

Fifty

GE 6:15 "And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits.

The ark, which is thought to represent the entire body of Christ or the new Jerusalem is marked with a width of fifty.

GE 18:24 "Suppose there were fifty righteous within the city; would You also destroy the place and not spare it for the fifty righteous that were in it?"

Fifty is associated with righteous and the need to spare or deliver because of their presence.

EX 26:5 "Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another.

EX 26:6 "And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

Fifty here is to hold things together and form one object. These are made of Gold which symbolizes righteousness. Note the next set below are made of Bronze which portrays judgment. It seems these are to hold the outside covering together into one object. There are two sides to this object fifty on each. There is an association with the number two and with enclosing.

EX 26:11 "And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.

EX 27:12 "And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets.

EX 27:13 "The width of the court on the east side shall be fifty cubits.

As Noah's ark was fifty cubits wide so this court along the width has hangings of fifty cubits.

EX 27:18 "The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze.

Width again!

LE 27:3 'if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary.

The value given to a man of prime working age?

NU 4:3 "from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.

Those that enter the service of the Lord to work in the tabernacle are marked with fifty.

NU 8:25 "and at the age of fifty years they must cease performing this work, and shall work no more.

Again associated with service in the temple. Perhaps a cessation of service?

NU 16:2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.

Here we see rebellion associated with two hundred and fifty leaders. They wanted the position of leadership.

NU 16:17 "Let each take his censer and put incense in it, and each of you bring his censer before the Lord, two hundred and fifty censers; both you and Aaron, each with his censer."

NU 16:18 So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron.

It is not sure but in this situation there is an offering of "strange fire to our Lord" and there will be some that will be destroyed not only because their hearts are not right before the Lord but they have not been called to make that fire.

NU 16:35 And a fire came out from the Lord and consumed the two hundred and fifty men who were offering incense.

These rebellious leaders offering of incense (in the new testament this would be prayer) was unacceptable to the Lord and they were destroyed by fire.

NU 26:10 and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; and they became a sign.

Korah's pride apparently was piqued as he and his group were excluded from the office of the priesthood and they were consigned to the inferior service of the tabernacle. He exhibits a boldness, being haughty, and ambitious. In the New Testament he is placed into the same group as Cain and Balaam. Whether fifty has anything to do with the fifty in two hundred and fifty will be perused as the number comes up.

NU 31:30 "And from the children of Israel's half you shall take one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites who keep charge of the tabernacle of the Lord."

Again the service of the tabernacle by the Levites is mentioned here in association with fifty. One in fifty is an offering to those that serve. The Israelites had won a battle and the plunder was being divided up, a percentage of that plunder was set aside by our Lord to reward His workers in the tabernacle.

DE 22:28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,

DE 22:29 "then the man who lay with her shall give to the young woman's father **fifty** shekels of **silver**, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.

A sin has been committed by a man against a virgin. This sin is found out. As payment for that sin and for her a payment of fifty shekels of silver is made. Fifty here is associated with a fine and with redemption. **Levites worked at the tabernacle where offering of animals were made to cleanse people. Those that are bought by our Lord's blood (the bride) will be kept by him forever.**

JOS 7:21 "When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

A young man by the name of Achan (troubler) disobeyed God and kept back for himself some items mentioned in Jos 7:21. They are loaded with symbolic meaning that is important to today's Christian. The Babylonian garment is a covering that is unacceptable to our Lord, he has provided us with a covering that is our righteousness, his blood. Nothing of the world should be used to compromise that offering. We can offer nothing to him as payment for our sins, anything else would be an insult to him. Two hundred shekels of silver is symbolic of those that would offer up intercessory prayer leading toward a reception of the redemptive message, that of the cross that brings salvation. This is good and necessary but without the Babylonian covering. Fifty shekels of gold, a payment or offering that is righteous. So then the message here is this: this is an individual that lives within the company of the Lord's people however for salvation he has not accepted Christ for his salvation and apparently has not repented at all. He is dependent for his righteousness on things of the world, like works and good deeds. How many workers in the church today wear that Babylonian robe?

