We can only help others while we are with them. As the Lord said, “the night (death) cometh, when no man can work” (John 9:4).

APPENDIX 1

Ezekiel 38 & 39 – Gog Destroyed and the Kingdom Restored to Israel



The House of Israel (Jews in the land at Armageddon are called "Judah")	Gogian Host (Representative of latter-day EDOM)
The Israel slain live (Ezek. 37)	Gogian living are slain (Ezek. 38)
A land "brought back from the sword" (Ezek. 38:8)	Gog's host is appointed to the sword (Ezek. 38:21)
Israel is brought out of the Valley of death (Ezek. 37)	Gogian host is led into it (Ezek. 39:11)
Israel is resurrected out of its graves (Ezek. 37:12)	Gogian host is buried in its grave (Ezek. 39:11)
The bones of Israel are brought together by a great shaking in the land (Ezek. 37:7)	Gogian host is scattered by a great shaking (Ezek. 38:19)
The Shepherd Prince of Israel leads Israel to victory (Ezek. 37:24)	Gog-prince of Rosh leads the nations to disaster (Ezek. 38:2)

Ezekiel 38

¹And the word of the LORD came unto me, saying,

² ¹Son of man, set thy face against Gog², the ³land of Magog, the ⁴chief prince of ⁵Meshech and ⁶Tubal, and prophesy against him,

³And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

⁴And I will ⁷turn thee back, and put ⁸hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them handling swords:

⁵ ⁹Persia, ¹⁰Ethiopia, and Libya with them; all of them with shield and helmet:

⁶¹¹Gomer, and all his bands; the house of ¹²Togarmah of the north quarters, and all his bands: *and* many people with thee.

Christ and Gog Clash on the Mountains of Israel

1. Title of the Lord Jesus Christ. He will fulfill the prophecy at Armageddon.

Young's Literal – "*Son of man, set thy face unto Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophesy concerning him.*"

2. Signifies "a roof", "the one at the top" (The English and Hebrew Bible Students Concordance). Same as Agag - see Lxx for Num. 24:7.
3. Identified by Josephus with the Scythians, who, according to Herodotus, "spread from the River Tanais or Don westward along the banks of the Ister, or Danube, "through the area later known as Hungary, Transylvania, and Wallachia". Diodorus Siculus (90-21 BC) traces the Scythians or Magogites to the shores of the Baltic. Gog is "of the land of Magog" (comprising central Europe including Germany, extending to the Baltic).

4. Should be translated "prince of Rosh". Bochart in his Sacred Geography, declares that "Ros is the most ancient form under which history makes mention of the name of Russia." The word is translated frequently "head"; a cognate word is translated "poison" in Job 20:16, "venom" in Deut. 32:33, "gall" in Deut. 29:18; 32:32. The name Rosh fittingly describes the serpent power politically manifested.

5. Identified with Moscovy from whence is developed the name Moscow. Bochart wrote: "It is credible that from Rhos and Mesech (that is the Rhossi and Moschi), of whom Ezekiel speaks, descended the Russians and Moscovites, nations of the greatest celebrity in European Scythia."

6. The river Tobol gives its name to the City Tobolium, or Tobolski, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy, or Mosc.

7. RV - "I will turn thee about" (see also 39:2). Translated "brought back" V.8. Divine intervention will bring Gog into the Land of Israel.

8. See 2 Kings 19:28 and context for the type of Gog's overthrow.

9. Modern Iran. Already an ally, it will come under the domination of Russia.

10. See Dan. 11:43. The name Cush here refers to modern Sudan (neighbor to

<p>⁷Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a ¹³<u>guard</u> unto them.</p> <p>⁸After many days thou shalt be ¹⁴<u>visited</u>: in the latter years thou shalt come into the land <i>that is</i> brought back from the sword, <i>and is</i> gathered out of many people, against ¹⁵<u>the mountains of Israel</u>, which have been always waste: but it is brought forth out of the nations, and they ¹⁶<u>shall dwell safely all of them</u>.</p> <p>⁹Thou shalt ascend and come like a ¹⁷<u>storm</u>, thou shalt be like a cloud to cover the land, thou, and all thy ¹⁸<u>bands</u>, and many people with thee.</p> <p>¹⁰Thus saith the Lord GOD; It shall also come to pass, <i>that</i> at the same time shall things come into thy mind, and thou shalt ¹⁹<u>think</u> an evil ²⁰<u>thought</u>:</p> <p>¹¹And thou shalt say, I will go ²¹<u>up</u> to the land of ²²<u>unwalled villages</u>; I will go to them that are at rest, that dwell safely, all of them ²³<u>dwelling without walls</u>, and having neither bars nor gates,</p> <p>¹²²⁴<u>To take a spoil, and to take a prey</u>; to turn thine hand upon the desolate places <i>that are now</i> inhabited, and upon the people <i>that are</i> gathered out of the nations, which have gotten cattle and goods, that dwell in the ²⁵<u>midst</u> of the land.</p> <p>¹³ ²⁶<u>Sheba</u>, and ²⁷<u>Dedan</u>, and the ²⁸<u>merchants of Tarshish</u>, with all the ²⁹<u>young lions</u> thereof, shall say unto thee, Art thou come to ³⁰<u>take a spoil</u>? hast thou gathered thy company to ³¹<u>take a prey</u>? to carry away silver and <u>gold</u>, to take away cattle and goods, to take a great spoil?</p> <p>¹⁴Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, ³²<u>shalt thou not know it</u>?</p> <p>¹⁵And thou shalt come ³³<u>from thy place out of the north parts</u>, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:</p> <p>¹⁶And thou shalt come up against my people of Israel, as a cloud to cover</p>	<p>Libya) and Ethiopia.</p> <p>11. Josephus (Book 1, ch. 6, sec. 1) identifies these with the Galatians, or the Gauls, who migrated west to France, Holland, Belgium.</p> <p>12. Son of Gomer (Gen. 10:3). A nomadic people, his posterity migrated from the mountains of Taurus and Amanus eastwards towards eastern Turkey and Armenia (Ezek. 27:14).</p> <p>13. <i>mishmar</i> – a guard, custodian. The word implies diligent observation and careful watchfulness. Suggests the dictatorial authority that will characterise Russian control of the confederacy.</p> <p>14. <i>paqad</i> – visit, hence oversee, muster. Roth. – “shalt thou muster thy forces”.</p> <p>15. Includes the West Bank which must be in Israel's possession before Armageddon. Also indicates a latter day prophecy because “Israel” ceased to exist as a nation in 722 BC (before Ezekiel's time).</p> <p>16. A promise made in Lev. 26:5 if only they would be faithful. Ezek 39:26 shows how they will bear their shame for dwelling with a sense of false safety and pride before their destruction. 2/3^{ds} will perish because of this - Zech. 13:8.</p> <p>17. See Dan. 11:40.</p> <p>18. <i>aggaph</i> - a wing of an army or crowds of troops (used V. 6,22; 39:4).</p> <p>19. <i>chashab</i> – to weave, plan, plot, devise.</p> <p>20. <i>machashabah</i> – device, plan, a mischievous purpose. This phrase is used in Esther 9:25. Haman the Agagite (Gog - Lxx) planned to exterminate the Jews out of religious hatred. So too, Gog will try to destroy the Jews for religious reasons – Isa. 34:1-8; Joel 3:11-17; Ezek. 36:2.</p> <p>21. Cp. Gen. 46:3; Isa. 30:2. By contrast the direction here is “up”. Gog comes to Jerusalem from Egypt after making trouble there – Dan. 11:42.</p> <p>22. <i>perazah</i> – open country, unwalled settlement. See Deut. 3:5; Lev. 25:31. A land of rural settlements.</p> <p>23. “Walled Cities” means a state of defense as in Deut. 1:28; Num. 13:28. “Unwalled” must mean the opposite.</p> <p>24. “spoil” (<i>shalal</i>) and “prey” (<i>baz</i>) can be used interchangeably. Spoil can mean prey as in Jud. 5:30; Isa. 10:2, and a prey can mean a spoil - Jer. 15:13, Ezek. 25:7. It relates therefore, to the Jews and their booty.</p> <p>25. <i>tabbuwr</i> – centre, navel, highest part. Points to the mountainous region of the land of Israel – the West Bank. See Daniel 11:45. Requires Israel to occupy the hill country at the time of the end.</p> <p>26. MS Encarta - “Ancient kingdom of south-western Arabia (modern Republic of Yemen) mentioned in the Bible, most notably in the story about the meeting between King Solomon and the queen of Sheba (see 1 Kings 10:1-13)”.</p> <p>27. Dedan (Muscat) to the east includes Oman and the Gulf States which with Saudia Arabia are pro-western.</p> <p>28. Tarshish as a proper name first occurs in Gen. 10:4. Descendant of Japheth, eldest son of Noah who settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. Assumed Tyre's mercantile marine power - Isa. 23:6. Ezek. 27:12 links Tarshish with Britain (Baratanac – the land of tin), and Jonah 1:3 shows that it lay far to the west. This power plays a dominant role at the time of the end - Ps. 72:10; 48:7; Isa. 2:16; 60:9; 66:19.</p> <p>29. Implies Tarshish symbolized by a lion, the well known heraldry of the British Empire. During her empire days Britain was the mother of Canada, Australia, New Zealand, South Africa, and India. As these young lions matured they began to leave their mother's protection but remain closely allied to her.</p> <p>30. <i>shalal</i> – root of the word “spoil” which follows (see note V.12).</p> <p>31. <i>bazaz</i> – root of the word “prey” which follows (see note V.12).</p> <p>32. Will happen after Christ's return and while the household is being judged. Lxx. has “Wilt thou not rouse thyself?” A.V. suggests that Gog will recognize the vulnerability of the Middle East at that time. Israel will be dwelling safely and unsuspectingly. The “peace and safety” cry will have resounded throughout the world (1 Thess. 5:3), then “sudden destruction” shall overtake the nations.</p> <p>33. RV - “out of the uttermost parts of the north.”</p>
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<p>the land; it shall be ³⁴<u>in the latter days</u>, and I will bring thee against my land, ³⁵<u>that the heathen may know me</u>, when ³⁶<u>I shall be sanctified in thee</u>, O Gog, before their eyes.</p> <p>¹⁷Thus saith the Lord GOD; <i>Art</i> thou he of whom I have spoken in old time by ³⁷<u>my servants the prophets of Israel, which prophesied in those days many years</u> that I would bring thee against them?</p> <p>¹⁸And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, <i>that</i> my ³⁸<u> fury </u> shall come up in my ³⁹<u>face</u>.</p> <p>¹⁹For in my ⁴⁰<u>jealousy and</u> in the fire of my wrath have I spoken, Surely in that day there shall be a ⁴¹<u>great shaking in the land of Israel</u>;</p> <p>²⁰So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that <i>are</i> upon the face of the earth, shall ⁴²<u>shake at my presence</u>, and the ⁴³<u>mountains shall be thrown down</u>, and ⁴⁴<u>the steep places shall fall</u>, and ⁴⁵<u>every wall shall fall to the ground</u>.</p> <p>²¹And I will call for a sword ⁴⁶<u>against him</u> throughout all ⁴⁷<u>my mountains</u>, saith the Lord GOD: ⁴⁸<u>every man's sword shall be against his brother</u>.</p> <p>²²And I will ⁴⁹<u>plead</u> against him with ⁵⁰<u>pestilence and with blood</u>; and I will ⁵¹<u>rain upon him</u>, and upon his bands, and upon the many people that <i>are</i> with him, an ⁵²<u>overflowing rain</u>, and great ⁵³<u>hailstones</u>, ⁵⁴<u>fire</u>, and <u>brimstone</u>.</p> <p>²³Thus will ⁵⁵<u>I magnify myself, and sanctify myself</u>; and I will be known <u>in the eyes of many nations</u>, and ⁵⁶<u>they shall know that I am the LORD</u>.</p>	<p>34. The period in which Daniel 11:40-45 will be fulfilled.</p> <p>35. Youngs Lit. – “In order that the nations may know Me”.</p> <p>36. Yahweh's intervention will show beyond all doubt that He is the God of Israel. Armageddon, and the national salvation of Israel will cause others to accept the Truth that will then be proclaimed in His name through Christ and the saints.</p> <p>37. The theme of Armageddon is found in all the prophets, beginning with Moses (Gen. 14). So, Rotherham's translation goes on, “who kept on prophesying in those days for years”.</p> <p>38. <i>chemah</i> - heat, rage, hot displeasure, indignation, anger, wrath. See Isa. 30:27; Ps. 149.</p> <p>39. <i>aph</i> – the nostril, nose.</p> <p>40. <i>qinah</i> - ardour, zeal, jealousy. This is the zeal of 2 Kings 19:31; Isa. 9:7; Ps. 69:9; Isa. 42:13; Ezek. 36:5.</p> <p>41. Cp. Zech. 14:4. Similar to events of Christ's death – Matt. 27:50-54; Contrast Ezek. 37:7.</p> <p>42. Fulfilling Hag. 2:6-7.</p> <p>43. Roth. - “torn asunder”. See Zech 14:4; Mic. 1:2-4.</p> <p>44. Cp. Zech 14:10 – the earthquake splits the Mount of Olives and turns the mountainous parts near Jerusalem into a plain (Arabah).</p> <p>45. Reminiscent of the overthrow of Jericho set forth as a type of the coming judgements of Armageddon.</p> <p>46. Earlier Gog had announced his intention of attacking a people “called back from the sword” (v.8). Now the sword of Divine justice and wrath is used against Gog - see Zech. 14:12-15.</p> <p>47. The mountains of Israel correspond to the area of Judea and Samaria called the West Bank. See Zech. 14:2,3; Isa. 14:25; Joel 3:2.</p> <p>48. Mutual slaughter as in the type of Gideon's overthrow of the Midianites - Judges 7:21-22 (Isa. 10:24-26). See also 2 Chron. 20:23.</p> <p>49. <i>shaphat</i> - to enter into controversy, contend, judge. See Joel 3:12; Mic. 4:3.</p> <p>50. Similar to what was received by Israel in the past Ezek. 5:17. Zech. 14:12 shows the type of pestilence to come upon them.</p> <p>51. Yahweh has a huge arsenal (Jer. 50:25). These include the elements of heaven – Josh. 10:11; Jud. 5:20-21; Job 38:22-23.</p> <p>52. Cp. Ezek. 13:11. Also implied in the judgement on Sisera's forces (Jud. 5:21) - typical of the coming destruction of Gog.</p> <p>53. Literally “stones of ice.” The literal hailstones of Armageddon will be matched by the figurative hailstones (the Saints) who will destroy the Catholic Harlot system over the following 40 years – Rev. 16:21. Revealed in type in Josh. 10:11-14 (basis of Zech. 14:3) an extended “day” of judgement.</p> <p>54. Cp. the destruction of Sodom and Gomorrah (Gen. 19), and the warning of Christ (Luke 17:28-29).</p> <p>55. This is the most important outcome. Yahweh will be magnified before all flesh through this remarkable triumph. Both Jew and Gentile will be compelled to acknowledge His supremacy (Isa. 26:9), though it will take another 40 years for all to do so.</p> <p>56. “know” is <i>yada</i> – to know, perceive and see. For some this will mean submission to the Truth, but many nations will resist the evidence.</p>
<p style="text-align: center;">Ezekiel 39</p> <p>¹Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, <i>I am</i> against thee, ¹<u>O Gog, the chief prince of Meshech and Tubal</u>:</p> <p>²And ²<u>I will turn thee back</u>, and ³<u>leave but the sixth part of thee</u>, and will cause thee ⁴<u>to come up from the north</u></p>	<p style="text-align: center;">All Flesh Humbled – Yahweh Vindicated and Glorified</p> <p>Vv.1-5 - The complete destruction of Gog in the Land</p> <p>1. See notes on chap. 38:2.</p> <p>2. Repeat of 38:4. Gog's invasion is a result of Yahweh's intervention to bring on the great crisis that will usher in the Kingdom of God.</p> <p>3. RV – “I will lead thee on”. RSV – “I will drive you forward”. The Companion Bible says the root <i>shasha</i> (to lead) is used here, not <i>shesh</i> (six). Gog's army is completely destroyed in the Land – V.4.</p> <p>4. Roth. – “to come up out of the remote parts of the North”. Cp. 38:15.</p> <p>5. The bow is held in the left hand and the arrows in the right. Symbolises the utter destruction of Gog's power to fight.</p>

