

have to know it as the time when the whole world will be eventually absolutely safe and it does not seem to me to be entirely possible in this case to think he is speaking of Jerusalem as a figure of the church and there is nothing in the context to suggest it. I think it is also unlikely to think of it as the situation of the church in our day and arriving at the time of Christ and up to the present. There has not been any large branch of the professing church which had such an occurrence of the unbeliever as to take it over. If it refers to the professing church, it is something that has not yet been fulfilled and to make it refer to the church invisible it means ~~ther-~~ something that has absolutely no sense. Ques. Yes, it might be the city of Jerusalem after the final judgment. Some of the greater commentators take it that way and some of them do not. Some think it is a picture of something that comes after the time of judgment.

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I don't know of any other way to tell of it. V. 2 continues the same thought and ~~seek~~ ^{shake} yourself up from the dust and arise and make your seat o Jerusalem and loose the bonds of your neck O capt^{iv} and daughter and in the Babylonian captivity here He is looking forward to the wonderful promises and in the future perfection which God is going to establish but the immediate application is for the people and to step forward and they need to appropriate it that God is going to provide. Ques. About Ez. 44:9. Also a ref. to Zech. but indistin It does seem to me in v. 1 we have the two possibilities that it is describing a condition of perplexity and there could no longer fulfill that. It might be of the sanctuary where the Cananite came in with force. It is of the worship of God and put on the altar in the Mac. time and it might be saying that no such thing is going to happen again and may be the Canaanites will be converted. No one comes openly as a Canaanite endeavoring to destroy it. Mr. Porcella's suggestion may be correct but I will not grab it too speedily as I had not heard it until that time and I don't know. At the moment it impresses as me as better than the previous suggestion. He is then calling on people to appropriate that which He has made available and why was He making it available? There is still the danger of rebellion in the heart and we are looking to the answer to be found here. He continues with a certainty of deliverance and he says that they will be redeemed without money but the Lord's people went down to Egypt to sojourn and it is a question without cost. V. 4 is describing the Assyrian aggression and the punishment and it does occur that the people fall into the situa-