Not only was this head of household destroyed but his entire household along with him. It is so important that a man choose the right way and then his household under him will also be blessed. Twice the silver is mentioned as being under the gold and the robe. Perhaps this means that his salvation is dependent upon the "righteous act" of wearing a robe of the enemy.

2SA 15:1 After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him.

Absalom who in his sin aspired to be a ruler and to raise himself up had these fifty men run before him to display his importance. To walk before our Lord is to be recognized by others that he has placed us in that favored position of service. We point to Him. With Absalom the type is reversed, the fifty point back to Him. Fifty again is associated with service to one of importance, or at least in this case desiring of a position of importance.

1KI 1:5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

Here again we see the same thing, a man who desired to be king had fifty men go before him. Fifty again seems to mark a ruler or King.

2SA 24:24 Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. 2SA 24:25 And David built there an altar to the Lord, and offered burnt offerings and peace offerings. So the Lord heeded the prayers for the land, and the plague was withdrawn from Israel.

King David is a type of the bloody Christ which died for our sins. Here he is buying a threshing floor for the purpose of building an altar and offering burnt offerings and peace offerings to the Lord. Jesus offered himself on the altar. He paid for it and for our sins. The offering had to be made in order that prayers would be heard. Remember your prayers are not heard due to your sin before the salvation process takes place. For the believer the veil has been torn in two so that you may enter the Holy of Holies and speak directly with God. Fifty shekels of silver is associated with the price of redemption. A threshing floor brings in wheat. Are we not the Lord's harvest, his wheat? So then consider this meaning for fifty, payment or covering for sin offered by a leader for salvation or redemption. Fifty seems to be associated with five (sin) does it not?

1KI 7:2 For he built the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

1KI 7:6 And he made the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and a threshold before them.

Although Solomon built these structures and they did actually exist as houses it is felt that they actually represent a type of His bride in the future. Houses or a house of two parts made up of living men and woman that will be His house, the new Jerusalem Cedars represent gentiles that have been cut down (humbled) and given salvation chosen

to be His. As at the beginning of this age Jesus, a groom, gave himself for His church so it is thought that the bride at the end of this age will give herself for the nations. She is being prepared as an offering. She will not do this alone as her groom will be within (Holy Spirit) to give her strength to do this.

1KI 7:7 And he made the porch of the throne where he was to judge, even the porch of judgment: and it was covered with cedar from floor to floor.

The juxtaposition of where he was to sit on his throne and the number fifty is interesting. His act on the cross is associated with fifty and it seems here that possibly it will also mark His people of leadership or at least a portion of His bride. The width and height of this building are identical to the width and height of Noah's ark.

1KI 9:23 These were the chief officers that were over Solomon's work, five hundred and fifty, who bare rule over the people that wrought in the work.

Those rulers just under Solomon (Jesus) are marked with the number five hundred and fifty.

**Study five hundred.**

Those under shepherds of today, apostles, prophets, and pastors His Holy Spirit works through to fashion His house.

1KI 18:4 for it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

1KI 18:13 Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water?

The scenario above is thought to be a strong type of many of the events at the end of this age, particularly within Daniel's seven day week which is more fully described in the book of Revelation. During the first half of Daniel's seven day week (for three and one half years there is a persecution(refining) of the saints. This is a time when there will be a great famine because Elijah has prayed for there to be no rain. It is thought that this will be a famine of the word and of course this will result in a great deception. These two caves with fifty prophets in each are thought to represent the two during the early period of Daniel's seven day week. They will still be fed the "word" (bread & water) and will at this time be in deep travail in intercessory prayer. Ahab is thought to represent the anti-christ and would, if he could, have them all destroyed. Jezebel is thought to represent the portion of today's church that is apostate and will persecute the true church in the days of the great tribulation.

1KI 18:19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table.

In this case fifty is associated with rulers belonging to Jezebel and Ahab. Four hundred denotes those of the “world” system. All told there are eight hundred and fifty prophets. Eight often is associated with judgment so it is here that I believe we are being told that this is a time of judgment for those rulers that pretend to belong to our Lord but in truth do not.