<p>parts, and will bring thee upon the mountains of Israel: ³And ⁵I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. ⁴Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: ⁶I will give thee unto the ravenous birds of every sort, and to the ⁷beasts of the field to be devoured. ⁵Thou shalt fall upon ⁸the open field: for ⁹I have spoken <i>it</i>, saith the Lord GOD. ⁶And ¹I will send a fire on Magog, and among them that ²dwelt ³carelessly in the isles: and they shall know that I <i>am</i> the LORD. ⁷So will I make my holy name known ⁴in the midst of my people Israel; and I will not <i>let them</i> ⁵pollute my holy name any more: and ⁶the heathen shall know that I <i>am</i> the LORD, the Holy One in Israel. ⁸Behold, it is come, and ⁷it is done, saith the Lord GOD; this <i>is</i> ⁸the day whereof I have spoken. ⁹And they that dwell in the cities of Israel shall go forth, and shall ¹set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire ²seven years: ¹⁰So that they shall take no ³wood out of the field, neither cut down <i>any</i> out of the forests; for they shall burn the weapons with fire: and ⁴they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD. ¹¹And it shall come to pass in that day, that I will give unto Gog a place there of ⁵graves in Israel, the valley of the ⁶passengers on the east of the sea: and it shall ⁷stop the <i>noses</i> of the passengers: and there shall they bury Gog and all his ⁸multitude; and they shall call <i>it</i> The valley of ⁹Hamon-gog. ¹²And ¹⁰seven months shall the house of Israel be burying of them, that they may cleanse the land.</p>	<p>6. May literally happen, but is also a symbol of Divine agents – Isa. 46:11. Used of Cyrus - a type of Christ (Rev. 16:12). See also Rev. 19:17. 7. The word “beasts” is <i>chay</i> and is translated “living creatures” in Ezek. 1 of the Cherubim – the Saints in warlike manifestation.</p> <p>Armageddon (“a heap of sheaves in a valley for judgement”) begins a period of 40 years of Divine judgement on the nations. This commences with the complete overthrow of a Eurasian confederacy (led by Russia) in the Land of Israel (Ezek. 38:1-39:5), and ends with the destruction of the Papacy and its adherents in Europe and throughout the world 40 years later (Ezek. 39:6-29). This 40 years is divided into 2 periods, namely, 10 years for a proclamation to the nations after Armageddon, then 30 years of judgement on Catholic Europe mainly accomplished by Israel returning under Elijah in the Second Exodus.</p> <p>8. Gog plotted to conquer a “land of open country” (38:11), and will fall there. 9. God’s word is sure. It will always come to pass – Isa. 14:24-27; 55:11.</p> <p>Vv.6-8 - Yahweh’s judgements extend to all nations in revolt</p> <p>1. The land of Magog (central Europe) is not subdued by the events of Armageddon and will be the centre of Catholic rebellion against Christ during the last 30 years of divine judgements. 2. Roth. – “dwelling in the Coastlands securely”. Refers to far off lands, many of whom will be in revolt against Christ’s rule – Mic. 4:3. 3. <i>betach</i> – safely. Used Ezek. 38:8,11,14. This was the condition of the Jews in the Land prior to Armageddon. 4. Surviving Jews in the Land will be the first to be converted – Zech.12&13. 5. <i>chahal</i> - to profane, defile, pollute, desecrate. See Ezek. 36:22. 6. Progressively over 40 years nations will be subjugated and acknowledge the supremacy of Israel’s God. 7. There are 3 stages in God’s plan for the earth’s redemption accompanied by this announcement – (1) The sacrifice of Christ saw individual victory – John 19:30; cp. Ps.22:31; (2) Establishment of the Kingdom – Rev. 16:17; (3) The end - God all in all – Rev. 21:6. 8. “The day of Yahweh” – Zech.14:1. A ‘day’ of 40 years.</p> <p>Vv.9-16 – The Land cleansed of weapons and death</p> <p>1. Only things from the battlefield enduring fire could be re-used by Israel under the Law – Num.31:21-23. The process of converting weapons to instruments of agriculture will begin here – Isa. 2:4. 2. Covenant number pointing to the Millennium which will be free of carnal weapons of destruction – Isa. 65:25. 3. Even in modern warfare, much combustible material is used.</p> <p>The land of Israel is to be the prototype for the whole earth in the Kingdom Age. It has been defiled by blood and trodden down by invading armies since Israel became a nation. That blood will have been avenged at Armageddon, and invaders will no longer tread it down – Joel 3:16-21.</p> <p>4. See Isa. 51:22-52:3. Israel will become the “first dominion” (Mic. 4:8), and the wealth of the world will flow into it – Isa. 60:5,9. 5. <i>qeber</i> - grave, sepulchre, tomb. Roth. – “a place of memorial for burial.” Refers to a mausoleum or memorial grave to commemorate Gog’s destruction in the Land. 6. <i>abar</i> – to pass through. Roth. – “the valley of those who pass through east of the sea.” These are travelers going to and from the Land for worship during the Millennium. 7. <i>chasam</i> – to muzzle. They will pass in silence. 8. <i>hamon</i> – multitude (with the idea of the noise of a crowd). Gog’s once tumultuous army will lie in silence while travelers pass in silence. 9. “The multitude of Gog”. This valley accommodates a city of the dead – V.16. See Joel 3:14 where “multitudes” is <i>hamon</i>. 10. Every vestige of death and defilement must be removed to cleanse the Land – Num. 19:11,22. Many millions will have perished as a result of the judgements in the Land – V.4-5; Zech. 13:8.</p> <p>Surviving Jews will spend 7 months burying the dead, and 7 years clearing the debris of war. Seven is the covenant number. Both Gog’s mausoleum and the Temple constructed nearby will be memorials testifying to the power and glory of Israel’s God.</p> <p>11. <i>shem</i> – name; reputation, fame, glory, memorial. There is a play on this word in the chapter. Yahweh will glorify His name (<i>shem</i>) by the destruction of Gog (V.7) and the redemption of Israel (V.25). Purified Judah will receive</p>
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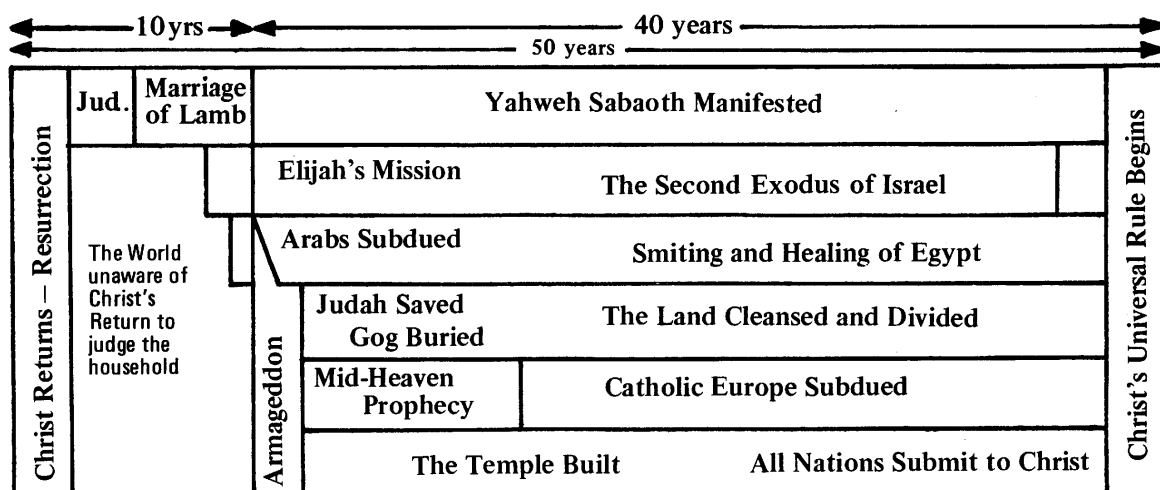
<p>¹³Yea, all the people of the land shall bury <i>them</i>; and it shall be to them a ¹¹<u>renown</u> the day that I shall be glorified, saith the Lord GOD.</p> <p>¹⁴And they shall ¹²<u>sever out</u> men of ¹³<u>continual employment</u>, passing through the land to bury with the ¹⁴<u>passengers</u> those that remain upon the face of the earth, to cleanse it: ¹⁵<u>after the end of seven months shall they</u> ¹⁶<u>search</u>.</p> <p>¹⁵And the passengers <i>that</i> pass through the land, when <i>any</i> seeth a man's bone, then shall he ¹⁷<u>set up</u> a ¹⁸<u>sign</u> by it, till the buriers have buried it in the valley of Hamon-gog.</p> <p>¹⁶And also the ¹⁹<u>name</u> of ²⁰<u>the city</u> shall be ²¹<u>Hamonah</u>. Thus shall they cleanse the land.</p> <p>¹⁷And, ¹<u>thou son of man</u>, thus saith the Lord GOD; ²<u>Speak unto every feathered fowl</u>, and to every beast of <u>the field</u>, Assemble yourselves, and come; ³<u>gather yourselves on every side to my sacrifice</u> that I do sacrifice for you, <i>even</i> ⁴<u>a great sacrifice upon the mountains of Israel</u>, that ye may eat flesh, and drink blood.</p> <p>¹⁸Ye shall eat ⁵<u>the flesh of the mighty</u>, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of ⁶<u>Bashan</u>.</p> <p>¹⁹And ⁷<u>ye shall eat fat till ye be full</u>, and drink blood till ye be drunken, of my sacrifice which I have ⁸<u>sacrificed for you</u>.</p> <p>²⁰Thus ye shall be filled ⁹<u>at my table</u> with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.</p> <p>²¹And ¹⁰<u>I will set my glory among the heathen</u>, and ¹¹<u>all the heathen</u> shall see my judgment that I have executed, and my hand that I have laid upon them.</p> <p>²²So ¹²<u>the house of Israel</u> shall know that I <i>am</i> the LORD their God from that day and forward.</p> <p>²³And ¹<u>the heathen shall know that the house of Israel went into captivity for their iniquity</u>: because they trespassed against me, therefore hid I my face from them, and gave them into the</p>	<p>'renown' because of the thorough cleansing of the Land. Destroyed Gog will have a 'name' in the Land at Hamonah (V.16).</p> <p>12. <i>badal</i> – divide, separate. These are selected for a special mission.</p> <p>13. <i>tamiyd</i> – continuity. This is a very important task. The land promised to Abraham is the nucleus of the Kingdom of God. It must be thoroughly cleansed.</p> <p>14. See note V.11. These travelers include Gentiles in the Land to assist with the building of the Temple – Isa. 60:10.</p> <p>15. The special mission of this group is to check the Land for any evidence of death after the people had spent 7 months burying the dead (V.12).</p> <p>16. <i>chaqar</i> – penetrate; examine intimately.</p> <p>17. <i>banah</i> – build.</p> <p>18. <i>tsiyun</i> – signpost, monument.</p> <p>19. <i>shem</i> – see note V.13.</p> <p>20. Not a city for habitation, but a mausoleum for Gog's fallen army (Ps. 9:17). Contrast Yahweh-Shammah (Ezek. 48:30-35) which will be city of life used by pilgrims visiting the Land.</p> <p>21. "Multitudes", i.e. of Gog – Joel 3:14.</p> <p>Vv.17-22 – The Nations invited to Yahweh's Sacrifice</p> <p>1. Ezekiel as a type of Christ is instructed to call on the nations to acknowledge Yahweh's righteousness in destroying Gog. This proclamation is made in the 10 years following Armageddon (Rev. 14:6-7) before the "hour" (30 years) of judgement on Catholic Europe.</p> <p>2. Symbolic language for the nations (Dan. 4:12,20-22; Ps. 8:6-8; Jer. 12:9; Ezek. 31:6; 34:5,31). Cp. Rev. 19:17-21 which deals with the same period of time – God's judgements on Catholic Europe in the 40 years following Armageddon.</p> <p>3. Figurative language for the nations who submit to Christ after Armageddon. They are called upon to endorse God's judgements.</p> <p>4. Beginning with the overthrow of Gog on the mountains of Israel, the judgements will go on for another 40 years – Rev. 14:20.</p> <p>5. Cp. Rev. 19:18. Not literal as Land has been cleansed of bodies (V.12).</p> <p>6. "Fruitful". Men from this region east of Jordan were tough and hardy. Used to symbolize strong enemies of Christ – Ps. 22:12.</p> <p>7. See Rev. 19:21. God's judgements will continue until all enemies have been destroyed.</p> <p>8. <i>zabach</i> – slaughter. This not an altar sacrifice, but a slaughter of Yahweh's enemies in order to save as many who will submit to His rule.</p> <p>9. Symbolic imagery of submissive peoples sitting down to a fellowship meal to indicate their agreement with God's righteous judgements.</p> <p>This great sacrifice begins on the mountains of Israel (V.17), but culminates in the subjugation of all the nations (V.21). This means it spans the entire 40 year period of judgement. The subject here is the same as the symbolic picture presented in Rev. 19:17-21 of the crushing of Catholic resistance to Christ's rule after Armageddon.</p> <p>10. Indicates progression in the subjugation of nations outside the Land.</p> <p>11. All nations will eventually be subdued and acknowledge Yahweh's supremacy. This will take 40 years to accomplish (see Eureka Vol. 5 pgs. 34, 38-39, 74-75 – Logos Edition).</p> <p>12. This is the whole house of Israel – Ezek. 37:21-22; Rom. 11:26. The redemption of Israel will not be accomplished until Elijah returns with scattered Jewry at the end of the Second Exodus (Isa. 11:11-12) – 40 years (Mic. 7:15). It will be the judgements in the Land and upon Catholic Europe that will convince all Israel that Yahweh is their redeemer.</p> <p>Vv.23-29 – Israel redeemed and Yahweh glorified among the nations</p> <p>1. Finally all nations will understand that Israel suffered, not because Yahweh was powerless to save them, but because they deserved it – Deut. 31:17; Lev. 26:25. Cp. Ezek. 37:28 – this can only happen when all Israel is restored and the Sanctuary is in their midst.</p>
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<p>hand of their enemies: so fell they all by the sword.</p> <p>²⁴According to their uncleanness and according to their transgressions have I done unto them, and ²hid my face from them.</p> <p>²⁵Therefore thus saith the Lord GOD;</p> <p>³Now will I bring again the captivity of Jacob, and have mercy upon ⁴the whole house of Israel, and ⁵will be jealous for my holy name;</p> <p>²⁶After that they have borne their ⁶shame, and all their trespasses whereby they have trespassed against me, ⁷when they dwelt safely in their land, and none made them afraid.</p> <p>²⁷⁸When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;</p> <p>²⁸⁹Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.</p> <p>²⁹¹⁰Neither will I hide my face any more from them: for I have ¹¹poured out my spirit upon the house of Israel, saith the Lord GOD.</p>	<p>In the prophetic scriptures it is critical for accurate interpretation to understand that the Jews in the Land at Christ's return are called "Judah" regardless of their tribal origin (Zech. 12:7; Joel 3:1 etc), while Jews outside the Land are termed variously Israel, Ephraim, the remnant of Jacob, Joseph (Jer. 3:12,18; Ezek. 20; Mic. 5:7-8; Jer. 31:7-8, etc). Hence, the contrast in passages such as Isa. 11:13 and Jer. 3:18. It should be noted that Ezek. 38:8 is a reference to the land and its mountains, not to the people.</p> <ol style="list-style-type: none"> God caused His face to shine on Israel when they obeyed (Num. 6:25; 2 Chron. 15:2; 16:9), but turned away from them when they rebelled (Ps. 80:1-3). Elijah's mission will take 40 years to accomplish (Mic. 7:15). The Second Exodus will see a new generation of Jews return to the Land to join their converted and settled brethren. "All Israel" will be saved (Rom. 11:26). In fulfillment of Ezek. 37:22-24; 2 Sam. 7:10. Yahweh's zeal for His name will not rest until the covenants made to the fathers of Israel have been fulfilled for He swore by His own existence – Gen. 22:16; Heb. 6:13; Ezek. 36:21-24. <i>kelimmah</i> – disgrace, reproach, shame. This shame was experienced when Israel was cut off from its heritage and land and Gentiles ruled over them – Ezek. 34:29; Jer. 51:51. Israel's time of peace and security in the Land prior to Armageddon (38:8) is singled out as one of the worst examples of their waywardness. Roth. - "peoples". Refers to all nations from which scattered Jewry is gathered by Elijah – Ezek. 20:34. This refers to the end of the Second Exodus. <p>The Second Exodus of Israel effectively commences before Armageddon with the mission of Elijah to warn of the imminence of "the sign of the Son of man in heaven" (Matt. 24:30), namely, Armageddon, which will be the signal for Jews to leave the countries of their dispersion. 40 years later they will arrive at the borders of the Land and be settled therein.</p> <ol style="list-style-type: none"> This implies repentance is complete. Scattered Israel will then be in the bonds of the covenant – Ezek. 20:37-38. Cp. V.23. <p>The redemption of Israel is fundamental to the fulfillment of Yahweh's covenants of promise. His promise to Abraham (Gen. 13:14-17; 17:8), and to David (2 Sam. 7:10) will now be fulfilled for all the world to see.</p> <ol style="list-style-type: none"> See note V.24. Fellowship is restored on the basis of Israel's complete conversion. God's spirit here is the power of His word to convert and build faith as in Ezek. 36:25-27.
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Abbreviations

