

KSW15 to Apr 13

April 7 Su Reading 97 — Ezekiel 20:40-44 — Manifested Holiness

⁴⁰ *“For on my holy mountain, the mountain height of Israel, declares the Lord GOD, there all the house of Israel, all of them, shall serve me in the land. There I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred offerings. ⁴¹ As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. And I will manifest my holiness among you in the sight of the nations. ⁴² And you shall know that I am the LORD, when I bring you into the land of Israel, the country that I swore to give to your fathers. ⁴³ And there you shall remember your ways and all your deeds with which you have defiled yourselves, and you shall loathe yourselves for all the evils that you have committed. ⁴⁴ And you shall know that I am the LORD, when I deal with you for my name’s sake, not according to your evil ways, nor according to your corrupt deeds, O house of Israel, declares the Lord GOD.”*

You Shall Know — Again, God repeats His promise to the exiled people of Israel that He would return them to their Promised Land. Through that event, and to two groups of people, He promised to “*manifest my holiness*” (v. 41). It would be done “...*among you [and] in the sight of the nations.*” Part of that demonstration of His holiness would be that of keeping His promises, as we read about yesterday. A whole nation of people had been conquered by the Babylonians and marched away into captivity. It looked like the end for Israel. Then, 70 years later, they came marching back again. It looked miraculous, and it was. God’s holiness was demonstrated to the surrounding nations who were watching. It was God’s revelation to His own people, however, that is emphasized here. Twice, God concluded that when this happened, “... *you shall know that I am the LORD*” (vv. 42, 44). First, it had to do simply with the miracle of their return: “... *when I bring you into the land of Israel*” (v. 42). They would recognize God’s hand because He had returned them to the land promised to their fathers. Only Yahweh could accomplish that. Second, they would also “*know that I am the LORD*” because they would realize that He had dealt with them “*for my name’s sake, not according to your evil ways*” (v. 44)—they would recognize God’s grace. They didn’t deserve the good He had done, but He did it because of His name, a name that incorporates His grace. We Christians also know that He is God because He delivered us from bondage and led us into His kingdom because of grace.

[Marvelous Grace \(Grace Greater Than Our Sin\) - YouTube](#)

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt!
Yonder on Calvary's mount out-poured—
There where the blood of the Lamb was
spilt.

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin!

— Julia H. Johnston (1910)

April 8 M Reading 98 — Ezekiel 43:1-5 — The Glory-filled Temple

¹ *Then he led me to the gate, the gate facing east. ² And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth*

shone with his glory.³ And the vision I saw was just like the vision that I had seen when he^[fn] came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face.⁴ As the glory of the LORD entered the temple by the gate facing east,⁵ the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

ESV Footnote

(43:3) Some Hebrew manuscripts and Vulgate; most Hebrew manuscripts *when I*

The Focusing Spirit — In this reading, we step into the midst of a long vision described by Ezekiel. A bronze-like man with a measuring rod (40:3) was providing details of a new, future temple, and “*he brought me to the gate, the gate facing east*” (43:1). The glory of the Lord had left the destroyed temple of Solomon (11:23), and now it was returning with a deafening roar and reflecting brilliant brightness (43:2). In verse 3, Ezekiel’s response was to fall on his face as “*the glory of the LORD filled the temple*” (v. 5). From his position of being face down on the ground, “*the Spirit lifted me up and brought me into the inner court*” (v. 5). The Holy Spirit wanted Ezekiel to see “*the glory of the LORD.*” That is true today as well. The Spirit doesn’t point attention to Himself; He points it to the Father and to the Son. He is the focusing Spirit, moving and positioning us so we can better see the wonder and majesty of Jesus and the Father.

[Teach Me, My God and King - YouTube](#)

Teach me, my God and King,
in all things Thee to see,
And what I do in anything,
to do it as for Thee.

