

## Israel

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### 1. General

**Je. 50:5-** “They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.” (Jeremiah 50:5-6).

**N1 to Ez. 20:37, p861** “And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” (The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," **Isa 1:24-26** refs. into the old wilderness wanderings. **Eze 20:35**. The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing. **Ps 50:1-7**; **Eze 20:33-44**; **Mal 3:2-5**; **4:1-2** see other judgments, Cmt. on Joh 12:31 Cmt. on 1Co 11:31; Cmt. on 2Co 5:10 Cmt. on Mt 25:32; Cmt. on Jude 1:6 Cmt. on Re 20:12)

See, e.g., **De. 11.13-31** and **De. 12** for the reason Israel did not ever possess the whole land given them by God. Notice **De. 12:8**: “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.”

**De. 15** “**6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.**”

**Psalms 124:1-8** <<A Song of degrees of David.>> “If it had not been the LORD who was on our side, now may Israel say; If it had not been the LORD who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul. Blessed be the LORD, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the LORD, who made heaven and earth.” Psalm 126

**Ro. 4.13-25** explains what God meant when he said that Abraham would be the father of many nations. **Ge. 25:23** “And the LORD said unto her (Rebekah), **Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**” **N1 to Ge. 32.28, p48**: “Both names are applied to the nation descended from Jacob. When used **characteristically** "Jacob" is the name for the natural posterity of Abraham, Isaac, and Jacob; "Israel" for the spiritual part of the nation. See **Isa 9:8**. The "word" was sent to all the people, "Jacob," but it "lighted upon **Israel**," i.e. was comprehended by the spiritual part of the people. See "Israel" **Ge 12:2-3**; Cmt. on Ro 11:26.” **Ge. 35.11-12**: “**And God said unto him [Jacob], I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of**

**thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land..”**

**N1 to Rom. 11.26, p1206** summarizes the fourfold mission of Israel. “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:” (Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6.4, with Isa. 43.10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33.26-29; 1 Chr. 17.20, 21; Psa. 144.15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4.5-8; Rom. 3.1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3.15; 12.3; 22.18; 28.10-14; 49.10; 2 Sam. 7.12-16; Isa. 7.14; 9.6; Mt. 1.1; Rom. 1.3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See ‘Kingdom (OT)’ (Gen. 1.26; Zech. 12.8; NT, Lk. 1.31-33; 1 Cor. 15.24); ‘Davidic Covenant’ (2 Sam. 7.8-17, *note*)).

### ***The Ancestry of Abram. Ge. 11.10-30.***

**N1 to Ge. 11.10, p19** “These are the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:” (Genesis 11. and 12. mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in “the first man Adam.” Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deut. 6.4; Isa. 43.10-12); to illustrate the blessedness of serving the true God (Deut. 33.26-29); to receive and preserve the divine revelations (Rom. 3.1,2; Deut. 4.5-8); and to produce the Messiah (Gen. 3.15; 21.3; 28.10, 14; 49.10; 2 Sam. 7.16, 17; Isa. 4.3, 4; Mt. 1.1).

“The reader of scripture should hold firmly in mind: (1) that from Gen. 12. to Mt. 12.45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river, though again and again the universality of the ultimate divine intent breaks into view (e.g. Gen. 12.3; Isa. 2.2, 4; 5.26, 9.1, 2; 11.10-12; 42.1-6; 49.6, 12; 52.15; 54.3; 55.5; 60.3, 5, 11-16; 61.6, 9; 62.2; 66.12, 18, 19; Jer. 16.19; Joel 3, 9, 10; Mal. 1.11; Rom. 9., 10., 11.; Gal. 3.8-14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and Human Government continue. The moral history of the great Gentile world is told in Rom. 1.21-32, and its moral accountability in Rom. 2.1-16. Conscience never acquits: it either “accuses” or “excuses.” Where the law is known to the Gentiles it is to them, as to Israel, “a ministration of death, “ a “curse” (Rom. 3.19, 20; 7.9, 10; 2 Cor. 3.7; Gal. 3.10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3.18, 19, 36; 15.22-24; 16.9; 1 John 5.9-12).”

**Ge. 12. *The Fourth Dispensation: Promise: from the call of Abram to the giving of the law*** (Gen. 12.1-Ex. 19.8). *The Fourth, or Abrahamic Covenant.* (Add Gen. 13.14-18; 15.1.21; 17.4-8; 22.15-24; 26.1-5; 28.10-15.).

**N1 to Ge. 12.1-3, p20** “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Gen.15.18, *note*) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their *blessings*, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Ex. 19.8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Ex. 19.4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Gen. 12.1 to Ex. 19.8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*. The former is a

mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Gal. 3.15-18), but was an intermediate disciplinary dealing ‘till the Seed should come to whom the promise was made’ (Gal. 3.19-29; 4.1-7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other dispensations: *Innocence* (Gen. 1.28); *Conscience* (Gen. 3.23); *Human Government* (Gen. 8.20); *Law* (Ex. 19.8); *Grace* (John 1.17); *Kingdom* (Eph. 1.10).

**N1 to Ge. 12.8, p21** “And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.” (It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol 1Ki 12:28,32. (Cf) 1Ki 13:1-5 and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories 1Ki 13:1-5; 2Ki 23:15-17; Am 3:14-15. God never hesitates to cast aside that which no longer serves His purpose Re 2:5; 3:16.)

**N2 to Ge. 12.10, p21** “And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.” (A famine was often a disciplinary testing of God's people in the land. (Cf) Ge 26:1; 42:5; Ru 1:1; 2Sa 24:13; Ps 105:16. The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God's presence and favour.)

**Ge. 13.14-18.** *The Abrahamic Covenant: the land given; natural posterity promised* (v16). “And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.”

**N2 p. 23 to Gen. 14 “18.** “And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.” “‘Most High’ or ‘most high God’ (Heb. *E; Elyon*). ‘*Elyon*’ means simply ‘highest.’

“(1) The first revelation of this name (v. 19) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings (Gen. 14.1-17), Is met by Melchizedek, King of Salem . . . the “priest of the most high God” (*El Elyon*), who blesses Abram in the name of *El, Elyon*, “possessor of heaven and earth.” This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek ‘tithes of all’ the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was: ‘ I have lift up mine hand unto the LORD [Jehovah], the most high God (*El Elyon*), the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet,’ etc. (Gen. 14.18-23).

“(a) The LORD (Jehovah) is known to a *Gentile* king (Melchizedek) by the name ‘most high God’ (*El Elyon*); (b) a *Gentile* is the priest of *El Elyon* and (c) His distinctive *character* as most high God is ‘possessor of heaven and earth.’

“Appropriately to this Gentile knowledge of God by His name ‘Most High,’ we read that ‘the Most High divided to the nations [i.e., Gentiles] their inheritance, when he separated the sons of Adam,’ etc. (Deut. 32.8). As ‘*possessor* of heaven and earth,’ it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deut. 32.8 (“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”). To the same purport is the use of the name in Daniel, the book of Gentile prophecy (Dan. 3.26; 4.17, 24, 25, 32, 34, 35; 5.18, 21).

“(2) As ‘possessor of heaven and earth,’ the most high God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon* (e.g., Deut. 4.35, 37 [“35 Unto thee it is shewed, that thou mightest know that the LORD he is God; there is note else beside him. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;]; Isa. 14.13, 14 [“13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north” 14 I will ascend above the heights of the clouds; I will be like the most High.”]; Mt. 28.18); (b) the *earthly*

authority of *El Elyon* (e.g., Deut. 32.8 [“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”]; Psa. 9.2-5 [“I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. 3 When mine enemies are turned back, they shall fall and perish at thy presence. 4 For thou hast maintained my right and my cause; thou satest in the throne judging right. 5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.”]; 21.7; 47.2-4; 56.2, 3; 82.6, 8; 83.6, 7, 16-18; 91.9-12; 2 Sam. 22.14, 15; Dan. 5.18). See, for other names of Deity: Gen. 1.1, *note*; 2.4, *note*; 2.7; 15.2, *note*; 17.1, *note*; 21.33, *note*; 1 Sam. 1.3, *note*.”

**Ge. 15.** *The Abrahamic Covenant confirmed: a spiritual seed promised* (v. 5).

**N3 to Ge. 15.18, pp. 24-5** “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:” “NOTE.--The gift of the land is modified by prophecies of three dispossessions and restorations **Ge 15:13-14,16; Jer 25:11-12; De 28:62-65; 30:1-3**. Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant **De 30:3; Jer 23:5-8; Eze 37:21-25; Lu 1:30-33; Ac 15:14-17**”

**N3 to Gen. 15.18-21, p24** “18 In the same day the LORD made a covenant with and thereto:

Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: \* \* \*” (**The Abrahamic Covenant** as formed (Gen 12.1-4) and confirmed (Gen. 13.14-17; 15.1-7; 17.1-8) is in seven distinct parts:

- (1) ‘I will make of thee a great nation.’ Fulfilled in a threefold way: (a) In a natural posterity—“as the dust of the *earth*” (Gen. 13.16; John 8.37), viz. the Hebrew people. (b) In a spiritual posterity—look now toward *heaven* . . . so shall thy seed be” (John 8.39; Rom. 4.16, 17; 9.7, 8; Gal. 3.6, 7, 29), viz. all men of faith, whether Jew or Gentile. (c) Fulfilled also through Ishmael (Gen. 17.18-20).
- (2) “I will bless thee.” Fulfilled in two ways: (a) temporally (Gen. 13.14, 15, 17; 15.18; 24.34, 35); (Spiritually (Gen. 15.6; John 8.56).
- (3) ‘And make thy name great.’ Abraham’s is one of the universal names.
- (4) ‘And thou shalt be a blessing.’ (Gal. 3.13, 14).
- (5) I will bless them that bless thee.’ In fulfillment closely related to the next clause.
- (6) “And curse him that curseth thee.” Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. The future will still more remarkably prove this principle (Deut. 30.7; Isa. 14.1, 2; Joel 3.1-8; Mic. 5.7-9; Hag. 2.22; Zech. 14.1-3; Mt. 25.40, 45).
- (7) ‘In thee shall all the families of the earth be blessed.’ This is the great evangelic promise fulfilled in Abraham’s Seed, Christ (Gal. 3.16; John 8.56-58). It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3.15).

NOTE.—The gift of the land is modified by prophecies of three dispossessions and restorations (Gen. 15.13, 14, 16; Jer. 25.11, 12; Deut. 28.62-65; 30.1-3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (Deut. 30.3; Jer. 23.5-8; Eze. 37.21-15; Lk. 1.20-33; Acts 15.14-17).

**Ge. 17** “4 As for me, behold, my covenant *is* with thee [Abraham], and thou shalt be a father of many nations.”

**Ge. 17.6-8.** *The Abrahamic Covenant confirmed and made everlasting.* “6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to they seed after thee. 8 and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

**Ge. 17.9-14.** *Circumcision established as the sign of the Abrahamic Covenant.* (“11b and my covenant shall be in your flesh for an everlasting covenant.”)

**Ge. 22.15-24.** *The Abrahamic Covenant Confirmed.*

**N2 to Ge. 25.1, p37** “Then again Abraham took a wife, and her name was Keturah.” (As Sarah stands for "the mother of us all," i.e. of those who, by grace, are one with the true Son of promise, of whom Isaac was the type Joh 3:6-8; Ga 4:26,28-29; Heb 2:11-13 and joint heirs of His wealth Heb 1:2; Ro 8:16-17, so Keturah (wedded after the full blessing of Isaac) and her children by Abraham may well stand for the fertility of Israel the natural seed, Jehovah's wife Ho 2:1-23 after the future national restoration under the Palestinian covenant. Cmt. on De 30:3.)

**N2 to Ge. 25.31, p28** (Where Esau sold his birthright). “The birthright had three elements. (1) Until the establishment of the Aaronic priesthood the head of the family exercised priestly rights. (2) The Abrahamic family held the Edenic promise of the Satan-Bruiser (Gen. 3.15)—Abel, Seth, Shem, Abraham, Isaac, *Esau*. (3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blessor (Gen. 12.3). For all that was revealed, in Esau might have been fulfilled those two great Messianic promises. This birthright Esau sold for a momentary fleshly gratification. Jacob's conception of the birthright at that time was, doubtless, carnal and inadequate, but his desire for it evidenced true faith.”

**Ge. 26.1-5.** *The Abrahamic Covenant confirmed to Isaac.*

**Ge. 27.26-33.** *Isaac blesses Jacob-the Abrahamic Covenant to go through him.*

**Ge. 28:** *Jacob at Bethel: The Abrahamic Covenant confirmed to Jacob.*

**Ge. 28.4.** Isaac says Jacob and his seed to receive the blessing of Abraham.

**N1 to Ge. 28.10(-16), p42** “10 And Jacob went out from Beersheba, and went toward Haran.” (Bethel becomes, because of Jacob's vision there, one of the significant places of Scripture. To the Christian it stands for a realization, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Eph 1:17-23. Dispensationally, the scene speaks of Israel the nation, cast out of the Land of Promise because of evil-doing there, but holding the promise of restoration and blessing Ge 28:15; De 30:1-10. To "an Israelite indeed" Christ speaks of Jacob's vision as to be fulfilled in the Son of man (cf) Ge 28:12; Joh 1:47-51.)

**N1 to Ge. 29.1, p43** “Then Jacob went on his journey, and came into the land of the people of the east.” (Jacob at Haran becomes a sterling illustration, if not type, of the nation descended from him in its present long dispersion. Like Israel, he was: (1) Out of the place of blessing **Ge 26:3**. (2) without an altar **Ho 3:4-5**. (3) gained an evil name **Ge 31:1**; **Ro 2:17-24**. (4) but was under the covenant care of Jehovah **Ge 28:13-14**; **Ro 11:1,25-30**. (5) and was ultimately brought back **Ge 31:3**; **35:1-4**; **Eze 37:21-23**.)

The *personal* lesson is obvious: while Jacob is not forsaken, he is permitted to reap the shame and sorrow of his self-chosen way.)

**N1 to Ge. 32.28, p48** “And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” (Both names are applied to the nation descended from Jacob. When used **characteristically** "Jacob" is the name for the natural posterity of Abraham, Isaac, and Jacob; "Israel" for the spiritual part of the nation. See **Isa** 9:8. The "word" was sent to all the people, "Jacob," but it "lighted upon **Israel**," i.e. was comprehended by the spiritual part of the people. See "Israel" **Ge** 12:2-3. Cmt. on **Ro** 11:26.)

**Ge.48** “4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for an everlasting possession.*”

**Headnote to Ex.** “EXODUS, "going out," records the redemption out of Egyptian bondage of the descendants of Abraham, and sets forth, in type, all redemption. It is therefore peculiarly the book of redemption. But as all redemption is unto a relationship with God of which worship, fellowship, and service are expressions, so Exodus, in the giving of the law and the provisions of sacrifice and priesthood, becomes not only the book of redemption, but also, in type, of the conditions upon which all relationships with God exist.

“Broadly, the book teaches that redemption is essential to any relationship with a holy God; and that even a redeemed people cannot have fellowship with Him unless constantly cleaned of defilement.

“In EXODUS, God, hitherto connected with the Israelitish people only through His covenant with Abraham, brings them to himself nationally through redemption, puts them under the Mosaic Covenant, and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the Commandments God taught Israel His just demands. Experience under the Commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.

Exodus falls into three chief divisions: I. Israel in Egypt (1.-15.) II. From the Red Sea to Sinai (16.-18.) III. Israel at Sinai (19.40.)

“The events recorded in Exodus cover a period of 216 years (Ussher).”

**Ex. 31.12-18.** *The Sabbath a sign between Jehovah and Israel.*

Law vs. grace. **N1 to Exodus 32.10, p113** “Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.” “This whole scene affords a striking contrast between law and grace. (Cf Moses' intercession with Christ's **Joh** 17:1-26 Israel was a **nation**, under **probation Ex** 19:5-6 believers under grace are a **family**, awaiting **glory Joh** 20:17; **Ro** 5:1-2. For them there is "an advocate with the **Father**, whose propitiatory sacrifice never loses efficacy **1Jo** 2:1-2. Moses pleads a **covenant Ex** 32:13. Christ points to a **sacrifice Joh** 17:4.

**Le. 26.40-46.** *The Abrahamic Covenant remains, despite the disobedience and dispersion.* “\* \* \* 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God. \* \* \*.”

**Ex. 4** “22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.”

**N1 to Ex. 19.8, p94** “The Fifth Dispensation: Law. This dispensation extends from Sinai to Calvary—from the Exodus to the Cross. The history of Israel in the wilderness and in the land is one long record of the violation of the law. The testing of the nation by law ended in the judgment of the Captivities, but the

dispensation itself ended at the Cross. (Mans State at the beginning (Ex. 19.1-4). (2) His responsibility (Ex. 19.5, 6; Rom. 10.5). (3) His failure (2 Ki. 17.7-17, 19; Acts 2.22, 23), (4) The judgment (2 Ki. 17.1-6, 20; 25.1-11; Lk. 21.20-24).

“See, for the other dispensations: *Innocence* (Gen. 1.28); *Conscience* (Gen. 3.23); *Human Government* (Gen. 8.20); *Promise* (Gen. 12.1); *Grace* (John 1.17); *Kingdom* (Eph. 1.10).”

**N1 to Ex. 19.25 p95** “The Mosaic Covenant (1) given to Israel (2) in three divisions, each essential to the others, and together forming the Mosaic Covenant, viz.: the Commandments, expressing the righteous will of God (Ex. 20.1-26; the ‘judgments, governing the social life of Israel (Ex. 21.1-24.11); and the ‘ordinances,’ governing the religious life of Israel (Ex. 24.12-31.18). These three elements form ‘the law,’ as that phrase is generically used in the New Testament (e.g. Mt. 5.17, 18). The Commandments and the ordinances formed one religious system. The Commandments were a ‘ministry of condemnation’ and of ‘death’ (2 Cor. 3.7-9); the ordinances gave, in the high priest, a representative of the people with Jehovah; and in the sacrifices a ‘cover’ (see ‘Atonement,’ Lev. 16.6 *note*) for their sins in anticipation of the Cross (Heb. 5.1-3; 9.6-9; Rom. 3.25, 26). The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace (Rom. 3.21-27; 6.14, 15; Gal. 2.16, 3.10-14, 16-18, 24-26; 4.21-31; Heb. 10.11-17). See *New Covenant* (Heb. 8.8, *note*).