Roth. – J.B. Rotherham's Translation; Young's Lit. – Young's Literal Translation; Lxx – Septuagint (Greek version of O.T.); A.V. – Authorised Version; RV – Revised Version; RSV – Revised Standard Version; Cp. – Compare

Synchronisation of Events from the Return of Christ to the Establishment of His Universal Rule Over All Nations



APPENDIX 2

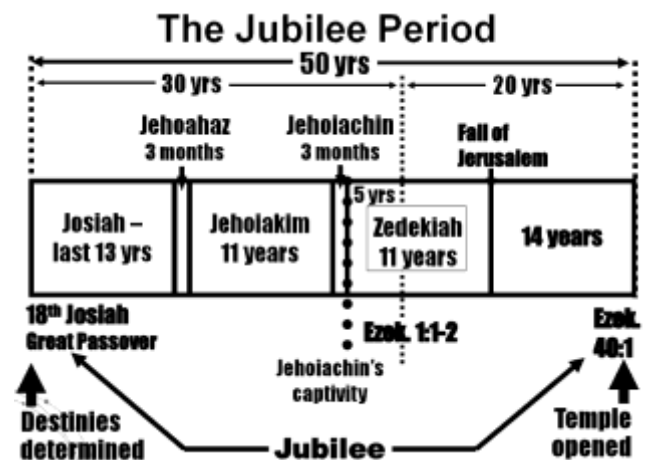
Extracted from Bro. Ern Wilson's study notes on the Prophecy of Ezekiel (edited/augmented).

Fifty years after the Great Passover of Josiah, and twenty-five years after Ezekiel was taken into captivity, he saw the grand vision we find recorded in such matter-of fact terms.

Josiah's Passover – 2 Kings 23:23 – 18th year; 14th Abib	BC 622
Josiah's Death – 2 Kings 22:1 – 31st year	BC 609
Jehoahaz 3 months – Jehoiakim 11 years – 2 Kings 23:31,36	BC 598
Jehoiachin 3 months; Zedekiah 11 years – 2 Kings 24:8,18	BC 586

Ezekiel was taken captive with Jehoiachin in B.C. 597. Therefore the 14th year after 'the city was smitten,' and the 25th year of his captivity was BC 572, which was a Jubilee year from Josiah's Passover in B.C. 622. See 'The Temple of Ezekiel's Prophecy' chapter 2.

Ezekiel saw the completed structure. Other prophets indicate something of the preparatory work – e.g. Zechariah speaks of the great earthquake that will re-shape the Land (Zech. 14), and incidentally, have widespread effects over the surrounding countries also. It is stated that beneath Jerusalem lies some of the finest building stone in the world – solid, durable white stone, marbles of red, pink and yellow, capable of a fine polish – no doubt to be revealed by the earthquake. What the prophet saw he describes as "the frame of a city" – a huge building measured as about a mile square, with an outer range, and an inner circular range, set around the central mountain peak, topped by a great altar.



The exposition supplied in the book **The Temple of Ezekiel's Prophecy** (Henry Sulley) seems without doubt to be as nearly accurate as any human being can produce; though few, without an architectural training, can really hope to have more than a vague conception of what this incredible building will be like. Only a very general outline will be attempted here, and any seeking further elucidation must be referred to the book named above.

Ezekiel 40:1-4

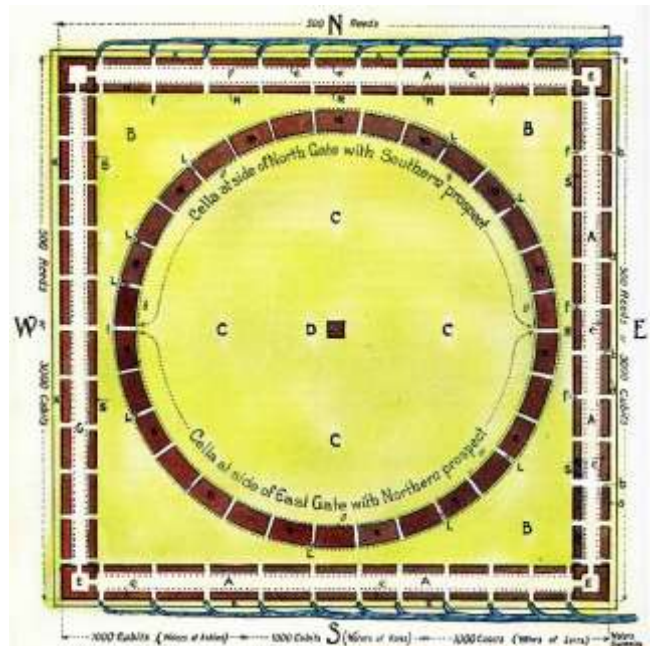
The initial setting of the vision was in "the land of Israel," to the south of the Temple (V.2 – *mem* – origin. Lit. "from the south"). He saw a "man" (*ish* – a certain, individual male – usually used of a superior). His appearance was like "brass" (bronze – Rotherham; Heb. *nechoshesh* – copper); representing flesh purified by fire. In type it must relate to Christ, the builder and the measurer. The man has in his hand a line of flax and a measuring reed. The line – *pathiyl* – twine, thread, woven cord. It would seem to have reference to the saints, woven into one unbreakable "cord" or unit (Ps. 149:5-9; Rev. 2:26-29). In Ch. 47:3 a "line" is referred to again, but here the word is *qav*, from a root meaning to bind together. It is the same 'man', but now it is designated specifically as a measuring line, and therefore would seem here to refer to the "measuring reed" of Ch. 40:3, rather than to the *pathiyl* – see Zech.1:16; compare Isaiah 34:17



where the word is *qav*. “Flax” – *pishteh* – carded thread. In Ch. 44:17-19 this word is rendered “linen”, and relates to the garments to be worn by the mortal order of Levitical priests when they enter “the gates of the inner court” in the course of their service on behalf of the people. In Ch. 40:3, however, it undoubtedly has an even higher connotation, referring to the glorified saints in the “hand” of the Christ-measurer – “for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7-8). Not to be put on and taken off again, as with the Levites, but to be worn for eternity, as the sons of Zadok, who “shall come near to Me, to minister unto Me” (Ezek. 44:15-16). “Reed” – *qaneh* – a reed or rod, here cut to a particular length, and used by the “man” to measure the dimensions of the Temple structure. It is defined in verse 5 as being of six cubits length by “the cubit and an hand-breadth”. Unger says of the cubit “it was commonly reckoned as the length of the arm from the point of the elbow to the end of the middle finger, about 18 inches....the common Hebrew cubit (in Babylonian times) was 17.72 inches and the long cubit 20.67 inches”. Henry Sulley adopted 24 inches for his calculations – “Ezekiel saw the angel use for the purpose of measure and construction a reed of six cubits long, each cubit being one cubit and one handbreadth. The equivalent of this in English measure is difficult to determine. Evidence at present accessible assigns as the length of the cubit and the handbreadth either 21 inches or 24 inches. Fortunately, so far as drawing a plan of the building seen by Ezekiel is concerned, it is not necessary to know the exact size of the cubit”. At 21 inches, the measuring reed was 10 feet 6 inches; at 24 inches it was 12 feet. Then the 500 reeds of the outside wall (Ch. 42:15-20) calculates at 5,250 feet or 6,000 feet. Spiritually, the reed must speak of the rulership and overall control by Christ – acknowledged mockingly by Herod’s soldiers (Matt. 27:27-29). “A man of brass, then, holding in his hand a line of flax and a measuring reed, is an appropriate figure of Jesus and his brethren, in visible, corporeal, and active manifestation during the building of the Temple on Mount Zion. Here is depicted the Son and his House (Heb. 3:6) – the Bridegroom and his Bride (Rev. 19:7) – the one New Man making peace (Eph. 2:15,22; 4:13)” – Henry Sulley. “And he stood in the gate” – The Controller of the House; the arbiter of who may or may not enter (Rev. 3:12,21; 21:27).

Ezekiel 40:5-43; Chapter 42:15-20; Chapter 46:19-24

The measuring proceeded before the eyes of Ezekiel, that he might “declare all that thou seest to the house of Israel”. Few indeed of them comprehended; but what Ezekiel “declared” has become a source of wonder and inspiration to later generations of “Israel”. Henry Sulley again – “In the Temple of the age to come, when the Son of God builds the Temple of universal worship, all previous structures will dwindle into insignificance by comparison; a building whose facade is over one mile long, whose towers are 360 feet square and 480 feet high; whose outermost buildings are a double range of magnificent rooms, each 100 feet long by 50 feet wide, and perhaps 120 feet high in their several stories, is far, far greater in magnificence than anything the world has ever seen either in ancient or modern times. A building such as that specified in Ezekiel cannot be adequately described. Words fail to convey a due sense of its magnitude, but the Spirit of God



in the prophets has indicated the wonder of its immensity thus – “Walk about Zion, and go round about her, tell the towers thereof. Mark well her bulwarks. Consider her palaces, that ye may tell it to the generation following” (Psalm 48:12- 13”).

