

## Israel and Jerusalem in the Times of Refreshing

Zech. 12: 10, to the end of the book.

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The interpretation of such prophetic scriptures belongs to Israel, yet, in principle, we have our portion.

The Spirit is here telling of the ways of God with Israel in days yet to come.

1st. The Spirit of grace and of supplication is poured upon them — they mourn for their sin. Thus we see them convicted of sin.

2nd. The fountain is opened—the wounded side of Jesus sends forth the cleansing flood—their scarlet sins are made whiter than snow.

3rd. We see them a self-judging people—the idols are put away. They now search out every thing contrary to the mind of Jesus. See Zech. 13: 2-4.

4th. We see them in communion — they come and enquire—"What are these wounds in thine hands?" Here they delight to search the depth of His sorrows. Jerusalem, the high-priest's palace, Pilate's judgment-seat, and Calvary, convey wondrous things to their souls.

Then, in chap. 14, we see them a glorious people. Jesus comes back to the Mount of Olives. There He had once been in humiliation; but now the scene is changed, and He is in brightest glory, and He has all His saints with Him. The light of His presence now begins to show itself — "At evening time it shall be light." Here the order of nature is changed, for according to it, the evening would lead to midnight; but now the morning of a glorious day dawns upon Israel and the world at evening time. It is like the sun going back in the dial of Ahaz.

Next we have the effects of this day. "Living waters shall go out from Jerusalem." Also no change of season shall interrupt them—in summer and in winter shall it be.

Next, the Lord is King over all the earth. All now bows beneath the peaceful sceptre of Jesus. See Ps. 72 and Ps. 85.

This glory that fills the scene, falls with the greatest power upon Israel. Ver. 10 says, that the adjacent places are turned to a plain, and that Jerusalem is lifted up, to enjoy the better these beams of glory. Then it rests in comfort—men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

Next, Israel's enemies are plagued, verses 12 to 15.

Then the feast of tabernacles is being held at Jerusalem, and all the nations must go up once a year to keep it. It is implied that Egypt will not go up, verse 18.

This lovely scene closes with what is the foundation of all joy, whether here or there- "*Holiness unto the Lord.*" All wears the aspect of priestly sanctity- "Holiness becometh thine house, O Lord, for ever." None but worshippers can dwell in this house. There must be no Canaanite there.