**N2 to Ex. 20.4, p95** “Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that *is* in the earth beneath, or that is in the water under the earth:” (There is a threefold giving of the law. First, orally, in Ex 20:1-17. This was pure law, with no provision of priesthood and sacrifice for failure, and was accompanied by the “judgments” Ex 21:1-23:13 relating to the relations of Hebrew with Hebrew; to which were added Ex 23:14-19 directions for keeping three annual feasts, and Ex 23:20-33 instructions for the conquest of Canaan. These words Moses communicated to the people. Ex 24:3-8. Immediately, in the persons of their elders, they were admitted to the fellowship of God. Ex 24:9-11. Second, Moses was then called up to receive the tables of stone. Ex 24:12-18. The story then divides. Moses, in the mount, receives the gracious instructions concerning the tabernacle, priesthood, and sacrifice (Ex 25.-31.) Meantime (Ex 32.), the people, led by Aaron, break the first commandment. Moses, returning, breaks the tables “written with the finger of God.” Ex 31:18; 32:16-19. Third, the second tables were made by Moses, and the law again written by the hand of Jehovah Ex 34:1,28-29; De 10:4.)

**N1 to Le. 11.2** “Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.” (The dietary regulations of the covenant people must be regarded primarily as sanitary. Israel, it must be remembered, was a nation living on the earth under a theocratic government. Of necessity the divine legislation concerned itself with the social as well as with the religious life of the people. To force upon every word of that legislation a typical meaning is to strain 1Co 10:1-11; Heb 9:23-24 beyond all reasonable interpretation.)

**Le. 23.23-25.** *The feasts of Jehovah:* (5) *Trumpets; prophetic of the future regathering of Israel* (Isa. 18.3, 7; 27.12, 13; 58.1-14; Joel 2.15-32).

**N1 to Le. 23.24, p157** “Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.” (The feast of Trumpets, Le 23:23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and Trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa 18:3; 27:13 (with contexts); Isa 58:1-14 (entire chapter), and Joe 2:1-3:21 in connection with the “trumpets,” and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal period is ended. This feast is immediately followed by the day of atonement. *Margin:* seventh month i.e. October; also Le 23:27,34,39,41.)

**Le. 23.26-32.** *The feasts of Jehovah:* (6) *the day of Atonement* (Heb. 9.1-16).

**N3 to Le. 23.27, p157**, “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.” (The day of Atonement, Le 23:26-32. The **day** is the same described in Lev. 16., but here the stress is laid upon the sorrow and repentance of Israel. In other words, the **prophetic** feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, De 30:1-10 preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joe 2:1 and the mourning which follows in verses Joe 2:11-15. Also Zec 12:10-13 in connection with the atonement of Zec 13:1. Historically the "fountain" of Zec 13.1 was opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be **efficaciously** "opened" to Israel. *Margin: atonement. Cmt. on Ex 29:33.*)

**N1 to Le. 23.42, p158** “Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:” (The feast of Tabernacles, Le 23:34-44 is (like the Lord's Supper for the church) both memorial and prophetic --memorial as to redemption out of Egypt Le 23:43 prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but for all nations. Zec 14:16-21.)

**Le. 26.** *The law of the land: (6) conditions of blessing; warnings of chastisement.*

**N2 to Le. 26, p161.** Chapter 26. should be read in connection with Deut. 28., 29., the Palestinian Covenant.

**Headnote to De.** “DEUTERONOMY consists of the parting counsels of Moses delivered to Israel in view of the impending entrance upon their covenanted possession. It contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgement of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as the conduct of Israel in the land, and contains the Palestinian Covenant (30. 1-9). The book breathes the sternness of the Law. Key-words, "Thou shalt"; key-verses, De 11:26-28.

“It is important to note that, while the land of promise was unconditionally given Abraham and to his seed in the Abrahamic Covenant (Ge 13:15; 15:7), it was under the conditional Palestinian Covenant (Deut. 28.-30.9) that Israel entered the land under Joshua. Utterly violating the conditions of that covenant, the nation was first disrupted (1 Ki. 12.) and then cast out of the land (2 Ki. 17. 1-18.; 24. 1-25.11). But the same covenant unconditionally promises a national restoration of Israel which is yet to be fulfilled Cmt. on De 15:18.

“DEUTERONOMY is in seven divisions: I. Summary of the history of Israel in the wilderness, 1. 1-3.29. II. A restatement of the Law, with warnings and exhortations, 4.1 -11. 32. III. Instructions, Warnings, and Predictions, 12. 1-27. 26IV. The great closing prophecies summarizing the history of Israel to the second coming of Christ, and containing the Palestinian Covenant, 28. 1-30. 20. V. Last counsels to Priests, Levites, and to Joshua, 31. VI. The Song of Moses and his parting blessings, 32., 33.,

VII. The Death of Moses, 34.

“The time covered by this retrospect is approximately forty years.”

**De. 4.6-40:** “\* \* \* Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there* is not else beside him. \* \* \*.”

**De. 7:6-8** “6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 **The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the**

**fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”**

**De. 9:4-29** “4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: **but for the wickedness of these nations the LORD doth drive them out from before thee.** 5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. 6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people....”

**De. 11.26-28** “Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.”

**De. 15** “**6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.**”

**N1 to De. 16.1, p234** “Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.” (Cf. the order of the feasts in Lev. 23. Here the Passover and Tabernacles are given especial emphasis as marking the beginning and the consummation of God's ways with Israel; the former speaking of redemption, the foundation of all: the latter, or re-gathered Israel blessed in the kingdom. Between, in De 16:9-12 comes the Feast of Weeks--the joy of a redeemed people, anticipating a greater blessing yet to come. It is, morally, Ro 5:1-2. *Margin:* Abib First month i.e. April.)

**De. 20.16-18** “But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: **That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.**”

**N1 to De. 28, p245. De. 28-29 are, properly, an integral part of the Palestinian Covenant (Deut. 30.1-9, note).** See Je. 11 for rebuke, exhortation, & warning of violation of this covenant.

**De, 28.1-14.** *Conditions of blessing in the land.*

**De. 28.15-62.** *Conditions which will bring chastisement in the land.*

**De. 28.63-68.** *Continued disobedience to be punished by a world-wide dispersion.*

**De. 29.** *The Palestinian Covenant: (1) introductory words.* De. 29:1: These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.” De. 29:12: “That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:” De. 29:17: “And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:”

**De. 30.** *The Palestinian Covenant: the covenant declared.*

**De. 30.3 and N1 p250.** (The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. Gen. 15.18, with Num. 34.1-12). The Palestinian Covenant is in seven parts:

- (1) Dispersion for disobedience, v. 1 (Deut. 28.63-68. See Gen. 15.18, *note*).
- (2) The future repentance of Israel while in the dispersion, v.2.
- (3) The return of the Lord, v.3 (Amos 9.9-14; Acts 15.14-17).
- (4) Restoration to the land, v. 5 (Isa. 11.11, 12; Jer. 23.3-8; Ezk. 37.21-25).
- (5) National conversion, v.6 (Rom. 11.26, 26; Hos. 2.14-16).
- (6) **The judgment of Israel's oppressors**, v. 7 (Isa. 14.1,2; Joel 3.1-8; Mt. 25.31-46).

See, for the other seven covenants: *Edenic*, Gen. 1.28; *Adamic*, Gen. 3.15; *Noahic*, Gen. 9.1; *Abrahamic*, Gen. 15.18; *Mosaic*, Ex. 19.25; *Davidic*, 2 Sam. 7.16; *New*, Heb. 8.8.

**De. 30.11-20.** *The final warning.*

**THE HISTORICAL BOOKS** [P257]. The Historical Books of the Old Testament, usually so called, are twelve in number, from Joshua to Esther inclusive. It should, however, be remembered that the entire Old Testament is filled with historical material. The accuracy of these writings, often questioned, has been in recent years completely confirmed by the testimony of the monuments of contemporaneous antiquity.

The story of the Historical Books is the story of the rise and fall of the Commonwealth of Israel, while the prophets foretell the future restoration and glory of that under King Messiah.

The history of Israel falls into seven distinct periods:

I. From the call of Abraham to the Exodus, Ge 12.1-Ex 1.22 (with Ac. 7.) The book of Job belongs to this period and shows the maturity and depth of philosophic and religious thought, and the extent of revelation of the age of the Patriarchs.

II. From the Exodus to the death of Joshua. The history of this period is gathered from the books of Exodus, Numbers, Deuteronomy, Joshua, and such parts of Leviticus as relate to the story of Israel. The great figures of Moses, Aaron, and Joshua dominate this period.

III. The period of the Judges, from the death of Joshua to the call of Saul, Jud. 1.1-1Sa 10.24.

IV. The period of the Kings, from Saul to the Captivities, 1Sa 11.1-2Ki 17.6; 25.30-2Chr 36.23

V. The period of the Captivities, Esther, and the historical parts of Daniel. With the captivity of Judah began "the times of the Gentiles," the mark of which is the political subjection of Israel to the Gentile world-powers (Lu 21:24).

VI. The restored Commonwealth, always under Gentile over-lordship, from the end of the seventy years' captivity and the return of the Jewish remnant to the destruction of Jerusalem, A.D. 70. The inspired history of this period is found in Ezra, Nehemiah, Haggai, Zechariah, and Malachi in the Old Testament, and in the historical and biographical material found in the New Testament. During this period Christ, the promised King of the Davidic Covenant, and the Seed of the Adamic and Abrahamic Covenants, appeared, was rejected as king, was crucified, rose again from the dead, and ascended to heaven. Toward the end of this period, also, the church came into being, and the New Testament Scriptures, save the Gospel of John, John's Epistles, and the Revelation, were written.

VII. The present dispersion (Lu 21:20-24), which according to all the Old Testament prophets is to be ended by the final national regathering promised in the Palestinian Covenant (De 30:1-9). The partial restoration at the end of the 70 years was foretold only by Daniel and Jeremiah, and was to the end that Messiah might come and fulfil the prophecies of His sufferings. In the year A.D. 70 Jerusalem was again destroyed, and the descendants of the remnant of Judah sent to share the national dispersion which still continues.

**Headnote to Joshua.** “Joshua records the consummation of the redemption of Israel of Israel out of Egypt; for redemption has two parts: "out," and "into" (De 6:23). The key-phrase is "Moses My servant is dead" (Jos 1:2). Law, of which Moses is the representative, could never give a sinful people victory (Heb 7:19; Ro 6:14; 8:2-4).

“In a spiritual sense the book of Joshua is the Ephesians of the Old Testament. "The heavenly" of Ephesians is to the Christian what Canaan was to the Israelite and blessing through divine power (Jos 21:43-45; Eph 1:3)

“The government, as before, was theocratic; Joshua succeeding Moses as the ruler under God.

“Joshua falls into four parts: I. The conquest, 1.-12. II. The partition of the inheritance, 13.-21. III. Incipient discord, 22. IV. Joshua's last counsels and death, 23., 24.

“The events recorded in Joshua cover a period of 26 years (Ussher).”

**Jos. 5** “15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy.”

Headnote to the **Second Book of Samuel**: “As First Samuel marks the failure of man in Eli, Saul, and even Samuel, so Second Samuel marks the restoration of order through the enthroning of God's king, David. This book also records the establishment of Israel's political centre in Jerusalem (**2Sa 5:6-12**), and her religious centre in Zion (**2Sa 5:7; 6:1-17**). When all was thus ordered, Jehovah established the great Davidic Covenant (**2Sa 24:25**) out of which all kingdom truth is henceforth developed. David, in his "last words" (**2Sa 23:1-7**), describes the millennial kingdom yet to be.

“The book is in four parts: I. From the death of Saul to the anointing of David over Judah, in Hebron, 1.1-27. II. From the anointing in Hebron to the establishment of David over united Israel, 2.1-5.25. III. From the conquest of Jerusalem to the rebellion of Absalom, 6.1-14.33. IV. From the rebellion of Absalom to the purchase of the temple-site, 15.1-24.25.

“The events recorded in II Samuel cover a period of 38 years (Ussher).”

**N2 p362 to 2 Sam. 7.16** (see also, 1 Chr. 17.7-15). “The Davidic Covenant (vs. 8-17. This covenant, upon which the glorious kingdom of Christ ‘of the seed of David according to the flesh’ is to be founded, secures:

- (1) A Davidic ‘house’; i.e. posterity, family.
- (2) A ‘throne’; i.e. royal authority.
- (3) A kingdom; i.e. sphere of rule.
- (4) In perpetuity; ‘for ever.’
- (5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement, but *not* to the abrogation of the covenant (2. Sam. 7.15; Psa. 89.20-37; Isa. 24.5; 54.3). The chastisement fell; first in the division of the kingdom under Rehoboam, and finally, in the captivities (2 Ki. 25.1-7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns. But the

Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psa. 89.30-37), and the Lord God will yet give to that thorn-crowned One 'the throne of his father David' (Lk. 1.31-33; Acts 2.29-32; 15.14-17)."

"**2 Sa. 7:24** For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God."

**Headnote to Ezra.** "Ezra, the first of the post-captivity books (Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi), records the return to Palestine under Zerubbabel, by decree of Cyrus, of a Jewish remnant who laid the temple foundations (B.C. 536). Later (B.C. 458) Ezra followed, and restored the law and ritual. But the mass of the nation, and most of the princes, remained by preference in Babylonia and Assyria, where they were prospering. The post-captivity books deal with that feeble remnant which alone had a heart for God.

"The book is in two parts: I. From the decree of Cyrus to the dedication of the restored temple, 1.1-6.22. II. The ministry of Ezra, 7.1-10.44.

"The events recorded in Ezra cover a period of 80 years (Ussher)."

**N1 to Ezr. 2:1, p529** "Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;" (Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah, but speaking broadly, the dispersion of the ten tribes (Ephraim-Israel) still continues; nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not **De 28:62; Isa 11:11-13; Ho 3:4; 8:8.**

The order of the restoration was as follows: (1) The return of the first detachment under Zerubbabel and Jeshua (B.C. 536), Ezra 1.-6., and the books of Haggai and Zechariah; (2) the expedition of Ezra (B.C. 458), seventy-eight years later (Ezra 7.-10); (3) the commission of Nehemiah (B.C. 444), fourteen years after the expedition of Ezra. **Ne 2:1-5.**)

**N1 to Ezr. 6.14, p535** "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." (The **worship** of Jehovah was thus re-established in Jerusalem, but the **theocracy** was not restored. The remnant which returned from the Babylonian captivity lived in the land by Gentile sufferance, though doubtless by the providential care of Jehovah, till Messiah came, and was crucified by soldiers of the fourth Gentile world-empire Rome, **Da 2:40; 7:7.** Soon after (A.D. 70) Rome destroyed the city and temple. See "Times of the Gentiles" **Lu 21:24; Re 16:19.**)

**Headnote to Ne.** Fourteen years after the return of Ezra to Jerusalem, Nehemiah led up a company (B.C. 444) and restored the walls and the civil authority. Of those events this book is the record. It is in eight divisions: I. The journey to Jerusalem, 1.1-2.20 II. The building of the wall, 3.1-6.19. III. The census, 7.1-7.3. IV. The revival, 8.1-11.36. V. The census of the priests and Levites, 12.1-26. VI. Dedication of the wall, 12.27-43. VII. Restoration of the temple worship, 12.44-47. VIII. The legal order restored, 13.1-31. The moral state of the time is disclosed by the prophet Malachi. This book affords many instances of individual faith acting on the written word (e.g. **Ne 1:8-9; 13:1**). It is the principle of 2Ti 2.

"The events recorded in Nehemiah cover a period of 11 years (Ussher).

"*Margin: Chisleu* i.e. December. *Margin: Shushan* Or, Susa, ancient capital of Persia."

**Ps. 60** is an anticipation of what will be in the heart of Israel when she shall return to Jehovah.

**N1 to Ps. 68.1:** “The entire Psalm is pervaded by the joy of Israel in the kingdom, but a stricter order of events begins with verse 18. This is quoted **Eph 4:7-16** of Christ's ascension ministry. Verses 21-23 refer to the regathering of Israel, and the destruction of the Beast and his armies. (See ‘Beast,’ Cmt. on Da 7:8)(See ‘Beast,’ Cmt. on Re 19:20).(See ‘Armageddon’ Cmt. on Re 16:16, Re 19:17-19. Verses 24-35 are descriptive of full and universal kingdom blessing. (See ‘Kingdom’ (O.T.), Cmt. on Ge 1:26 Cmt. on Zec 12:8. See Psalm 69., next in order of the Messianic Psalms.”

**Ps. 83.** Other nations said, “... 4 Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance....” Nations are named.

Ps. 106 (reasons God judged Israel)

**Is. 5.1-7.** Parable of Jehovah's vineyard [Israel]. (Cr. Mt. 21.33-44). **Is. 5.8-30.** The six woes upon Israel. **Is. 7.17-25.** Prediction of an impending invasion of Judah. (Cf. 2 Chr. 26.1-20). **Is, 8,** Prediction of the Assyrian invasion. **Is.. 9.** A divine child Israel's only hope.

**N1 to Is. 41.2 p749** “Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.” (Three servants of Jehovah are mentioned in Isaiah: (1) David # Isa 37:35; (2) Israel the nation Isa 41:8-16; 43:1-10; 44:1-8; 45:4; 48:20; (3) Messiah Isa 42:1-12, Is 49., entire chapter, but note especially Isa 49:5-7, where the Servant Christ restores the servant nation; Isa 50:4-6; 52:13-15; 53:1-12. Israel the nation was a faithless servant, but restored and converted will yet thresh mountains. Against the Servant Christ no charge of unfaithfulness or failure is brought. Cmt. on Isa 42:1.)

**N1 to Is. 63.16, p768** “Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.” (Cf. Isa 1:2; 64:8. Israel, collectively, the national Israel, recognizes God as the national Father (cf) Ex 4:22-23, Doubtless the believing Israelite was born anew (cf) Joh 3:3,5; Lu 13:28 but the O.T. Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Ga 4:1-7. The Israelite, though a child, "differed nothing from a servant." The Spirit, as the "Spirit of His Son," could not be given to impart the consciousness of sonship until redemption had been accomplished. Ga 4:4-6 See "Adoption" Ro 8:15; Eph 1:5. Cmt. on Eph 1:5. *Margin:* redeemer Heb. "goel," Redemp. (Kinsman type). Cmt. on Isa 59:20).

**From Headnote to Jeremiah.** “... Jeremiah's vision includes: the Babylonian captivity; the return after 70 years; the world-wide dispersion; the final regathering; the kingdom-age; the day of judgment on the Gentile powers, and the Remnant. ...”

**N2 to Je. 3.6, p775** “The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.” (“Israel” and “Ephraim”: names by which the northern kingdom (the ten tribes) is usually called in the prophets. When by “Israel” the whole nation is meant, it will appear from the context.).