2KI 1:13 And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

Here we see the leader of servants willing to intercede not only for himself but for them as well from a humble position. He is placing himself between Elijah and his men. Elijah speaks for God. Our Christ placed himself between the Law and us. His grace is sufficient for us if we approach our Lord from a penitent position.

2KI 2:7 And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan.

2KI 2:8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

Here the position of the “sons of the prophets” stood far off as these two approached the Jordan River. The Jordan River symbolizes death of self and is not a popular place to go but the two mentioned here, Elijah and Elisha are willing. It is always the place of anointing and empowering. Elisha asked for a double portion of what Elijah had. It is felt that Elijah represents the Lord’s work of repentance and redemption during this age and that Elisha represents a new work that will be done during the age to come. The time that they walk together could very well be likened to the time at the beginning of this age when those of the last move of God (those that worshiped under the old covenant of the law) were transformed into those that would work under the new covenant of repentance and grace. The sons of the prophets are apparently not ready as yet to become a full expression of our Lord’s love, they still are holding onto things that they desire. The Jordan is a place where all is let go but the reward is a fullness of our Lord and a great empowering. Also we must note that these individuals are servants of the great prophets. Fifty seems to always denote leadership but subservient to our Lord or to those that are totally given over to.

2KI 2:16 And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

2KI 2:17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

Here Elisha is approached by his servants and a request is made to search for Elijah. This is very curious. He knows they will not find him but he still grants their request to look. Perhaps this is a situation where those that are satisfied with an old way of doing things want to go back, our Lord in his great love occasionally allows us to attempt to go back but we never again find what pleased us in the beginning. Throughout scripture we see the Lord's servant being told not to go back the way he came. It is almost always a waste of time and even can do damage to a person to attempt to find what was lost.

2KI 15:20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Again we see servants from a high position having to pay tribute to satisfy a debt that they and their people might remain free.

1CH 12:33 Of Zebulun, such as were able to go out in the host, that could set the battle in array, with all manner of instruments of war, fifty thousand, and that could order [the battle array, and were not of double heart.

Extraordinary expertise is noted in this group of warriors. They have what it takes to be in charge or to have positions of authority. A single mindedness of purpose is also evident. Apparently nothing interferes with their devotedness to their purpose. Those that are closest to our Lord exhibit these traits and it is only because he has developed them to be like this, it was not in them when they first came to him.

2CH 3:9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

Nails hold things together and people that our Lord can trust with His spirit to do the same for his living temple are certainly worth a great deal. They must have a significant portion of His Holy Spirit to do this type of work. These are analogous to our Lord's apostles and prophets. They connect the head (Christ) to his body (the church).

2CH 8:10 And these were the chief officers of king Solomon, even two hundred and fifty, that bare rule over the people.

Two is associated with fifty in the number two hundred and fifty. These are rulers just below Solomon (Jesus sitting at the right hand of the father) in the hierarchy of authority of the church of God and it is thought that we will see this in the end days when our Lord raises up a very special class of people that will be very devoted to him as his servants.

2CH 8:18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and fetched from thence four hundred and fifty talents of gold, and brought them to king Solomon.

Ophir is a place where righteousness (Gold) might be obtained. At first is strange that Hiram (Satan) and his servants should help in this area. But remember when Satan asked to sift Peter as wheat? Jesus allowed this to happen. What was the result? A Peter that was no longer so sure of himself. He had a more accurate view of his own limitations! Later as Peter walked beside the sea of Galilee with Christ he spoke the truth three times and recognized that his Lord knew all things! Now he showed himself more of a humble servant than he was before and now he could be trusted with more responsibility. Four denotes taken from the world of unregenerate men (the great sea) and fashioned into a servant of God. Ophir has gold that didn't have impurities. Doesn't our Lord use Satan to show us our weaknesses so that we might repent and come free of them. He is the cleansing fire used by our Lord. Servants with knowledge of the Sea! (See Appendix Sea) This is fascinating as the servants of Hiram (Satan) would certainly understand the ways of the sea (the world of unregenerate men) and would act as a "refining fire" on those that belong to our Lord's church, hence the purpose of the tares in today's church. Remember the tares must remain until the time of the end of this age. At that time they will be bundled and made ready to be burned.