In the passages listed here we find the measurements of the Outer Court range – Chap. 40:6-19 the East; 40:20-23, 38-43; the North; Ch. 40:24-27 the South. And the Inner Court range: Chap. 40:28-31 the South; 40:32-34 the East; 40:35-37 the North.

Some matters that arise are –

1. It is calculated that there are eleven “gates” to each outer wall, each with ingress and egress doorways. The foundation stone, running the full length of the structure, is 12 feet wide and 12 feet high; the colonnaded structure above some 100 feet high; at each corner is a tower 360 feet square and 480 feet high; the arches each 50 feet wide, as is each double doorway; the building is 80 feet in width with an inner porch 20 feet wide.
2. The north gate differs from the others in one respect. There are slaying blocks and washing blocks which are for “the burnt offering and the sin offering and the trespass offering” (Ch. 40:38-43).
3. There is no mention of the West side buildings in these descriptions. We are told only (Ch. 40:5) “behold a wall on the outside of the house round about”, and (Ch. 42:19-20) “he turned about to the West side, and measured 500 reeds – he measured it by the four sides: it had a wall round about 500 reeds long and 500 broad”. In the absence of anything to the contrary, one may reasonably conclude that it was essentially the same on the West side as on the others.
4. Then we find in Ch. 46:19-24, relative firstly to this West side (verse 20) that there are “boiling places” for the trespass and sin offerings, and “baking” facilities for the meal (grain) offerings. And Ezekiel then is shown “in the four corners” the majestic “kitchens” where all this is done – by the mortal priests on behalf of, and no doubt for the feeding of the multitudes who will come to worship here. These are the towers calculated to be some 360 feet square and 480 feet high (in verse 22 omit the italicised “cubits”, and read “reeds” as this is the “measure” used – Ch. 40:5. Thus we read $40 \times 12 = 480$, and $30 \times 12 = 360$).
5. The Inner Court range is separated from the Outer Court range by a courtyard some 160 feet wide, between the two covered porches (each 20 feet wide and 26 feet high). The Inner Court range is virtually the same as the Outer Court range facing the opposite way, as it were in a mirror.

Ezekiel 40:44-49; Chapter 41; Chapter 42:1-14

At Ch. 40:44, Ezekiel is moved from a consideration of the Outer Court Ranges, and now is caused to examine the Central Range – the Sanctuary. It seems that he stands on the central “mountain”, and looks first to the North (verse 45), and then to the South (verse 46). If the “prospect” (*panim* – face) is toward the South, the building must be North of the point where Ezekiel is standing. He is told that these North quarters are for “the priests, the keepers of the charge of the house” (mortal Levites), and the South quarters are for “the priests, the keepers of the charge of the altar” (immortal saints) – defined in more detail later (Ch. 44).

Verse 47 relates to Ch. 43:12-17 – the great Altar. Then Ezekiel moves to the inner “porch” of the Temple itself (vv.48-49), and watches while the Temple buildings are measured. It is revealed as a circular range of 30 buildings, each about 400 hundred and 50 feet in length, 200 hundred and 60 feet in width, 200 hundred feet in height; separated the one from the other by a covered-way 40 feet wide. Thus a continuous range of porticoes is presented to his view, each 34 feet wide on the outside, and 32 feet wide on the inside with steps leading up to a

corridor, or porch, 30 feet wide, running the full length of each building, both on the outer and inner sides. Thus, the building proper is two hundred feet wide. (260 less 60 – 2 X 30).

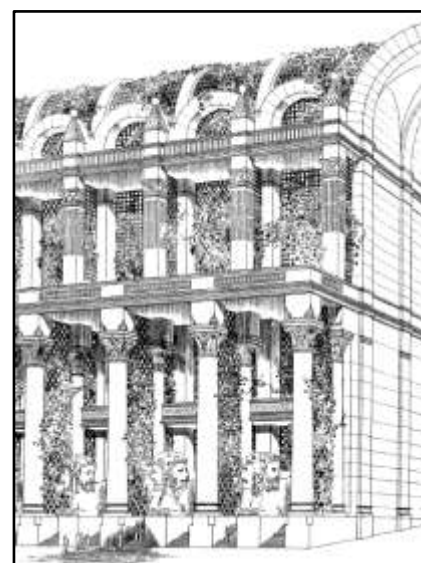
The area separating the Outer (Square) Ranges, and the Central (Circular) Sanctuary is the “Separate Place” of the Inner Court. At each corner the distance between the two is 200 feet (Ch. 41:13-14).

Some definitions here may be helpful:

1. The “frame of a city” – the Outer Ranges, visible to Ezekiel as his first impression (Ch. 40:2).
2. The “Temple” – the Central Range – the circular buildings surrounding the Most Holy (Ch. 41:1).
3. The “Most Holy” – the area inside the Temple, containing the “Mountain” on the top of which is the Altar (Ch. 43:12).
4. The “Separate Place” – that area between the Outer Ranges and the Temple, which will be used for the passage of worshippers from North to South or from South to North –see Ch. 46:9 (Ch. 41:12-15). An interesting question arises – will those who bring animal offerings enter from the North, where the slaying and washing tables are; while those who bring meal (grain) offerings enter from the South? There does seem to be an inference that this will be so.
5. The “Sanctuary” – the translation of two Hebrew words –*qodesh* (e.g. Ch. 41:21); and *miqdash* (e.g. Ch. 44:1). The term “Most Holy” which is found in the AV seven times between Chaps. 40 and 48 also comes from the word *qodesh*. Both words are said by Strong to be derived from *qadash* meaning to be clean, ceremonially or morally. Hence they both relate to anyone or anything that has been declared to be holy or sanctified by Yahweh. *Qodesh* is found in the chapters in more general use than *miqdash*. It occurs six times as “Sanctuary” with special reference to the Inner Temple, twenty four times as “holy” (name, portion, things, chambers, place, oblation) and six times as “Most holy”. *Miqdash* relates especially to the structure, although once it is found as “holy place” in a passage better rendered “a sanctuary for the Sanctuary”, with the Hebrew in both words being *miqdash* (Ch. 45:4).

A particularly intriguing feature of the inner Temple building is found in Ch. 41:18-20 – the reference to “Cherubim and palm trees”. It is obvious that palm trees as we know them are not intended. The Hebrew *timorah* is defined as “a palm-like pilaster (i.e. column)”.

The illustration shows the column between the Cherubic faces – of a man and a lion. The Cherubim in Eden must have been Elohim (angels) – Genesis 3:24. Then there would be one face to each. Some think that the Cherubim of the Mosaic Tabernacle (Exod. 37:7-9) forming one piece of gold with the Mercy Seat, “with their faces one to another...to the mercy seatward”; and the Cherubim worked into the vail (Exod. 36:35); had four faces each, corresponding to the standards of the four leading tribes. This is an assumption, with no supporting evidence. However, when we come to Ezekiel 1, we meet with definite statements, which have been considered earlier. The Cherubim there depicted had the faces of a man, a lion, an ox, an eagle, facing the four points of the compass; and clearly identifying the Israelitish character of the Hope which has brought about the salvation of the Cherubic Saints. Similarly, in the vision of Glory



seen by John (Rev. 4) there are twenty four elders (symbolising the priestly aspect of the redeemed, on the type of 1 Chron. 24) and four living creatures like a lion, a calf (= ox), a man, and a flying eagle (symbolising the political element, from the national encampment of Israel in the Wilderness wanderings).

In the spiritual aspect, the man represents humanity (the word for 'man' in Ch. 41:19 is *adam*); the lion speaks of majesty and strength; the ox of humility and service; the eagle of inherent ability to soar to the heights. An illustration of this is found in the Gospel records – Luke provides Messiah's genealogy from Adam – (the man); Matthew provides the regal genealogy – "the son of David, the son of Abraham" – (the lion). Mark has no genealogy – the mark of a servant – (the ox). John has the Divine genealogy – "the Word became flesh" – (the eagle).

When Paul wrote to the Philippian ecclesia, did he have this application of the Cherubim to Jesus Christ in mind? It is an interesting thought, but whether it were so or not, the application is apt. In Phil. 2:5 he wrote: "Let this mind be in you which was also in Christ Jesus"; V.6. He was "in the form of God" – "form" is from *morphe*, which "denotes the spinal or characteristic form or feature of a person or thing", and it is used in the New Testament only in relation to Christ (Vine) = the eagle face. V.7 – He 'made himself of no reputation, and took upon himself the form (*morphe*) of a servant', ("reputation" is from *kenoo* = to become empty). Notwithstanding his high standing as the only begotten son of God (Heb. 2:5), he divested himself of all pretension of superiority, and acted the part of a servant to all = the ox face. V.8 – "And being found in fashion as a man" ("fashion" is from *schema* = a figure – as a mode or circumstance; i.e. by implication the external condition – Strong) = the man face. V.9-11 – "Wherefore God hath highly exalted him....that at the name of Jesus every knee shall bow.... and every tongue shall confess that Jesus Christ is Lord" – the lion face. So, it is established that the Cherubic faces related prophetically to Christ himself, and to the collective Christ-body in their spiritual and political aspects.

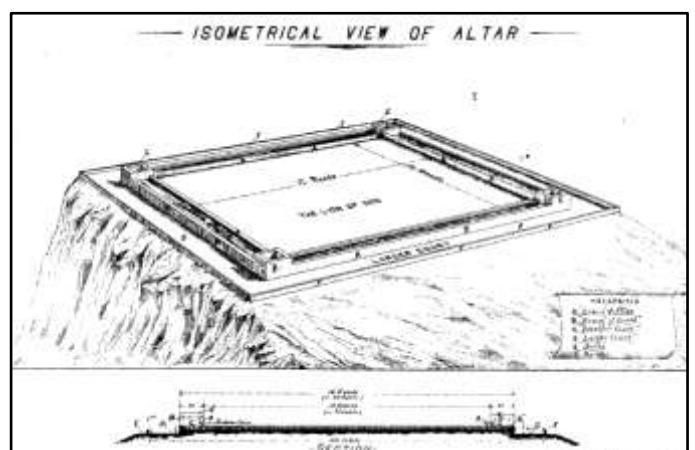
But now, in Ezekiel 41:18-20, the ox and the eagle faces have been omitted from the description of the Temple structure, and only the symbology of the man and the lion remain depicted in Yahweh's House – Jesus Christ the perfect and glorified man; the lion of the tribe of Judah in his majestic and regal strength. No longer is he the "suffering servant;" no longer – in his immortality and glory – the "Word made flesh".

Ezekiel 40:47; Chapter 43:12-27; Chapter 47

The Most Holy (answering to the Most Holy of the "Mosaic" Tabernacle) is that area within the Temple Circular Range open to the sky. Here is the peak of Mt. Zion, with the Altar at its top. It is measured at 200 feet (60 metres) square for the whole altar area; the actual altar measuring 144 feet square in the inner area whereon the sacrificial animals are placed.

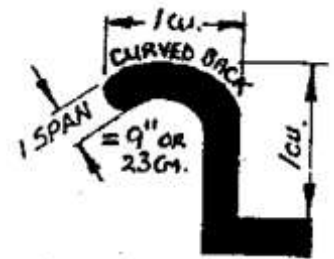
The terminology used in Ch. 43:12-27 is not easy to follow. The following notes might help:

V.12 mountain – *har* = a hill or mountain. No indication is given as to its height, but one thing seems certain – it will be much higher than the surrounding buildings, that the "ascending sacrifices" may be seen by the worshippers. And great significance is added to the Psalmist's words: "Yet have I installed My king – on Zion My holy mountain" Ps. 2:6 (Rotherham). "LORD, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" Ps. 15:1-2. Who shall ascend into the hill of the LORD? or who shall stand



in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation" Psa. 24:3-5. Most holy – *qodesh* (see earlier note). V.3 – Altar – *mizbeach* = slaughter place; from *zabach* = to slaughter an animal. The word used through Ezekiel except in verses 15 and 16 of this chapter. In verse 15 (first occurrence) the word is *harel* = mountain or hill of God (see AV margin). It is measured at 4 cubits. The RV renders "upper altar", and as no specific measurements are given for the altar-horns spoken of in the same verse, this is interpreted as representing the height of these horns (i.e. 8 feet). In the second occurrence of "altar" in this verse, and also in verse 16, the Hebrew is *ariel*, which seems to mean "lion (*ari*) of God (*El*)". (Again, see AV mgn.); but the RV renders "altar hearth of God". The uncertainty is created by a slight difference in the pointing in the Hebrew (see Theological Word Book of the Old Testament). This is the altar-hearth, on which the sacrifices will be consumed. It is measured at 12 by 12 – omitting the italicised "cubits" it becomes twelve by twelve of the basic measuring reed, i.e. 144 feet by 144 feet. In Isaiah 29 we find again the expression "Ariel", and here again it is related to sacrifices – "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices" (verse 1). Here Jerusalem is declared to be "as Ariel", a place of holocaust, of Yahweh's judgment upon His people.

bottom – *cheq* = "to inclose; the bosom" (Strong). Rendered "bosom", "hollow" in RV mgn. "A surrounding margin curved outwards and upwards from its inner edge. This margin is shown to stand up one cubit (two feet) and curves outward one cubit. Its thickness is a span, "or about nine British inches" (Henry Sulley). The edge of the Altar-hearth all round. The same word occurs in verses 14 and 17. V.14 – The "bottom upon the ground" should be understood as the "bosom of earth" (RSV "base on the ground").



lower (lesser) and greater settles – (ledge – RV mgn; RSV). Heb. *azarah* = an enclosure; a border (Strong). Again, interpretation is difficult. Henry Sulley found it necessary to make some assumptions based upon "appearances," and he calculated the two ledges or courts as:

1. Smaller Court – a trench or cavity, which will contain running water, flowing from beneath the Altar, cooling the Altar-hearth and then flowing down southern side of the mountain in the huge quantities required in Ch. 47.