**Je. 9:25-26** “Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.”

**Je. 11-12** is the message on the broken covenant. **N1 p784 to Jer. 11.1:** “This, like the other messages, is made up of rebuke, exhortation, and warning, but in this instance these are based upon the violation of the

Palestinian Covenant (Deut. 28.1 to 30.1-9, *note*). The Assyrian and Babylonian Captivities of Israel and of Judah were the execution of the warning, Deut. 28.63-68.”

**Je. 30.** *Jeremiah's first writing* (Cf. Jer. 36.1-23, 28) *Summary of Israel in the tribulation* (Jer. 30.1-31.40). **Je. 30:3-5** “For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these *are* the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.” See the verses that follow.

**N1 to Je. 30.1, p804** “The word that came to Jeremiah from the LORD, saying,” (The writings of Jeremiah in chapters 30 to 36, cannot with certainty be arranged in consecutive order. Certain dates are mentioned (e.g. Jer 32:1; 33:1; 34:1; 35:1 but retrospectively. The narrative, so far as Jeremiah gives a narrative, is resumed at Jer 37:1. These chapters constitute a kind of summary of prophecy concerning Israel as a nation, looking on especially to the last days, the day of the Lord, and the kingdom-age to follow. If the marginal references are carefully followed the order will become clear. But these prophecies are interspersed with much historical matter concerning Jeremiah and his time.)

**Jer. 51.19-23:** [Israel is the “rod for his inderitance, etc. God will use Israel to “break into pieces the nations.” etc.]

**From Headnote to Ez.:** “... Speaking broadly, the purpose of his ministry is to keep before the generation born in exile the national sins which had brought Israel so low (e.g. Eze 14:23); to sustain the faith of the exiles by predictions of national restoration, of the execution of justice upon their oppressors, and of national glory under the Davidic monarchy. ...”

**Ez. 24.15-27:** Ezekiel again made a sign to Israel (Cf. Ezk. 12.11). He is not to mourn the death of his wife.

“The book is in three parts: I. The dishonoured wife, 1.1-3.5. II the sinful people, 4.1-13.8. III. The ultimate blessing and glory of Israel. 13.9-14-9.”

**N1 to Da. 12.4, p919.** “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (The “time of the end” in Daniel. The expression, or its equivalent, “in the end,” occurs, Da 8:17-19; 9:26; 11:35,40; 12:4,6,9. Summary: (1) The time of the end in Daniel begins with the violation by “the prince that shall come” (i.e. “little horn,” “man of sin,” “Beast”) of his covenant with the Jews for the restoration of the temple and sacrifice Da 9:27 and his presentation of himself as God Da 9:27; 11:36-38; Mt 24:15; 2Th 2:4; Re 13:4-6 and ends with his destruction by the appearing of the Lord in glory. 2Th 2:8; Re 19:19-20. (2) The duration of the “time of the end” is three and one half years, coinciding with the last half of the seventieth week of Daniel. Da 7:25; 12:7; Re 13:5. (3) This “time of the end” is the “time of Jacob's trouble.” Jer 30:7 “a time of trouble such as never was since there was a nation” Da 12:1 “great tribulation such as was not from the beginning of the world. . . nor ever shall be” Mt 24:21. The N.T., especially the Book of the Revelation, adds many details.)

**N1. to Da. 12.12, p920** “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” (Three periods of “days” date from the “abomination” (i.e. the blasphemous assumption of deity by the Beast, Da 12:11; Mt 24:15; 2Th 2:4. (1) Twelve hundred and sixty days to the destruction of the Beast Da 7:25; 12:7; Re 13:5; 19:19-20. This is also the duration of the great tribulation Cmt. on Da 12:4. (2) Dating from the same event is a period of 1290 days, and addition of thirty days Da 12:11. (3) Again forty-five days are added, and with them the promise of Da 12:12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of verse 12. It is suggested that the explanation may be found in the prophetic descriptions of the events following the battle of Armageddon. Re 16:14; 19:21. The Beast is destroyed, and Gentile world-dominion ended, by the smiting of the “Stone cut out without hands” at the end of the 1260 days, but the scene is, so

to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes in [Da 2:35](#).)

**N1 to Ho. 1.9, p921** "Hosea 1:9 Then said *God*, Call his name Loammi: for *ye are* not my people, and I will not be your God." ("My people" is an expression used in the O.T. exclusively of Israel the nation. It is never used of the patriarchs, Abraham, Isaac, and Jacob. See Mt. 2:6.)

**N2 to Ho. 1.10, p921** "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God." ("Israel" in Hosea means the ten tribes forming the northern kingdom as distinguished from "Judah" (the tribes of Judah and Benjamin) forming the southern kingdom which adhered to the Davidic family. (See) 1Ki 12:1-21. The promise of verse 10 awaits fulfilment. See "Israel" Ge 12:2-3; Ro 11:26.)

**Ho. 3.1-5.** *The undying love of Jehovah: the future Davidic kingdom.* Hosea 3: "1 Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. 2 So I bought her to me for fifteen pieces of silver, and *for* an homer of barley, and an half homer of barley: 3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also *be* for thee. 4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: 5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days."

**Jl. 2.12-17.** (3) *Repentance of the Jews who are in the land.*

**Jl. 2.18-27.** (4) *The Lord's response (a) in promise of deliverance.*

**Jl. 2.28-29.** (b) *The promise of the Spirit.*

**Jl. 3:** *The restoration of Israel.* (Cf. Isa. 11.10-12; Jer. 23.5-8; Ezk. 37.21-28; Acts 15.15-17.) Am. 3:1-2 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, **You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.**

**Am. 5.1-15.** *Jehovah's lamentation over Israel.*

**Am. 5.21-27.** *Worship without righteousness Jehovah's abomination.*

**Headnote to Jona.** "The historical character of the man Jonah is vouched for by Jesus Christ [Mt 12:39-41](#) as also that his preservation in the great fish was a "sign" or type of the Lord's own entombment and resurrection. Both are miraculous and both are equally credible. [2Ki 14:25](#) records the fulfilment of a prophecy by Jonah. The man himself was a bigoted Jew, unwilling to testify to a Gentile city, and angry that God had spared it. Typically he foreshadows the nation of Israel out of its own land; a trouble to the Gentiles, yet witnessing to them; cast out by them, but miraculously preserved; in their future deepest distress calling upon Jehovah-Saviour, and finding deliverance, and then becoming missionaries to the Gentiles. [Zec 8:7-23](#).

"He typifies Christ as the Sent One, raised from the dead, and carrying salvation to the Gentiles. The chapter divisions indicate the analysis of Jonah."

**Mi. 7.7-20.** *The voice of the remnant in the last days.* **N1 to Mi. 7.7, p951.** "Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me." ([Mic 7:7-20](#) is, primarily, the

confession and intercession of the prophet, who identifies himself with Israel. Cf. Da 9:3-19. Intercession was a test of the prophetic office Jer 27:18; Ge 20:7 But Micah's prayer voices also the heart exercise of the remnant in the last days. Such is prophecy, an intermingling of the near and the far. (Cf) Ps 22:1; Mt 27:46).

**N2 to Hab. 2.3, p956.** "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (To the watching prophet comes the response of the "vision" Hab 2:2-20). Three elements are to be distinguished: (1) The moral judgment of Jehovah upon the evils practised by dispersed Israel (Hab 3:19,19). (2) The future purpose of God that, practised by dispersed Israel (Hab 2:5-13,15-19). (2) The future purpose of God that, "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hab 2:14). That this revelation awaits the return of the Lord in glory is shown (a) by the parallel passage in # Isa 11:9-12 and (b) by the quotation of verse 3 in Heb 10:37-38 where the "it" of the "vision" becomes "he" and refers to the return of the Lord. It is then, after the "vision" is fulfilled, that "the knowledge of the glory," etc, shall fill the earth. But (3) meantime, "the just shall live by his faith." This great evangelic word is applied to Jew and Gentile in Ro 1:17 to the Gentiles in Ga 3:11-14 and to Hebrews (especially) in Heb 10:38. This opening of life to faith alone, makes possible not only the salvation of the Gentiles during the dispersion of Israel "among the nations" Hab 1:5; Ga 3:11-14 but also makes possible a believing remnant in Israel while the nation, as such, is in blindness and unbelief, Cmt. on Ro 11:1 with neither priesthood nor temple, and consequently unable to keep the ordinances of the law. Such is Jehovah! In disciplinary government His ancient Israel is cast out of the land and judicially blinded 2Co 3:12-15 but in covenanted mercy the individual Jew may resort to the simple faith of Abraham Ge 15:6; Ro 4:1-5 and be saved. But this does not set aside the Palestinian Cmt. on De 30:3 and Davidic Cmt. on 2Sa 7:16. Covenants, for "the earth shall be filled," etc. (Hab 2:14),and Jehovah will again be in His temple ("Hab 2:20). Cf. Hab 2:14,">20; Ro 11:25-27).

**N1 to Zech. 3.1, p967.** "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him." (The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God Cmt. on Ro 3:21 of which Paul's experience, Php 3:1-9 is the illustration, as it is also the foreshadowing of the conversion of Israel. (2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" Cmt. on Isa 4:2. The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent Ro 10:1-4; 11:7-8 Cf. Zec 6:12-15 which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. Cmt. on Heb 5:6. *Margin: angel* Cmt. on Heb 1:4).

The Jews the insatiate greed of gain (Neh. 5.1-9; Mal. 3.8). See **N1 to Zech. 5.6, p. 969.**

**N2 to Zech. 6.2, p970.** "When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the LORD," (They," i.e. of the captivity in Babylon. The mission of these Jews of the captivity concerned a fast day instituted by the Jews in commemoration of the destruction of Jerusalem, wholly of their own will, and without warrant from the word of God. In the beginning there was doubtless sincere contrition in the observance of the day; now it had become a mere ceremonial. The Jews of the dispersion would be rid of it, but seek authority from the priests. The whole matter, like much in modern pseudo-Christianity, was extra-Biblical, formal, and futile. Jehovah takes the occasion to send a divine message to the dispersion. That message is in five parts: (1) Their fast was a mere religious form; they should rather have given heed to the "former prophets" (vs. 4-7; Cf. Isa 1:12; Mt 15:1-10); (2) they are told why their 70 years' prayer has not been answered (Zec 7:8-14); cf. Ps 66:18; Isa 1:14-17; (3) the unchanged purpose of Jehovah, and the blessing of Israel in the kingdom Zec 8:1-8 cf. a like order in Isa 1:24-31; 2:1-4; (4) the messengers of the captivity are exhorted to hear the prophets of "these days," i.e., Haggai, Zechariah, and Malachi, and to do justly; then all their fasts and feasts will become gladness and joy Zec 8:9-19; (5) they are assured that Jerusalem is yet to be the religious centre of the earth Zec 8:20-23; Isa 2:1-3; Zec 14:16-21).

**Headnote to Mt.** "The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (MT. 1.1). This connects him at

once with two of the most important of the Old Testament Covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise. 2Sa 7:8-16; Ge 15:18. Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type Ge 22:1-18; Heb 11:17-19.

“But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" **Jer 23:5; 33:15**. Matthew records His genealogy; His birth in Bethlehem the city of David, according to **Mic 5:2**, the ministry of His forerunner according to Malachi **Mal 3:1**. His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (MT 26.-28.) does Matthew turn to the earlier covenant, and record the sacrificial death of the son of Abraham.

“This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

“Matthew falls into three principal divisions:

“I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1.1-25.46. The subdivisions of this part are:

- (1) The official genealogy and birth of the King, 1. 1-25;
- (2) the infancy and obscurity of the King, 2. 1-23;
- (3) the kingdom "at hand," 3. 1-12.50 (the order of events of this subdivision is indicated in the text);
- (4) the mysteries of the kingdom, 13. 1-52;

**Mt. 8:11-12** “And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” (Abbott Barnes Commentary (& see other commentaries): *The children of the kingdom*, the Jews themselves, the actual children of Abraham, whom God had chosen as the founder and head of his kingdom.--*Cast into utter darkness*. The scene of the suffering here described is plainly the future world; for it is to be inflicted at the time when true believers are to be united in happiness, with patriarchs long since departed from this stage of being. The expression in the latter part of the verse implies not only the extreme of human anguish and woe, but also an angry and desperate resentment on the part of the sufferers.--*Gnashing of teeth*. Men sometimes attempt to make the threatened judgments of God against the wicked appear unjust, by representing the eternal sufferings which they incur, as inflicted solely for the sins of this life. But the Scripture view of the subject is, that they who persist in sin through this season of probation, will persist in it forever. They will become forever irreconcilable in their hostility, and so, necessarily forever miserable.)

**N1 to Mt. 11.20 p1011** “Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:” (The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc. having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later. Mt 27:31-37.);

**N2 to Mt. 11.28, p. 1011** “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the

kingdom, but rest and service to such in the nation as are conscious of the need. It is a pivotal point in the ministry of Jesus.)

**N1 to Mt. 12.41, p1013** “Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” (Again the rejected King announces judgment (cf) Mt 11:20-24 Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist. *Margin*: Nineveh vs. +4">Jon 3:5-9; Lu 11:32 Cmt. on Na 1:1.)

**N2 to Mt. 12.46, p1013** “While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.” (Rejected by Israel, His "kinsmen according to the flesh" (cf) Ro 9:3 our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple. Mt 12:49-50; Joh 6:28-29.) **Mt. 12:50** “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

**N1 to Mt. 15.21-28, p1020** “Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, ***I am not sent but unto the lost sheep of the house of Israel.*** Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” (For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Mt 12:18 Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character. Cmt. on Mt 2:2 Eph 2:12. Addressing him as "Lord," she obtained an immediate answer. Ro 10:12-13).

**Mt. 21.18-22.** *The barren fig tree cursed* (Mk. 11.12-14, 20-24). *Margin*: Let. A *solitary* fig tree. Lk. 13.6-9. The withered fig tree is a parabolic miracle concerning Israel (Lk. 13.6-9). Cf. Mt. 24.32, 33; a prophecy that Israel shall again bud.

**N2 to Mt. 21.44, p1029** “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” (Christ as the "Stone" is revealed in a threefold way: (1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence. Isa 8:14-15; Ro 9:32-33; 1Co 1:23; 1Pe 2:8; (2) to the church, Christ is the foundation stone and the head of the corner 1Co 3:11; Eph 2:20-22; 1Pe 2:4-5; (3) to the Gentile world-powers (see "Gentiles," Lu 21:24; Re 16:19 He is to be the smiting-stone of destruction Da 2:34. Israel stumbled over Christ; the church is built upon Christ; Gentile world- dominion will be broken by Christ. See "Armageddon" ">Re 16:14; 19:19. *Margin*: Or, Whosoever falls on this stone shall be crushed together *i.e. the Jews Isa 8:14; Ro 9:32-33; 1Co 1:23* but on whomsoever it may fall, he will be scattered as dust (Gr. "winnowed," i.e. the Gentile nations, Da 2:34-35,45 Cmt. on Da 2:35.)

**N1 p1032 to Mt. 23.39.** The three “untils” of Israel’s blessing: \* \* \*.”

**N1 to Mt. 24.34, p1034** “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” (Gr. "genea," the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation--nation, or family of Israel--will be preserved unto "these things"; a promise wonderfully fulfilled to this day.)

**Mk. 12.1** “And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.” *Margin: m* Israel. Isa. 5.1-7. Israel was to fruitless, but brought forth only wild grapes. Cf. John 3.6; Hos. 10.1; *contra*, Hos. 14.8.

**Mk. 13.28-33.** *Parable of the fig tree.* (Cf. Mt. 24.32, 33; Lk. 21.29-31).

**THE LAST DAYS, THE CHURCH, ISRAEL: N1 p1151 to Acts 2:17** “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:” (A distinction must be observed between "the last days" when the prediction relates to Israel, and the "last days" when the prediction relates to the church 1Ti 4:1-3; 2Ti 3:1-8; Heb 1:1-2; 1Pe 1:4-5; 2Pe 3:1-9; 1Jo 2:18-19; Jude 1:17-19. Also distinguish the expression the "last days" (plural) from "the last day" (singular); the latter expression referring to the resurrections and last judgment Joh 6:39-40,44; 11:24; 12:48. The "last days" as related to the church began with the advent of Christ Heb 1:2 but have especial reference to the time of declension and apostasy at the end of this age 2Ti 3:1; 4:4. The "last days" as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age Isa 2:2-4; Mic 4:1-7. They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.)

**N1 to Ac. 3.20, p1153.** “And he shall send Jesus Christ, which before was preached unto you:” (The appeal here is national to the Jewish people as such, not individuals as in Peter's first sermon Ac 2:38-39. There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to national repentance is national deliverance: "and he shall send Jesus Christ" to bring in the times which the prophets had foretold Cmt. on Ac 2:14. The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Lu 19:14.)

**N2 to Ac. 3.21, p1153.** “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Gr. *apokatastaseos* = restoration, occurring here and Ac 1:6 only. The meaning is limited by the words: "Which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the land (see "Israel," Ge 12:2-3; Ro 11:26 also "Palestinian Covenant," De 30:1-9. Cmt. on De 30:3 and of the restoration the theocracy under David's Son. (See "Davidic Covenant," 2Sa 7:8-17). Cmt. on 2Sa 7:16, "Kingdom," Ge 1:26-28. Cmt. on Zec 12:8. No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. CF Re 20:11-15.)

**Ac. 13.46-49** “46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 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. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region.”

**N1 to Ac. 15.13, p1169** “Acts 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:” (Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the ecclesia--the "called-out assembly." Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out some. (2) "After this *viz. the out-calling* I will return." James quotes from Am 9:11-12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g.) Isa 11:1,10-12; Jer 23:5-8. (3) "And will build again the tabernacle of David," i.e. re-establish the Davidic rule over Israel 2Sa 7:8-17; Lu 1:31-33. (4) "That the residue of men *Israelites* may seek after the Lord" cf Zec 12:7; 13:1-2. (5) "And all the Gentiles," etc. cf Mic 4:2; Zec 8:21-22. This is also the order of Ro 11:24-27.)

**Ac. 15,13-18.** James declares the result [at the Council at Jerusalem]: (1) the outcalling of the Gentiles agrees with the promises to Israel. **vs. 19-27.** (2) The Gentiles are not under the law. **vs. 28-35** (3) The Gentile believers must not give offense to godly Jews.

**Ac. 18.5-6** “And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*. And when they opposed themselves, and blasphemed, he shook *his raiment*, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.”

**Ac. 28.17-30.** vs. 17-24: *Paul in Rome: his ministry there to the Jews.* vs. 25-30: *Paul turns to the Gentiles.*

**Introductory Notes to The Epistles of Paul, p1189:** “The Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But "hid in God" Eph 3:9 was an unrevealed fact--the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed purpose-- the outcalling of the ecclesia, the church which is Christ's body. In Mat. 16, our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties.