Below in the book of Ezra there is an incredible symbolic portrayal of the two and their purpose as well as their technique given to them by our Lord. Remember Israel is in exile because of their sin. They are living in Babylon under King Artaxerxes. They have in mind to return to Jerusalem and rebuild. Let's look at some of these hidden truths with the keys of symbolism and allegory.

EZR 8:26 I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;

EZR 8:27 and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

EZR 8:28 And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of your fathers.

Twenty and fifty are synergistically operating in the above associated with the two.

EZR 8:24 Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them,

First there are set apart twelve rulers of which two are named. **Find meanings of names!** These two are thought to be in greater authority than the other ten.

EZR 8:25 and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counselors, and his princes, and all Israel there present, had offered:

Silver and gold of course mean redemption and righteousness. The offerings for the house of our God, let's just say when we confess our sin and accept Christ that is an offering!



EZR 8:26 I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;  
EZR 8:27 and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

In the above two verses much is said. Six hundred and fifty talents of silver equates to iniquity and the payment for the bearer of this iniquity to have it erased (redeemed)..... and silver vessels a hundred talents; of gold a hundred talents; Two things here being authorized by our Lord for the payment, which He and His two offered up: resulting in redemption and righteousness. In Ezr 8:27 the twenty bowls of gold would be translated as righteous intercession to be poured out authorized and granted by our Lord. The two vessels of fine bright brass, precious as gold.....these are the two! Compassionate leaders highly valued and appointed by our Lord and filled with enough wisdom by the Holy Spirit to judge sin without accusing and condemning the believer.

EZR 8:28 And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of your fathers.

And this scripture is self explanatory.

NE 5:17 Moreover there were at my table, of the Jews and the rulers, a hundred and fifty men, besides those that came unto us from among the nations that were round about us.

This is a scripture that is complementary to those in Ezra and the fifty here is associated with rulers that will pay a price for the reconstruction of the City of Jerusalem. The two will also pay a price for the redemption of our Lord's bride.

NE 6:15 So the wall was finished in the twenty and fifth [day] of [the month] Elul, in fifty and two days.

So the people were strengthened to be protective of our Lord and His word by the intercession to have mercy for their sin. This was accomplished as the price paid by the two. Just coincidence? You decide.

In the book of Ester there is an interesting use of the number fifty. Haman who is very close to the King is quite envious of the position that Mordecai, a Jew, has in relationship to the King. And with prompting from his wife and friends he plots to kill his rival in the verse below.

ES 5:14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

The the height of the gallows was fifty cubits high. We do know that the Jews have been the Lord's chosen people for a long time. We also know that they have repeatedly

chosen other God's before Him and this has caused our Lord much consternation but not to his surprise as they have not been given His Spirit. The Jews have repeatedly been punished for their sin but as of yet have not been pleasing to Him. If Mordecai here represents the Jews in the end days when the veil will be lifted from their eyes to see Jesus as their savior and to recognize that he paid the price for them then this might fit. Punishment here is prepared for the Jew by Haman, the accuser if you will. Quite possibly a type of Satan the one that uses the law to accuse and condemn all. His wife and his friends would be those of the world aligned with him. **Try to get the meaning of the name Zeresh (Strong EBD) and all of the others associated with this story.**

ES 6:2 And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

The King is informed that Mordecai had been instrumental in revealing two individuals that had plotted against the King. Quite often in the word we see two for and two against. He desires to reward Mordecai as of yet nothing had been done for him for this protective act. It just so happens that Haman is given the chore of blessing Mordecai. Do you remember the scripture that "all things lead to the good of those that ..... " ? Can you imagine that no matter what Satan is allowed to do to you it can and will benefit you? Can you imagine how that makes him feel? He hates you and yet no matter how hard he tries to destroy you it makes you stronger and stronger by pushing you always toward your heavenly father. Below is the King's edict that Haman must carry out.

ES 6:9 "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!'"

Finally the King becomes upset with Haman and judges in favor of the Jewish people and has Haman hung on the gallows. Remember all of this comes about because of prayer and fasting, intercession works! Esther reminds me of the two in the part she and her attendants play. Today much of the Church is praying for the Jew that the Lord will reveal the truth to them and bless them. This will occur at the end of the age to a remnant of the Jews.

