to the vials (bowls). If so, this would be another  
argument that the vials constitute the third woe.  
 The Jews imagine that when Jerusalem was taken  
by the Chaldeans, Jeremiah concealed the ark from  
them, and that it is to be brought forth again in the  
day of Israel’s blessing. It is certainly remarkable,  
that amidst the account given of the Chaldeans’ taking  
the vessels of the temple, the ark is not named. 2 Kings  
xxv. 13-17. But God has a better ark and a better  
covenant in store for His people Israel.  
 After the burning of the temple, the ark was seen no  
more. Thus, too, after the burning of the old earth,  
neither the temple nor the ark appear.  
 As soon as it is seen, “there followed lightnings, and  
voices, and thunders, and earthquake, and great hail.”  
The consequences of the new covenant are here displayed. God by covenant is to cut off the foes of  
Israel.  
 Hence a burst of judgment follows in order to clear the  
land and earth of the foes of God; and then comes the day  
of promised blessing to all nations (Acts iii. 25), when  
Israel’s sins are all forgiven. Rom. xi. 27. The appearing of the ark then, and the outbreak of judgment,  
are connected as cause and effect. The elders speak of  
wrath twice in their address. Justice on the foes of  
God is the paving of the way for mercy to the friends  
of God. The scattering of the foes by wrath is in  
order to the gathering of Israel and the remnant of the  
Gentiles.