All this constitutes precisely the scope of the Epistles of Paul. They develop the doctrine of the church. ...”

**Ro. 1.21-23.** (1) *The seven stages of Gentile world apostasy.*

**Ro. 1.24-32.** (4) *The result of the Gentile world apostasy.*

**Ro. 2.1-16.** (5) *The Gentile pagan moralizers no better than other pagans.* **Ro. 2.9:** “Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;” **Ro. 2.12** “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;”

**Ro. 2.17-29.** *The Jew, knowing the law, is condemned by the law.* **Ro. 2.17-29:** “Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.”

**Ro. 3.1-8.** (7) *The advantage of the Jew works his greater condemnation.*

**Ro. 3.8-20.** (8) *The final verdict: the whole world guilty before God.* **Ro. 3.9** “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;” **Ro. 3.20** “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

**Ro. 3.21-5.11. Part II. Justification by faith in Christ crucified, the alone remedy for sins (Rom. 3.21-5.11).**

**Ro. 3.23** “For all have sinned, and come short of the glory of God;”

**Ro. 4-5 (2) The sevenfold privilege of Israel.**

**Ro. 4.16** “Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,” (Barnes: “... *The father of us all*. Of all who believe, whether they be Jews or Gentiles.” Clarke: “... Of the Gentiles there can be no doubt, for the promise was given to Abraham while he was a Gentile; and the salvation of the Jews may be inferred, because they all sprang from him after he became an heir of the righteousness or justification which is received by faith; for he is the father of us all, both Jews and Gentiles. ...” See also Burkitt, FBN, Geneva, PNTC, Poole, Wesley)

**Ro. 4.17** “(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.” (Barnes: “*Of many nations*. The apostle evidently understands this promise as referring not to his *natural* descendants only, but to the great multitude who should believe as he did.” Burkitt: “... Observe here, 2. That as Abraham's faith exceedingly honoured God; so God highly honours Abraham's faith, making him like himself, **a father of many nations**. As God is an universal Father, not of one, but of all nations, so was Abraham; as God is their spiritual father, not by carnal generation, so was Abraham: God made faithful Abraham like himself, a father, not of this or that nation only, but universally of all believers, among all nations, believing after his example. Thus Abraham's faith honours God, and God honours Abraham's faith, styling him the Father of the Faithful throughout all generations.” Clarke: “... i.e. he was constituted the head of many nations, the Gentile world, by virtue of the covenant, which God made then with him. ...” See other commentaries as well.)

**Ro. 9. Part V. Parenthetic (Ro. 9.-11). The Gospel does not set aside the covenants with Israel.**

**Ro. 9.1-3.** (1) *The apostolic solicitude for Israel.* “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:”

**Ro. 9.4-5** (2) *The sevenfold privilege of Israel.* “Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.”

**Ro. 9.6-13** *The distinction between Jews who are mere natural descendants from Abraham, and Jews who are also of his spiritual seed.*

**N1 p1202 to Romans 9.6.** “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:” (The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel. (Rom. 4:1-3; Gal. 3:6-7; John 8:37-39.) See Ro 11:1, *note*.)

**Ro. 9.25-33 (5) The prophets foretold the blinding of Israel, and mercy to Gentiles.**

**Ro. 10 (6) The apparent failure of the promises to Israel explained by their unbelief.** [quoting Hos. 1.10, 23; Isa. 10.22-23; Isa. 1.9; Ex. 19.1; Psm. 118.22; Isa. 8.14 and 28.16) **Ro. 10.1-4** “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”

**Ro. 10.11-13** “For the scripture saith [Isa. 28.16, 49.23], Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. [Isa. 42.6-7]”

**Ro. 10.20-21** “But Esaias is very bold, and saith [Isa. 65.1], I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith [Isa. 65.2], All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

**Ro. 11 (7)** *But spiritual Israel is finding salvation.*

**Ro. 11.7-12. (8)** *National Israel is judicially blinded.*

**Ro. 11.26-36. (10)** *Israel is yet to be saved nationally.*

**N2 p 1204 to Ro. 11.1.** (That Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant (v1). (1) The doctrine of the remnant proves it (vs2-6). (3) The present national unbelief was foreseen (vs.7-10). (4) Israel’s unbelief is the Gentile opportunity (vs. 11-25). (5) Israel is judicially broken off from the good olive tree. Christ (vs. 17-22). (6) They are to be grafted in again (vs. 23,24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs.25-29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15.5, 6; Gal. 3.29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15.18, *note*); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See ‘Israel’ (Gen. 12.2; Rom. 11.26); ‘Kingdom’ (Gen. 1.26-28; Zech. 12.8).)

**N1 p1205 to Ro. 11.5:** (Remnant, Summary: In the history of Israel, a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal **1Ki 19:18**. In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation **Isa 1:9**. During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" **Lu 2:38** were the remnant. During the church-age the remnant is composed of believing Jews **Ro 11:4-5**. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church **Re 7:3-8**. Some of these will undergo martyrdom **Re 6:9-11** some will be spared to enter the millennial kingdom **Zec 12:6-13:9**. Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.)

**Ro. 11.7-12 (8)** *National Israel is judicially blinded.*

**Ro. 11. 13-25 (9)** *The Gentiles warned.*

**Ro. 11.26-36 (10)** *Israel is yet to be saved nationally.*

**N1 to Rom. 11.26, p1206** summarizes the fourfold mission of Israel. “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:” (Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6.4, with Isa. 43.10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33.26-29; 1 Chr. 17.20, 21; Psa. 144.15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4.5-8; Rom. 3.1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3.15; 12.3; 22.18; 28.10-14; 49.10; 2 Sam. 7.12-16; Isa. 7.14; 9.6; Mt. 1.1; Rom. 1.3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See ‘Kingdom (OT)’ (Gen. 1.26; Zech. 12.8; NT, Lk. 1.31-33; 1 Cor. 15.24); ‘Davidic Covenant’ (2 Sam. 7.8-17, *note*)).

**Ro. 15.4-13.** (7) *Jewish and Gentile believers are one in salvation.*

**N3 p1226:** Kingdom summary—gives the order of the development of Kingdom truth in the NT.

(6) *The Abrahamic Covenant is a by-faith covenant (Cf. Rom. 4.1-22). Ga. 3.6-9:* “6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”

**Ga. 3.26-29** “26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, 28 there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if *ye be* Christ's, then are ye Abraham's seed, and heirs according to the promise.”

**Ep. 2.14-18.** (6) *Jew & Gentile one body in Christ:* “14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; 15 Having 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; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.”

**N1 to Eph. 3.6, p1252** “That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:” (That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:” (That the Gentiles were to be saved was no mystery **Ro 9:24-33; 10:19-21**. The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing--"the church, which is his *Christ's* body," formed by the baptism with the Holy Spirit **1Co 12:12-13** and in which the earthly distinction of Jew and Gentile disappears **Eph 2:14-15; Col 3:10-11**. The revelation of this mystery, which was foretold, but not explained by Christ **Mt 16:18** was committed to Paul. **In his writings alone we find the doctrine, position, walk, and destiny of the church.**)

**1 Th. 2.14-16** “1 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.”

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## 2. Israel and Judah to be reunited as one nation in the Kingdom.

**N1 to 2 Chr. 10.16, p. 499:** “And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.” (“Israel,” the ten tribes other than Judah and Benjamin, often called “Israel” in distinction from Judah. The division of the kingdom marks an epoch of great importance in the history of the nation. Henceforth it is “a kingdom divided against itself.” Mt 12:25. The two kingdoms are to be reunited in the future kingdom. Isa 11:10-13; Jer 23:5-6; Eze 37:15-28. See “Kingdom” (O.T.), Cmt. on Ge 1:26 Cmt. on Zec 12:8. (N.T.), Lu 1:31. “Israel,” Ge 12:2-3; Ro 11:26.)

See also, Ez. 37; Is. 11:12; Is. 43; Is. 48:6; Je. 3:18; Je. 23:5-8; Zech. 10.1-12; .

**N1 to Ezra 2.1, p529** “Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;” (“Probably individuals from all of the

tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah, but speaking broadly, the dispersion of the ten tribes (Ephraim-Israel) still continues; nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not **De 28:62**; **Isa 11:11-13**; **Ho 3:4**; **8:8**.

“The order of the restoration was as follows: (1) The return of the first detachment under Zerubbabel and Jeshua (B.C. 536), Ezra 1.-6., and the books of Haggai and Zechariah; (2) the expedition of Ezra (B.C. 458), seventy-eight years later (Ezra 7.-10); (3) the commission of Nehemiah (B.C. 444), fourteen years after the expedition of Ezra. **Ne 2:1-5**.”).

**N4 to Is. 7.2, p718** “And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.” (In the prophetic books "Ephraim" and "Israel" are the collective names of the ten tribes who, under Jeroboam, established the northern kingdom, subsequently called Samaria 1Ki 16:24 and were (B.C. 722) sent into an exile which still continues. 2Ki 17:1-6. They are distinguished as "the outcasts of Israel" from "the dispersed of Judah." Isa 11:12. "Hidden" in the world Mt 13:44 they, with Judah, are yet to be restored to Palestine and made one nation again. Jer 23:5-8; Eze 37:11-24.)

**Je. 3:18** “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.”

**Je. 30.2-4** “For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah.”

**Je. 31:1**: “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.” [Read the whole chapter] Je. 31:27-28 “Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.” Read all Je. 31, 32

**Je. 31.15-16** “Jeremiah 31:15-16 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.”

**Je. 31.27-28, 31** “Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.” “Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:”

**Je. 32:** “32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.... 37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:” [Read the whole chapter]

**Je. 33:7-8** “And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.” Je. 33:14 “Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.” [Read the whole chapter]

**Ez. 48.** The division of the land among the tribes in the Kingdom.

**Ho. 1:11** “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.” See N1 to Ho. 1.9 p.921 and N1 to Hos. 2.2 p.922 and the whole book of Hosea.

**Jl. 3.1** “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,”

**Jl. 3.17-21.** *Full kingdom blessing.* (Zech. 12.8, *note.*). **Jl 3.19-20** “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation.”

**N1 to Zechariah 11.7, p975** “And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.” (The scene belongs to the first advent. Beauty and Bands--literally "graciousness and union"; the first signifying God's attitude toward His people Israel, in sending His Son Mt 21:37 the second, His purpose to reunite Judah and Ephraim Eze 37:15-22. Christ, at His first advent, came with grace Joh 1:17 to offer union Mt 4:17 and was sold for thirty pieces of silver Zec 11:12-13. "Beauty" (i.e. graciousness) was "cut in sunder" (Zec 8:10-11), signifying that Judah was abandoned to the destruction foretold in Zec 11:1-6 and fulfilled A.D. 70. After the betrayal of the Lord for thirty pieces of silver (Zec 11:12-13) "Bands" (i.e. union) was broken (Zec 11:14), signifying the abandonment, for the time, of the purpose to reunite Judah and Israel. The order of Zech. 11. is, (1) the wrath against the land (Zec 11:1-6), fulfilled in the destruction of Jerusalem after the rejection of Christ Lu 19:41-44. (2) the cause of that wrath in the sale and rejection of Christ vs. (Zec 11:7-14); (3) the rise of the "idol shepherd," the Beast Da 7:8; Re 19:20 and his destruction (Zec 11:15-17).

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### 3. Sons of God, children of God

**N1 p768 to Isa. 63.16.** Cf. Isa. 1,2; 648. Israel, collectively, the national Israel, recognized God as the national father (cf. Ex. 4.22, 23). Doubtless the believing Israelite was born anew (cf. John 3.3, 5 with Luke 13.28), but the O.T. Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Gal. 4.1-7. The Israelite, though a child, “differed nothing from a servant.” The Spirit, as the “Spirit of His Son,” could not be given to impart the consciousness of sonship until redemption had been accomplished (Gal. 4.4-6). See “Adoption” (Rom. 8.15; Eph. 1.5).

**Gal. 3.26** “For ye are all the children of God by faith in Christ Jesus.”

**Ro. 8.14, 14-17, 21;** “Romans 8:14-17: For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” “Romans 8:21: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

**Gal. 4.1-7:** “Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

**N2 to Ep. 1.5, p 1250** (adoption): “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,” (Adoption (hiothesia, "placing as a son") is not so much a word of relationship as of position. The believer's relation to God as a child results from the new birth Joh 1:12-13 whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son. Ga 4:1-5. The indwelling Spirit gives the realization of this in the believer's present experience Ga 4:6 but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" Ro 8:23; 1Th 4:14-17; Eph 1:14; 1Jo 3:2.).

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#### 4. The judgment and chastisement of Israel (started w/Ezekiel 20.33)

**Ge. 15.13-14** “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”

**N3 to Ge. 15.18, p24** “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:” (N3 outlines the Abrahamic covenant. ... NOTE.--The gift of the land is modified by prophecies of three dispossession and restorations Ge 15:13-14,16; Jer 25:11-12; De 28:62-65; 30:1-3. Two dispossession and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant De 30:3; Jer 23:5-8; Eze 37:21-25; Lu 1:30-33; Ac 15:14-17

**De. 28.15-62.** *Conditions which will bring chastisement in the land.*

**Le. 26.14-46.** *Warnings of chastisement. 5 chastisements and then dispersion.*

**1 Ki. 9.1-9.** “And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And **if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:** Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. **But if ye shall at all turn from following me,** ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.”

**2 K. 17.7-23** *The sins for which Israel was carried into captivity.*

**Is. 9.8-21.** *The vision of the stretched-out hand: the unavailing chastisement.*

**Is. 29.** *Warnings to Judah and Jerusalem of impending discipline (Chapters 29., 30., 31.): vs. 1-8: (1) The discipline. vs. 9-16: (2) The reasons for the discipline. vs. 17-24: (3) Blessing after deliverance (Isa. 37.33-36): type of blessing in the kingdom after Rev. 19.19-21.*

**N1 to Is. 29.3, p737** “And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.” (Here, as often in prophecy, and especially in Isaiah, the near and far horizons blend. The near view is of Sennacherib's invasion and the destruction of the Assyrian host by the angel of the Lord (Isa. 36., 37.); the far view is that of the final gathering of the Gentile hosts against Jerusalem at the end of the great tribulation Ps 2:5; Re 7:14 when a still greater deliverance will be wrought. (See "Times of the Gentiles," Lu 21:24; ">Re 16:14. The same remark applies also to Isa 28:14-18 where there is a near reference to the Egyptian alliance ("we have made a covenant," etc.), while the reference to the stone Isa 29:16 carries the meaning forward to the end-time, and the covenant of unbelieving Israel with the Beast. Da 9:27.)

**Is. 42.8-12.** *Israel chosen, sinning, chastened, restored* (Isa. 428-44.27).

**Is. 42.13-25.** (1) *The chastening of Israel.*

**Is. 8.** *Prediction of the Assyrian invasion.*

God used Assyria to judge Israel, then judged Assyria. **Is. 10..5-19:** “vv 12-13 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:”

**Je. 2.1-3.5.** *First message to backslidden Judah.* (Jer. 2.1-3.5). **N1 to Je. 2.1, p773** “Moreover the word of the LORD came to me, saying,” (The general character of the first message from Jehovah to Judah by Jeremiah is threefold: (1) He reminds Israel of the days of blessing and deliverance, e.g. Jer 2:1-7; (2) He reproaches them with forsaking Him, e.g. Jer 2:13; (3) He accuses them of choosing other, and impotent, gods, e.g. Jer 2:10-12,26-28. All these messages are to be thought of as inspired sermons, spoken to the people and subsequently written. Cf. Jer 36:1-32.).

**Je. 3.6-6.30** *The second message to backslidden Judah* (Je. 3.6-6.30).

**N1 to Je. 3.6, p775** “The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.” (he general character of the second message to Judah is: (1) of reproach that the example of Jehovah's chastening of the northern kingdom 2Ki 17:1-18 had produced no effect upon Judah, e.g. Jer 3:6-10; (2) of warning of a like chastisement impending over Judah, e.g. Jer 3:15-17; (3) of touching appeals to return to Jehovah, e.g. Jer 3:12-14; (4) of promises of final national restoration and blessing, e.g. Jer 3:16-18.).

**Ez. 7.** *Prophecy of the final destruction of Israel.*

**Ez. 8-33.21** **JEHOVAH JUSTIFIED IN SENDING HIS PEOPLE INTO CAPTIVITY: CHAPTERS 8-33.21; KEY VERSE, 33.20.**

**Ez. 20.** *Jehovah vindicated in the chastisement of Israel.*

**Eze. 20.33-44:** The future judgment of Israel regathered from all nations. E.g. Ezekiel 20:34-38 “And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among

you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and **ye shall know that I am the LORD** [God repeatedly says this; see, e.g. vv 42 & 44].”

**N1 to Ez. 20.37 p861** “And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” (The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," Isa 1:24-26 refs. into the old wilderness wanderings. Eze 20:35. The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing. Ps 50:1-7; Eze 20:33-44; Mal 3:2-5; 4:1-2 see other judgments, Cmt. on Joh 12:31 Cmt. on 1Co 11:31.)

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**Ez. 20.44.** “And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.”

**Ez. 21** More prophecies of judgment against Israel.

**Ez. 21.31** “And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.”

**Ez. 22.17-22.** *Parable of the dross in the furnace.* judgment on Israel

**Ez. 23.** *The parable of Aholah and Aholibah.*

**Ez. 21.31-32 [for example]** “And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.”

**Ez. 23.** *The parable of Aholah and Aholibah.* [Israel & Judah and their whoredoms. God will judge them because of their whoredoms. He will judge Israel by Assyria and Judah by Babylon.]

**Ez. 24.** *The parable of the boiling pot.* **Ez. 24:6** “Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.”

**Ho. 2.1-13 (3)** *The chastisement of adulterous Israel.* (Cf. 2 Ki. 17.1-18).

**Ho. 5.1-15 (4)** *The withdrawn face of Jehovah.* God’s judgments against Israel & Judah & why.

**Ho. 6.4-13.8** *The response of Jehovah.* More on judgments and reasons. **N1 p928:** “The response of Jehovah continues to the end, but at Ho. 13.9 changes to entreaty and promise.”

**Am. 2.4-16 Part II.** *Judgments on Judah and Israel.* (Reasons given for judgments).

**Am. 3.1-9.10.** *Part III. Jehovah’s controversy with “the whole family” of Jacob.*

**N2 to Am. 3.1, p935.** “Amos 3:1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,” (The language here, and the expression "house of Jacob," Am 3:13 evidently gives the prophecy a wider application than to "Israel," the ten-tribe northern kingdom, though the judgment was, in the event, executed first upon the northern kingdom. 2Ki 17:18-23.).