2. Larger Court – a ledge some 16 feet wide running all round the Altar structure, itself surrounded by a "border" one half cubit thick (one foot) and one cubit (two feet) high (verse 17). V.17 – The whole "settle" or ledge comprising the Altar is now stated at 14 reeds square (again omitting the italicised "cubits" as in verse 16).

The sum of all the measurements in the cross-section is from outer edge to outer edge 100 cubits, or 200 feet, made up as follows:

2 Lower Courts (Ledges)–one each side	2 + 8 = 16 cubits;	32 feet
2 Outer Bosoms–one each side	2 + 1 = 2 cubits;	4 feet
2 Upper Courts (containing water)–one each side	2 + 4 = 8 cubits;	16 feet
2 Inner Bosoms (curved) – one each side	2 + 1 = 2 cubits;	4 feet
The Lion-hearth 12 reeds	= 72 cubits;	144 feet
	100 cubits;	200 feet

Flowing out from beneath the Gates the water forms the healing rivers Ezekiel later has drawn to his notice (Ch. 47). The water flows down the southern side of the mountain and emerge underground beneath the gates on the northern and southern sides of the House. These two streams then flow in an easterly direction to the 'living sea' (formerly the Dead Sea).

Two amazing effects of this water are given –

(1) V.7,12 – a tremendous growth of “trees for meat”; trees of a currently unknown genus, evergreens, bringing forth fruits throughout the year, and with medicinal leaves.

(2) V.8-10 – the Dead Sea shall be healed, and fish “exceeding many” shall be found therein, and in the rivers themselves. A third thought develops – will worshippers be required to pass through these healing waters on their way into the Outer Ranges, as a form of baptism? It does seem a fitting suggestion. The Psalmist's words may surely be viewed prophetically – “There is a river, the streams whereof shall make glad the city of God, the holy place of the Tabernacle of the Most High” (Ps. 46:4). Then Joel and Zechariah foretell of the same – “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim” (North of Mt. Nebo, East of Jordan – Num. 25:1; Josh. 3:1; also apparently incorporating the barren valley of the Jordan itself, in the Dead Sea area) – Joel 3:18.

“And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea (Eastern – Dead Sea), and half of them toward the hinder sea (Mediterranean); in summer and in winter shall it be” Zech. 14:8.

And we must not fail to notice the spiritual application given us in Rev. 22:1-2 – “He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree (*xulon* – wood) of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” (The Greek word for healing is *therapeia*, from which comes our word “therapy”; it “primarily denotes care, attention, then medical service, healing” (Vine); so surely it denotes the saving work of the saints in the Age to come).

Ezekiel 43:1-11

Between Chaps. 8 and 11, Ezekiel witnessed the departure of Yahweh's Glory (Presence) from Jerusalem and thus from among His people. Now in vision, he sees it return, take possession of, and fill the House. It departed from the East gate; it returns now through the same gate of the much more glorious Temple. He tells us that it was the same “appearance” as that when he ‘came to prophesy that the city would be destroyed’ (V.3 mgn.). And the Divine promise is given (V.5) – “the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever” – *i.e. olahm*, for the duration of the (Kingdom) age.

Ezekiel 44:1-3

The House (as always in the past temples) will face east, and it is specified that the East Gate will be for the exclusive entrance of “the Prince.” It is beyond doubt that this refers to the Lord Jesus Christ. “This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.” The outer gate of the eastern side of the House will be shut for the duration of the Millennium to signify that the Glory (Christ) will not depart from the House again as it did in Ezekiel's time.

Ezekiel 44:4-9; Chapter 44:10-31

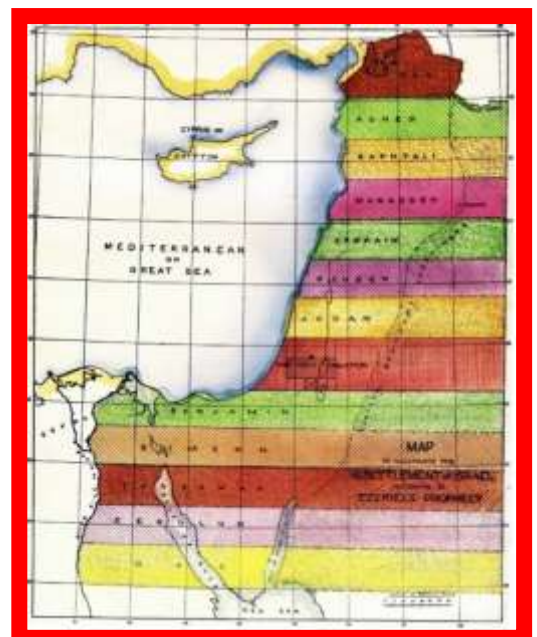
Ezekiel is taken to the North Gate (the place of the killing of the sacrificial animals) and there made to understand that never again will Israel be permitted to defile Yahweh's Holy House. They had offered to Him polluted "bread, the fat and the blood", literally and in their hearts, both people and priests. But there was, and will be, a distinction between the unfaithful and the faithful priestly orders. This distinction is drawn on the basis of the dual priests of David's time, and their subsequent actions. Under David "Zadok and Abiathar were the priests" (2 Sam. 20:25). But when Adonijah made his move to claim the throne, Abiathar allied himself to him, while Zadok remained faithful to Yahweh's choice (1 Kings 1:7-8); Zadok subsequently anointing Solomon as king (V.37-38). Solomon later "thrust out Abiathar from being priest unto the Lord" (Ch. 2:37), "and Zadok the priest did the king put in the room of Abiathar" (V.35). Fittingly, Zadok means "righteous, justified, upright". Of the Levites it is said that they will be "the keepers of the charge of the house" (Ch. 40:45); "ministers in My Sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them" (Ch. 44:11). But "they shall not come near unto Me, to do the office of a priest unto Me, nor to come near to any of My holy things in the Most Holy" (Ch. 44:13). It is evident that this is an order of mortal priests, ministering on behalf of those who come to worship in the Temple.

Ch. 44:17-31 delineates the regulations applying to the service of these mortal priests – their dress, their personal habits, their marriage restrictions. The principles prescribed are by no means inapplicable today to the "royal priesthood" who are called upon to "shew forth the virtues (AV mgn.) of Him who hath called you" (1 Pet. 2:9). So we read of: (1) the requirement of wearing, and maintaining in a clear state, the white robes of righteousness with which we were endowed at our baptism (Eph. 5:2-5; Rev. 3:4,18; 16:15; 19:8). (2) of personal appearance – the necessity to display an attitude of modesty, sobriety, moderation (1 Cor. 11; 1 Tim. 3:9-10). (3) of our personal habits, epitomised in the matter of drinking of wine to excess (Tit. 1:7; 2:3). (4) of marriage – always "in the Lord" (Eph. 5:31; 1 Corinthians (5) of the settlement of disputes and of controversy – to be within the Body, never before those outside (1 Cor. 6:1-8). (6) Defilement by association with the spiritually 'dead' (Luke 9:60; 2 Cor. 6:17).

Like the priests in the Mosaic economy. Yahweh is their "possession" (Ch. 44:28). To them belongs the foods of the meal, sin, trespass offerings; all dedicated (devoted) offerings; all the firstfruits offerings of the people. Of the Zadok order, verses 15 and 16 are inserted as a parenthesis – "But the priests the Levites the sons of Zadok – they shall come near unto Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood ("My bread" – V.7). They shall enter into My Sanctuary, and they shall come near to My table ("keepers of the charge of the Altar" – Ch. 40:46), and they shall "keep My charge". These are immortals. The area of operations of the mortal priests is restricted to the outside chambers of the Temple building – they will not be permitted to pass through into the Most Holy; the Altar area.

Chapter 45:1-8; Chapter 47:13-23; Chapter 48:1-29

Chap. 48 prescribes the division of the Land between Yahweh and the tribes of Israel.



There will be five tribes below “the Holy Oblation” – Benjamin; Zebulun; Issachar; Simeon; Gad – and seven above it: Judah; Reuben; Ephraim; Manasseh; Naphtali; Asher; Dan. This teaches that an inheritance in this Land is only by faith in the promises made to Abraham (7 = covenant), and by God’s grace (5 = grace).

The statement in Chap. 47:14 seems to indicate that each tribe shall be provided with an equal area – “Ye shall inherit it, one as well as another”. In a land fertile throughout, there will be no advantage of one against another. As it was in the past, “Joseph shall have two portions” – Ephraim and Manasseh – and Yahweh shall be Levi’s portion or inheritance.

This will be completely different from the division under Moses and Joshua.

In Ch. 48:20 we learn of an “Oblation” between the tribes of Benjamin on the South and Judah on the North, measuring 25,000 by 25,000 reeds (perhaps around 55 miles or 90 kms). This will be divided into three sections – two 25,000 wide West-East by 10,000 North-South, and one 25,000 West-East by 5,000 North-South. Ch. 45:1-4 and Ch. 48:8-11 specify an area 25,000 by 10,000 reeds as an “Oblation offered unto Yahweh.” In it will be “the Sanctuary, the Holy of Holies” (Ch. 45:3 – Rotherham). It will be given to the Zadok priesthood as Yahweh’s representatives “as a place for their houses, and an holy place for the Sanctuary” (Ch. 45:4).

Ch. 45:5 and Ch. 48:12-14 speak of an area also of 25,000 by 10,000 reeds to be given to the Levites “the ministers of the House....as a possession of cities to dwell in” (LXX, RV mgn., Roth, Comp. B mgn.). It is part of Yahweh’s oblation, inalienable as to the land itself or its produce.

(There is a problem now with Chaps. 45:1 and 48:9. In the AV they speak of an area 25,000 by 10,000 reeds which forms Yahweh’s Oblation, and which is then divided into two areas each 25,000 by 10,000 reeds. But the LXX renders 25,000 by 25,000 reeds which obviously is correct – see RV mgn, Roth, Comp B., mgn, RSV).

There remains 25,000 by 5,000 of the 25,000 by 20,000 reeds, which is allocated in Ch. 45:6 and 48:15-19 to “the whole house of Israel”; “and the city shall be in the midst thereof”. The “city” is that spoken of further in Ch. 48:30-35 is Yahweh Shammah, the dormitory city for mortal worshippers during their pilgrimages to the Temple. 4,500 reeds square, i.e. 18,000 reeds in circumference (Ch. 48:16,35) that is about 10 miles square and over 40 miles in circumference.

Also provided is a “possession” for the Prince (Chaps. 45:7; 48:21-22), in the Western and Eastern “residues” (see the illustration). Reference to this is found also in Ch. 46:16-18, where the obvious inference is that worthies such as Abraham, Moses, David, the Apostles, Paul, and all their faithful brethren and sisters will be allocated by the Prince special honour and permanent places of residence. By contrast, mortal inheritors elsewhere in the Land will forfeit their inheritance every Jubilee and have it restored until the next.

Ezekiel 46:10-15; Chapter 45:9-25

There are other offerings spoken of: Chap. 46:11 – “the solemn feasts and the solemnities”. Note the increased quantities required for the ancillary grain offering as compared with those previously required in Numbers 28 & 29.



This no doubt illustrates the increased fertility of the Land of Israel and all the world. Beside the Sabbath and New Moon offerings of verses 4 to 7 we learn now of V.12 Voluntary Burnt Offerings; Peace Offerings; V.13-15 Daily Burnt Offerings – but note there is no mention of an Evening offering.

Then we have read also of the compulsory Burnt Offerings, Trespass Offerings and Sin Offerings (Ch. 40:39). Of the Annual Feasts under the Law, two are given special mention for the Kingdom Age – Ch. 45:21-24 – The Passover of Israel only – a feast of seven days from the 14th day of the 1st month.

V.25 – The Feast of Tabernacles for Gentiles – also a feast of seven days from the 15th day of the 7th month. Zechariah speaks of this Feast (Zech. 14:16) – “Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.”

The provision of the sacrificial animals, grain, and oil will be the responsibility of “the people of the land, as an oblation for the prince in Israel” (Ch. 45:16).

The oblation will consist of:

V.13 – “the sixth part of an ephah of an homer of wheat” (and likewise of barley) from each crop – an ephah to represent a tenth of an homer.

V.14 – “the tenth part of a bath (of oil) from each cor (the cor, like the homer, contains ten baths)” – RSV.

V.15 – one lamb out of two hundred in the flock – no doubt as an annual levy. Other animals are not specified here, but no doubt an appropriate regulation will be applied.

What these measurements represent in our codes of weights and liquids is extremely uncertain, and the following tables are not to be taken as in any way authoritative – they are taken as something of an average of the varying ideas promulgated:–

	Dry Measures	Liquid Measures
homer, or cor	10 bushels	600 pints
bath		60 pints
ephah	1 bushel	
hin		6 pints

(Verse 12 refers to monetary values – a shekel to equal twenty gerahs, and a maneh (*mina*) to equal sixty shekels, with the weight in silver denoting the value. A gerah is thought to be a grain of wheat. See Exodus 30:13).

From this oblation will be provided the offerings to be made by the Prince (V.17). In the Passover and Tabernacles festivals these will consist of a bullock for a sin offering – on the first day seven bullocks and seven rams for a burnt offering, and a kid of the goats for a sin offering – on each of the seven days of the Feast with an appropriate meal and oil offering as in V.24 – for each of the bullock and the ram, an ephah of meal, and a hin of oil.

Unleavened bread (speaking of sincerity and truth – 1 Cor. 5:8 – is to be eaten throughout each of the seven days (V.21).

A significant omission relative to the ancillary grain and oil offerings relates to the “kid of the goats” offered as a sin offering in the Passover and Tabernacles festivals (Ch. 45:23,25). No doubt this is a reflection on the nature of the animal and its association with human nature – the goat is noted for its self-assertiveness and its intransigence; so it is a fitting symbol for the sinful nature of man and his reluctance to obey the dictates of his Master. The grain and oil

associated with the other offerings speak of the fellowship with the Father that can be available where submission and service are found; but where rebellion and disobedience are, there can be no such fellowship.