ES 7:9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"

Payment for sin, Grace is given to Mordecai. The one that is responsible does get justice. We that wear the covering of grace given to us by Christ did have our sin paid for. Those that will not accept that gift will pay the price themselves.

In Isaiah below we see that when a country is filled with apostasy and disobeys the Lord skillful rulers are removed from that country's presence. They are a blessing reserved for a country that serves and loves the Lord.

ISA 3:3 The captain of fifty and the honorable man, The counselor and the skillful artisan, And the expert enchanter.

Above the captain of fifty will no longer be present to lead or rule. Without him the fifty will not know what to do. Remember the scripture in PR 5:23, "He shall die for lack of instruction, And in the greatness of his folly he shall go astray." The instruction of a competent ruler provided by our Lord is very important for success.

ISA 3:12 As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, and destroy the way of your paths."

Most of the scriptures following ISA 3:3 treat with a lack of competent rulers and show that those that do rule will bring disaster upon Israel. In ISA 3:12 it is shown that woman and children will rule during this particular time of apostasy. Perhaps at the end of the age as iniquity is allowed to reach its zenith we will see the same thing as described in these scriptures. Fifty servants that are willing to work will do no good unless they are lead of the Lord through the use of a proper ruler or guide.

In the book of Ezekiel there are more references to fifty in regard to the measurement of the end days "New Jerusalem," which I consider to be corporately made up of all Christians. This temple and city will never actually be built of stone and mortar but exists on paper for those with eyes to see a description of the body or bride of Christ fully put together. Fifty is paramount in these structures it denoting a willingness and a predisposition to sacrificial service as payment for those that need it.

EZE 40:15 From the front of the entrance gate to the front of the vestibule of the inner gate was fifty cubits.

EZE 40:21 Its gate chambers, three on this side and three on that side, its gateposts and its archways, had the same measurements as the first gate; its length was fifty cubits and its width twenty-five cubits.

There is frequent association of the measurement of fifty with the number twenty-five. (EZE 40:25, EZE 40:29, EZE 40:36) Twenty-five is a square of five and denotes a great fullness of sin or apostasy particularly in leadership. Much of the book of Ezekiel is important to students of eschatology as it expounds on the circumstances surrounding the end of this age, when iniquity will reach its' peak, as well as the beginning of the next age. Fifty denotes the payment that is sufficient for such iniquity (25).

EZE 42:2 Facing the length, which was one hundred cubits (the width was fifty cubits), was the north door.

EZE 42:7 And a wall which was outside ran parallel to the chambers, at the front of the chambers, toward the outer court; its length was fifty cubits.

EZE 42:8 The length of the chambers toward the outer court was fifty cubits, whereas that facing the temple was one hundred cubits.

The association of fifty with one hundred is thought to bring our Lord's will and authority into the picture.

EZE 45:2 "Of this there shall be a square plot for the sanctuary, five hundred by five hundred rods, with fifty cubits around it for an open space.

Five hundred in scripture is associated with consecration and is found in Ex 30:20-30 in association with a sweet smelling anointing oil. After washing the priests would be anointed with this oil. The Holy Spirit today through time after washing us brings out of us a sweet smelling aroma of righteousness given to us by our Lord and it is for our Lord that we might come close to him. It also can be noticed by others in the body of Christ and it is an encouragement for them to continue with our Lord. Its association with myrrh symbolizes not only the death of our Christ for us but perhaps also the destruction of that within us that is selfish that is our very self a spirit that tends toward darkness.

EZE 48:17 "The common-land of the city shall be: to the north two hundred and fifty cubits, to the south two hundred and fifty, to the east two hundred and fifty, and to the west two hundred and fifty.

Two hundred which I believe to refer to those that rule in the city is now associated or connected with fifty. These rulers or great servants are placed in authority by our Lord with a prime concern being substitutionary redemption for sin. The number two hundred fifty is also a multiple of twenty-five. To be trusted those that rule would need more cleansing than others.