

Devotional Thoughts :: September 6th - 1 Samuel 31; 1 Corinthians 11; Ezekiel 9; Psalms 48

September 6th - 1 Samuel 31; 1 Corinthians 11; Ezekiel 9; Psalms 48 - posted by sermonindex (), on: 2003/9/7 17:04

[Image: <https://www.sermonindex.net/images/biblegat.gif>]

(<http://www.biblegateway.com/bible?passage1Samuel+31>) 1 Samuel 31 /

(<http://www.biblegateway.com/bible?passage1Corinthians+11>) 1 Corinthians 11 /

(<http://www.biblegateway.com/bible?passageEzekiel+9>) Ezekiel 9 /

(<http://www.biblegateway.com/bible?passagePsalms+48>) Psalms 48

Here is the Chapter 9 of Ezekiel with some commentary helps below each verse:

Chapter Overview: (John Wesley's Explanatory Notes on the Whole Bible)

Instruments prepared to destroy the city, verse 1-2.

The glory removes to the threshold of the temple, verse 3.

Orders given to mark a remnant, verse 3, 4.

The execution of them who were not marked begun, verse 5-7.

The prophet intercedes, but in vain, verse 8-10.

The report of him that had marked the remnant, verse 11.

9:1 Then I heard God shout, Come here, you men who are going to punish the city. Bring your weapons with you.

shout (cried) - contrasted with their "shout" for mercy (Eze 8:18) is the "shout" here for vengeance, showing how vain was the former.

9:2 At once six men came from the outer north gate of the Temple, each one carrying a weapon. With them was a man dressed in linen clothes, carrying something to write with. They all came and stood by the bronze altar.

stood - the attitude of waiting reverently for Jehovah's commands.

9:3 Then the dazzling light of the presence of the God of Israel rose up from the winged creatures where it had been, and moved to the entrance of the Temple. The LORD called to the man dressed in linen

presence of ... God - which had heretofore, as a bright cloud, rested on the mercy seat between the cherubim in the holy of holies (2Sa 6:2; Ps 80:1); its departure was the presage of the temple being given up to ruin; its going from the inner sanctuary to the threshold without, towards the officers standing at the altar outside, was in order to give them the commission of vengeance.

9:4 Go through the whole city of Jerusalem and put a mark on the forehead of everyone who is distressed and troubled because of all the disgusting things being done in the city.

a mark - literally, the Hebrew letter Tau, the last in the alphabet, used as a mark ("my sign," Job 31:35, Margin); literally, Tau; originally written in the form of a cross, which TERTULLIAN explains as referring to the badge and only means of salvation, the cross of Christ. But nowhere in Scripture are the words which are now employed as names of letters used to denote the letters themselves or their figures. The noun here is cognate to the verb, "mark a mark." So in Re 7:3 no particular mark is specified. We seal what we wish to guard securely. When all things else on earth are confounded, God will secure His people from the common ruin. God gives the first charge as to their safety before He orders the punishment of the rest (Ps 31:20; Isa 26:20, 21). So in the case of Lot and Sodom (Ge 19:22); also the Egyptian first-born were not

not slain till Israel had time to sprinkle the blood-mark, ensuring their safety (compare Re 7:3; Am 9:9). So the early Christians had Pella provided as a refuge for them, before the destruction of Jerusalem.

9:5 And I heard God say to the other men, Follow him through the city and kill. Spare no one; have mercy on no one.

9:6 Kill the old men, young men, young women, mothers, and children. But don't touch anyone who has the mark on his forehead. Start here at my Temple. So they began with the leaders who were standing there at the Temple.

Start here at my Temple - For in it the greatest abominations had been committed; it had lost the reality of consecration by the blood of victims sacrificed to idols; it must, therefore, lose its semblance by the dead bodies of the slain idolaters (Eze 9:7). God's heaviest wrath falls on those who have sinned against the highest privileges; these are made to feel it first (1Pe 4:17, 18). He hates sin most in those nearest to Him; for example, the priests, &c.

9:7 God said to them, Defile the Temple. Fill its courtyards with corpses. Get to work! So they began to kill the people in the city

9:8 While the killing was going on, I was there alone. I threw myself face downward on the ground and shouted, Sovereign LORD, are you so angry with Jerusalem that you are going to kill everyone left in Israel?

I was there alone - literally, "there was left I." So universal seemed the slaughter that Ezekiel thought himself the only one left. He was the only one left of the priests "in the sanctuary."

9:9 God answered, The people of Israel and Judah are guilty of terrible sins. They have committed murder all over the land and have filled Jerusalem with crime. They say that I, the LORD, have abandoned their country and that I don't see them.

9:10 But I will not have pity on them; I will do to them what they have done to others.

9:11 Then the man wearing linen clothes returned and reported to the LORD, I have carried out your orders.

I have carried out your orders - The characteristic of Messiah (Joh 17:4). So the angels (Ps 103:21); and the apostles report their fulfilment of their orders (Mr 6:30).