Missing from the great annual festivals of the past are: (1) The Feast of Weeks (Pentecost); (2) The Day of Atonement. So, one is moved to ask, "Why should this be?" Perhaps the answer is in the antitypical fulfilment of that portrayed by those Festivals –

(1) On the morrow after the Sabbath following the fourteenth day of the first month was the waving of one sheaf of the firstfruit corn of the land – representing in type Jesus Christ, the firstfruits from the dead. Fifty days later was the waving of two wave-loaves – representing the accepted among Jews and Gentiles. Now this has been accomplished in the glorification of Christ and all the saints.

(2) The offering of the Sin-Offering and the release of *azazel* (the scapegoat) represented the death and resurrection of Christ as the one who makes "an atonement for you to cleanse you, that ye may be clean from all your sins before the LORD" (Lev. 16:30). This too has been accomplished.

Ezekiel 45:18-20; Chapter 43:18-27

In Ch. 45:18-20 are regulated the procedures required –

(1) for the "cleansing of the Sanctuary" – on the first day of the first month. Why should this be necessary? Probably because having been erected by human labour from earthly materials there will be a need to sanctify and to dedicate it to Divine use.

(2) for the "reconciling" – *kophar* = covering – of the sins of those who err through ignorance. ("Simple" – *pethiy* = seducible, artless, undesigning). This on the first day (LXX) of the seventh month – the day of the blowing of trumpets under the Mosaic economy (Lev. 23:24).

We might compare Leviticus 16:16 – "and he (the high priest) shall make an atonement (*kaphar* – covering over) for the holy place (*qodesh*) because of the uncleanness (*tumah* – ceremonial defilements) of the children of Israel, and because of their transgressions (*pasha* – rebellions), and in all their sins (*chattath* – missing of the mark) and so shall he do for the tabernacle of the congregation that dwelleth (mgn.) among them in the midst of their uncleanness." The "cleansing" of the Altar is provided for in Ch. 43:18-22. It takes two days. The Zadok priests are to offer a young bullock for a sin offering the first day, and a kid of the goats the second day, also for a sin offering. Then they are to "purge the altar and purify it," and "consecrate themselves" over a period of seven days. This is regulated in Ch. 43:23- 27.

A word study seems to be required here –

(1) It comes as a surprise at first to find that the Hebrew word for 'cleanse' in verses 20 and 22 is the principal word used in Scripture for "sin" – i.e. *chata*, meaning "to miss the mark". But we are told also that "by inference it means to expiate", and "in the Piel form to expiate, atone for (of persons) and to cleanse, purify (of things)." So a direct derivative *chattath* is found in Numbers 8:7 where it is rendered "purifying" (R.V. "expiation") and in Num. 8:8,12; Ezek. 43:19,21,22,25 where it is rendered "sin offering".

(2) "purge" in verses 20 and 26 is from *kaphar*, a word used extensively to indicate covering from sight or memory; to conceal; to make reconciliation.

(3) In verse 23 "cleansing" is from *tohorah* meaning to ceremonially purify.

(4) "purify" in verse 26 is from *taker* meaning to make bright, pure, unadulterated.

(5) “consecrate” in verse 26 is from two words, *mala yad*, meaning “to fill the hand”. So the initial “cleansing and purging” (ceremonial purification) occurs over two days with the sin offerings of a young bullock on the first day and a kid of the goats in the second day. Then for seven days following there will be offered a bullock and a ram as a burnt offering, and a goat as a sin offering. This done, the altar shall be made ready for Divine use, and the Zadok priesthood will have “filled their hands” (been consecrated), and eligible henceforth to offer acceptably on behalf of all the people their vows of service (burnt offerings) and their thank offerings.

Ezekiel 48:30-35

With its Northern boundary just over twenty miles south of the south wall of the Temple, Yahweh Shammah will be built – a city of some ten miles square, with three gates on each side, named after the tribes of Israel. It is interesting to compare the list given here with the encampment described in Numbers 2, and with the order of birth.

As compared with Numbers, the list in Ezekiel, besides the positional changes, replaces Ephraim and Manasseh with Joseph and Levi, thus restoring the full list of Jacob’s sons. The reason why the sons of Leah occupy the northern and southern gates is a reward for her loyalty to Jacob under severe trials and over 40 years of rejection by him, though she was his God given wife.

Birth order	Meaning	Direction	Numbers 2	Ezekiel 48
Reuben	see a son	North	Dan	Reuben
Simeon	hearing		Asher	Judah
Levi	joined		Naphtali	Levi
Judah	praise	East	Judah	Joseph
Dan	judgment		Issachar	Benjamin
Naphtali	wrestling		Zebulun	Dan
Gad	company,	South	Reuben	Simeon
	troop			
Asher	happy, blessed		Simeon	Issachar
Issachar	reward		Gad	Zebulun
Zebulun	dwelling	West	Ephraim	Gad
Joseph	adding; increase		Manasseh	Asher
Benjamin	son of the right hand		Benjamin	Naphtali
Manasseh	forgetting			
Ephraim	doubly fruitful			

Other listings of Jacob’s children will be found in Genesis 49 (Jacob’s blessings), and Deuteronomy 33 (Moses’ blessings). Each one is different. The suggestion has been made that wherever a listing occurs, the interpretation of the names may be compounded into a sentence with significance. As far as the Ezekiel list is concerned, this presents no difficulty, especially bearing in mind that the time is the time of glory for Christ and his “children.” Thus we may read: *See a son* – *praise* (him, all ye who have been) *joined* (to him, as an) *increase* (to the) *son of the right hand* (of Yahweh) – (after the) *Judgment* – (when those who have *heard* – (him shall have a) *reward* – (and shall) *dwell* (with him, and the whole) *company* (shall be) *blessed* – (in him after the) *wrestling*.

This city is given the name Yahweh Shammah – Lit. “from thence unto Yahweh”. Bro. Sulley says “Yahweh thither” or “to Yahweh from this place.” From this dormitory city worshippers make their way north to the Temple (Ezekiel 48:35). Then, as the multitudes of grateful worshippers from all over the fruitful earth bring their hearts and their offerings to His glorious “House of prayer for all nations”, and sojourn in this city to await the call to journey on to the Temple itself, they, and all the world “shall know – that I am Yahweh”, and His glory shall fill the earth, as the waters cover the sea.

APPENDIX 3 – Bible marking notes on Ezekiel 45 to 48

Ezekiel 45

1 Moreover, when ye shall ¹divide by lot the land for inheritance, ye shall offer an ²oblation unto the LORD, an holy portion of the land: the length *shall be* the length of ³five and twenty thousand reeds, and the breadth *shall be* ⁴ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the ⁵sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the ⁶suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which ⁷shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also ⁸the Levites, the ministers of the house, have for themselves, for ⁹a possession for twenty chambers.

6 And ye shall appoint the possession of ¹⁰the city ¹¹five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince ¹on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: ²and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and ³my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord GOD; Let it suffice you, ¹O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just ²ephah, and a just ³bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an ⁴homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the ⁵shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your ⁶maneh.

13 This is ¹the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the ²cor, which is an homer of ten baths; for ten baths are an homer:

15 And one lamb out of the flock, out of two hundred, out of ³the fat pastures of Israel; for a ⁴meat offering, and for a ⁵burnt offering, and for ⁶peace offerings, to make reconciliation for them, saith the Lord GOD.

The Holy Oblation and Sanctuary

¹See Num.26:55-56. Nothing by chance in lot: it was disposed by Yahweh, not man – Prov.16:33.

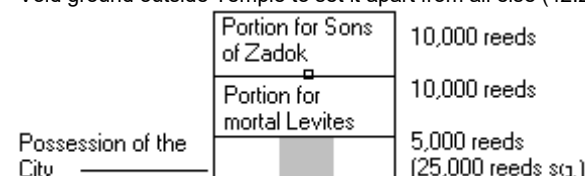
²terumah – a present. Used of “heave offering” in the Law. Zion literally “heaved” to Yahweh – Zech.14:10; Isa.2:2

³90 km (56 miles) east-west occupying the territory of ancient Judah (Ezek.48:8). Divided into 3 portions.

⁴36 km (22 miles) – longitudinal. Portion for Sons of Zadok.

⁵The Temple is positioned in the centre of the border between portion for Sons of Zadok and mortal Levites (48:8).

⁶Void ground outside Temple to set it apart from all else (42:20).



⁷Refers to immortal priests (Sons of Zadok) who reside in the northern portion of the Holy Oblation (48:9-11).

⁸An equal portion is given to the mortal Levites south of the Temple.

⁹Suggests the southern rows of Temple cellae (10 in each row) are within the Levite's portion.

¹⁰Southernmost portion is for the dormitory city Yahweh Shammah (48:15-20, 30-35).

¹¹18 km (11 miles) longitudinal

The Prince's Portion

¹i.e. west and east of the 25,000 reeds is the Prince's portion of the Land.

²Translated “And the length answerable to every one of these portions both on the west border and on the east border.” (Benson's Bible)

³Refers to immortal princes (Matt.19:28; Cp. Dan.8:25) - not corrupt like princes of old (Ezek.21:25-27; Jer.22:1-17).

A System of Honesty and Fairness

¹This is an indictment of the princes of Ezekiel's day in order to contrast the future.

²Measure of dry things – about 3 pecks (27 litres).

³Measure of liquids – about 6 gallons (27 litres).

⁴Heb. chomer – not to be confused with omer (Ex.16:36). About 8 bushels (280 litres).

⁵The shekel of the Sanctuary (Ex.30:13). Precise weight not known but some suggest about 14 grams.

⁶The NT “pound” (weight = 100 shekels). Here represents 60 coins.

The Offerings of Israel for the Prince

¹Israel's heave offering (see note V.1) to acknowledge dependence of mortal man (sixth part) on Yahweh.

²A deep round vessel – a measure for dry things

³Speaks of the future fertility of the Land (Isa.35:1,6; 41:19; 43:19).

⁴Meal offering always accompanied burnt and peace (Lev.2).

⁵Speaks of dedication – mentally, morally and physically (Lev.1).

⁶Speaks of fellowship and thanksgiving for benefits received. No sin offering mentioned because Prince offers that v.17.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the ¹prince's part to give burnt offerings, and meat offerings, and ²drink offerings, in ³the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: ⁴he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In ⁵the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do ⁶the seventh day of the month for every one that ⁷erreth, and for *him that is* ⁸simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have ¹the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day ²shall the prince prepare for himself and ³for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, ⁴seven bullocks and seven ⁵rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an ⁶hin of oil for an ephah.

25 In ¹the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Ezekiel 46

1 Thus saith the Lord GOD; ¹The gate of the inner court that looketh toward the east shall be shut the six working days; but on ²the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and ³shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and ⁴he shall worship at the threshold of the gate: ⁵then he shall go forth; but the gate shall not be shut ⁶until the evening.

3 Likewise ⁷the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs ¹without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs ²as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the ¹new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according

The Prince Presides as King-Priest at the Altar

¹Christ called "Prince" Dan.9:26; Acts 3:15; Rev.1:5. Thus he combines the role of king and priest – after the order of Melchizedek (Heb.7:14-17).

²Wine poured on altar of Burnt Offering (Ex.29:38-41).

³Passover (for Israel only - V.22) and Tabernacles (for the nations – Zech.14:16).

⁴A reminder of his own work as a sacrifice for sin

⁵Special service at beginning of year to cleanse Temple emphasizes the reality of sin in a time when it is greatly restrained.

⁶Omit italicized "day". Lxx – "in the seventh month, on the first of the month". 7th month was beginning of Jewish civil year. This is the "first month" of V.18.

⁷Roth. "wavereth"; i.e. commits sins.

⁸Roth. "feeble mind"; i.e. guilty of sins of omission. 7th month was month of reconciliation under Law – day of Atonement (Lev.16).

The Passover Kept by Israel in the Land

¹Same date but not kept as in Num.28:16-25. Bullock replaces the lamb (Christ) hence this is commemorative only of Israel's deliverance – Jer.16:14-15. Christ and saints will enjoy a special ordinance – Luke 22:15-18.

²Christ's involvement demonstrates the principles of the Atonement. He was the first beneficiary of his own work.

³i.e. those who live in the Land = Israel.

⁴Only 2 under Mosaic (Num.28:19). Highlights "covenant".

⁵1 ram and 7 lambs under Mosaic system (Num.28:19).

⁶About 1 gallon (4.5 litres).

Ordinances for the Feast of Tabernacles

¹Tabernacles is kept by all the nations who come to worship at Jerusalem (Zech.14:16). Always associated with rejoicing for deliverance and harvest blessings – Lev.23:39-43.

Ezek.46 - Ordinances for the worship of the Prince

The Prince's Sabbath and New Moon Worship

¹Christ resides in the outer row of buildings on the east side of Temple but worships in the inner court row adjacent – 44:1-3.

²Special services mark the Sabbath because of its relevance to the Millennial rest – Isa.66:23.

³Cp. 2 Kings 23:3; 11:14; 2 Chron.6:13.

⁴This is the inner threshold nearest Mt Zion where he can be seen by the people in the Separate Place (V.3).

⁵i.e. into the Separate Place, perhaps to enter the Chambers of the Singers for worship.

⁶Implies services go on throughout day.

⁷The people gather in the two 'corners' of the separate place.

The Sabbath Offering

¹Points to the perfection of Christ's sacrifice.

²Cp. Margin. Implies as much as he shall think sufficient; i.e. undefined (cp. V.7).

The New Moon Offering

¹Under Mosaic – 2 bullocks, 1 ram, 7 lambs – Num.28:11. Signified a new beginning – trumpets were blown as a memorial (Num.10:10). Treated as a sabbath (Amos 8:5).

