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*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Isaiah 4.

(2015)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Isaiah 4.

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### Topics.

- In that day seven women will take hold of one man.
- In that day the branch of the LORD shall be glorious, for survivors of Israel.
- Everyone who is left in Zion has been recorded for life in Jerusalem.
- The LORD will cleanse the bloodstains of Jerusalem by a spirit of judgment.
- The LORD will create over mount Zion a cloud by day and fire by night.
- During the day and night there will be a booth for refuge and shelter.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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**INTRODUCTION:** Isaiah is the exciting story of the Old Testament and the New Testament compacted into one book. It covers the wonder and splendour of Bible prophecy and echoes of the Lord Jesus Christ resound throughout Isaiah's visions and his messages. It teaches history as it affects God's people and constantly points to a future age when righteousness, justice, joy and peace will be established on earth.

Isaiah prophesied about 740–700 B.C. He lived during the decline of Israel in the shadow of the powerful Assyrian Empire. He spoke the word of God to a people who were "deaf and blind" (Isaiah 6:10) who refused to listen to his warnings of looming disaster.

Isaiah warned the people of Judah's that their sin would bring God's judgment (i.e., seventy-years captivity) and declared that God is sovereign and would use Cyrus the Persian to return the people from exile. He spoke also of a servant and man of sorrows who would be wounded for our transgressions faithfully accomplishing God's purposes of salvation (Isaiah 52:13 to 53:12). The final chapters give a beautiful description of a new creation in which Christ will rule as King, judging the wicked and establishing God's Kingdom on earth. Following are four points that will help the reader understand the book of Isaiah as they travel through it: -

1. The history of Israel and Judah. At this time in the story Assyria has taken the ten tribes of Israel in the land of Samaria into captivity and marched up to Jerusalem (the two tribes of Judah) to destroy it, but failed. Later in the story Babylon attacks Jerusalem and conquers the city and takes the people of Judah into captivity. After this victory Babylon conquers Assyria which resulted in Israel and Judah being brought under the submission of Babylonian rule and the tribes being brought together during the seventy year Babylonian captivity.
2. Many of Isaiah's visions are written as though they have already taken place, but a majority of these visions are predicting future events that are about to happen during Isaiah's generation while others will come to pass in a future age. Though these visions are of future events Isaiah speaks them in the present tense, because he spoke them as they came to his mind and as he saw the events unfolding before him. They are often spoken in this manner because of the certainty of it and because God had ordained them and revealed them to his prophets who spoke them to His people so they must come to pass, because God cannot lie.(Titus 1:2).
3. Though Isaiah is primarily speaking to Judah (the two tribes at Jerusalem) much of what he says applies to Israel (the ten tribes in Samaria) because both Judah and Israel are in the same corrupt spiritual condition.

4. All the promises to Israel are now in Christ. God's promises to Israel now include the Jews and the Gentiles. This is because under the New Covenant God is building an entirely new nation made up of Jews and Gentiles of which Christ is the head. In this new nation that God is creating in the Lord Jesus Christ Jews have no advantage over Gentiles since all are one in Christ Jesus.

The apostle Paul wrote: Gentiles were separated from Christ, alienated from the Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (i.e., one nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. (Eph. 2:1-22). The practical application of what this means, is that all the future and eternal promises God made to Israel through Isaiah also apply to Gentiles who by faith belong to Christ.

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### **In that Day Seven Women will take Hold of One Man.**

Isaiah 4:1 -----<sup>1</sup>And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

The previous chapter spoke of the mighty men, the elders and princes, the soldier, the judge and the prophet, the diviner and the elder, the captain and his soldiers the man of rank, the counsellor, the skilful magician and the expert in charms (Isaiah 3:1-3) all being taken from Jerusalem and Judah so that only boys and women would be left to rule over the survivors (Isaiah 3:4-5) (Isaiah 3:12). Now because the vast bulk of men were killed by the sword in battle (Isaiah 3:25-26) there is an extreme lack of potential husbands.

This is why seven women are desperately taking hold of a man asking him to take them in marriage. They are basically saying, "If you will marry me I will do anything for you." During these ancient days the desire of a woman was to have a husband, give birth to children and raise them.