**N3 to Am. 3.2, p935** “You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.” (It is noteworthy that Jehovah's controversy with the Gentile cities which hated Israel is brief: "I will send a fire." But Israel had been brought into the place of privilege and so of responsibility, and the Lord's indictment is detailed and unsparing. Cf. Mt. 11:23; Lk. 12:47-48.)

**Am. 9.** *The final prophecy of dispersion.*

**Am. 4.6-13** Israel reminded of Jehovah's chastenings. God reminds Israel of His chastenings-weather, pestilence, slain men with the sword, taken away horses, made stink of their camps, overthrown some, etc. **Am. 4.11-13** “11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. 12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. 13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.”

**Mi. 1.1-2.13 Part I.** (1) *The case of Jehovah against the “house of Israel”.*

**N1 to Mi. 1.6, p946** “Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.” (In Mic 1:6-16 the Assyrian invasion is described. Cf. 2Ki 17:1-18. This is the local circumstance which gives rise to the prophecy of the greater invasion in the last days. Mic 4:9-13 and of the Lord's deliverance at Armageddon. >Re 16:14; 19:17.)

Micah 3.1-5.15. *The coming judgment of the captivities.*

**Mi. 6.1-7.20.** (1) *The LORD'S past and present controversy with Israel.*

**Headnote to Hab.** “It seems most probable that Habakkuk prophesied in the latter years of Josiah. Of the prophet himself nothing is known. To him the character of Jehovah was revealed in terms of the highest spirituality. He alone of the prophets was more concerned that the holiness of Jehovah should be vindicated than that Israel should escape chastisement. Written just upon the eve of the captivity, Habakkuk was God's testimony to Himself as against both idolatry and pantheism.

- “The book is in five parts: I. Habakkuk's perplexity in view of the sins of Israel and the silence of God, 1.1-4. Historically this was the time of Jehovah's forbearance because of Josiah's repentance (2Ki 22.18-20). II. The answer of Jehovah to the prophet's perplexity. 1.5-11. III. The prophet, thus answered, utters the testimony to Jehovah, 1.12-17; but he will watch for further answers, 2.1. IV. To the watching prophet comes the response of the "vision," 2.20. V. All ends in Habakkuk's sublime Psalm of the Kingdom.
- “As a whole the Book of Habakkuk raise and answers the question of God's consistency with Himself in view of permitted evil. The prophet thought that the holiness of God forbade him to go on with evil Israel. The answer of Jehovah announces a Chaldean invasion (**Hab 1:6**), and a world- wide dispersion **Hab 1:5**). But Jehovah is not mere wrath; "He delighteth in mercy" (**Mic 7:18**), and introduces into His answers to the perplexed prophet the great promises, **Mic 1:5; 2:3-4,13,13.** *Margin: burden* See note #1, Cmt. on Isa 13:1.”

**Hab. 1.5 and N1 p955** thereto. "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*." (Verse 5 anticipates the dispersion "among the nations" (cf) De 28:64-67. While Israel as a nation is thus dispersed, Jehovah will "work a work" which Israel "will not believe." Ac 13:37-41, interprets this prediction of the redemptive work of Christ. It is significant that Paul quotes this to Jews of the dispersion in the synagogue at Antioch.)

**Hab. 1.5-11.** *Voice of Jehovah to Israel "among the nations."*

**N2 to Hab. 2.3.** "Habakkuk 2:3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (To the watching prophet comes the response of the "vision" Hab 2:2-20). Three elements are to be distinguished: (1) The moral judgment of Jehovah upon the evils practised by dispersed Israel (Hab 3:19,19). (2) The future purpose of God that, practised by dispersed Israel (Hab 2:5-13,15-19). (2) The future purpose of God that, "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hab 2:14). That this revelation awaits the return of the Lord in glory is shown (a) by the parallel passage in # Isa 11:9-12 and (b) by the quotation of verse 3 in Heb 10:37-38 where the "it" of the "vision" becomes "he" and refers to the return of the Lord. It is then, after the "vision" is fulfilled, that "the knowledge of the glory," etc, shall fill the earth. But (3) meantime, "the just shall live by his faith." This great evangelic word is applied to Jew and Gentile in Ro 1:17 to the Gentiles in Ga 3:11-14 and to Hebrews (especially) in Heb 10:38. This opening of life to faith alone, makes possible not only the salvation of the Gentiles during the dispersion of Israel "among the nations" Hab 1:5; Ga 3:11-14 but also makes possible a believing remnant in Israel while the nation, as such, is in blindness and unbelief, Cmt. on Ro 11:1 with neither priesthood nor temple, and consequently unable to keep the ordinances of the law. Such is Jehovah! In disciplinary government His ancient Israel is cast out of the land and judicially blinded 2Co 3:12-15 but in covenanted mercy the individual Jew may resort to the simple faith of Abraham Ge 15:6; Ro 4:1-5 and be saved. But this does not set aside the Palestinian Cmt. on De 30:3 and Davidic Cmt. on 2Sa 7:16. Covenants, for "the earth shall be filled," etc. (Hab 2:14),and Jehovah will again be in His temple ("Hab 2:20). Cf. Hab 2:14," Ro 11:25-27)

**HEADNOTE TO ZEPHANIAH, P959.** "This prophet, a contemporary of Jeremiah, exercised his ministry during the reign of Josiah. It was a time of revival (2Ki. 22), but the captivity was impending, nevertheless, and Zephaniah points out the moral state which, despite the superficial revival under Josiah (Jer 2:11-13), made it inevitable.

Zephaniah is in four parts: I. The coming invasion of Nebuchadnezzar a figure of the day of the Lord, 1.1-2.3. II. Predictions of judgment on certain peoples, 2.4-15. III. The moral state of Israel for which the captivity was to come, 3.1-7. IV. The judgment of the nations followed by kingdom blessing under Messiah, 3.8-20."

**N1 to Zep. 1.7, p959.** "Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests." (As in the other Prophets, the approaching invasion of Nebuchadnezzar is treated as an adumbration of the true day of the Lord in which all earth-judgments will culminate, to be followed by the restoration and blessing of Israel and the nations in the kingdom. See "Day of the Lord" Isa 2:10-22; Re 19:11-21 "Israel" Ge 12:2-3; Ro 11:26. CF. Joel 1.,2.)

**N1 to Zec. 13.8-9 p978** "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God." (Zech. 13 now returns to the subject of Zec 12:10. Zec 13:8-9 refer to the sufferings of the remnant Isa 1:9; Ro 11:5 preceding the great battle. Zech. 14. is a recapitulation of the whole matter. The order is: (1) The gathering of the nation, Zec 13:2 (see "Armageddon," ">Re 16:14 Cmt. on Re 19:11; (2) the deliverance, Zec 13:3;

(3) the return of Christ to the Mount of Olives, and the physical change of the scene, Zec 13:4-8; (4) the setting up of the kingdom, and full earthly blessing, Zec 13:9.)

**Zec. 12.1-3.** *The siege of Jerusalem by the beast and his armies.*

**Zec. 2.8-13** “8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for **he that toucheth you toucheth the apple of his eye.** 9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. 10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. 11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. 12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. 13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.”

**Zech. 12.1 and N1 p. 976 thereto.** “The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.” (Zech. 12.-14. from one prophecy the general theme of which is the return of the Lord and the establishment of the kingdom. The **order** is: (1) The siege of Jerusalem preceding the battle of Armageddon (**Zec 12:1-3**); (2) the battle itself (**Zec 12:4-9**); (3) the "latter rain" in the pouring out of the Spirit and the personal revelation of Christ to the family of David and the remnant in Jerusalem, not merely as the glorious Deliverer, but as the One whom Israel pierced and has long rejected (**Zec 12:10**); (4) the godly sorrow which follows that revelation (**Zec 12:11-14**); (5) the cleansing fountain # Zec 13:1 then to be **effectually** "opened" to Israel.)

**N1 to Zec. 13., p978 thereto.** “Zechariah 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.” (Zech. 13 now returns to the subject of **Zec 12:10**. **Zec 13:8-9** refer to the sufferings of the remnant **Isa 1:9**; **Ro 11:5** preceding the great battle. Zech. 14. is a recapitulation of the whole matter. The order is: (1) The gathering of the nation, **Zec 13:2** (see "Armageddon," **>Re 16:14 Cmt. on Re 19:11**) (2) the deliverance, **Zec 13:3**; (3) the return of Christ to the Mount of Olives, and the physical change of the scene, **Zec 13:4-8**; (4) the setting up of the kingdom, and full earthly blessing, **Zec 13:9**.)

**Zec. 14.1-3.** Summary of events at the return of the LORD in glory: Armageddon; 4-7: The visible return in glory; physical changes in Palestine; 9-15: The kingdom set up on earth. 16-21: the worship & spirituality of the kingdom.

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## 5. The 70 years captivity & worldwide dispersion

**N3 to Ge. 14.18, p24** “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:” (NOTE.--The gift of the land is modified by prophecies of three dispossessions and restorations Ge 15:13-14,16; Jer 25:11-12; De 28:62-65; 30:1-3. Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant De 30:3; Jer 23:5-8; Eze 37:21-25; Lu 1:30-33; Ac 15:14-17

**Leviticus 26.32-39:** *The dispersion predicted.* Other chastisements preceded the dispersion as shown in Levi. 26.14-31.

**De. 4.25-31:** “Deuteronomy 4:25-31 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. And the

LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.”

**De. 28.63-68:** *Continued disobedience to be punished by a world-wide dispersion.* “And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.”

**De. 30.1-10.** Promise to return them to the land if they repent.

**N1 p250 to De. 30.3** “That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.” (**The Palestinian Covenant** gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. Gen. 15.18, with Num. 34.1-12). The Palestinian Covenant is in seven parts:

- (7) Dispersion for disobedience, v. 1 (Deut. 28.63-68. See Gen. 15.18, *note*).
- (8) The future repentance of Israel while in the dispersion, v.2.
- (9) The return of the Lord, v.3 (Amos 9.9-14; Acts 15.14-17).
- (10) Restoration to the land, v. 5 (Isa. 11.11, 12; Jer. 23.3-8; Ezk. 37.21-25).
- (11) National conversion, v.6 (Rom. 11.26, 26; Hos. 2.14-16).
- (12) The judgment of Israel’s oppressors, v. 7 (Isa. 14.1,2; Joel 3.1-8; Mt. 25.31-46).

See, for the other seven covenants: *Edenic*, Gen. 1.28; *Adamic*, Gen. 3.15; *Noahic*, Gen. 9.1; *Abrahamic*, Gen. 15.18; *Mosaic*, Ex. 19.25; *Davidic*, 2 Sam. 7.16; *New*, Heb. 8.8.)

**De. 31.14-** *Jehovah warns Moses of the apostasy of Israel.* (Cf. 1 Ti.m. 4.1-3; 2 Tim. 3.1-8; Jude 1-19).

**Le. 26.32-39** “And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies’ land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.”

**Le. 26.40-46.** *The Abrahamic Covenant remains, despite the disobedience and dispersion.* “\* \* \* 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God. \* \* \*.”

**Headnote to Numbers.** “The book derives its name from the fact that it records the enumeration of Israel. Historically, NUMBERS takes up the story where EXODUS left it, and is the book of the wilderness wanderings of the redeemed people consequent upon their failure to enter the land at Kadesh-barnea.

- “Typically, it is the book of service and walk, and thus completes, with the preceding books, a beautiful moral order: GENESIS, the book of the creation and fall; EXODUS, of redemption; LEVITICUS, of worship and fellowship; and NUMBERS, of that which should follow--service and walk.
- “It is important to see that nothing was left to self-will. Every servant was numbered, knew his place in the family, and had his own definitely assigned service. The N.T. parallel is 1 Cor. 12.
- “The second typical lesson is that, tested by wilderness circumstances, Israel utterly failed.
- “NUMBERS is in five chief divisions: I. The Order of the Host, 1. 1-10. 10 II. From Sinai to Kadesh-barnea, 10. 11-12. 16, III. Israel at Kadesh-barnea, 13. 1-19. 22, IV. The Wilderness Wanderings, 20. 1-33. 49, V. Closing Instructions, 33. 50-36. 13. The events covered in NUMBERS cover a period of 39 years (Ussher).”

**I Ki. 9.1-9.** “And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And **if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:** Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. **But if ye shall at all turn from following me,** ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.”

**II K. 17.3.** *Israel becomes a tributary to Assyria.* “2 Kings 17:3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.”

**II K. 17.4-6.** *Israel (the ten tribes) carried away into Assyria.* “4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.”

**N1 p442 to II Ki. 17.7** “For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,” (Cf. **De 28:15-68**. From this captivity the ten tribes have never been restored to Palestine. A remnant of Judah returned under Zerubbabel, Ezra, and Nehemiah, and **individuals** out of the ten tribes (called, after the division of Solomon's kingdom, "Israel" in the historical books and Prophets,

also "Ephraim" by the latter) went back, but the **national** restoration is yet to be fulfilled. See **Palestinian Covenant, Cmt. on De 30:3, Kingdom, 2Sa 7:8-17.**)

**II Ki. 17.7-23**, *The sins for which Israel was carried into captivity.*

**II K. 21.10-15; 23.26-27; 24.3-4.** *Jehovah's message concerning Menassah's idolatries.* God tells what he will do to Judah and why.

**I Chr. 5.25-26.** The captivity of the Reubenites, the Gadites, and the half tribe of Manasseh for their sins.

**Is. 8.** *Prediction of the Assyrian invasion.*

**Is. 39.** *Hezekiah's folly: the Babylonian captivity of Judah foretold.* (Cf. 2 Ki. 24., 25.)

**N1 to Je. 2.1 p. 773** "Moreover the word of the LORD came to me, saying," (The general character of the first message from Jehovah to Judah by Jeremiah is threefold: (1) He reminds Israel of the days of blessing and deliverance, e.g. Jer 2:1-7; (2) He reproaches them with forsaking Him, e.g. Jer 2:13; (3) He accuses them of choosing other, and impotent, gods, e.g. Jer 2:10-12,26-28. All these messages are to be thought of as inspired sermons, spoken to the people and subsequently written. Cf. Jer 36:1-32.)

**Je. 5.15-31.**

**Je. 9.13-16.** "... And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. ..."

**Je. 15. 2, 4, 14.** "...And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. ... Jeremiah 15:4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem. ... And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you."

**Je. 17.4-14.**

**Je. 25.** *Prophecy of the 70 years captivity of Judah* (vs. 1-14. Cf. Dan. 9.2) + judgment of all the nations of the earth.

**N1 p798 to Jere. 25** "11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." (Cf. **Le 26:33-35; 2Ch 36:21; Da 9:2** The 70 years may be reckoned to begin with the first deportation of Judah to Babylon. **2Ki 24:10-15**. B.C. 604 according to the Assyrian Eponym Canon, or B.C. 606 according to Ussher; or from the final deportation **2Ki 25:1-30; 2Ch 36:17-20; Jer 39:8-10**. B.C. 586 (Assyr. Ep. Canon), or B.C. 588 (Ussher). In the first case the 70 years extend to the decree of Cyrus for the return **Ezr 1:1-3** B.C. (Assyr. Ep. Canon), or B.C. 536 (Ussher). In the second case the 70 years terminate B.C. 516 (Assyr. Ep. Canon) with the completion of the temple. The latter is more probable reckoning in the light of **Da 9:25**.)

**Je. 29:10** "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

**Ez. 8-33.21** JEHOVAH JUSTIFIED IN SENDING HIS PEOPLE INTO CAPTIVITY: CHAPTERS 8-33.21; KEY VERSE, 33.20 “Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.”

**N1 to Ez. 8.3 p847** “And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.” (Visions, that is, of former profanations of the temple, and of the wickedness because of which Israel was then in Babylon, show the prophet that he might justify to the new generation born in Assyria and Babylonia during the captivity, the righteousness of God in the present national chastening. The visions are retrospective; Israel had done these things, hence the captivities. This strain continues to Eze 33:20. It is the divine view of the national sinfulness and apostasy, revealed to Ezekiel in a series of visions so vivid that though the prophet was by the river Chebar, Eze 1:1; 3:23; 10:15,20; 43:3 It was as if he were transported back to Jerusalem, and to the time when these things were occurring. These visions of the sinfulness of Israel are interspersed with promises of restoration and blessing which are yet to be fulfilled. See "Israel" Ge 12:2-3; Ro 11:26. Also "Kingdom, (O.T.)" Ge 1:26-28; Zec 12:8.)

**N2 to Ez. 8.5 p847** “Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.” (The combined purport of the four visions of profanation in chapter 8., is idolatry set up in the entire temple, even in the holy of holies Eze 8:10-11 women given over to phallic cults Eze 8:14 and nature-worship Ex 8:16.)

**Ez. 12.17-28.** *The full captivity near at hand.* (Cf. 2 Ki. 25:1-10.)

**Ez. 18.** *Ethical instructions for Israel in captivity.*

**Eze. 22:15-16** “And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.”

**Ez. 22.17-22.** *The parable of the dross in the furnace.* **Ez. 22:19-22** “Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.”

**Ez. 33.** *Ethical instructions for the captivity.*

**Ez. 33:20.** This is the key verse to Part IV of Ez. which ends with this verse. “Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.”

**N1 to Ez. 34.28, p879** “And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.” (The whole passage (**Eze 34:23-30**) speaks of a restoration yet future, for the remnant which returned after the 70 years, and their posterity, were continually under the Gentile yoke, until, in A.D. 70, they were finally driven from the land into a dispersion which still continues.)

**Israel’s actions during the captivity, and God’s return of Israel, the reason, in spite of Israel’s actions: Eze. 36.16-38 (16-32 here quoted without italicization of italicized KJV words):** “Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a

removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.”

**Psalm 106.34-48:** Why God judged Israel.

**Am. 6.** *Woe to those at ease in a day of unrighteousness.* Am. 6:7 “Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.”

**Am. 9.1-10:** *The final prophecy of dispersion.* (Cf. v. 9; Deut. 28.63-68).

**Am. 9.4** “And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.”

**Mi. 3.1-5.15:** *The coming judgment of the captivities.*

**Mi. 4:9-10** “Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.” See McGee, *Micah*, pp. 127-8.

**N1 to Hab. 1.5, p955.** “Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.” (Verse 5 anticipates the dispersion “among the nations” (cf) De 28:64-67. While Israel as a nation is thus dispersed, Jehovah will “work a work” which Israel “will not believe.” Ac 13:37-41, interprets this prediction of the redemptive work of Christ. It is significant that Paul quotes this to Jews of the dispersion in the synagogue at Antioch.)