<p>as his hand shall attain unto, and an hin of oil to an ephah.</p> <p>8 And when the prince shall enter, he shall go in ¹<u>by the way of the porch of that gate</u>, and he shall go forth by the way thereof.</p> <p>9 ²<u>But</u> when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of ³<u>the north gate</u> to worship ⁴<u>shall go out by the way of the south gate</u>; and he that entereth by the way of ⁵<u>the south gate</u> shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.</p> <p>10 And the prince in the midst of ⁶<u>them</u>, when they go in, shall go in; and when they go forth, shall go forth.</p> <p>11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.</p> <p>12 Now when the prince shall prepare a ¹<u>voluntary burnt offering or peace offerings voluntarily unto the LORD</u>, <i>one</i> shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and ²<u>after his going forth one shall shut the gate</u>.</p> <p>13 Thou shalt daily prepare a burnt offering unto the LORD <i>of a lamb of the first year without blemish: thou shalt prepare it</i> ³<u>every morning</u>.</p> <p>14 And thou shalt prepare a ⁴<u>meat offering</u> for it every morning, the sixth part of an ephah, and the third part of an hin of oil, ⁵<u>to temper with the fine flour</u>; ⁶<u>a meat offering continually by a perpetual ordinance unto the LORD</u>.</p> <p>15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning <i>for</i> ⁷<u>a continual burnt offering</u>.</p> <p>16 Thus saith the Lord GOD; If the prince give a gift unto any of ¹<u>his sons</u>, the inheritance thereof shall be his sons'; it <i>shall be</i> their possession by inheritance.</p> <p>17 But if he give a gift of his inheritance to ²<u>one of his servants</u>, then it shall be his to ³<u>the year of liberty</u>; after it shall return to the prince: ⁴<u>but his inheritance shall be his sons' for them</u>.</p> <p>18 Moreover ⁵<u>the prince shall not take of the people's inheritance by oppression</u>, to thrust them out of their possession; <i>but</i> he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.</p> <p>19 After he brought me through ¹<u>the entry</u>, which <i>was</i> ²<u>at the side of the gate</u>, into ³<u>the holy chambers of the priests</u>, which looked toward the north: and, behold, there <i>was</i> a place on ⁴<u>the two sides westward</u>.</p> <p>20 Then said he unto me, This <i>is</i> ⁵<u>the place</u> where the priests shall boil ⁶<u>the trespass offering and the sin offering</u>, where they shall bake the meat offering; ⁷<u>that they bear them not out into the utter court</u>, to sanctify the people.</p> <p>21 Then he brought me forth into the utter court, and ⁸<u>caused me to pass by the four corners of the court</u>; and, behold, in every corner of the court <i>there was</i> a court.</p> <p>22 In the four corners of the court <i>there were</i> courts ⁹<u>joined of</u> ¹⁰<u>forty cubits long</u> and ¹¹<u>thirty broad</u>: these four corners <i>were</i> of one measure.</p> <p>23 And <i>there was</i> ¹²<u>a row of building round about in them, round about them four</u>, and <i>it was</i> made with ¹³<u>boiling places under the rows round about</u>.</p>	<p><u>The Entry of the Prince and the People</u></p> <p>¹i.e. the Inner Court buildings on the east (see V.1). The porch is on the outer side facing the Outer Court pavement and outer row of cellae where the Prince resides (44:1-3).</p> <p>²This verse is in parenthesis to contrast the entry of mortal worshippers with that of immortals. It establishes a "law of the House" governing ingress and egress.</p> <p>³Place of sacrifice (40:39-43) – near Golgotha.</p> <p>⁴All mortal worshippers must pass through Temple thus ensuring fulfillment of Ps.48:12-13.</p> <p>⁵Firstfruits presented here to Levites as this section of House is in the portion of the Levites – 44:28-30 (see note 45:5).</p> <p>⁶May refer to the Prince's immortal associates who worship with him and dine in the eastern row of cellae.</p> <p><u>Offerings of the People and the Prince</u></p> <p>¹The Prince offers on behalf of the people (45:16-17) and is probably assisted by other priests. His involvement indicates acceptance of the voluntary nature of the sacrifices made.</p> <p>²Indicates this is not a Sabbath (V.1). Must therefore be a special service marking the voluntary nature of the sacrifices.</p> <p>³Based on continual burnt offering (Num.28:3) but only 1 lamb in morning. Christ died at time of "evening sacrifice" – this is not to be repeated in the Kingdom.</p> <p>⁴Meal offering obligatory to indicate intention to match profession with performance (Lev.2).</p> <p>⁵Roth. "to moisten the fine meal".</p> <p>⁶Roth. "a meal offering to Yahweh, age-abiding statutes continually".</p> <p>⁷Roth. "a continual ascending-sacrifice".</p> <p><u>The Prince's Gifts to Sons and Servants</u></p> <p>¹Christ's immortal brethren are his 'seed' (Isa.53:10; John 13:33; Heb.2:12-14), therefore 'sons' and inherit with him.</p> <p>²Refers to a mortal servant with no rights of permanent title to the Land (Cp. Gen.47:20-22)</p> <p>³Land reverted to rightful owner by inheritance (Lev.25:10) – the immortal saints (Gen.15:18).</p> <p>⁴Roth. "surely it is the inheritance of his sons theirs shall it remain".</p> <p>⁵Rhetorical statement to contrast with Israel's princes in Ezekiel's day (21:25). Christ will exercise perfect justice and equity – Isa.11:1-5.</p> <p><u>The Vast Corner Towers</u></p> <p>¹To the upper chambers of the inner court cellae on north.</p> <p>²i.e. in the fence - 42:9</p> <p>³The inner court - 42:13</p> <p>⁴RV - "the hinder part". RSV - "at the extreme western end of them". Ezekiel is looking west (east is the front - 47:1)</p> <p>⁵The prominent corner courts.</p> <p>⁶Consumed by priests only under the Law (Lev.6:26; 7:5-6).</p> <p>⁷Suggests access from corner courts directly into cellae used for dining.</p> <p>⁸Guided to each corner of the outer court he discovers four identical courts (v.22).</p> <p>⁹kt'roi - smoking or steaming with fragrance. Ygs Lit. "perfume". Root katar - to raise an odour by burning; burn incense and fat.</p> <p>¹⁰The height 240 cubits or 480' (146m). Cubits (in italics) should be reeds.</p> <p>¹¹Only one measurement given because court is square - 180 cubits (110m) - the width of outer and inner court buildings (40+100+40).</p> <p>¹²Refers to the cellae joining the corner towers. 4 to each.</p> <p>¹³Boiling done at lower levels of corner courts.</p>
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24 Then said he unto me, These *are* the places of them that boil, where ¹⁴the ministers of the house shall boil the sacrifice of the people.

Ezekiel 47

1 Afterward he brought me again unto ¹the door of the house; and, behold, ²waters issued out from under the threshold of the house eastward; for the forefront of the house *stood toward* the east, and the waters came down from under from ³the right side of the house, ⁴at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto ⁵the utter gate by the way that looketh eastward; and, behold, there ran out waters on ⁶the right side.

3 And when ⁷the man that had the line in his hand went forth eastward, he measured a ⁸thousand cubits, and he brought me through the waters; the waters *were* to ⁹the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to ¹⁰the knees. Again he measured a thousand, and brought me through; the waters *were* ¹¹to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, ¹²hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* ¹very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ²desert, and go into ³the sea: *which being* brought forth into the sea, ⁴the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the ⁵rivers shall come, ⁶shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. 10 And it shall come to pass, *that* the fishers shall stand upon it from ⁷Engedi even unto ⁸Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, ⁹as the fish of the great sea, exceeding many.

11 But ¹⁰the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow ¹¹all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ¹²new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for ¹³medicine.

13 Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: ¹Joseph shall have two portions.

14 And ye shall inherit it, ²one as well as another: *concerning* the which I lifted up mine hand ³to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from ⁴the great sea, the way of ⁵Hethlon, as men go to ⁶Zedad;

16 ⁷Hamath, ⁸Berothah, ⁹Sibraim, which *is* between ¹⁰the

¹⁴The Levites who may reside for a time in tower above.

Ezek.47 – The Healing of the Land and Dead Sea **Living Water from Mt Zion**

¹Outside south-western corner now (46:21).

²Waters flow eastward on both south and north sides (V.2).

³The southern side when facing east (the front). Cp. John 19:34.

⁴Water emerges from beneath altar ("came down") and descends Mt Zion, goes underground to emerge north and south of House. See Ps.36:8; 46:4.

⁵Outside gate on north-western corner of House looking down the wall that runs east.

⁶i.e. the waters run eastwards from under the gates.

⁷Christ the builder of the House – 40:3.

⁸Exactly 1/3 of length of wall (42:17). Overall length 3,000 cubits (500 reeds).

⁹All mortals must wash before entering Temple. Those baptized need only wash feet (John 13:10).

¹⁰Perhaps to provide for more complete washing of hands and feet (Ex.30:18-21).

¹¹Perhaps to provide for baptism.

¹²Emphasises the importance of water (its spiritual significance).

The Healing Waters and Trees

¹On both sides of the rivers running east an abundance of trees.

²arabah. This is the vast plain formed by the earthquake at Armageddon – Zech. 14:8, 10; Joel 3:18; Isa.33:20-21; 35:6-7.

³The Dead Sea symbolizing the end of mortal man.

⁴No longer so salty it is unable to sustain life as now.

⁵Shows there are 2 rivers emanating from Temple.

⁶Symbolises the "living water" that flows from Christ "our Altar" giving "life" to all men (fish) in that day – Heb.13:10; John 4:14; 7:38-39.

⁷"The well of the wild goat". Oasis in center of western shore of Dead Sea.

⁸"Fountain of two calves". Location unknown, but further north.

⁹May suggest connection with Mediterranean.

¹⁰Roth. "the swamps and the pools thereof". The southern end remains salty probably to provide salt for Temple sacrifices (43:24).

¹¹Roth. "every tree for food". Paradise is restored – Gen.2:9; Isa.51:3.

¹²A continuous supply of fruit in season – symbolizing the Saints (Ps.1:3; Rev.22:2). 12 'months' points to Saints (Rev.7:4-8).

¹³For the treatment of mortal ailments.

The Borders of the Land

¹Levi has a portion in the Holy Oblation and Joseph receives a double portion of the Land – Gen.48:5,20,22; 1 Chron.5:1.

²Each tribe inherits equally – the Cantons are equal in width (north/south) and stretch east-west (48:1-7).

³See Gen.15:18; Deut.34:1-4. Suggest boundaries of the Land.

⁴The Mediterranean Sea.

⁵"A hiding place" – unidentified.

⁶"A siding".

⁷"Fortification" or "Citadel". 190 km (120 mls) north of Damascus (1 Chron.18:3). A district as well as a city (1 Macc.12:25).

⁸"Wells" – unknown. ⁹"Hope" – unknown.

border of Damascus and the border of Hamath; ¹¹Hazarhatticon, which is by the ¹²coast of ¹³Hauran.

17 And the border from the sea shall be ¹⁴Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* ¹⁵the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and ¹⁶from the land of Israel by Jordan, from the border unto the east sea. And *this is* ¹⁷the east side.

19 And the south side southward, from ¹⁸Tamar even to the waters of ¹⁹strife in Kadesh, ²⁰the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from ²¹the border, till a man come over against Hamath. This is ²²the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ¹ye shall divide it by lot for an inheritance unto you, ²and to the strangers that sojourn among you, ³which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; ⁴they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, ⁵that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

Ezekiel 48

1 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for *these are his sides* ²east and west; a portion for ³Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for ⁴Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for ⁵Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for ⁶Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for ⁷Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for ⁸Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for ⁹Judah.

8 And by the border of Judah, from the east side unto the west side, shall be ¹⁰the offering which ye shall offer of five and twenty thousand reeds in breadth, ¹¹and in length as one of the other parts, from the east side unto the west side: and ¹²the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ¹ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; ²toward the north five and twenty thousand in length, and ³toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in ⁴the midst thereof.

11 *It shall be* for the priests that are sanctified of ⁵the sons of Zadok; which have kept my charge, which went not astray

¹⁰Refers to the district of Damascus extending to Euphrates.

¹¹ "Village of the middle". ¹²Roth. "boundary".

¹³ "Hollow land". ¹⁴ "Village of fountains".

¹⁵Border is Euphrates – Deut. 1:7-8 (Gen. 15:18).

¹⁶To measure from Jordan implies East Sea is not the Dead Sea. Cp. Deut. 34:1-4; Num. 24:17-18; Isa. 11:14 – Israel to possess territory east of Jordan. Accordingly, Ps. 72:8 probably refers to the Persian Gulf.

¹⁷Bro. Sulley comments: "The eastern boundary must be drawn a considerable distance east of Jordan."

¹⁸Parkhurst says should be Tadmor – east of Damascus.

¹⁹Roth. "Meriboth-kadesh". Said to be south of Edom. Could be Sinai region as Kadesh means "holy" (Ex. 17:7).

²⁰nach-ah-lah' has first meaning of "the act of taking possession", hence "an inheritance" (Bagster).

²¹From the Nile – Gen. 15:18 (nahar – a stream - the Nile – Gesen.)

²²Formed by the Mediterranean coast.

Inheritance of Saint's Mortal Children

¹Tribal inheritance divided among families of tribe (Josh. 18:10-11).

² Gentiles by origin - but a privileged class having the same title to an inheritance as a natural born Israelite.

³ Must be the mortal state. Immortals do not marry and beget children (Mark 12:25; Luke 20:34-36).

⁴Gentile nations will have their own inheritance in the Kingdom Age - see Isa. 19:23-25; 21:13; Zech. 14:16-19. These Gentiles occupy a unique position for they can choose.

⁵Amazing privilege – must be the mortal children of faithful Gentiles too young to be responsible to judgement at Christ's return.

Israel's Inheritance – The Seven Northern Tribes

¹See notes 47:15-17.

²Proof that cantons run east and west.

³ "Judgement"

⁴ "Happy", "Blessed"

⁵ "My wrestling"

⁶ "Forgetting"

⁷ "Double fruit"

⁸ "See a son"

⁹ "Praise"

¹⁰The Holy Oblation described in chp. 45:1-6.

¹¹Young's Lit. "five and twenty thousand broad and long, as one of the parts". This suggests the tribal cantons are the same width as the Holy Oblation (25,000 reeds). If so, 13 such cantons would measure 650 miles (1,040 km), the distance from southern tip of Sinai peninsular to Amanus Mountains near Haran.