**The women will make their own cloths:** means that they will not be like the vain and prideful women spoken of in the previous chapter that adorned themselves with the finest of jewellery, the most beautiful of bracelets, rings and scarves and covered themselves with the best of perfumes and wore the richest of garments and spent much of their time binding, plaiting, and curling their hair and admiring themselves in front of mirrors. (Isaiah 3:16-24)

### **In that Day the Branch of the LORD shall be Glorious, for Survivors of Israel.**

Isaiah 4:2 -----<sup>2</sup>In that day the branch of the LORD shall be beautiful and glorious and the fruit of the land shall be the pride and honour of the survivors of Israel.

The following verses show that the branch of the LORD, is the Lord Jesus Christ.

- There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. (Isaiah 11:1).
- Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. (Jer. 23:5).
- In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. (Jer. 33:15).
- Say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD. (Zechariah 6:12).

Jesse was the father of David and from David's bloodline and his descendants the Lord Jesus Christ came. The righteous branch God raised up from David was Jesus who at this present time is building the temple of the LORD. This temple is a spiritual temple made up of everyone who belongs by faith and God's grace to the Lord Jesus Christ. It is made up of Jews and Gentiles united together by faith in Christ.

This temple is called a new nation, the body of Christ, a new creature in Christ, the Kingdom of Christ and the church. At the end of this present age the Lord Jesus Christ will return in glory and the spiritual temple of God that is being built now in Christ will be manifested with the most breathtaking wonder and splendour for all nations to see. For further information concerning this spiritual temple God is at present building in Christ see the title: -

- The Commonwealth of Israel (at the end of this study).

### **Everyone who is Left in Zion has Been Recorded for Life in Jerusalem.**

Isaiah 4:3 -----<sup>3</sup> And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem,

This verse has two applications a local and partial application for the people of Judah and Jerusalem and a glorious application for a future age.

1. The local application: those who are left in Zion and remain in Jerusalem does not refer to those who remained in Jerusalem at the time of Babylon's invasion, since they were certainly not holy, but to those who returned to the city at the end of their seventy year Babylonian captivity.

While in captivity God moulded them like a master potter moulds a beautiful clay jar, Israel and Judah went into Babylon as two unfaithful nations that had turned away from the LORD to idols and other gods. Seventy years later, Cyrus (King of Persia) who the LORD called His anointed shepherd (Isaiah 44:28) and took by His right hand (Isaiah 45:1) to conquer the Empire of Babylon gave written permission for Israel to return to Jerusalem.

Under Ezra and Nehemiah God brought Israel and Judah back to their beloved city Jerusalem as one united nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to idols or pagan gods again). Multitudes of Jewish families who had been scattered throughout the nations returned to Jerusalem and the land of Israel with triumphant joy and rejoicing. When the temple of God was completed their faith was once again established and a golden time of prosperity and peace followed. It would be right and proper to say that Israel at that time were a holy people that had been recorded for life in Jerusalem.

2. The future application: the prophecy pauses at the time of Israel's triumphant and joyful return to Jerusalem for a short while and then takes up wings and soars through time until it reaches its ultimate fulfilment which is the glorious day the Lord Jesus Christ (the branch of the LORD) returns in glory as King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power.

The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce (Isaiah 65:17-25). All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote: -

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

**For further information see titles: -**

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

**NOTICE:** their names have been recorded for life in Jerusalem shines a brilliant spotlight upon the truth that God in His eternal foreknowledge already knows who will be part of the eternal government that will rule over the nations with the King of kings the Lord Jesus Christ.

**The Lord will Cleanse the Bloodstains of Jerusalem by a Spirit of Judgment.**

Isaiah 4:4 -----<sup>4</sup>when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning.

**Daughters of Jerusalem and of Zion:** can be applied to literal daughters being born to citizens of Jerusalem and figuratively to the inhabitants of Jerusalem and by extension the tribes of Judah. At certain times the Scriptures personifies Jerusalem as having an evil heart and wicked thoughts and Zion and Jerusalem as a rebellious woman giving birth to her first child (Jer. 4:14) (Jer. 4:31) and at other times Jerusalem is personified as a mother with children.