— George Herbert (1633)

April 9 Tu Reading 99 — Daniel 4:4-18 — Nebuchadnezzar’s Tree Dream

⁴ ^[fn] *I, Nebuchadnezzar, was at ease in my house and prospering in my palace.* ⁵ *I saw a dream that made me afraid. As I lay in bed the fancies and the visions of my head alarmed me.* ⁶ *So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream.* ⁷ *Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but they could not make known to me its interpretation.* ⁸ *At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods^[fn]—and I told him the dream, saying,* ⁹ *“O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation.* ¹⁰ *The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth, and its height was great.* ¹¹ *The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth.* ¹² *Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.*

¹³ *“I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven.* ¹⁴ *He proclaimed aloud and said thus: ‘Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches.* ¹⁵ *But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth.* ¹⁶ *Let his mind be changed from a man’s, and let a beast’s mind be given to him; and let seven periods of time pass over him.* ¹⁷ *The sentence is by the decree of the watchers, the decision*

by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men.’¹⁸ This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you.”

ESV Footnotes

(4:4) Ch 4:1 in Aramaic

(4:8) Or *Spirit of the holy God*; also verses 9, 18

What Spirit? — Three times in this passage, King Nebuchadnezzar made the somewhat puzzling statement that Daniel was indwelt by “*the spirit of the holy gods*” (vv. 8, 9, 18). To what “*spirit*” and to what “*gods*” was he referring? Speaking of the plural “*holy gods*,” shows that the king was a polytheist, believing in multiple gods. He had already referred to Daniel’s other name, Belteshazzar, as having come from the name of “*my god*,” so the king still identified primarily with the god Bel. This happened even after his response to Daniel following his earlier interpretation of the dream about the image of the man with a gold head: “*Truly, your God is God of gods and Lord of kings*” (2:47). So, Nebuchadnezzar was still a polytheist, but what he saw in Daniel was the true Holy Spirit of the only God, Yahweh. People may see evidence of the Spirit’s presence in our lives today and yet attribute it to something else that fits into their own frame of reference, making statements like, “He seems to have unusual wisdom,” or “How can she take that tragedy with such peace?” The Holy Spirit produces fruit in our lives that is noticed by people around us. They see our “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control*” (Gal. 5:22-23), and it both puzzles and attracts them. When they mention it, we should let them know that what they see came from God. It was from the Holy Spirit. Daniel did correctly interpret the king’s new dream, and after its dramatic fulfillment, this was the humbled king’s response: “*Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just...*” (Dan. 4:37).

[Let Your Light So Shine - YouTube](#)

Let your light so shine with a glow
so they'll know the Father up in heaven.
May you live with the peace walking over defeat,
sharing Christ through the life you're living.
Step into every place standing full in His grace,
raising high His beacon of truth;
With the joy and the glow of your smile they will know,
and they'll see His love in you.

— Tiffany Coburn (2019)

April 10 W Reading 100 — Daniel 5:10-17 — The Writing on the Wall

¹⁰ *The queen, [fn] because of the words of the king and his lords, came into the banqueting hall, and the queen declared, “O king, live forever! Let not your thoughts alarm you or your color change.*

¹¹ *There is a man in your kingdom in whom is the spirit of the holy gods. [fn] In the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers, ¹² because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.”*

¹³ Then Daniel was brought in before the king. The king answered and said to Daniel, “You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. ¹⁴ I have heard of you that the spirit of the gods^[fn] is in you, and that light and understanding and excellent wisdom are found in you. ¹⁵ Now the wise men, the enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the interpretation of the matter. ¹⁶ But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom.”

¹⁷ Then Daniel answered and said before the king, “Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation.