¹²See note 45:2.

The Holy Oblation

¹Refers to northern section of Holy Oblation given to the immortal priests – sons of Zadok (V.11).

²i.e. the northern boundary (25,000 reeds).

³The western and eastern borders are 10,000 reeds.

⁴Actually in the centre on the southern boundary.

⁵See 44:15-16. Immortal priests.

7 is the Covenant number – At the time of Divine "Judgement" there shall be a "Blessing" for those who by "Wrestling" and "Forgetting" the old way bear "Double Fruit" and live to "See a Son" and receive "Praise".

⁶when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing ⁷most holy by the border of the Levites.

13 And over against the border of the priests ¹the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And ²they shall not sell of it, neither exchange, nor alienate ³the firstfruits of the land: for *it is* holy unto the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be ¹a profane place for the city, for dwelling, and for ²suburbs: and ³the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the ⁴suburbs of the city shall be toward the north ⁵two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And ¹the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be ²over against the oblation of the holy portion; and the increase thereof shall be for food unto ³them that serve the city.

19 And they that serve the city shall serve it ⁴out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 And ¹the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, ¹Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, ²Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, ³Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, ⁴Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, ⁵Gad a portion.

28 And by the border of Gad, at ⁶the south side southward, the border shall be even from Tamar *unto* the waters of ⁷strife in Kadesh, and to the river toward the great sea.

⁶Proof that these are resurrected and glorified people. Many come from previous eras of Israel's history.

⁷The glory of Yahweh will be in their portion.

A Portion for the Levites

¹The mortal Levites who minister in the Temple have an equal portion to the sons of Zadok southwards.

²On the principle of Lev.25:23. The Holy Oblation is given to Yahweh (V.9).

³The Holy Oblation is the "firstfruits" of the Land. It cannot be sold or "alienated".

The Possession of the City

¹RV "for common use". This is the southern portion for Yahweh Shammah the dormitory city where worshippers lodge.

²migrashah – open country whither flocks are driven for pasture.

³Centred in profane portion 4,500 reeds square (16 sq. km) – 48:16,30.

⁴Open country surrounds the dormitory city on all sides.

⁵This measure on north and south makes up the 5,000 reeds breadth of the portion (4,500 + 250 + 250).

The Residue of the Profane Place

¹The remainder of the portion west and east of the city is 10,000 reeds.

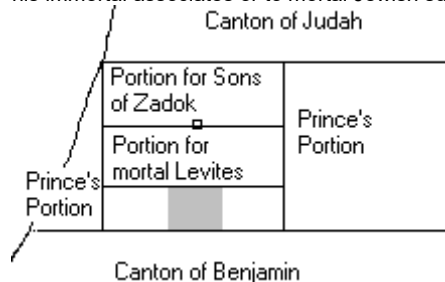
²i.e. abuts the Levites portion to the north (V.14).

³Israelites provide all the services required by Gentile worshippers who reside in the dormitory city. They use the residue of this portion to produce crops and herds.

⁴Israelites occupy a privileged position of service – Zech.8:20-23. The tribes may rotate to perform this service.

The Prince's Portion

¹This is the land of the canton west and east of the square Holy Oblation. In this area the Prince may see fit to grant a possession to his immortal associates or to mortal Jewish subjects (46:16-18).



Inheritance of the Five Southern Tribes

¹"Son of the right hand". The tribes will be restored and their genealogy revealed (Ezek.37:22; Rom.11:26).

²"Hearing"

³"Reward"

⁴"Dwell"

⁵"Company"

⁶See notes on 47:19.

⁷Roth. "Meribath-kadish". Some suggest this is a reference to the Meribah in Sinai (the 'holy' as Kadesh means – Ex.3:5; 17:1,7).

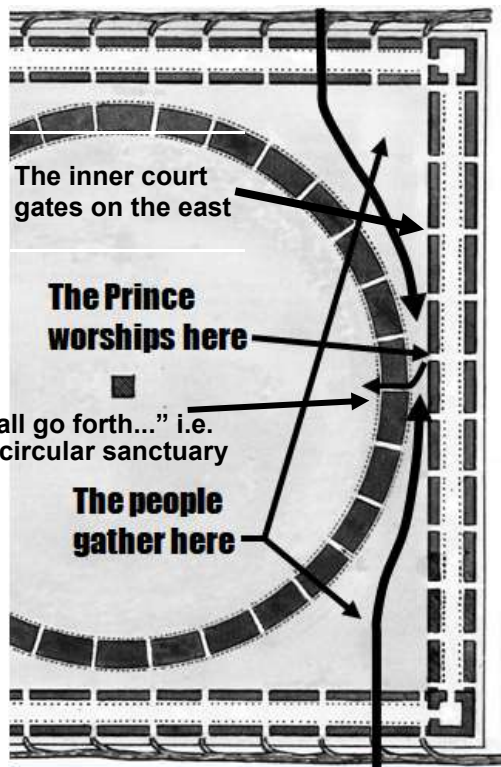
5 is the number of Grace. These tribes having become related to "The Son of the Right Hand" by "Hearing" receive a "Reward" and "Dwell" in the "Company" of Israel redeemed.

<p>29 This <i>is</i> the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these <i>are</i> their portions, saith the Lord GOD.</p> <p>30 And these <i>are</i> the ¹<u>goings out</u> of the city on the north side, ²<u>four thousand and five hundred measures</u>.</p> <p>31 And the gates of the city <i>shall be</i> after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.</p> <p>32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.</p> <p>33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.</p> <p>34 At the west side four thousand and five hundred, <i>with</i> their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.</p> <p>35 <i>It was</i> round about eighteen thousand <i>measures</i>: and the name of the city from <i>that day shall be</i>, ³<u>The LORD is there</u>.</p>	<p>The Dormitory City – Yahweh Shammah</p> <p>¹Roth. “exits”.</p> <p>²4,500 reeds is the measure of each side of Yahweh Shammah.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px 0;"> <p>The 12 gates of Yahweh Shammah are named after the 12 sons of Israel like the gates of the symbolic “holy Jerusalem” of Rev.21:10-13. It is interesting to note that Levi is included and Joseph is mentioned, not his two sons as in the division of the Land. The order of the names for the gates is also quite different to the order of the tribal division of the Land.</p> </div> <p>³Yahweh Shammah – Lit. “from thence unto Yahweh”. Bro. Sulley says “Yahweh thither” or “to Yahweh from this place”. From this dormitory city worshippers make their way north to the Temple.</p>
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APPENDIX 4

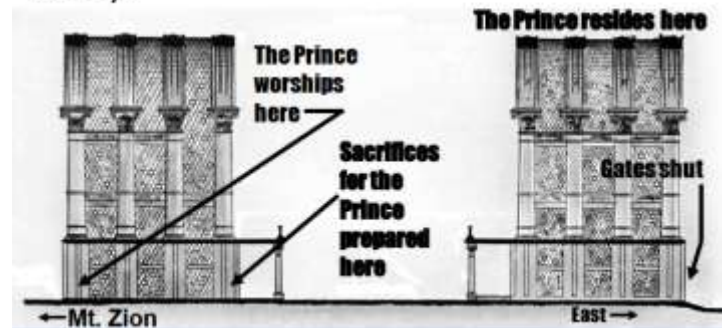
CHRIST WORSHIPPING ON THE SABBATH AND NEW MOONS – Ezek. 46:1-3, 8-10

<p style="text-align: center;">Ezekiel 46</p> <p>1 Thus saith the Lord GOD; ¹<u>The gate of the inner court that looketh toward the east shall be shut the six working days; but on ²the sabbath it shall be opened, and in the day of the new moon it shall be opened.</u></p> <p>2 And the prince shall enter by the way of the porch of <i>that</i> gate without, and ³<u>shall stand by the post of the gate</u>, and the priests shall prepare his burnt offering and his peace offerings, and ⁴<u>he shall worship at the threshold of the gate</u>; ⁵<u>then he shall go forth</u>; but the gate shall not be shut ⁶<u>until the evening</u>.</p> <p>3 Likewise ⁷<u>the people of the land shall worship at the door of this gate before the LORD</u> in the sabbaths and in the new moons.</p> <p>8 And when the prince shall enter, he shall go in ¹<u>by the way of the porch of that gate</u>, and he shall go forth by the way thereof.</p> <p>9 ²<u>But</u> when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of ³<u>the north gate</u> to worship ⁴<u>shall go out by the way of the south gate</u>; and he that entereth by the way of ⁵<u>the south gate</u> shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.</p> <p>10 And the prince in the midst of ⁶<u>them</u>, when they go in, shall go in; and when they go forth, shall go forth.</p>	<p>Ezek.46 - Ordinances for the worship of the Prince</p> <p>V.1-3 – The Prince’s Sabbath and New Moon Worship</p> <p>¹ Christ resides in the outer row of buildings on the east side of Temple but worships in the inner court row adjacent – 44:1-3.</p> <p>² Special services mark the Sabbath because of its relevance to the Millennial rest – Isa.66:23.</p> <p>³ Cp. 2 Kings 23:3; 11:14; 2 Chron.6:13.</p> <p>⁴ This is the inner threshold nearest Mt Zion where he can be seen by the people in the Separate Place (V.3).</p> <p>⁵ i.e. into the Separate Place, perhaps to enter the Chambers of the Singers for worship.</p> <p>⁶ Implies services go on throughout day.</p> <p>⁷ The people gather in the two ‘corners’ of the separate place.</p> <p>The Entry of the Prince and the People</p> <p>¹ i.e. the Inner Court buildings on the east (see V.1). The porch is on the outer side facing the Outer Court pavement and outer row of cellae where the Prince resides (44:1-3).</p> <p>² This verse is in parenthesis to contrast the entry of mortal worshippers with that of immortals. It establishes a “law of the House” governing ingress and egress.</p> <p>³ Place of sacrifice (40:39-43) – near Golgotha.</p> <p>⁴ All mortal worshippers must pass through Temple thus ensuring fulfillment of Ps.48:12-13.</p> <p>⁵ Firstfruits presented here to Levites as this section of House is in the portion of the Levites – 44:28-30 (see note 45:5).</p> <p>⁶ May refer to the Prince’s immortal associates who worship with him and dine in the eastern row of cellae.</p>
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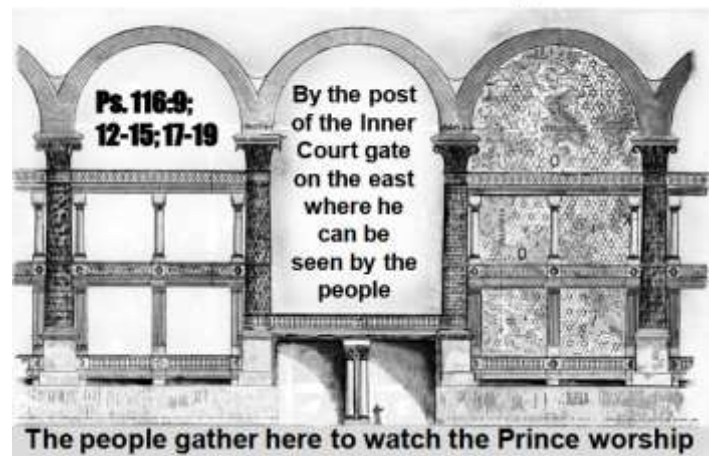


The Prince's Court

The eastern court with its two rows of cellae is the palace of the Prince where he resides in the House. Here also he dines with the saints in the upper galleries of the outer range (Luke 12:35-40; 22:18).



The Prince Worships



APPENDIX 5

Uzziah's presumption

Pretension

- ❖ Josephus records that Uzziah entered Temple on a special feast day to offer incense on behalf of the nation.
- ❖ Josephus says he threatened the priests with death.

Projection

- ❖ Christ offered himself unspotted to God at Passover on behalf of all mankind.
- ❖ Christ was crucified by demand of the priests.

Uzziah's presumption

- ❖ Josephus records that an earthquake split the Temple admitting a ray of light that illuminated Uzziah's leprous forehead.
- ❖ Uzziah was smitten with leprosy (living death) for the rest of his days.
- ❖ An earthquake accompanied the splitting of the veil of the Temple when Christ died - the way into the Most Holy was opened for him.
- ❖ Graves were opened at Christ's death and he himself 3 days later arose to everlasting life.

Contrast Uzziah and Christ

Uzziah the Leper

- ❖ "Uzziah the king was a leper unto the day of his death" because of an act of betrayal.
- ❖ Uzziah's selfish claim to the High-Priesthood was repudiated by infliction with leprosy.

Christ the Healer

- ❖ At the moment of his betrayal the "king of the Jews" healed Malchus (Heb. *melchi* = king).
- ❖ Christ's claim to the High-Priesthood was demonstrated by his compassion to those out of the way - **Heb.5:2**.

Contrast Uzziah and Christ

Uzziah the Leper

- ❖ Dwelt in a house apart so he could not touch anyone and defile them.
- ❖ Never healed of leprosy, so never had the priest touch his right ear with the blood of the sacrifice for cleansing of the leper - **Lev.14:14**.

Christ the Healer

- ❖ Christ regularly touched the unclean to heal them.
- ❖ Christ touched the right ear of Malchus ("king") and healed him thus signifying his power to cure the problem of leprosy.

The year king Uzziah died - Isa. 6:1-8

Uzziah

- ❖ The leprous king lying in state for an obscure burial in the "field of burial" (lesser kings).
- ❖ Death claims the son of David dismissed from the throne and rejected from the priesthood presumptuously sought.

Christ

- ❖ Christ as King and High-priest sitting in the Temple upon David's throne in glory - **John 12:39-41**.
- ❖ Christ appears in glory with his glorified saints (Seraphim - cp. symbol of Cherubim - **Rev. 4:8**) who are kings and priests with him and share his throne.

The year that king Uzziah died

Uzziah

- ❖ Uzziah denied access to any court of God's house.
- ❖ The leprous king buried without apparent hope.

Christ

- ❖ "Holy, holy, holy" reveals that Christ has access to all the house.
- ❖ Isaiah is cured of his 'leprosy' by personal identification with the Multitudinous Christ.