Her children are the inhabitants of Jerusalem, the king, the officials, the priests, the prophets, rulers and leaders, husbands and their wives, their children and the people of Judah. (Jer. 4:11) (Lam. 2:15) (Jer. 6:23). The daughter of Zion refers to the people of Benjamin, the inhabitants of Jerusalem and those dwelling on the mountain (Isaiah 10:32) (Jer. 6:1-2). When they are spoken of as virgin daughters or a virgin woman it implies that they only have one husband (i.e., one God) compared to the pagans who had many husbands (i.e., many gods). (Lam. 2:13).

The expression, “the daughters of Jerusalem,” carries the idea that they are the weaker ones that need protecting (i.e., Judah was only two tribes whereas Ephraim was ten tribes). The Scriptures also speak of the daughters of Babylon and the daughters of Egypt when referring to the inhabitants of Babylon and of Egypt (Isaiah 47:1-5) (Jer. 46:24). Again this verse has two applications a local application for the people of Judah and Jerusalem and a glorious application for a future age.

- 1 The local application: the verse would apply to God using Babylon as His servant to bring His judgment upon the people of Judah and the inhabitants of Jerusalem. The armies of Babylon burned the city and emptied it of all its rebellious and corrupt inhabitants; God cleansed them while in captivity and brought them back to Jerusalem as a people faithful to the Lord their God the God of Abraham Isaac and Jacob.
- 2 The second application: embraces the following two things, firstly sinners coming to Christ through honest heartfelt repentance and being washed whiter than snow by the precious blood of the Lord Jesus Christ and secondly, being baptised by the fire of the Holy Spirit, meaning that their lives take a one hundred and eighty degree turn in that they no longer desire to live for themselves, but to live for Christ and follow him, because they have spiritually been delivered from the domain of darkness and transferred into the kingdom of God’s beloved Son (Col. 1:13).

### **The LORD will Create over Mount Zion a Cloud by Day and Fire by Night.**

Isaiah 4:5 ----- 5 Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy.

**Zion** comes from the Hebrew word (*Tsiyown*) and refers to the mountain the city of Jerusalem is built upon. It carries the idea of a permanent capital mountain of Jerusalem in the sense of being readily seen and easily visible and noticed as an important sign (i.e., a significant and historic sign and guiding pillar). It is called God’s Holy Mountain because Jerusalem God’s Holy City sits on it. Though Mount Zion is not distinguished for its elevation or grandeur and though it had nothing in itself to claim attention or to excite wonder, it was the most exalted and honoured above all mountains because it was selected as the place where God was to be worshipped and the place where God’s city and God’s temple is built and God’s worship was established.

Even though Mount Sinai had all the awesome glory of the Almighty God descend upon it and the law came from there, Mount Zion excels in excellence over it. This is because from Mount Zion came the Messiah the Christ attended by a multitude of angels celebrating his birth and on Mount Zion the Messiah the Christ came into his own temple as Malachi in the following verse prophesied concerning him.

- Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Mal. 3:1).

Added to all this royal glory, multitudes of angels ministered to the Lord in his temptation, at his resurrection and accompanied him in his ascension all from Mount Zion.

- Mount Sinai is the mountain of the Old Covenant of Law in contrast Mount Zion is the mountain of the New Covenant of Grace.
- Mount Sinai’s glory of the law pales when stood before Mount Zion’s grace and Christ’s death and resurrection upon it.

Neither Mount Sinai nor Mount Zion can glory and boast in themselves for the following reasons. Mount Sinai is not famous or respected as a holy mountain and a mountain of God because of any majesty of itself, but because it was upon this mountain God descended and gave the Ten Commandments. It is this awesome and holy event that exalts Mount Sinai and not the mountain itself.

Likewise Mount Zion has no fame or glory of itself, its glory comes from being the honoured mountain God chose to build His Holy city upon and is the mountain that the Messiah the Christ the Saviour of the world died and rose again from. The real strength is not in Mount Zion itself, but in the LORD who is the head of the thousands of chariots and the heavenly host surrounding it and as such is the protector of his chosen dwelling-place.

Zion is sometimes used as an ancient name for Jerusalem itself and because it is often used in poetic and prophetic passages it can refer to:-

- The hill the city of Jerusalem is built on.
- The city of Jerusalem.
- The temple and by extension Judah and the people of God.