ESV Footnotes

(5:10) Or *queen mother*, twice in this verse

(5:11) Or *Spirit of the holy God*

(5:14) Or *Spirit of God*

Degrading Holiness — King Belshazzar learned nothing about holiness from his ancestor, Nebuchadnezzar. One of the activities of this famous Belshazzar’s Feast was that he ordered the sacred gold and silver vessels captured from the Jerusalem temple to be brought in for his guests to drink wine (5:2). He not only ignored the holiness of these vessels, but deliberately desecrated them by praising other gods in the process (v. 4). What was the holy God’s response? “*Immediately...*” (v. 5) came the writing on the wall. That frightened the king, whose name ironically meant, “O Bel, protect the king!” The Queen Mother came to the apparent rescue with the reminder of the interpreter Daniel, “*in whom is the spirit of the holy gods*” (v. 11), the same expression used by Nebuchadnezzar three times in yesterday’s reading. King Belshazzar didn’t even acknowledge Daniel as the interpreter who led Nebuchadnezzar through critical times of his rule, but only identified him as one of the Jewish exiles (v. 13). When he got to his statement about the Holy Spirit in Daniel, he left out an important word, saying “*I have heard of you that the spirit of the gods is in you*” (v. 14). He omitted the word “*holy*.” He had subtly degraded the holiness of God. Judgment came quickly: “*That very night Belshazzar the Chaldean king was killed*” (v. 30), ending the Babylonian Empire. Bel couldn’t protect the king from the only Holy God. The holiness of God is not to be ignored or disgraced.

[Holy Is the Lord! \(Instrumental with lyrics\) - YouTube](#)

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His word,
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

— Fanny Crosby (b. 1820)

April 11 Th Reading 101 — Daniel 6:1-5 — Darius Distinguishes Daniel

¹ *It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom;* ² *and over them three high officials, of whom Daniel was one, to whom these satraps should give account,*

so that the king might suffer no loss.³ Then this Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom.⁴ Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him.⁵ Then these men said, “We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God.”

The Spirit of Integrity — This paragraph sets up the story of Daniel being thrown into the lions’ den. The end of the previous chapter shows that Belshazzar kept his promise to make Daniel “*the third ruler in the kingdom*” for interpreting the writing on the wall (5:29). The other two officials may have been the same ones retained by King Darius to rule over the 120 regional satraps (6:1), whose primary job was apparently to oversee the collection of taxes “*so that the king might suffer no loss*” (v. 2). Daniel quickly rose to the top in importance so that “*the king planned to set him over the whole kingdom*” (v. 3). The stated reason was “*because an excellent spirit was in him.*” Although the Holy Spirit is not mentioned directly here, that “*excellent spirit*” seen in Daniel was the result of the collective effects of the Spirit of God that was upon him. What evidence did they see? It was basically integrity. His plotting colleagues “*could find no ground for complaint*” in him (v. 4). He was faultless, faithful, and accurate in this financial leadership. Are those same characteristics demonstrated in our Christian lives because we have the Holy Spirit living within us? He is the Spirit of integrity, and we are not to grieve Him by smudging His reputation through selfishly and dishonestly cutting financial corners to bring advantage to us. We should be so positively different, that we will make jealous enemies like Daniel did.

[True-Hearted, Whole-Hearted - YouTube](#)

True-hearted, whole-hearted, faithful and loyal, King of our lives, by Thy grace we will be. Under the standard exalted and royal, Strong in Thy strength we will battle for Thee. Peal out the watchword! Silence it never! Song of our spirits, rejoicing and free. Peal out the watchword! Loyal forever! King of our lives, by Thy grace we will be. — Frances Havergal (b. 1836)

April 12 F Reading 102 — Joel 2:28-32 — Promised Pouring

²⁸ [fn] “*And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.*”

²⁹ *Even on the male and female servants
in those days I will pour out my Spirit.*

³⁰ “*And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.*” ³¹ *The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.* ³² *And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.*

ESV Footnote

(2:28) Ch 3:1 in Hebrew

The Poured-out Spirit — Since Peter, by the Spirit, quoted verses 28-29 of this passage at the historic Day of Pentecost, we know that this pouring out of the Holy Spirit applied to that day at which the Church was started. It was part of that hinge of history that included the birth, death, and resurrection of Jesus. We are still living in that outpouring era as the Holy Spirit enters the hearts of probably thousands of people around the world every day who turn to follow Christ. The second prediction that follows in Joel, however, did not accompany that first-century event. There were no “*wonders in the heavens and on the earth*” (v. 30) at that time, so those subsequent experiences still await “*the awesome day of the LORD*” (v. 31) at the return of Christ. In a sense, we live between the promises, enjoying one and anticipating the other. Maranatha! Come, Lord Jesus!