**Zec. 10.9-12.** *The dispersion and regathering of Israel in one view.*

**N1 to Zec. 1.8, p965** “Zechariah 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.” (... Taken as a whole Zec 1:8-17 Zechariah's first vision reveals Judah in dispersion; Jerusalem under adverse possession; and the Gentile nations at rest about it. This condition still continues, and Jehovah's answer to the intercession of the angel sweeps on to the end-time of Gentile domination, when

"the Lord shall yet comfort Zion," etc. (Zec 1:16-17). Isa 40:1-5. See "Kingdom (O.T.)" Cmt. on Ge 1:26 Cmt. on Zec 12:8. *Margin*: red horse Cf. Re 6:4. The whole Gentile period is characterized by the red horse, i.e. "sword." Da 9:26; Mt 24:6-7.)

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## 6. Israel in the tribulation

**Is. 10.20-27.** *The vision of the Jewish remnant in the great tribulation.* (A Jewish remnant shall return to the might God.)

**Is. 13.12-13.** *The Jewish remnant* (Isa. 1.9; Rom. 11.5) in the great tribulation (Psa. 2.5; Rev. 7.14). (Cf. Zech. 14.1, 2.)

Je. 30.1-31.40. *Summary of Israel in the tribulation .*

**N1 to Ez. 20.37 p861** "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," Isa 1:24-26 refs. into the old wilderness wanderings. Eze 20:35. The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing. Ps 50:1-7; Eze 20:33-44; Mal 3:2-5; 4:1-2 see other judgments, Cmt. on Joh 12:31 Cmt. on 1Co 11:31.)

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## 7. The restoration (regathering) and kingdom blessing of Israel

**N1 to Mt. 23.39, p1032** "Matthew 23:37-39 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (The three "untils" of Israel's blessing: (1) Israel must say, "blessed is He" Mt 23:39; Ro 10:3-4. (2) Gentile world-power must run its course. Lu 21:24; Da 2:34-35. (3) The elect number of Gentiles must be brought in. Then "the Deliverer shall come out of Zion." etc. Ro 11:25-27.)

**De. 30.3-10.** "That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul."

**N1 to Ps. 2.6, p600** "Yet have I set my king upon my holy hill of Zion." (The second Psalm gives the **order** of the establishment of the kingdom. It *is in* six parts: (1) The rage of the Gentiles, the vain imagination of "people" (Jews), and the antagonism of rulers against Jehovah's anointed **Ps 2:1-3**. The inspired interpretation of this is in **Ac 4:25-28** which asserts its fulfilment in the crucifixion of Christ. (2) The derision of Jehovah **Ps 2:4** that men should suppose it possible to set aside His covenant **2Sa 7:8-17** and oath **Ps 89:34-37**. (3) The vexation **Ps 2:5** fulfilled, **first** in the destruction of Jerusalem, A.D. 70; and in the final dispersion of the Jews at that time; and to be fulfilled more completely in the tribulation **Mt 24:29** which immediately precedes the return of the King. **Mt 24:30**. (4) The establishment of the rejected

King upon Zion **Ps 2:6**. (5) The subjection of the earth to the King's rule **Ps 2:7-9**; and (6) the present appeal to the world powers. **Ps 2:10-12**. See Psalm 8., next in order of the Messianic Psalms. (Note. Psalms 2. 8. 16. 22. 23. 24. 40. 41. 45. 68. 69. 72. 89. 102. 110. and 118. are considered as Messianic. It is not questioned that many other Psalms also refer to Christ.)

**N1 to Ps. 68.1, p630** “To the chief Musician, A Psalm or Song of David.>> Let God arise, let his enemies be scattered: let them also that hate him flee before him.” (The entire Psalm is pervaded by the joy of Israel in the kingdom, but a stricter order of events begins with verse 18. This is quoted **Eph 4:7-16** of Christ's ascension ministry. Verses 21-23 refer to the regathering of Israel, and the destruction of the Beast and his armies. (See "Beast," **Cmt. on Da 7:8**). (See "Beast," **Cmt. on Re 19:20**). (See "Armageddon" **Cmt. on Re 16:16, Re 19:17-19**. Verses 24-35 are descriptive of full and universal kingdom blessing. (See "Kingdom" (O.T.), **Cmt. on Ge 1:26, Cmt. on Zec 12:8**. See Psalm 69., next in order of the Messianic Psalms.)

**N1 to Ps. 72.1, p633** “Give the king thy judgments, O God, and thy righteousness unto the king's son.” (The Psalm as a whole forms a complete vision of Messiah's kingdom so far as the O.T. revelation extended. All David's prayers will find their fruition in the kingdom (**Ps 72:20**); **2Sa 23:1-4**. Verse 1 refers to the investiture of the King's Son with the kingdom, of which investiture the formal description is given in **Da 7:13-14; Re 5:5-10; Ps 72:2-7,12-14** give the character of the kingdom. (Cf **Isa 11:3-9**. The emphatic word is righteousness. The sermon on the Mount describes the kingdom of righteousness. Verses 8-11 speak of the universality of the kingdom. Verse 16 hints at the means by which universal blessing is to be brought in. Converted Israel will be the "handful of corn" **Am 9:9** as the King Himself in death and resurrection was the single grain, the "corn of wheat" **Joh 12:24** "To the Jew first" is the order alike of Church and kingdom. **Ro 1:16; Ac 13:46; 15:16-17**. It is through restored Israel that the kingdom is to be extended over the earth. **Zec 8:13,20-23**. See Psalm 89., next in order of the Messianic Psalms.)

**Is. 11.10-16.** *How the kingdom wil be set up.* “...12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ....”

**Is. 14.1-8** “(4) *The kingdom set up: Israel restored and exalted.* (See “Kingdom, O.T.,” Gen 1.26-28; Zech. 12.8, *note*; N.T., Lk. 1.31-33; 1 Cor. 15.28)

**Is. 14.7-8** (5) *The joy of the kingdom.* “The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.”

**Is. 24.22-23:** *The first resurrection: the kingdom-age begun.* “And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

**Is. 26.** *The worship and testimony of restored and converted Israel.*

**N1 to Is. 26.19, p735** “Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.” (Eliminate the supplied words, men, and, together with. "Body" is in the plural, "bodies." Isa 26:19-21 with chapter 27., constitute Jehovah's answer to the plaint of Israel, Isa 26:11-18. Verse 19 should read: "Thy dead shall live: my dead bodies shall rise" (i.e. the dead bodies of Jehovah's people). The restoration and re-establishment of Israel as a nation is also spoken of as a resurrection Eze 37:1-11 and many hold that no more than this is meant in Isa 26:19. But since the first resurrection is unto participation in the kingdom Re 20:4-6 it seems the better view that both meanings are here.)

**Is. 26.20-27-13.** *Retrospect: order of events in establishing the kingdom. (1) The Gentile world-power destroyed. (2) Israel regathered (vs. 12-13).*

**Is. 29.17-24** (3) *Blessing after deliverance (Is. 37.33-36): type of blessing in the kingdom after Rev. 19.19-21.*

**Is. 35.** *Kingdom blessing: the regathering of Israel.*

#### **Is. 40-66. LOOKING BEYOND THE CAPTIVITIES.**

**N1 to Is. 40.1, p747.** “Comfort ye, comfort ye my people, saith your God.” (The first two verses of Isa. 40. give the key-note of the second part of the prophecy of Isaiah. The great theme of this section is Jesus Christ in His sufferings, and the glory that shall follow in the Davidic kingdom. (See "Christ in O.T.," **sufferings**.) **Ge 4:4; Heb 10:18 glory, 2Sa 7:8-15; Zec 12:8** Since Israel is to be regathered, converted, and made the centre of the new social order when the kingdom is set up, this part of Isaiah appropriately contains glowing prophecies concerning these events. The full view of the redemptive sufferings of Christ (e.g. Isa. 53) leads to the evangelic strain so prominent in this part of Isaiah. (e.g. **Isa 44:22; 55:1-3**).

The change in style, about which so much has been said, is no more remarkable than the change of theme. A prophet who was also a patriot would not write of the sins and coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power. In **Joh 12:37-44** quotations from Isa. 53. and 6. are both ascribed to Isaiah.)

**Is. 40.1-2** “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. ”

**N1 to Is. 41.8, p749** “But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.” (Three servants of Jehovah are mentioned in Isaiah:(1) David # Isa 37:35; (2) Israel the nation **Isa 41:8-16; 43:1-10; 44:1-8; 45:4; 48:20**; (3) Messiah **Isa 42:1-12**, Is 49., entire chapter, but note especially **Isa 49:5-7**, where the Servant Christ restores the servant nation; **Isa 50:4-6; 52:13-15; 53:1-12**. Israel the nation was a faithless servant, but restored and converted will yet thresh mountains. Against the Servant Christ no charge of unfaithfulness or failure is brought. Cmt. on Isa 42:1.).

**Is. 42.8-12.** *Israel chosen, sinning, chastened, restored (Isa. 428-44.27).*

**Is. 42.13-25.** *The chastening of Israel.*

**Is. 43** (2) *The chosen nation redeemed, and restored.*

**Is. 45.17** “But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.”

**Is. 48.** *Israel to be restored under the Holy One, Jehovah's servant (Isa. 48.1-52.15): (1) Israel reminded of the promises.*

**Is. 49.8-21.** *Israel to be preserved and restored. vv22-26 Judgment on Israel's oppressors.*

**Is. 51.** (6) *Israel to be redeemed: oppressors punished.*

**Is. 52.1-7.** *Vision of Jerusalem in the kingdom-age.*

**Is. 54.1-10.** *Israel the restored wife of Jehovah.* (Cf. Hos. 2.1-23.)

**Is. 54.11-17.** *Security and blessing of restored Israel.* (Cf. Deut. 30.1-9, *note.*)

**Is. 61.3-65.24.** *Kingdom peace and blessing after the day of vengeance anticipated* (Isa. 61.3-65.24): (1) *The restoration of Israel* (extends to Isa. 62.12).

**Is. 65.17-23.** *The eternal blessing of Israel in the new earth.* (Cf. Rev. 21., 22.)

**N1 to Is. 65.17, p769** “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” (Verse 17 looks beyond the kingdom-age to the new heavens and the new earth (see refs. at "create"), but verses 18-25 describe the kingdom-age itself. Longevity is restored, but death, the "last enemy" 1Co 15:26 is not destroyed till after Satan's rebellion at the end of the thousand years. Re 20:7-14.).

**Je. 11.17-21.** Israel to be restored to the land and converted.

**Je. 23.** *The future restoration and conversion of Israel: message against the faithless shepherds* (vs. 1-40).

**N1 to Je. 23, p795** (This final restoration is shown to be accomplished after a period of unexampled tribulation Jer 30:3-10 and in connection with the manifestation of David's righteous Branch Jer 23:5 who is also Jehovah-tsidkenu Jer 23:6. The restoration here foretold is not to be confounded with the return of a feeble remnant of Judah under Ezra, Nehemiah, and Zerubbabel at the end of the 70 years Jer 29:10. At His first advent Christ, David's righteous Branch Lu 1:31-33 did not "execute justice and judgment in the earth," but was crowned with thorns and crucified. Neither was Israel the nation restored, nor did the Jewish people say, "The Lord our righteousness." Cf. Ro 10:3. The prophecy is yet to be fulfilled. Ac 15:14-17.).

**Je. 24.** *The sign of the figs* (vs. 1-3). *Judah yet to be restored, but not they of the second deportation* (vs. 4-10).

**Je. 24.9** “And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.”

**[THE NEW COVENANT W/ISRAEL] Je. 31.31-34** “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” See also, Je. 32.37-44.

**Je. 31.** *Summary: Israel in the last days.*

**Je. 33.** *The great prophecy concerning the Davidic Kingdom.* (Cf. 2 Sam. 7.8-16.)

**Je. 50.5-** “They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.” (Jeremiah 50:5-6).

**Ez. 11.17-21** *Israel to be restored to the land and converted.*

**Ez. 16.60-63:** *The promise of future blessing under the Palestinian Covenant (Deut. 30.1-10, note) and the New Covenant (Heb. 8.8-12, note).* “60 Nevertheless I will remember my **covenant** with thee in the days of thy youth, and I will establish unto thee an everlasting **covenant**. 61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my **covenant** with thee; and thou shalt know that I *am* the LORD: 63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.” [Bold emphasis mine].

**N1 to Ez. 20.37 p861** “And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” (The passage is a prophecy of the future judgment upon Israel, regathered from all nations (see "Israel," Isa 1:24-26 refs. into the old wilderness wanderings. Eze 20:35. The issue of this judgment determines who of Israel in that day shall enter the land for kingdom blessing. Ps 50:1-7; Eze 20:33-44; Mal 3:2-5; 4:1-2 see other judgments, Cmt. on Joh 12:31 Cmt. on 1Co 11:31.)

**Ez. 28.25-26** “Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.”

**Ez. 33.21-36.38. GENERAL THEME: THE FUTURE KINGDOM OF THE SON OF DAVID: CHAPTERS 33.21-36.38.**

**Ez. 34.11-31.** *Israel to be restored: the Davidic kingdom to be set up.* “... 12 ... [I] will deliver [my sheep] out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. ... 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. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it....”

**N1 to Ez. 34.28, p879.** “And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.” (The whole passage (**Eze 34:23-30**) speaks of a restoration yet future, for the remnant which returned after the 70 years, and their posterity, were continually under the Gentile yoke, until, in A.D. 70, they were finally driven from the land into a dispersion which still continues.)

**Ez. 36.1-15.** *Message to the mountains of Israel: the restoration predicted.*

**Ez. 36.16-38.** *The past sins of Israel: her future restoration and conversion.*

**N2 to Ez. 36, p879** (A beautiful order is discernible in this and the succeeding prophecies: (1) Restoration of the land ( 36:1-15); (2) of the people (36:16-37:28); (3) judgment on Israel's enemies. (38:1-39:24). Afterward follows that which concerns the worship of Jehovah that He may dwell amongst His people.)

**Ez. 36.22-23, 32:** **The reason God will restore Israel: “Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the**

heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.... 32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.”

**Ez. 36:26-27** “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.”

**PART VI [OF EZEKIEL]. GENERAL THEME: RESTORATION OF ISRAEL; THE DAVIDIC KINGDOM; JUDGMENT ON THE NATIONS; CHAPTERS 37.1-39.29.**

**Ez. 37.** *The vision of the valley of dry bones.* God restores the nation Israel. “... 24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall walk in my judgments, and observe my statutes, and to them...” **Ezekiel 37:24-28:** “And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”

**N1 to Ez. 37.1, p881.** “The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,” (Having announced "Eze. 36:24-38 the restoration of the nation, Jehovah now gives in vision and symbol the method of its accomplishment. Eze. 37:11 gives the clue. The "bones" are the whole house of Israel who shall then be living. The "graves" are the nations where they dwell. The order of procedure is: (1) the bringing of the people out Eze. 37:12-14,19-27; (2) the bringing of them in (Eze. 37:12); (3) their conversion (Eze. 37:13) (4) the filling with the Spirit (Eze. 37:14). The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation (Eze. 37:19-21). Then follows (Eze. 37:21-27) the plain declaration as to Jehovah's purpose, and Eze. 37:28 implies that then Jehovah will become known to the Gentiles in a marked way. This is also the order of Ac. 15:16-17 and the two passages strongly indicate the time of full Gentile conversion. See also Is. 11:10.)

**Ez. 39.25-29.** *Vision of restored and converted Israel.*

**Ez. 40.1-48.35.** ISRAEL IN THE LAND DURING THE KINGDOM AGE.

**Ez. 40.5-49.** *Vision of the future temple.*

**Ez. 41.1-43.18.** *Description of the temple.*

**Ez. 43.2-6.** *Vision of the glory of the Lord filling the temple.*

**Ez. 43.7- 12.** *The place of the throne of the future temple.*

**Ez. 43.13-18.** *The measure of the altar.*

**Ez. 43.19-27.** *The offerings.*

**Ez. 44.1-3.** *The gate for the prince.*

**Ez. 44.4-8.** *The glory fills the house.*

**Ez. 44.9-31.** *The priests of the future temple.*

**Ez. 45.1-6.** *The Lord's portion of the land.*

**Ez. 45.7-25.** *The portion for the prince.*

**Ez. 46.1-18.** *The worship of the prince and the people.*

**Ez. 46.19-24.** *The place for the boiling the offerings.*

**Ez. 47.1-12.** *The river of the sanctuary.* (Cf. Zech. 14.8, 9; Rev. 22.1, 2.)

**Ez. 47.13-23.** *The borders of the land.* (Cf. Gen. 15.18-21.)

**Ez. 48.1-9.** *The division of the land.* (Cf. Josh. 13.1-19.)

**Ez. 48.10-20.** *The priests and the Levites.*

**Ez. 48.21-29.** *The portion for the prince.*

**Ez. 48.30-35.** *The city and its gates.* (Cf. Rev. 21.10-27).

- **N1 to Da. 5.31, p907** “And Darius the Median took the kingdom, being about threescore and two years old.” (“The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:
- “(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" Cmt. on Lu 21:24, Cmt. on Re 16:19, began, and who established the first of the four world monarchies. **Da 2:37; 7:4.**
- “(2) Belshazzar (prob B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.
- “(3) Darius the Mede Da 5:31; 6:1-27; 9:1. Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" Da 9:1 "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably, through the seed of his mother, of the seed royal not only of Media, but also of Persia. There is but one Darius in Daniel. (See Da 9:1.)
- “(4) Cyrus, with whose rise to power came fully into existence the Medo-Persian, second of the world-empires # Da 2:39 7:5. In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" Da 8:1-4 the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth. Isa 44:28-45:4, the return to Palestine of the Jewish remnant began. Ezr 1:1-4. See Da 11:2, marg. ref. Cmt. on Da 11:2.)”

**N1. to Da. 9.24, p914** “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” (These are "weeks" or more accurately, sevens of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (Da 9:24).

The seventy weeks are divided into seven == 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven weeks == 49 years, Jerusalem was to be rebuilt in "troubulous times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks == 434 years, thereafter Messiah was to come (Da 9:25). This was fulfilled in the birth and manifestation of Christ. Da 9:26 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in Da 9:26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. Mt 24:6-14.) The N.T. reveals, that which was hidden from the O.T. prophets Mt 13:11-17; Eph 3:1-10 that during this period should be accomplished the mysteries of the kingdom of Heaven Mt 13:1-50 and the out-calling of the Church Mt 16:18; Ro 11:25. When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfilment. Da 9:27 deals with the last week. The "he" of Da 9:27 is the "prince that shall come" of Da 9:26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the "little horn" of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil Da 12:11; 2Th 2:3-4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the "little horn" of Dan. 7. will run his awful course, intervenes this entire Church-age. Da 9:27 deals with the last three and a half years of the seven, which are identical with the "great tribulation." Mt 24:15-28 "time of trouble" Da 12:1 hour of temptation" Re 3:10. (see "Tribulation," Ps 2:5; Re 7:14). Cmt. on Ps 2:5. Cmt. on Ex 7:14.