**A cloud by day and flaming fire by night:** is a reference to God's guidance and protection to the people of Israel when they left Egypt (the house of bondage). Isaiah is saying the LORD'S protection, guidance and favour will be upon Mount Zion, the city of Jerusalem and all its inhabitants and those dwelling upon the mountain. This of course was partially fulfilled when Israel returned from their seventy year captivity to their homeland on Mount Zion and to their beloved city Jerusalem, but its ultimate fulfilment will be when the Lord Jesus Christ returns in glory and the kingdoms of this world become the kingdoms of Christ.

- The seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. (Rev. 11:15).

The pillar of cloud that stood over the tabernacle symbolised God's favour, His protection and His presence as the following verses shows: -

- The LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. <sup>22</sup>The pillar of cloud by day and the pillar of fire by night did not depart from before the people. (Exod. 13:21-22).
- Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, <sup>20</sup>coming between the host of Egypt and the host of Israel. And it was a cloud of darkness to Egypt, but it gave light by night to Israel so that the one came not near the other all night. (Exod. 14:19-20)
- In the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, <sup>25</sup>clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians." (Exod. 14:24-25)

The pillar of cloud and of fire concealed the Angel of God and protected God's people by day and by night by standing between Israel's enemies as an awesome fearful and breathtaking thick dark stormy cloud and as a spectacular wall of fire which prevented the mighty and fierce armies of Egypt from coming upon the helpless fleeing people of Israel.

An angel of God said to Zechariah: -

- Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. <sup>5</sup>And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst. (Zech. 2:3-5)
- I come and I will dwell in your midst, declares the LORD. <sup>11</sup>And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you. <sup>12</sup>And the LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem. (Zech. 2:10-12).

God did not put a literal wall of fire around the city of Jerusalem. This is prophetic language that uses graphic symbols to highlight and symbolise God's favour, His presence and His protection. The image of the LORD creating a canopy of smoke and cloud and of shining flaming fire over the glory of the whole site of Mount Zion and over her assemblies (Isaiah 4:5) presents the idea of God's favour, His presence and His protection being over the entire mountain and not just the city of Jerusalem. This by extension carries the idea of God's favour, His presence and His protection being over all the faithful.

At this present time God's favour and His presence are with the faithful in Christ the true tabernacle of God. They are protected from the condemnation of the law and kept by God's grace for eternal life. The ultimate fulfilment of God's glory being over the entire site of Mount Zion will be when Christ returns in glory as King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. For further information concerning this glorious new age on earth, see the notes above following (Isaiah 4:3 under number 2)

### **During the Day and Night there will be a Booth for Refuge and Shelter.**

Isaiah 4:6 -----<sup>6</sup>There will be a booth (a tabernacle in KJV) for shade by day from the heat, and for a refuge and a shelter from the storm and rain.

The word booth (tabernacle in KJV) comes from the Hebrew word (*cukkah*) it literally means a hut or lair, but can also embrace a cottage, a hidden or secret shelter, a building, a tower or a tent. It carries the idea of a place of shelter and protection from the heat, rain and storms of the day and from the cool of the night.

In Eastern countries they dwelt chiefly in tents. The idea is, therefore, that God would provide His people with a place of shelter and a hiding-place from the storm. The booths and tabernacle in this verse can be seen as symbols of refuge and shelter from the storm of God's wrath against sin as expressed in the following verses: -

- For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock. (Psalm 27:5).
- In the cover of your presence you hide them from the plots of men; you store them in your shelter from the strife of tongues. (Psalm 31:20).
- You have been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm and a shade from the heat; for the breath of the ruthless is like a storm against a wall. (Isaiah 25:4).
- Behold, a king will reign in righteousness, and princes will rule in justice. <sup>2</sup>Each will be like a hiding place from the wind, a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a weary land. (Isaiah 32:1-2).
- Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. <sup>21</sup>For behold, the LORD is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain. (Isaiah 26:20-21).

Christ is a shelter and sanctuary for sinners to flee to for refuge and safety from the condemnation of the law and the wrath of God. Christ is a place of security, and has his chambers of safety for the faithful, from all dangers, and from every enemy.