[There's a Great Day Coming - YouTube](#)

There's a bright day coming, a bright day coming,
There's a bright day coming by and by,
But its brightness shall only come to them that love the Lord,
Are you ready for that day to come?

Are you ready? Are you ready?
Are you ready for the judgment day?
Are you ready? Are you ready?
For the judgment day?

— Will L. Thompson (b. 1847)

April 13 Sa Reading 103 — Isaiah 62:1-12 — What's in a Name?

- ¹ *For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness goes forth as brightness,
and her salvation as a burning torch.*
- ² *The nations shall see your righteousness,
and all the kings your glory,
and you shall be called by a new name
that the mouth of the LORD will give.*
- ³ *You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.*
- ⁴ *You shall no more be termed Forsaken,^[fn]
and your land shall no more be termed Desolate,^[fn]
but you shall be called My Delight Is in Her,^[fn]
and your land Married;^[fn]
for the LORD delights in you,
and your land shall be married.*
- ⁵ *For as a young man marries a young woman,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.*

- 6 On your walls, O Jerusalem,
I have set watchmen;
all the day and all the night
they shall never be silent.
You who put the LORD in remembrance,
take no rest,
- 7 and give him no rest
until he establishes Jerusalem
and makes it a praise in the earth.
- 8 The LORD has sworn by his right hand
and by his mighty arm:
“I will not again give your grain
to be food for your enemies,
and foreigners shall not drink your wine
for which you have labored;
9 but those who garner it shall eat it
and praise the LORD,
and those who gather it shall drink it
in the courts of my sanctuary.”^[fn]
- 10 Go through, go through the gates;
prepare the way for the people;
build up, build up the highway;
clear it of stones;
lift up a signal over the peoples.
- 11 Behold, the LORD has proclaimed
to the end of the earth:
Say to the daughter of Zion,
“Behold, your salvation comes;
behold, his reward is with him,
and his recompense before him.”
- 12 And they shall be called *The Holy People*,
The Redeemed of the LORD;
and you shall be called *Sought Out*,
A City Not Forsaken.

ESV Footnotes

- (62:4) Hebrew *Azubah*
(62:4) Hebrew *Shemamah*
(62:4) Hebrew *Hephzibah*
(62:4) Hebrew *Beulah*
(62:9) Or *in my holy courts*

Holy People — This passage has much to say about names for God’s people. Because of their waywardness, God disciplined Israel so that they were called “*Forsaken*” and “*Desolate*” (v. 4), but because of His love and faithfulness, their new names would be “*My Delight Is in Her, and ... Married*” (v. 4b), “*The Holy People, The Redeemed ... Sought Out ... A City Not Forsaken*” (v. 12)—two names of discipline and six names of delight. God’s discipline of His people is because of His love (Heb. 12:6). Although this list of names refers primarily to Israel, they extend to us as well. The call went out to “*prepare the way for the people ... lift up a signal over the peoples*” (v. 10). Those “*peoples*” are the Gentiles, and “*the LORD has proclaimed to the end of the earth ... Behold, your salvation comes*” (v. 11). God chose Israel to proclaim His name to the Gentiles. Those of us who have come to Christ are now “*The Holy People*.” Why are we holy? Because we are “*The*

Redeemed." God made us holy by giving us the righteousness of Christ. What a privilege it is to be the object of God's delight!

[God, Your Everlasting Light - YouTube](#)

Hear what God, the Lord, hath spoken;
O my people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you;
Thorns of heartfelt tribulation
Shall no more perplex your ways;
You shall name your walls "Salvation,"
And your gates shall all be "Praise."

— William Cowper (b. 1731)