*I* make reconciliation

There is no word in the O.T. properly rendered reconcile. In the A.V. the English word is found # 1Sa 29:4 2Ch 29:24 Le 6:30 8:15 16:20 Eze 45:15,17,20 Da 9:24 but always improperly; atonement is invariably the meaning. Reconciliation is a N.T. doctrine # Ro 5:10 Cmt. on Col 1:21

*Margin:* thy people Cf. # Ho 1:9 The Jews, rejected, are "thy people," i.e. Daniel's, not Jehovah's though yet to be restored.

*Margin:* reconciliation Heb. kaphar, atonement. See this verse note *I*, and see note, # Ex 29:33 Cmt. on Ex 29:33)

**Headnote to Hosea.** "Hosea was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom 2Ki 15:29. His style is abrupt, metaphorical, and figurative.

- "Israel is Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea's distinctive message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel is not merely apostate and sinful--that is said also; but her sin takes its character from the exalted relationship into which she has been brought.
- "The book is in three parts: I. The dishonoured wife, 1.1-3.5. II. The sinful people, 4.1-13.8. III. The ultimate blessing and glory of Israel, 13.9-14.9.
- "The events recorded in Hosea cover a period of 60 years (Ussher)."

**Ho. 1.10-11** (4) *The future blessing and restoration of Israel.*

**Ho. 2.14-23** (6) *Israel, the adulterous wife, to be restored.*

**Ho. 13.9-14.9** *Part III. The ultimate blessing of Israel in the kingdom (Hos. 13.9-14.9).*

**N1 to Jl. 1.4, p930:** “\* \* \* The whole picture is of the end-time of this present age, of the “times of the Gentiles” (Lk. 21.24; Rev. 16.14); of the battle of Armageddon (Rev. 16.14; 19.11-21); of the regathering of Israel (Rom. 11.26, *note*), and of kingdom blessing. It is remarkable that Joel, coming at the very beginning of written prophecy (B.C. 836), gives the fullest view of the consummation of all written prophecy.

“The order of events is: (1) The invasion of Palestine from the north by Gentile world powers headed up under the Beast and false prophet (Joel 2.1-10; “Armageddon,” Rev. 16.14, *refs.*); (2) the Lord’s army and destruction of the invaders (Joel 2.11; Rev. 19.11-21); the repentance of Judah in the land (Joel 2.12-17; Deut. 30.1-9, *note*); (4) the answer of Jehovah (Joel 2.18-27); (5) the of the Spirit in the (Jewish) “last days” (Joel 2.28, 29); (6) the return of the Lord in glory and the setting up of the kingdom (Joel 2.30-32; Acts 15.15-17) by the regathering of the nation and the judgment of the nations (Joel 3.1-16); (7) full and permanent kingdom blessing (Joel 3.17-21; Zech. 14.1-21; Mt. 25.32, *note*).

**Jl. 3.2-8:** The judgment of the Gentile nations after Armageddon.

**Jl. 3.17-21.** *Full kingdom blessing.* (Zech. 12.8, *note*.) **Jl. 3.19-20** “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation.”

**Jl. 3 (6)** *The restoration of Israel.* (Cf. Isa. 11.10-12; Jer. 23.5-8; Ezk. 37.21-28; Acts 15.15-17)

**Jl. 3.17-21 (2)** *Full kingdom blessing.* (See Zech. 12.8, *note*).

**Am. 6.** *Woe to those at ease in a day of unrighteousness.* Am. 6:7 “Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.”

**Am. 9. 13-15.** *Full kingdom blessing or restored Israel.*

**Am. 9.11-12.** *Part IV. Future kingdom blessing: (1) The LORD’S return and the re-establishment of the Davidic monarchy.*

**Am. 9.13-15.** (2) *Full kingdom blessing of restored Israel.*

#### **Headnote to Jonah.**

**Mi. 4:1** “But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.” See Dr. McGee, *Micah*, pp. 119-121 (The last days refers to the tribulation-that is what the Lord Jesus called it.. Jerusalem will be the center of the millennial kingdom, the capital of the earth.)

**Mi. 4:2** “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.” McGee, *Micah* (pp. 121-22): “Here is another chapter, among the many chapters in the prophetic books of the Bible, which makes it clear that the present return of the Jews to the land of Israel is not a fulfillment of prophecy. In this day in which we live, the nations of the world are not going to Jerusalem to hear from the LORD! Neither is the Word of the LORD going forth from Jerusalem.... My friend, all the current sensationalism which declares that prophecy is being fulfilled in that land just produces an itch in what I call baby Christians....”

**Mi. 4:3** “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” See also vv. 4-5.

**Mi. 4:6** “In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;” Dr. McGee, *Micah*, pp. 124-25: [God afflicts the Jews. “When you have a knowledge of the true and living God, you cannot turn your back on Him without being punished. If you [the Jew] will read your writings, you will find that not only can you blame Him for your trouble, but He is also not through with you as a nation. He intends to regather you. By that time....”]

**Mi. 4.6-8 (e)** *Israel to be regathered.*

**Mi. 4.11-13 (g)** *How the kingdom is set up: the gathering of the Gentile nations against Jerusalem, and battle of Armageddon (Rev. 16.14; 19.17, note).*

**N2 to Mi. 5.7, p949:** “And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.” (The ministry of the Jewish Remnant (Isa. 1.9; Rom. 11.5, *note*) has a twofold aspect, “a dew from the LORD”; “a lion among the beasts.” Turning to the Lord in the great tribulation (Psa. 2.5; Rev. 7.14. *note*), the remnant takes up to the beautiful gospel of the kingdom (Rev. 14.6, *note*) and proclaims it under awful persecution “unto all nations, for a witness” (Mt. 24.14). The result is seen in Rev. 7.4-14. This is the “dew” aspect, and is followed by the “day of the LORD” (Isa. 2.10-22; Rev. 19.11-21), in the morning of which the kingdom is set up in power. Again there is a world-wide preaching to Jew and Gentile, but now it is the word that the King is on His holy hill of Zion (Psa. 2.), and the unrepentant will be broken with His rod of iron (Psa. 2.6-9. The preaching is given in Psa. 2.10-22. this is the “lion” aspect of the remnant’s testimony (Rev. 2.26-28). The full kingdom-age of blessing follows the “rod of iron” aspect.)

**N1 to Hab. 2.14, p957** “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Cf. Isa 11:9 which fixes the time when "the earth," etc. It is when David's righteous Branch has set up the kingdom. (See "Kingdom (O.T.)," 2Sa 7:9; Zec 12:8 also, "Kingdom (N.T.)," Lu 1:31-33; 1Co 15:28. Habakkuk's phrase marks an advance on that of Isaiah. In the latter it is "the knowledge of the Lord." That, in a certain sense, is being diffused now; but in Habakkuk it is "the knowledge of the glory of the Lord," and that cannot be till He is manifested in glory Mt 24:30; 25:31; Lu 9:26; 2Th 1:7; 2:8; Jude 1:14. The transfiguration was a foreview of this. Lu 9:26-29.)

**Hag. 2.20-23:** *The future destruction of Gentile power.*

**Zep. 3.14-20:** *The kingdom blessing of Israel.*

**Headnote to Zec.:** “Zechariah, like Haggai, was a prophet to the remnant which returned after the 70 years. There is much of symbol in Zechariah, but these difficult passages are readily interpreted in the light of the whole body of related prophecy. The great Messianic passages are, upon comparison with the other prophecies of the kingdom, perfectly clear. Both advents of Christ are in Zechariah's prophecy **Zec 9:9; Mt 21:1-11; Zec 14:3-4**. More than Haggai or Malachi, Zechariah gives the mind of God about the Gentile world-powers surrounding the restored remnant. He has given them their authority **Da 2:27-40** and will hold them to account; the test, as always, being their treatment of Israel. Cmt. on Ge 15:18 note 3, clause 6; **Zec 2:8**.

“Zechariah, therefore, falls into three broad divisions: I. Symbolic visions in the light of the Messianic hope, 1.1-6.15. II. The mission from Babylon, 7., 8. III. Messiah in rejection and afterwards in power, 9.-14.”

**Zec 1.12-16.** *God displeased with the nations (because of their treatment of Jerusalem and Zion).*

**Zec, 2.4-13.** *Jerusalem in the kingdom-age.* **Zec. 2.10-13:** “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and

shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.”

**N1 to Zec. 3.1, p967** “And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.” (The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God Cmt. on Ro 3:21 of which Paul's experience, Php 3:1-9 is the illustration, as it is also the foreshadowing of the conversion of Israel. (2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" Cmt. on Isa 4:2. The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent Ro 10:1-4; 11:7-8 Cf. Zec 6:12-15 which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. Cmt. on Heb 5:6. *Margin:* angel Cmt. on Heb 1:4.).

**N2 to Zec. 3.10, p967** “In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.” (Zec 3:10 marks the time of fulfilment as in the future kingdom. It speaks of a security which Israel has never known since the captivity, nor will know till the kingdom comes. (Cf. Isa 11:1-9).).

**Zep. 3.14-20.** (2) *The kingdom blessing of Israel.*

**N2 to Zep. 3.15, p15** “Zephaniah 3:15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.” (That this, and all like passages in the Prophets (see "Kingdom (O.T.)," Ge 1:26; Zec 12:8 cannot refer to anything which occurred at the first coming of Christ is clear from the context. The precise reverse was true. Cmt. on Isa 11:1.)

**Zec. 8.1-8.** *Jehovah's unchanged purpose to bless Israel in the kingdom.*

**Zec. 8.20-23.** *Jerusalem to be the religious center of the earth.*

**Zec. 8.20-23.** *Jerusalem to be the religious center of the earth.*

**N3 to Zec. 8.23, p972.** “Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God is with you.” (i.e. in the days when Jerusalem has been made the centre of the earth's worship. Zec 8:23 explains: the Jew (see "Remnant," Isa 1:9; Ro 11:5 will then be the missionary, and to the very "nations" now called "Christian"!)

**Zech. 9.1-17.** *The future deliverance of Judah and Ephraim, and the world-wide kingdom.*

**N 2 to Zec. 9.9, p973** “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, "Hosanna" is given in Mt 21:11 and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70; Lu 19:38-44. The same multitude soon cried, "Crucify Him.")

**N3 to Zec. 9.10, p973** “And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.” (Having introduced the King in Zec 9:9, Zec 9:10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah.)

**Zec. 9.10-17.** *The future deliverance of Judah and Ephraim, and the worldwide kingdom.*

**Zec. 10.1-8.** *The future strengthening of Judah and Ephriam.*

**Zec. 10.9-12.** *The dispersion and regathering of Israel in one view.*

**N2 to Zec. 10.4, p974** “Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.” (The tense is future: "From him *Judah* shall be the cornerstone Ex 17:6. Cmt. on 1Pe 2:8 from him the nail Isa 22:23-24 from him the battle-bow," etc. The whole scene is of the events which group about the deliverance of the Jews in Palestine in the time of the northern invasion under the "Beast" Da 7:8; Re 19:20 and "Armageddon," ">Re 16:14; 19:17. The final deliverance is wholly effected by the return of the Lord Re 19:11-21, but previously He strengthens the hard-pressed Israelites Mic 4:13; Zec 9:13-15; 10:5-7; 12:2-6; 14:14. That there may have been a precursive fulfilment in the Maccabean victories can neither be affirmed nor denied from Scripture.)

**N1 p975 to Zec. 11.7.** 1<sup>st</sup> advent and rejection of Messiah & the result: the wrath. “And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.” (The scene belongs to the first advent. Beauty and Bands--literally "graciousness and union"; the first signifying God's attitude toward His people Israel, in sending His Son Mt 21:37 the second, His purpose to reunite Judah and Ephraim Eze 37:15-22. Christ, at His first advent, came with grace Joh 1:17 to offer union Mt 4:17 and was sold for thirty pieces of silver Zec 11:12-13. "Beauty" (i.e. graciousness) was "cut in sunder" (Zec 8:10-11), signifying that Judah was abandoned to the destruction foretold in Zec 11:1-6 and fulfilled A.D. 70. After the betrayal of the Lord for thirty pieces of silver (Zec 11:12-13) "Bands" (i.e. union) was broken (Zec 11:14), signifying the abandonment, for the time, of the purpose to reunite Judah and Israel. The order of Zech. 11. is, (1) the wrath against the land (Zec 11:1-6), fulfilled in the destruction of Jerusalem after the rejection of Christ Lu 19:41-44; (2) the cause of that wrath in the sale and rejection of Christ vs. (Zec 11:7-14); (3) the rise of the "idol shepherd," the Beast Da 7:8; Re 19:20 and his destruction (Zec 11:15-17).)

**N3 to Zech. 11.11, p975.** “And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.” (The "poor of the flock": i.e. the "remnant according to the election of grace" **Ro 11:5** those Jews who did not wait for the manifestation of Christ in glory, but believed on Him at His first coming, and since. Of them it is said that they "waited upon Me," and "knew." Neither the Gentiles nor the Gentile church, corporately, are in view: only the believers out of **Israel** during this age. The church, corporately, is not in O.T. prophecy **Eph 3:8-10**.)

**Zec. 11.7-14.** *The cause of the wratah, the rejection of Messiah.*

**Zec. 12.10.** *The Spirit poured out: the pierced One revealed to the delivered remnant.* “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.”

**Zec. 12.11-14.** *The repentance of the remnant.*

**Zec. 13.1-7.** *The repentant remnant pointed to the cross.*

**Zec. 13.6-7.** *The preaching to Israel after the return of the LORD.*

**N1 to Zec. 12.1, p976** “The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.” *The siege of Jerusalem by the Beast and his armiew.* (Cf. Rev. 19.19-21.)(Zech. 12.-14. form one prophecy the general theme of which is the return of the Lord and the establishment of the kingdom. The **order** is: (1) The siege of Jerusalem preceding the battle of Armageddon (**Zec 12:1-3**); (2) the battle itself (**Zec 12:4-9**); (3) the "latter rain" in the pouring out of the Spirit and the personal revelation of Christ to the family of

David and the remnant in Jerusalem, not merely as the glorious Deliverer, but as the One whom Israel pierced and has long rejected (Zec 12:10); (4) the godly sorrow which follows that revelation (Zec 12:11-14); (5) the cleansing fountain # Zec 13:1 then to be **effectually** "opened" to Israel.)

**N2 to Zec. 12.8, p976** "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them." (Kingdom in O.T., Summary:

#### I. Dominion over the earth before the call of Abraham

- (1) Dominion over creation was given to the first man and woman Ge 1:26,28. Through the fall this dominion was lost, Satan becoming "prince of this world" Mt 4:8-10; Joh 14:30.
- (2) After the flood, the principle of human government was established under the covenant with Noah Cmt. on Ge 9:1. Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out (see "Israel" Ge 12:1-3; Ro 11:26).

Among these purposes is the establishment of a universal kingdom. The order of the development of Divine rule in Israel is:

- (1) The mediatorship of Moses Ex 3:1-10; 19:9; 24:12
- (2) The leadership of Joshua Jos 1:1-5
- (3) The institution of Judges Jg 2:16-18.
- (4) The popular rejection of the Theocracy, and choice of a king-- Saul, 1Sa 8:1-7; 9:12-17.

#### III. The Davidic kingdom

- (1) The divine choice of David 1Sa 16:1-13
- (2) The giving of the Davidic Covenant 2Sa 7:8-16; Ps 89:3-4,20-21,28-37.
- (3) The exposition of the David Covenant by the prophets Isa 1:25-26; Zec 12:6-8.

See marg. "Kingdom" and refs. Cmt. on Isa 1:25 The kingdom as described by the prophets is:

- a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the Prince of Peace" Isa 7:13; 9:6; 11:1; Jer 23:5; Eze 34:23; 37:24; Ho 3:4-5.
- b) A kingdom heavenly in origin, principle, and authority Da 2:34-35,44-45 but set up on the earth, with Jerusalem as the capital Isa 2:2-4; 4:3; 24:23; 33:20; 62:1-7; Jer 23:5; 31:38-40; Joe 3:1,16-17.
- c) The kingdom is to be established first over regathered, restored, and converted Israel, and then to become universal Ps 2:6-8; 22:1-31; 24:1-10; Isa 1:2; 11:1,10-13; 60:12; Jer 23:5-8; 30:7-11; Eze 20:33-40; 37:21-25; Zec 9:10; 14:16-19
- d) The moral characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the Lord will be universal; beast ferocity will be removed; absolute equity will be enforced; and outbreking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved Isa 11:4,6-9; 65:20; Ps 2:9; Isa 26:9; Zec 14:16-21. The N.T. Re 20:1-5, adds a detail of immense significance--the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace. Isa 11:4-9; Ps 72:1-10.
- e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers Ps 2:4-9; Isa 9:7; Da 2:35,44; 7:26-27; Zec 14:1-19 Cmt. on Zec 6:11.

- f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future De 30:3-5; Ps 2:1-9 Zec 14:4.
- g) The chastisement reserved for disobedience in the house of David 2Sa 7:14; Ps 89:30-33 fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentile. But the Davidic Covenant has not been abrogated Ps 89:33-37 but is yet to be fulfilled. Ac 15:14-17. *Margin:* angel Cmt. on Heb 1:4).

**Zec. 14.** *Summary of events at the return of the LORD in glory:* (1) *Armageddon.*(vv1-3); (2) *The visible return in glory: physical changes in Palestine* (vs. 4-10); (3) *The river of the sanctuary.* (Cf. Ezk. 47.1-12; Rev. 22.1, 2.)(v. 8); (4) *The kingdom set up on the earth.* (vv. 9-15); (5) *The worship and spirituality of the kingdom.* (vs. 16-21).

**N1 to Zec. 14.9-15, p979.** *The kingdom set up on the earth.* “9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one....” (The final answer to the prayer of Mt 6:10. Cf. Da 2:44-45,24-27. See "Kingdom (N.T.)" Lu 1:31-33; 1Co 15:28.)

**Zec. 14.16-21.** *The worship and spirituality of the kingdom.*

**N1 to Mt. 23.39, p1032.** “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (The three "untils" of Israel's blessing: (1) Israel must say, "blessed is He" Mt 23:39; Ro 10:3-4. (2) Gentile world-power must run its course. Lu 21:24; Da 2:34-35. (3) The elect number of Gentiles must be brought in. Then "the Deliverer shall come out of Zion." etc. Ro 11:25-27.)