Christ will protect and keep the faithful by grace and by the Gospel from the condemnation of the law, from sin and from the wrath of God, but only those who are weary seek rest and only those who are convinced that a storm is approaching, look for shelter.

Likewise only those who are aware of their sin seek a Saviour and only those who are convinced that they are destined for the darkness of the grave never to see light again seek salvation.

The following verses show that Jesus and those who come to him through repentance and by faith is the true temple of God.

Jesus himself said: -

- Forty and six years was this temple in building, and wilt thou rear it up in three days?  
<sup>21</sup>But he spoke of the temple of his body. (John 2:20-21).

The author of Hebrews wrote: -

- A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. (Heb. 8:2)

In the book of Revelation it is written: -

- Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. (Revelation 3:10)

The tabernacle God is building at this present time is in Christ, he is the true temple of God it is only through faith in him that God forgives sin. Whoever flees to Christ for refuge will be safe and delivered from the condemnation of the law and kept safe for eternal life and protected from the trial that is coming on the whole world.

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### **The Commonwealth of Israel.**

It is important to understand that the promised seed of Abraham and David is Christ, all the promises to Israel are now fulfilled in Christ therefore they are not limited to Israel only, but extend and embrace all those who belong to Christ.

This is because God is now creating one new nation in Christ made up of both Jew and Gentiles. (Gentiles are everyone who is not a Hebrew or Jew). This means that Jews and Gentiles become one new nation in Christ (also called a new man, a new creation, the church, the body of Christ and the Kingdom of God).

The Apostle Paul said: -

- Remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—  
<sup>12</sup>remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS of PROMISE*, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. <sup>14</sup>For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility <sup>15</sup>by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, <sup>16</sup>and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). <sup>17</sup>And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). <sup>18</sup>For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. <sup>19</sup>So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and

members of the *HOUSEHOLD* of God, <sup>20</sup>built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone <sup>21</sup>in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. <sup>22</sup>In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (nation) in place of the two (Jews and Gentiles).

In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to those who belong to Christ is that all the future and eternal promises God made to Israel also apply to them. The book of Revelation states: -

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

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### **The Glory of the Spiritual Temple God is Building in Christ.**

Jews and Gentiles are being united together as one body in Christ to be a dwelling place for God by the Spirit. Believing Jews and Gentiles are being prepared by the prophets and apostles teachings and by the influence of Christ and the Holy Spirit to become a majestic and glorious sacred temple in which God dwells for all eternity.

When this majestic building is completed there will be nothing so worthy of reverence since God dwells in it; so ancient since the patriarchs and prophets laboured in building it; so solid since love cements it together; so closely united and indivisible since Christ is the corner stone; so exalted since it reaches as high as heaven and to God himself; so full of wisdom since its specifications are the word of God; so full of light since the Holy Spirit dispels every dark corner; so spacious since it is spread over the whole earth; so invincible and indestructible since it is being built by God, by Christ, by the Holy Spirit and by the influence of God's eternal word; so divine since it is a living, vibrant, dynamic temple inhabited by the Holy Spirit, and so universal since all its unique stones though spread throughout the world are compacted together in Christ.

God is the master builder of this majestic and glorious temple; Christ is the corner stone; faithful believers are the proper materials; the prophets and apostles are its foundation and the Gospel and love its pillars. Christ is the door and faith is the entrance into it. It is a spiritual building and through, faith and grace this living building is growing into an eternal house fit for the most Holy God to dwell in.

It's beauty and radiance will surpass all temples that have ever gone before it since it will be adorned with a vast variety of rich colour made up of Jews and Gentiles of every age, country, sex, and condition: the mightiest of kings, the most renowned lawgivers, the most profound philosophers, the most eminent scholars and all those of whom the world was not worthy have formed this building, (taken from the beautiful writings of a faithful, but unknown brother in Christ).

Peter wrote: -

- Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame (1 Pet. 2:6).

Every faithful brother and sister in Christ are represented as living stones that God is using to build this spiritual, majestic temple of eternal glory which will be manifested in splendour for all to see when: -

- The Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ are raised then we who are alive are caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4:15-18).

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End.