**N2 to Mt. 24:3, p1032** “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Mat 24 with Lu 21:20-24 answers the threefold question. The order is as follows: "when shall these things be?"--i.e. destruction of the temple and city. Answer: Lu 21:20-24. Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer: Mt 24:4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age--wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf) Da 9:26. This is not the description of a converted world. (2) But the same answer (Mt 24:4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week. Da 9:24-27. Cmt. on Da 9:24. All that has characterized the age gathers into awful intensity at the end. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant Isa 1:9; Re 14:6-7. Cmt. on Ro 11:5. Verse 15 gives the sign of the abomination, Cmt. on Da 9:27, the "man of sin," or "Beast" 2Th 2:3-8; Da 9:27; 12:11; Re 13:4-7.

This introduces the great tribulation Ps 2:5. Cmt. on Re 7:14, which runs its awful course of three and a half years, culminating in the battle of Cmt. on Re 19:19 at which time Christ becomes the smiting Stone of Da 2:34. The detail of this period (Mt 24:15-28) is: (1) The abomination in the holy place (Mt 24:15); (2) the warning (Mt 24:16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (Mt 24:21-26); (4) the sudden smiting of the Gentile world-power (Mt 24:27-28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (Mt 24:29-31); (6) the sign of the fig-tree (Mt 24:32-33); (7) warnings, applicable to this present age over which these events are ever impending (Mt 24:34-51). Phm 1:25. Careful study of Da 2, 7, 9, and Re 13 will make the interpretation clear. See, also, "Remnant" (Isa 1:9; Ro 11:5).)

**N1 p1153 to Acts 3:21** “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Gr. apokatastaseos = restoration, occurring here and Ac 1:6 only. The meaning is limited by the words: "Which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the land (see "Israel," Ge 12:2-3; Ro 11:26 also "Palestinian Covenant," De 30:1-9. Cmt. on De 30:3 and of the restoration theocracy under David's Son. (See "Davidic Covenant," 2Sa 7:8-17). Cmt. on 2Sa 7:16,

"Kingdom," Ge 1:26-28. Cmt. on Zec 12:8. No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. CF Re 20:11-15.)

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## 8. The Case Against Israel

**II Ki. 17.7-23**, *The sins for which Israel (& Judah) was carried into captivity.*

**N1 p 499 to II Chronicles 10.16** "And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents." ("Israel," the ten tribes other than Judah and Benjamin, often called "Israel" in distinction from Judah. The division of the kingdom marks an epoch of great importance in the history of the nation. Henceforth it is "a kingdom divided against itself." **Mt 12:25**. The two kingdoms are to be reunited in the future kingdom. **Isa 11:10-13**; **Jer 23:5-6**; **Eze 37:15-28**. See "Kingdom" (O.T.), **Cmt. on Ge 1:26** **Cmt. on Zec 12:8**. (N.T.), **Lu 1:31**. "Israel," **Ge 12:2-3**; **Ro 11:26**.)

**Psalms 106:34-48** "They did not destroy the nations, concerning whom the LORD commanded them: But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry: And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD."

In **Jeremiah** we find the extent of the transgressions of Israel for which God judged Israel.

See the "because" in **Jeremiah** (many of them are circled).

**Jeremiah 2:13** "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." See Je. 2.1-3.5

**N2 to Je. 3.6, p775** "The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot." ("Israel" and "Ephraim": names by which the northern kingdom (the ten tribes) is usually called in the prophets. When by "Israel" the whole nation is meant, it will appear from the context.)

**Ez. 5**. *The sign of the sharp knife: i.e. famine, pestilence, the sword.* Judgements against Israel, the anger of the Lord accomplished, His fury to rest upon Israel, and His comfort from this. This because **Ez. 5:11** "Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity."

**Ez. 6.1-7**. *The message against the mountains of Israel.*

**Ez. 6.11-7.27**. *Desolation upon the land.*

**Ez. 8-33.21.** GENERAL THEME: JEHOVAH JUSTIFIED IN SENDING HIS PEOPLE INTO CAPTIVITY.

**N1 to Ez. 8.3, p847.** “And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy..” (Visions, that is, of former profanations of the temple, and of the wickedness because of which Israel was then in Babylon, show the prophet that he might justify to the new generation born in Assyria and Babylonia during the captivity, the righteousness of God in the present national chastening. The visions are retrospective; Israel had done these things, hence the captivities. This strain continues to **Eze 33:20**. It is the divine view of the national sinfulness and apostasy, revealed to Ezekiel in a series of visions so vivid that though the prophet was by the river Chebar, **Eze 1:1; 3:23; 10:15,20; 43:3** It was as if he were transported back to Jerusalem, and to the time when these things were occurring. These visions of the sinfulness of Israel are interspersed with promises of restoration and blessing which are yet to be fulfilled. See "Israel" **Ge 12:2-3; Ro 11:26**. Also "Kingdom, (O.T.)" **Ge 1:26-28; Zec 12:8**.)

**Ez. 20.1-32.** *Jehovah vindicated in the chastisement of Israel.* God goes over the history of Israel and their sins and rebellion against Him. They had not executed His judgments, had despised His statutes, and had polluted His Sabbaths, and their eyes were after their fathers' idols (v24).

**Ez. 20.33-44.** *The future judgment against Israel.*

**Ez. 22.** *The sins of Israel enumerated.*

**Ez. 22.23-31.** *Sins of the priests, princes, prophets, and people.*

**Ez. 23.** *The parable of Aholah and Aholibah.* [Israel & Judah and their whoredoms. God will judge them because of their whoredoms. He will judge Israel by Assyria and Judah by Babylon.]

**Ez. 24.** *The parable of the boiling pot.* **Ez. 24:6** “Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.”

**Ez. 33.23-33.** *Hearers of the word, but not doers.*

**Ez. 34.1-10.** *Message to the faithless shepherds of Israel.*

**Ez. 36.16-38.** *The past sins of Israel: her future restoration and conversion.*

**Headnote to Hosea.** “Hosea was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom 2Ki 15:29. His style is abrupt, metaphorical, and figurative.

“Israel is Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea's distinctive message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel is not merely apostate and sinful--that is said also; but her sin takes its character from the exalted relationship into which she has been brought.

“The book is in three parts: I. The dishonoured wife, 1.1-3.5. II. The sinful people, 4.1-13.8. III. The ultimate blessing and glory of Israel, 13.9-14.9.

“The events recorded in Hosea cover a period of 60 years (Ussher).”

**N1 p921 to Ho. 1.9** “Then said *God*, Call his name Loammi: for *ye are* not my people, and I will not be your God.” “My people” is an expression used in the O.T. exclusively of Israel the nation. It is never used of the patriarchs, Abraham, Isaac, and Jacob. **Mt 2:6.**” But Hosea 2.23 says “And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

See the middle of the page numbered ii (in “A Panoramic View of the Bible) for the appointed mission of Israel and the periods of the Biblical story of Israel; Ro. 3.1-2.

**Ho. 4.1-5 Part II. The sinful people** (Hos. 4.1-13.8). (1) *The general charge.* **Ho. 4:1-5** “1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. 2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. 4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest. 5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.”

**Ho. 4.6-11.** (2) *The willful ignorance of Israel.*

**Ho. 4.12-19.** (3) *The idolatry of Israel.*

**Ho. 5.1-15.** (4) *The withdrawn face of Jehovah.*

**Ho. 6.4-13.8** *The response of Jehovah.* More on judgments and reasons. **N1 p928:** “The response of Jehovah continues to the end, but at Ho. 13.9 changes to entreaty and promise.”

**Am. 3.1-9.10. Part III. Jehovah’s controversy with “the whole family” of Jacob.**

**N2 to Am. 3.1, p935.** “Amos 3:1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,” (The language here, and the expression “house of Jacob,” Am 3:13 evidently gives the prophecy a wider application than to “Israel,” the ten-tribe northern kingdom, though the judgment was, in the event, executed first upon the northern kingdom. 2Ki 17:18-23.).

**Am. 5.21-27.** *Worship without righteousness Jehovah’s abomination.*

God wanted Amos to tell Israel exactly what He was about to do. They rejected His message. In fact, the didn’t even want to hear him prophecy. They rebelled at the message and the messenger. God wanted Amos to prophecy 3 things to Israel. (1) **Am. 7.10-17:** God’s people did not respect the word preached by God’s prophet. (2) God’s people did not honor the Sabbath (8.5). (3) They did not detest sin anymore (8.14). **Am. 8:11:** “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”

**Am. 8.4-14.** *God’s full case against Israel.*

**Mi. 1.1-2.13. The case of Jehovah against the “house of Israel.”** “**Mi. 1:1-2:13** “The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters *that are* poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. What is

the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem? Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem. Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethel; he shall receive of you his standing. For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moreshethgath: the houses of Achzib *shall be* a lie to the kings of Israel. Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil. In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD. Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame. *O thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly? Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction. If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.”

“**Mi. 6** begins Micah’s 3<sup>rd</sup> and final message to the nation of the world and to Israel in particular. **Mi. 6.1-5**: A mountain represents a great kingdom, and a hill represents a lesser kingdom. I would say, therefore, that this is not only a call to nature but also to the *nations* of the world. [God begins to plead with Israel. He reminds them of all He had done for them. He goes over a little bit of their history. He tells them how He loved them, redeemed them, gave them leadership, protected, and defended them.]” (McGee).

**Mi. 6.1-7.20.** *the LORD’S past & present controversy with Israel.* “Micah 6:1-7:20 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD’S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to

walk humbly with thy God? The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people. Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

**HEADNOTE TO HABAKKUK, P955.** "It seems most probable that Habakkuk prophesied in the latter years of Josiah. Of the prophet himself nothing is known. To him the character of Jehovah was revealed in terms of the highest spirituality. He alone of the prophets was more concerned that the holiness of Jehovah should be vindicated than that Israel should escape chastisement. Written just upon the eve of the captivity, Habakkuk was God's testimony to Himself as against both idolatry and pantheism.

"The book is in five parts: I. Habakkuk's perplexity in view of the sins of Israel and the silence of God, 1.1-4. Historically this was the time of Jehovah's forbearance because of Josiah's repentance (2Ki 22.18-20). II. The answer of Jehovah to the prophet's perplexity. 1.5-11. III. The prophet, thus answered, utters the testimony to Jehovah, 1.12-17; but he will watch for further answers, 2.1. IV. To the watching prophet comes the response of the "vision," 2.20. V. All ends in Habakkuk's sublime Psalm of the Kingdom.

"As a whole the Book of Habakkuk raise and answers the question of God's consistency with Himself in view of permitted evil. The prophet thought that the holiness of God forbade him to go on with evil

Israel. The answer of Jehovah announces a Chaldean invasion (Hab 1:6), and a world- wide dispersion Hab 1:5). But Jehovah is not mere wrath; "He delighteth in mercy" (Mic 7:18), and introduces into His answers to the perplexed prophet the great promises, Mic 1:5; 2:3-4,13,13. *Margin*: burden See note #1, Cmt. on Isa 13:1."

**HEADNOTE TO ZEPHANIAH, P959.** "This prophet, a contemporary of Jeremiah, exercised his ministry during the reign of Josiah. It was a time of revival (2Ki. 22), but the captivity was impending, nevertheless, and Zephaniah points out the moral state which, despite the superficial revival under Josiah (Jer 2:11-13), made it inevitable.

Zephaniah is in four parts: I. The coming invasion of Nebuchadnezzar a figure of the day of the Lord, 1.1-2.3. II. Predictions of judgment on certain peoples, 2.4-15. III. The moral state of Israel for which the captivity was to come, 3.1-7. IV. The judgment of the nations followed by kingdom blessing under Messiah, 3.8-20."

**Zep. 3.1-7.** *Part III. The moral state of Jerusalem in the prophet's time* (Cf. Isa. 3.1-26; Jer. 6.1-15.)

**Zec. 7.8-14.** *Why their prayers were not answered.*

**Mal. 1.6-2.9.** *Part II. The sins of the restoration priests.*

**Mal. 2.10-3.18.** *Part III. The sins of the people. (1) sins against brotherhood.*

**Mal. 2.11-16.** *(2) Sins against God in the family.*

**Mal. 2.17.** *The sin of insincere religious profession.*

**N3 to Mt. 21.44, p1029** "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Christ as the "Stone" is revealed in a threefold way: (1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence. Isa 8:14-15; Ro 9:32-33; 1Co 1:23; 1Pe 2:8; (2) to the church, Christ is the foundation stone and the head of the corner 1Co 3:11; Eph 2:20-22; 1Pe 2:4-5; (3) to the Gentile world-powers (see "Gentiles," Lu 21:24; Re 16:19 He is to be the smiting-stone of destruction Da 2:34. Israel stumbled over Christ; the church is built upon Christ; Gentile world- dominion will be broken by Christ. See "Armageddon" ">Re 16:14; 19:19. *Margin*: Or, Whosoever falls on this stone shall be crushed together *i.e. the Jews Isa 8:14; Ro 9:32-33; 1Co 1:23* but on whomsoever it may fall, he will be scattered as dust (Gr. "winnowed," *i.e. the Gentile nations, Da 2:34-35,45 Cmt. on Da 2:35.*)

**Ro. 1.21-23.** *(1) The seven stages of Gentile world apostasy.*

**Ro. 1.24-32.** *(4) The result of the Gentile world apostasy.*

**Ro. 2.1-16.** *(5) The Gentile pagan moralizers no better than other pagans. Ro. 2.9:* "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;" **Ro. 2.12** "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;"

**Ro. 2.17-29.** *The Jew, knowing the law, is condemned by the law. Ro. 2.17-29:* "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not

commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.”

**Ro. 3.1-8.** (7) *The advantage of the Jew works his greater condemnation.*

**Ro. 3.8-20.** (8) *The final verdict: the whole world guilty before God.* **Ro. 3.9** “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”

**Ro. 3.20** “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

**Ro. 3.21-5.11.** *Part II. Justification by faith in Christ crucified, the alone remedy for sins* (Rom. 3.21-5.11).

**Ro. 3.23** “For all have sinned, and come short of the glory of God;”

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## 9. “THE HISTORICAL BOOKS (P. 257)

“The Historical Books of the Old Testament, usually so called, are twelve in number, from Joshua to Esther inclusive. It should, however, be remembered that the entire Old Testament is filled with historical material. The accuracy of these writings, often questioned, has been in recent years completely confirmed by the testimony of the monuments of contemporaneous antiquity.

“The story of the Historical Books is the story of the rise and fall of the Commonwealth of Israel, while the prophets foretell the future restoration and glory of that under King Messiah.

The history of Israel falls into seven distinct periods:

- I. “I. From the call of Abraham to the Exodus, Ge 12.1-Ex 1.22 (with Ac. 7.) The book of Job belongs to this period and shows the maturity and depth of philosophic and religious thought, and the extent of revelation of the age of the Patriarchs.
- II. “II. From the Exodus to the death of Joshua. The history of this period is gathered from the books of Exodus, Numbers, Deuteronomy, Joshua, and such parts of Leviticus as relate to the story of Israel. The great figures of Moses, Aaron, and Joshua dominate this period.
- III. “III. The period of the Judges, from the death of Joshua to the call of Saul, Jud. 1.1-1Sa 10.24.
- IV. “IV. The period of the Kings, from Saul to the Captivities, 1Sa 11.1-2Ki 17.6; 25.30-2Chr 36.23
- V. “V. The period of the Captivities, Esther, and the historical parts of Daniel. With the captivity of Judah began "the times of the Gentiles," the mark of which is the political subjection of Israel to the Gentile world-powers (**Lu 21:24**).
- VI. “VI. The restored Commonwealth, always under Gentile over-lordship, from the end of the seventy years' captivity and the return of the Jewish remnant to the destruction of Jerusalem, A.D. 70. The inspired history of this period is found in Ezra, Nehemiah, Haggai, Zechariah, and Malachi in the Old Testament, and in the historical and biographical material found in the New Testament. During this period Christ, the promised King of the Davidic Covenant, and the Seed of the Adamic and Abrahamic Covenants, appeared, was rejected as king, was crucified, rose again from the dead, and ascended to heaven. Toward the end of this period, also, the church came into being, and the New Testament Scriptures, save the Gospel of John, John's Epistles, and the Revelation, were written.

- VII. “VII. The present dispersion (**Lu 21:20-24**), which according to all the Old Testament prophets is to be ended by the final national regathering promised in the Palestinian Covenant (**De 30:1-9**). The partial restoration at the end of the 70 years was foretold only by Daniel and Jeremiah, and was to the end that Messiah might come and fulfil the prophecies of His sufferings. In the year A.D. 70 Jerusalem was again destroyed, and the descendants of the remnant of Judah sent to share the national dispersion which still continues.”
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### 10. Israel the wife of Jehovah

**Is. 54:** (Israel the restored **wife** of Jehovah & security and blessing of restored Israel). “\* \* \* 5 For thy maker *is* thine **husband**; the LORD of hosts *is* his name; and thy Redeemer the Holy one of Israel; The God of the whole earth shall he be called. \* \* \*.” Jer. 3: “14 Turn, O Backsliding children saith the LORD; for I am married unto you \* \* \* 20 Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.”

**Je. 3.1-25:** “... 2 ...thou has played the harlot, with many lovers; yet return again to me saith the Lord... 14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: ... 20 Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.” The consequences given.

**Je. 31.31-32:** “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:”

**Ez. 16.** esp. 26-59 speaks of “as a wife commits fornication, so has Israel.”

**Ez. 16.32-59:** “32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband? 33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. \* \* \*.”

**Ez. 24.17-19, 24.** “Ezekiel 24:17-19 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest so? 24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.”

**Ho.** See headnote to Hosea (“Israel is Jehovah’s adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea’s distinctive message, which may be summed up in his two words, Lo-ammi, ‘not my people,’ and Ammi, ‘my people.’ Israel is not merely apostate and sinful—that is said also; but her sin takes its character from the exalted relationship into which she has been brought.

**Ho. 2** “5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink. 6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband: for then was *it* better with me than now. 8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.”

**N1 to Ho. 2.2, p922** “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;” “That Israel is the wife of Jehovah Ho 2:16-23, now disowned but yet to be restored, is the clear teaching of the passages. This relationship is not to be confounded with that of the Church of Christ. Cmt. on Joh 3:29. In the mystery of the Divine tri-unity both are true. The N.T. speaks of the Church as a virgin espoused to one husband 2Co 11:1-2 which could never be said of an adulterous wife, restored in grace. Israel is, then, to be the restored and forgiven wife of Jehovah, the Church the virgin wife of the Lamb Joh 3:29; Re 19:6-8. Israel Jehovah's earthly wife Ho 2:23, the Church the Lamb's heavenly bride, Re 19:7.”

**Ho. 2.14-23.** (6) *Israel, the adulterous wife, to be restored.*